

THE PRIVATE
BOTANIC GUIDE
TO HEALTH.

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THE PRIVATE

BOTANIC GUIDE

TO HEALTH:

A TREATISE ON THE HUMAN
GENERATIVE SYSTEM—

ITS ORGANISATION, INFLUENCES, DISEASES,
AND PROPER TREATMENT.

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GLASGOW :

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CONTENTS.



	Page
ANTI-VENERIAL PILLS,	131
BARRENNESS,	97
CONCEPTION,	121
Do., HOW TO PREVENT	93
DIET,	43
EARLY MARRIAGES,	94
EFFECTS OF THE ABUSE OF THE GENERATIVE ORGANS,	25
EFFECTS OF ONANISM,	39
EPILEPSEY,	63
EMETIC POWDER,	134
GENERATIVE ORGANS, MALE	100
Do. Do. FEMALE,	109
GLEET, AND TREATMENT OF GONORRHEA OR CLAP,	135
HOW TO RECOVER LOST HEALTH,	40
HOW TO WIN THE AFFECTIONS OF THE OPPOSITE SEX,	98
HOW TO PREVENT VENERIAL,	59
HYPOCHONDRIASM,	141
INTRODUCTION,	5
IMPOTENCE,	55
MANDRAKE PHYSIC,	131
MARRIAGE,	91
MEDICINE, FOR EFFECTS OF MOTHERBATION,	48
Do. FOR EPILEPSY,	66 to 69

CONTENTS.

	Page
MENSTRUATION,	117
Do. SUPPRESSION OF,	119
Do. RETENTION OF,	120
NARRATIVE OF A SUFFERER,	69
ORGANS OF REPRODUCTION, INTERNAL,	113
PAINFUL ERECTIONS,	131
PARAPHIMOSIS,	130
PHIMOSIS,	130
PROCREATION REGULATED AT WILL,	93
Do. OF SEXES AT WILL,	96
PURGE,	51
PURIFYING DECOCTION,	132
SECONDARY SYMPTOMS,	132
SEMEN, THE,	107
SYPHILIS OR CHANERE,	125
TO THE YOUNG,	9
Do. INNOCENT,	15
Do. AFFLICTED,	35
VENERIAL DISEASE,	124
Do. TREATMENT OF,	127
Do. DRESSING, No. 1,	129
Do. Do. No. 2,	130
TREATMENT OF GLEET,	141
HOW TO AVOID THE VENERIAL,	141

INTRODUCTION.

CAN too much importance be attached to the proper instruction of youth in a knowledge of themselves and their species?

Unhesitatingly, I answer No! For the curiosity of youth of both sexes, and in every sphere of life, on this subject is insatiable, and can only be allayed by instruction and gratification.

Who imparts this necessary instruction? who affords this natural gratification?

No one! yet it is received. The ignorant, deluded, imprudent, or debased, impart it to the more ignorant, innocent. By such instructors how is it imparted? In such a way as either to shock and corrupt the natural sensibility and purity of the mind, or worse still, to delude and debase it. The ordinary instructors of youth do not regard this branch of instruction as within the sphere of their duty. Parents either do not think it necessary to

speak to their children upon subjects of a delicate nature, or are so ignorant of the proper way of imparting such instruction, that they cannot trust themselves to speak upon such matters—so put off their duty, hoping their children will remain in blissful ignorance and innocence till the proper time shall arrive, when they may with safety and propriety make for themselves those discoveries so important to their own welfare and happiness and the propagation of their species; or they are totally indifferent to what instruction their children receive on this subject,—how they receive it,—or who imparts it to them. It is to be feared there are too many of this latter disposition.

What are the consequences to youth of this neglect, arising from whichever cause it may? Mystification, delusion, proneness to fall into temptation,—initiation into habits, which are a gross perversion of the most sacred and valuable instincts of our nature, and a violation of the most important laws of the constitution; the effects of which are, physical injury of the most deplorable nature, moral depravity of the grossest kind, and mental incapacity most lamentable.

Let no parent be too sure that his or her child will not become the victim of the secret vice which produces these dire results. For I tell them, from certain knowledge, most earnestly and emphatically, that no youth,

whilst left in ignorance of the nature of his being and the laws of his instincts, is secure. Youthful curiosity is more tempting and betraying than the passions of maturity; and however morally and religiously a child may have been brought up till he arrives at the age of puberty, when the procreative instinct begins to awake and to be developed, the mind is insensibly led to inquire into the nature of the new feelings experienced—is sensibly alive to any information respecting them, and anxiously desirous to experience their gratification.

In such a state of mind, how easy it is for a deluded companion to initiate the ignorant and inexperienced into a practice which promises easy and secret gratification of the developing passion, and which at the same time appeals to and gratifies that natural curiosity whose demands no one has ventured intelligibly to supply—the thousands of youths who in this country annually fall victims to this pernicious vice sufficiently prove ! I have known the most moral and religiously disposed youths victims of it.

What apology then is needed for my offering this little treatise to the youthful public, many of whom have fallen into the pit—are bruised and suffering,—are anxiously and vainly seeking the means of escape from the pains and torments they endure—the consequences of their ignorance and imprudence.

I think there needs none. Therefore I offer none, but rather ask the squeamish, pseudo-sentimental, and excessive pure, to lay aside their over-refined delicacy, and step out into the path of manly duty and help to bring the deluded to a proper sense of their error, and, by imparting proper instruction to the uninitiated, prevent their becoming so ; and I beg them most earnestly not to consider this subject of too trivial consequence for the exercise of their tact and talent. Allow me to ask those who may so think, have they ever metaphysically studied the springs of human action ? Have they looked below the surface and the obvious, in search of the more delicate motive forces of the workings of the human mind ? Have they endeavoured to trace the singular and extraordinary phenomena of the human mind to their original source and causes ? If they have, and in their investigations have proceeded according to the true canons of inquiry, enlightened by a knowledge of phsycology, physiology, and pathology, they must have become acquainted with many important facts bearing upon this subject which cannot but have great weight in establishing the claims of the work I have in hand, in which I call upon them to assist.

If, however, they have not descended into the depths of the more subtle departments of moral philosophy, they are not capable of deciding upon matters of such impor-

tance; and it were best they reserved their judgment upon the importance of a work of this nature till they have further acquainted themselves with the subject.

TO THE YOUNG.

I presume my readers to be young men and women between the respective ages of twelve and twenty-four years. As early as the age of twelve, boys and girls begin to be curious and inquiring respecting how they came into the world—how the beautiful and wonderful organisation which constitutes all that we see and know of the individual became what it is, and whence it came? What are the essential and peculiar differences of the male and the female organisations? Why boys naturally prefer running, jumping, rowing, wrestling, and fighting—girls, walking, dancing, skipping, hugging, and kissing? And they frequently do not receive anything like a satisfactory solution of these queries till they pass the age of four-and-twenty. Not unfrequently male youths of fourteen to sixteen are somewhat annoyed, because young females of their own age, or a little younger, refuse to enter into some of their rude sports and romp with them; and not unfrequently to the question, why will she not play? Receive for answer, she is a girl, you know; it would not be proper for her to do so. This sage maxim, although probably perfectly

intelligible to those who utter it, is not always sufficiently enlightening to those who listen to it.

Equally mysterious is it to female youth, why their brother Fred and cousin Tom are so rude, boisterous, obstriperous, and ungovernable.

Again, it sometimes occurs that young females desire to be excused going to a party, taking a walk, or an excursion from home, alleging as a reason that they are not well; though to all appearance they seem so and were quite well but the day previous. This, and their recovering quickly without the aid of medicine, seems mysterious to some young men, who perhaps feel disappointed by the loss of their society.

Now, my dear readers, I propose to enter with you into a rational and physiological inquiry concerning these and other peculiarities of the sexes. Probably you have observed the differences of the external forms of the sexes; that the outlines of the female form are a succession of more gentle and beautiful curves than those of the male; that the flesh of the female sex in general is softer, plumper, and more juicy than that of the male; that the female organisation is altogether more delicate and more elastic than that of the male; that the centre of gravity in the female body is nearer the earth than in the male; that a well-formed female tapers from the hips upwards and downwards, whilst a well-formed male tapers from

the shoulders ; the hips being broader than the shoulders in the female—the shoulders broader than the hips in the male. You will also have remarked the obvious difference in the pitch and tone of the male and female voice ; the latter being softer, finer, sweeter, higher, or sharper than the former ; and also the difference in the gait of the sexes, the male advancing with a stiff, firm, steady step ; the female with a certain graceful, gentle roll, or rock in her gait, the step being neither so steady, firm, nor decided. Having thus briefly alluded to the marked external differences betwixt the male and female of the human species, let us take a rapid glance at the changes of being which take place in the human economy at certain periods of its history.

Boys and girls who have played and associated together for years, about the age of twelve or fourteen, voluntarily, and as it were involuntarily, separate, seek different amusements, and look shyer at each other when they meet ; occasionally the cheeks are suffused with blushes ; they are more polite to each other, but not quite so friendly, intimate, and confiding. This changed conduct is the result of physical changes which have taken place in the human constitution in accordance with the laws of its development. This is the term of puberty. It is the dawn of a new phase of life, the birth of a new motive to action, the advent of a new feeling,

the development of a new power—a power so potent in its influence over the physical and moral constitution of the human being, that its advent may be said to constitute the morning of a new existence. This power is the capability to love: and love, it is said, rules the world. Certainly it is the most powerful passion of our nature.

Whilst the development of the capability to love is marked by changes so unmistakable and distinct in the physical and moral constitution of the human being, the activity of this power, or love in action, is no less marked. The phenomena exhibited by individuals under the influence of the activity of this passion are exceedingly various, curious, interesting, and sometimes apparently whimsical, contradictory, and inconsistent with the feelings and desires of the subject.

For instance, a person experiencing this passion in all its force, will sometimes be impelled towards a course of action towards the object of the passion, the very opposite of that which a cool person would suppose calculated to win esteem, admiration, or love. Some females, under this influence, will vex, wrangle, tease, and annoy the object of their affections by the most unjust and foolish conduct; others will be so shy and retiring with the object of their affections, that, to suppose the truth of the case, would seem to some unobservant people the very top of absurdity; whilst some few will be so open and demon-

strative of their feelings, so fond in their expressions, and unguarded in their conduct, as to annoy, or be subject for amusement to all who may witness their proceedings. Neither is the male sex free from follies of a like nature, though perhaps different in form. A young man will sometimes loiter for many hours in the vicinity of the treasure of his soul, in hopes of obtaining a momentary sight of the (to him) fairest of forms; and having obtained his reward, dart off like a bursting squib, lest he should be seen by the fair one he so much admires. On other occasions he will desire to have the inestimable pleasure of presenting the object of his love with a trinket or a toy, and carry the intended present about with him, or keep it locked up in his drawer for many days, weeks, even months, before being able to summon courage to know whether it will be accepted or refused.

A young man sometimes, whilst consumed with the ardour of his passion, and sleeplessly anxious to make it known to the object of it, will put off what to him seems the evil day, the sounding of the voice of destiny for the knowledge of his fate, till some one else, more bold and pressing, though less favoured, strikes the bell, and listens to the glad sound that should have made his heart leap with joy. Others, again, too importunate, will lose, by endeavouring to grasp too soon, the golden apple that is swinging towards them. Such are some of the moral in-

dications of this peculiar change of being, by some called disease of the heart, but *disease* it is not, though it is not *ease*: no, it is a true physiological condition, the experience of which should elevate the soul and extend the sympathies of the heart to the limits of our race.

My young readers, I beg you to believe me when I say, there is nothing can fall to the lot of a human being in this life, that can compensate for the want of the experience of this divine passion, this joy of joys, this crown of crowns, this quintessence of human happiness. Therefore be warned against violating the physiological and moral laws of your nature, which may result in your inability to experience it in its full and natural force. If in youth the feelings become debased, the imagination degraded, the sympathies concentrated on self, farewell to the ecstatic joys of love, the thrill of pleasure, the elevation of soul, the exquisite sense of self-forgetfulness, the sense of having entered a new sphere, of having lost your specific gravity, of being attracted and held in suspension by a lighter body, of having been rendered clairvoyant to the spirit of love in all things, to the chain that binds earth and heaven and earthly things together.

Oh youth! guard the freshness of thy heart, the purity of thy soul, the capability to love, as a divine gift, a spark of the celestial fire, vouchsafed to thee by a beneficent creator, not alone for thy own pleasure and advantage, but

for the interest and glory of humanity, the elevation and progress of thy grace.

Yes, love is the basis of all human progress; it wakens the youthful mind to its first perceptions of a worthy ambition, a useful and honourable career, and conveys in a smile or a look a greater reward than a monarch can bestow. Well may queens envy its possession and enjoyment, and born kings exchange their sceptres for it. It dwells not more with the prince than the peasant. In this as in death nature declares the equality of all conditions of humanity.

TO THE INNOCENT.

It is a question that has elicited some discussion, whether it is better to inform youth that evil exists, and to warn them against it, by describing its nature and consequences, or to leave them to run the risk of discovering it, unwarned of the danger of making its acquaintance. Being in favour of the former policy, it appears to my mind just as reasonable to send a ship to sea, destined to a particular port, with only a general map of the sea over which she is to sail, without indicating the rocks, shoals, shallows, and sand-banks that are likely to fall in her way, as to give a general instruction to youth, to do no wrong, without teaching them what is wrong and why it is so. As careful mariners note down in their

log their experience of the seas and rivers they have navigated, for the protection and guidance of future navigators, so should we, through the voyage of life, record the moral dangers we have passed, the rocks on which our hopes were wrecked, or health was lost.

Such is the object of this little work. Human, physical, and moral experience in a department that has rarely been honestly and judiciously treated, constitute the matter of my brief essay. It were a great pleasure to me to know that this little book were a guide to inexperienced youth, to avoid a physical and moral disease, which is contracted only through ignorance of what it is; still greater would be my pleasure if it should prove, as I hope it will, a guide to the afflicted in their too often vain and futile efforts to obtain a cure.

On what does the prosperity, power, and happiness of our country so much depend as on the energy and vigour of our population? and on what our individual happiness so much as our vigour of body and mind, and peace of conscience?

The destruction of these elements of all that is great and good in humanity is the inevitable tendency of the physical, mental, and moral disease I am about to consider,—a disease which, from its almost universal prevalence, produces effects more pernicious and terrible than any periodical epidemic we are subject to.

The generative organs of the human species, I suppose, are more abused than any other set of organs, yet neither parents nor instructors of youth seldom think it necessary to see to the instruction of those in their charge, in the sacred laws of procreation, and the proper uses of a most important portion of the human organisation; and solely on this account, many are the mistakes and errors of youth, and many the griefs and disappointments of parents.

In order to obviate some of these causes of error, I desire to impart to youth a certain kind of information which is seldom imparted in a proper way. Boys, I wish to speak to you plainly and explicitly upon a subject in which you are deeply interested; I wish you to be serious whilst I do so, for the matter is of great import.

Hitherto generation after generation of boys have been spoken to upon the subject, not with a view to instruct them and increase their knowledge of themselves and their race, but almost solely for the purpose of exciting their curiosity, or leading them into error.

You already laugh at the old story of the nurse, about children being found under apple-trees or gooseberry bushes, and begin to evince curiosity as to how they grow and come into the world, to play like yourselves in the drama of life? I shall tell you, because you will have to know, and because I wish to save you from the evil of the knowledge, which is too generally taught, received, and

practised, before the good of it is comprehended. You know you have fathers and mothers, and hope to become fathers and mothers yourselves some day. Those of you who are about fourteen and sixteen years of age, are just beginning to experience the dawn of new and strange feelings, on seeing, or coming into the society of young people, or of some particular young person, of the opposite sex, who is agreeable to you. How is this? you naturally say, and why have I never experienced similar feelings before? I shall endeavour to make you understand. Before a child comes into the light of the world it lives without performing the ordinary functions of life, such as breathing, eating, drinking, and voiding excrements. How is this, you inquire? Because it is an imperfect or incomplete child; it is previous to the time of birth a *fœtus*—a human being in process of formation—an infant not yet developed to a condition capable of sustaining the natural operations within its own body, which are necessary to the maintenance of its own life; therefore these functions are performed for it by its female parent; she digests the food and converts it into blood, and supplies it in that condition from her own body to the body of the child which is within it; and thus is the child nourished, formed, and developed from the minutest spec, that can only be seen by the aid of a microscope, to the size and condition of the little stranger that has lately come to occupy the place in your

mother's affections, and at your mother's breast, which you once, though now unconscious of it, occupied. This little stranger has progressed from a state of embryo to that of an infant, but it is yet incapable of eating bread, butter, cheese, beef, pudding, and potatoes. How is this? you say; I do not remember the time when I could not do so. The reason is, the digestive organs of the child—the teeth, glands, stomach, liver, bowels, etc.—have not yet attained that condition of development and power, necessary to the reduction of such articles of food to a condition fit to be assimilated with the living body. Therefore the child subsists on milk, its mother's milk properly, a fluid secreted from the blood by glandular organs, the *mamary glands* or breasts, in the same manner as saliva is secreted by the salivary glands situated on each side of the mouth.

From this state of infancy the human being gradually progresses, developing, year by year, till it arrives at the state of manhood or womanhood. It is a pleasing, beautiful, and blessed condition, or power, of the human constitution, its progressiveness from one state to another, each state having its peculiar advantages, pleasures, duties, and cares. With each change there comes fresh feelings, fresh lights, and fresh views to the mind; but the advantages of childhood are not retained in youth, nor those of youth in manhood. Then why endeavour so anxiously, and by

the employment of false and unnatural means, to flee the present and rush into the future? Man regrets the loss of youth with more sincerity than youth can possibly regret the want of years. As infancy is not youth, neither is youth manhood, and art has no power to transform the one into the likeness of the other; but the efforts made to anticipate manhood may, and often do, prevent its vigour and power being realised; and youths who practice arts to make themselves men before their time, often pass suddenly to the condition of imbecility, old age, and impotence, missing the prime and manhood of their lives.

The chief causes that lead to such results, are smoking, drinking, and venereal indulgence; smoking begets thirst, thirst leads to drinking, drinking leads to drunkenness or immoderate excitement; and whilst in this state, the individual is open to temptation, or will seek it, and there are never wanting tempters, ready to take advantage of their unguarded condition.

But, besides the above causes, there are others more fearful, if not guarded against, and it is on their account, mainly, that I write this book.

These causes are, venereal excesses, of an extraordinary and unnatural character.

There is a worse than beastly excess—a venereal indulgence, the act of perverted nature, the result of morbid passion—it is silently and secretly indulged in. Have

you not heard of it? have you not seen it? have you not attempted it? have you not practiced it? If you have not, I am in time to warn you against it. If you have, and continue to practice it, a living tomb is not so dark as is your fate. I must, however, speak plainly of the matter, for the information, protection, and benefit of those who are not yet initiated into the unnatural practice.

About the age of fourteen, there quickens within the male youth certain peculiar feelings—a new experience to him. This is the dawn of amateness, the indication of a lately developed capacity and power. These feelings are the bases of love—that purest, sweetest, dearest passion of the human heart. What heavenly transports from this passion rise! what exquisite, thrilling, entrancing emotions! Love is our earthly experience of heaven; but this experience can only be enjoyed by a pure and legitimate exercise of the passion. Then what sensible youth would, knowing this, prevent it, injure his own health of body and mind, degrade himself in his own eyes, and shrink like a guilty thing from the eyes of others? Who, knowing the results of this perversion, as they are hereafter recorded by an honest and experienced man, in his narrative, never intended for public perusal, but merely to help his physician to a knowledge of his case—who, I say, reading this, and believing it to be the

truth, as truth it is, will dare the danger? I think not one!

The peculiar sensations and feelings experienced by youth from fourteen to sixteen years of age are the signs of a new era in life; this is called the age of puberty—the starting stage on the road to manhood. Soon after this, there usually begins to bud forth soft and downy coverings of the chin, and cheeks, and upper lip. When youth is true to itself, from this age to twenty-one—the age of maturity—important changes and developments take place in the human system: the muscles of the body become firmer and fuller; the voice changes to a deeper, more musical, more impassioned intonation; the bearing becomes more graceful and dignified, the step more elastic, the face more expressive, the will more decided; the mind becomes quicker in its perceptions, more enlarged the sphere of its sympathies. But those who, through ignorance of their own nature and the destiny of their being, are tempted to be false to themselves, and false to the charge given them in the power of their bodies by a beneficent and all-wise Creator, experience not the blessings of this delightful progress. All absorbed in pursuit of gratification of one perverted passion, darkness surrounds them, the love of solitude and isolation takes possession of their souls, deep regrets and agonising repentances, self-accusations and self-disgust exhaust the

energies of their minds, and establish morbid habits of thought and morbid conditions of feeling.

Those of my readers who are already initiated need no further explanation of what this shocking, disgusting, and pernicious practice is. For those who are not initiated, and who may stand in danger of becoming so, I must explain: it is self-pollution. Silvester Graham thus defines it:—"The private vice of defiling oneself with the hand, or by other means;"—in other words, it is the secret practice of manipulating the organs of generation till they are excited to an emission of semen. And now, boys, let me entreat you, let me warn you, though you be but twelve or fourteen years of age—I have known the evil practice acquired quite as soon—if any one shall come amongst you, at school or elsewhere, be he old or young, and thus say unto you, do this—as you would from a foul and loathsome well, where darkness, gloom, and horrors more numerous than the imagination can conceive for ever reign, turn from him, pity, but avoid him, and his worse than beastly sin, for your own sake, for the sake of the hopes you have of the life before you, for the sake of those you love and those who love you, for the sake of humanity and your hopes of manhood. Remember—

“There is a peace within the mind
Which pure minds only know,
The greatest gift to human kind
That virtue can bestow.

Who would this inward peace retain
Must break no conscience law,
Nor Nature's sacred instinct strain
For pleasures crude and raw.

The laws which Nature shows so clear
That dullest minds perceive,
To break which shakes the soul with fear,
Are just, you may believe.

And who so just a law shall break
Shall feel how great the sin ;
The conscience voice will soon awake
The canker-worm within,

Which rusts the soul, defiles the heart,
And steepes the sense in pain—
Locks up the victim's better part,
Who begs release in vain.

A thousand fancies, crude and dark,
Start up from time to time,
To fill the soul with dread, and mark
The evils of his crime.

The vacant stare, the dreaming mind,
The apprehensive fear—
The thoughts that darkest terrors find
When only peace is near.

The gloomy doubt, the sickly hope,
 The morbid dread of blame,
 Unfit him with the world to cope,
 And cover him with shame.

A nervous tremour shakes his heart,
 Not long in peace he rests ;
 He seldom plays the lover's part,
 And rarer still he jests.

And sometimes epilepsy dark
 Throws down his form to earth,
 Or impotence brands deep its mark—
 His hopes of love are dearth.

Solitude he loves, and seeks
 Some melancholy gloom,
 Where paler grow his saddened cheeks
 Whilst suffers he, his doom.

Such is the lot of him that knows
 This worse than beastly sin ;
 His look, pursuit, or manner, shows
 The canker-spot within.

In noisome tomb, so drear and dark,
 He longs to hide ere time ;
 And suicides and maniacs mark
 The victims of this crime.

THE EFFECTS OF THE ABUSE OF THE GENERATIVE ORGANS.

These are of three kinds—physical, moral, and mental.
 The physical effects are—*First*, to destroy the integrity

of the circulation, by causing a repeated concentration of the nervous fluid and blood upon certain delicate organs of the system, and upon a certain portion of the brain. *Second*, the debility of the nervous power and blood is induced by the repeated secretion and loss of seminal fluid. *Third*, debility of the digestive organs is effected, by the process of digestion being interrupted by amative excitement, and the deprivation of blood and nervous energy which they are compelled to experience during such excitement. This is exhibited by the worst forms of indigestion and hypochondriasm. *Fourth*, debility of the cerebral energy or power of the brain to act vigorously, faithfully, and firmly, exhibited by irresolution, want of perseverance, and undefined dread. *Fifth*, nervous debility, or debility of the organic nerves, exhibited in nervous tremours, palpitation of the heart, quickness and irregularity of the pulse, loss of appetite, voracious appetite, and longing for something undefinable. *Sixth*, debility of the secretory and excretory organs, exhibited by deficiency of bile in the alimentary canal, excessive costiveness of the bowels, deficiency, excess, or foulness of urine, sub-acute inflammation of the kidneys and ureters, attended by pains and weakness across the loins, cold chills, and involuntary shudders. *Seventh*, muscular debility. In consequence of the exhaustion the blood suffers of its best elements, it is unable to supply the mus-

cular system with those elements which impart strength and vigour to them. This is exhibited by langour, lassitude, weariness, disinclination to active muscular exercise, and an absence of buoyancy and quickness in the bodily motions. *Eighth*, diseases of the organs of generation. The first effect experienced in the generative organs is a morbid sensibility and excitability—the friction of the dress being sufficient to produce titillation and unhealthy spasmodic irritation of the penis. A tenderness, and slight pain and uneasiness of the parts, are experienced, which induces the individual to frequently place his hand upon them. The connection of the hand with the genitals immediately appeals to the imagination and the association of ideas and feelings; lecherous excitement follows—the habit is strong and fascinating—the self-polluter, ignorant of the injury he is doing himself, yields to the morbid pleasure of the excitement, and adds another link to the chain that binds him to the worst of slavery, that of a grossly perverted passion.

After the practice has been indulged in for some time, the semen itself undergoes a considerable change in character and properties; it becomes thinner, more watery, and copious. After its emission the individual generally feels languid or drowsy, or irritable, sometimes nervous and troubled with conscientious compunctions and self-disgust.

In some cases the testicles become diminished in size, in others the whole of the external organs of generation shrink and shrivel up to one-half their proper size, but in nearly all cases the spermatic cords, by which the testicles are suspended in the scrotum, become ruptured, or broken down and lay in knotty masses, easily to be felt, beside the wasted testicles. In not a few instances, inflammation of one or both those glands is induced. The prostrate gland, situated at the neck of the bladder, which secretes a fluid to lubricate the urethra, and float away the true seminal fluid, becomes debilitated and morbidly exciteable, giving out its secretion along with the urine and bowel evacuations.

The subject of the practice dreams, night after night, amative and lecherous dreams, which are attended by involuntary emissions, which exhaust and weaken the system. In vain he endeavours to avoid them; the least friction of the bed-clothes, or the involuntary connection of his hand with the organs, induces the morbid association of ideas he has established by the practice, which leads to the excitement of the morbid feeling which induces these debilitating discharges.

I remember, some years ago, a youth of nineteen who had these involuntary emissions three or four times a-day whilst awake. His system was very much reduced, and when he came to consult me he was weeping in the

greatest agony. I gave him some medicine and advice, and in about a fortnight he was relieved of the daily emissions.

Lastly, Impotence (the loss of the power to enjoy sexual intercourse) is the unfailing effect of long indulgence in this practice; and many cases of epilepsy may be traced back to it as their cause. It occasions impotency, by producing paralysis of the muscles and nerves concerned in the act of sexual intercourse; it destroys the excitement by which the act is induced, but the feelings or cravings which lead to the act are maintained.

Such are the most prominent physical evils resulting from the practice of self-pollution. The mental effects are—vacillation or instability of thought and purpose, gloomy meditation, misanthropy, morbid sensibility to praise or blame, misconception of the meaning and intention of others, morbid irritability of temper, fitfulness, yearning for sympathy but not seeking it, and occasional passionate weeping without apparent cause. The moral effects are—unsociability, solitariness, dissatisfaction with self and others, occasional plunges into wild dissipation, idleness, or what is the same, moral inability to continue at employment steadily, selfishness and greediness, coldness to the female sex, disinclination for their society, indifference and rudeness to them, occasionally characterise the moral condition of these unfortunates, though not always.

Sometimes they are platonic lovers—their expressions of regard never mounting beyond lukewarmness and friendship. Not all these symptoms and forms of disease—physical, mental, and moral—are experienced by every victim of this fell practice, but always some of them are suffered, and that markedly.

Excessive sexual intercourse, either connubial or illicit, is fraught with somewhat similar, though less extensive effects.

Many a fair young wife has had bitter cause to mourn her excessive kindness in this respect to her husband; for not only has she had to endure ill temper, unkindness and neglect from him in consequence, but also general or special debility, general ill health, fretfulness, anxiety and despondence in her own person. Many a young wife has applied to me for advice, whose answer has been to query put, “I have never been well, nothing like myself, since shortly after I was married;” and in some cases has added, “and I used to be stout, nothing ever ailed me.”

It will be asked, how often may connubial intercourse be indulged in without injury to the health and well-being of the parties? The answer to this question cannot be given without qualification. It must be remembered that one man or woman can eat much more and do much more labour than another without inconvenience; and

the same observation may be made in reference to the subject under consideration.

As a general rule for persons of ordinary health and strength, it is allowed by some of the most experienced and observant physiologists, that once in seven days is as frequent as this act may be indulged without suffering any inconvenience from it; and my own observation corroborates this opinion. I have known individuals who apparently suffered no inconvenience from a much more frequent repetition of it, but they have been exceedingly robust, and their development of amateness has been very large. People who are delicately constituted should restrict their pleasures of this kind to a much less frequency than that I have named as a general rule. I have known many delicate individuals suffer pains in the breast, and even bronchitis and consumption have not been unknown to me, the predisposing causes of which I could clearly trace to this.

Sexual intercourse should, under any circumstances, be interdicted at those periods when the female is *unwell*, also at least one month previous to the time she expects to be confined, and one month after her confinement. It is the female's inalienable right to exercise these restrictions; and for her own sake, and the sake of conjugal happiness, she should not hesitate to assert it;

for at such times the parts are relaxed and unfitted for such exercise.

Before leaving this portion of my subject, I think it my duty to mention, for the information of parents, and to let the initiated know that they have not their secret entirely to themselves, which I think will be sufficient to deter them from the pernicious practice, that some young females (I say it with deep regret) are not altogether free from the vice of self-pollution; and the effects are in every respect similar to those I have already detailed.

The mass of mankind are too much given to regard effects as unconnected with their causes. People in general look upon disease as something that has come to annoy them, which it is very desirable to get rid of, and which they expect a very little medicine to remove, whether the causes which produced the disease be continued or not. If this error of thought were thoroughly corrected, disease would quickly diminish. For then every one would regard his physical sufferings as something that might and which ought to have been avoided by the exercise of his wisdom. Disease would then be regarded as the punishment due to their own misconduct, their want of foresight, or the misconduct or want of foresight of others who had the power to influence their circumstances. Under the influence of a practical exercise of this philosophy, how rapidly would improve the habits

and general conduct of mankind! Health and beauty of person would then be considered as creditable to mankind as fame and fortune now are. And each striving after that which would be appreciated and admired, emulation would beget a higher state of physical health, strength, and beauty, than the world has ever yet witnessed. Neither would, as some may suppose, the development of the mental qualifications suffer by this increased attention to the physical, for it is palpable to the observation of all observers, that a vigorous mental capacity is preserved and increased in vigour by the preservation of a vigorous physique. And is it not obvious to all men of experience and observation how much enjoyment is lost to individuals and to society by overworking of the brain by brain-workers?

Man is endowed with two systems, or sets of organs, which perform their appropriate functions, and which are destined to preserve and continue his individual existence, and the existence of his species.

These are the digestive and generative, or reproductive organs and functions. In the lower animals, the desires for food and sexual intercourse are periodical, and unerringly regulated by the power of instinct.

Man, by the wisdom of his Creator, has received a greater liberty of action in these respects, and is therefore more morally responsible for a proper use of them. If we

eat and over eat, for the pleasure of eating, rather than for the profit of the act to our bodies, we shall suffer either from congestion or indigestion, and the suffering we shall endure will probably more than counterbalance the extra pleasure we have enjoyed by our indulgence. The same rule and reasoning applies to the exercise of the generative organs and functions; for man is so organised as to be capable of many acts, and to each is attached its appropriate amount of enjoyment; and although, by the exercise of his will, he may extend and increase his enjoyment of one act or kind of action, he can do so only at the expense of his constitution, energy, and capability for the enjoyment of other acts. Thus, the individual who eats and drinks, and induces his absorbent system to take up more than is required for the sustenance and support of his body, and thereby brings about a condition of bodily fatness, like the famous Falstaff, gets that amount of pleasure in eating and drinking which ought to be divided betwixt eating, drinking, and bodily exercise, and obtains little or no enjoyment of the latter. So likewise the person, who indulges to excess in sexual intercourse, suffers from bodily and mental exhaustion, and is rendered unfit for the enjoyment of a variety of exercises to which pleasure is naturally attached for those whose constitutions are full of energy and vigour. The individual who is absorbed in the pursuit of any one pleasure, is dead to,

because unable to appreciate, three-fourths of the pleasures of a natural life. The glory and dignity of man is in the exercise of the whole of his comprehensive faculties.

TO THE AFFLICTED.

What is health? How is it lost? How regained? These questions are ever asked by the afflicted. A hundred people are ready to answer them in a hundred different ways; most people, however, will advise you to leave the study of these subjects to the medical profession, and place your case in their hands. This is good advice in some cases, not in all. In the case under present consideration, I unhesitatingly say, and my opinion is founded on observation and reflection, that it is not good, and I therefore offer you other advice.

I advise you to inquire into your own condition. Some of you, I know full well, are unable to do so rationally and to advantage; nevertheless, I say, make the effort. Though knowledge and truth should dawn on your minds in but slender rays of light, it will prove better than total darkness. Inquire, then, with what energy of thought you have; do it coolly and collectedly.

The human body is composed of precisely the same elements as all other animated things; but its organisation is the most perfect, its symmetry the most graceful, its position the most convenient and commanding; man, in short,

is the perfection of animals. In consequence, he possesses the most varied and extensive powers. He is formed and circumstanced for the enjoyment of an amount of happiness unapproachable by any other known specimen of the animal creation.

Within the human body operate all the laws of the known universe—every principle of physical science and philosophy. How strange that this epitome of the universe should be so little studied, its elements and principles of action so little understood, an acquaintance with its anatomy, physiology, and pathology, so slightly insisted upon by those who have charge of the education of youth. But to return to the question, what is health? It is the power of the organism, in part and in whole, to perform its functions freely, easily, and perfectly. This definition leads us to the inquiry, what is the organism, and what are its functions? Not to answer too minutely, scientifically, anatomically, and technically, we may say, it is composed of a system of bones, its framework and supports; a system of membranes, its coverings and linings; a system of muscles, tendons, and ligaments, its pullies, ropes, lashings, and bindings; a system of arteries and veins, its rivers, streams, and channels; a system of glands, its strainers and filters; a system of cavities, its receptacles, storehouses, and sewers; a system of nerves, its telegraphs, the means of perception, communication,

and direction; a system of fluids, in which float dissolved the materials of the whole organism, which travel constantly from birth till death through all the rivers, streams, and channels—to all the muscles, membranes, and bones, supplying them with the materials of which they are built up, and giving to each portion of the organism its appropriate material, and carrying from each portion any material that has been used and is no longer useful, to the strainers, filters, and cavities from which ultimately it is expelled. In the fluids of the body reside the elements of life, growth, change and health, and into them first enter the elements or causes of disease and death.

Each system enumerated is complete in itself, but all are inseparably united by the closest ties of sympathy, dependence, and relationship; and thus united they compose the human organism, to no part of which can injury be done without the whole suffering more or less, every part in proportion to its immediate or remote connection with the portion primarily injured, and the whole in proportion to the extent of the injury. Health, then, consists in purity, freedom, regularity, and completeness of circulation, and it is lost by impurity or poison, confinement or obstruction, irregularity, and incompleteness of circulation. In proportion to the vigour, freedom, regularity and completeness of the circulation will be the health of the

human system, and in proportion to its health will be its power to do and suffer; size and temperament being equal.

What are the requirements for the preservation of health? Wholesome air, water, food, exercise, rest, temperature, light, and cleanliness. A regular supply of these constitute the necessities of life and health. Being necessary to the preservation of health and life, it is obvious they are indispensable to the cure of disease or the recovery of health. Therefore, when a person finds himself diseased, his first inquiry should be directed to his late conduct, in order to ascertain what necessity of health he has neglected; and in the event of his not finding any adequate cause of disease in his avoidable or unavoidable neglect of the necessities of health, he should inquire to what causes of disease of a different kind he had been exposed to. To know the cause or causes of a disease, is the first essential in determining on a course of treatment to effect a cure. Disease is not always a result of the operation of a specific cause, but frequently of a combination of causes. Having ascertained the cause or causes of a malady, the sufferer should immediately abandon or avoid them, otherwise he may as well expect to kindle a fire whilst water is pouring down upon the combustibles as expect to obtain a cure. If his system has been exhausted and debilitated by a certain course of conduct, it must be strength-

ened by an opposite one. If his disease has been brought on by fast living, he must recruit himself by slow living. Has he drank spirits, he must now drink water; eaten of rich stimulating viands, he must now take a plain diet. Has he excited his generative organs to repeated excessive secretion of their proper fluids, and thereby exhausted his blood of its best elements, his nervous system of its best energy? He must now avoid all amative and lascivious excitement, as far as his power of resistance can, and he must adopt a regimen calculated to break up the old habit of the body, and to determine the circulation to other portions of the animal economy. The tendency of those extraordinary excessive and unnatural excitements to which the organism of the onanist has been repeatedly, day by day, subjected for months, perhaps years, has been to sap the foundations of health and life—to create morbid sensibilities—to produce unhealthy, excessive, irritating and extremely debilitating secretions—to deprive the nutritive, muscular, and mental organs of their due proportion of vital stimulus, and to produce turgescence, swelling, inflammation, permanent enlargement or change of structure of the organs abused, and premature decay of their powers. How does this victim of his own ignorance, passion, and folly, propose to regain his wasted strength, his lost health? By swallowing quack nostrums at a

ruinous price? By placing himself under the treatment of some surgeon or physician who knows as much about the treatment of his complaint as a cat knows about pattens? By running from one doctor to another, and dosing himself first with one thing and then with another, expecting every dose of medicine he swallows to renew his shattered constitution, and despairing every day that he finds himself no better? Such is the irrational course he pursues; as if it were possible for any medicine in any short time to repair the extensive injury it has taken the worst conduct he could pursue towards his system many months, or years, to effect. It was but gradually that the disease attained its growth; little by little, the blood became impoverished and exhausted, the secretions interrupted, the vital energy impaired. How then but by the same slow means, under the influence of the best of conduct, can it be expected that the system should recover its tone?

HOW TO RECOVER LOST HEALTH.

In consequence of imperfect digestion, imperfect circulation, and imperfect secretion, the blood has become (to use familiar language) poor and impure; it has become charged with those elements that should have been eliminated from it by the various secretions that have been interrupted, and it has not been sufficiently renewed by the products of a

healthy digestion. It is, therefore, of the first importance to restore circulation and energy to the digestive and secretory organs; that new blood may be made, and the old blood filtered and purified. But not only must the blood be changed and purified, but the thoughts and feelings. How is this to be done? Fix your thoughts on something else than yourself; engage your attention with your pursuits, or engage in pursuits that will engage your attention to the exclusion of all other thoughts and feelings. One of the greatest difficulties you have to contend with, is the constant recurrence of lascivious fancies; these must be banished. When not employed with business pursuits, seek agreeable society or instructive reading. No society is agreeable to you; well, mix in any society that is neither vicious nor immoral. You blush to look people in the face; are awkward; jealous of being criticised or laughed at. Call up the energies of your latent will; send back these morbid fancies and jealousies to the dark cave whence they spring; endeavour to be amused, and to take an interest in things that do not immediately concern or relate to yourself.

Rise early—when first you awake; avoid taking a second sleep, for involuntary emissions nearly always occur during that period. Avoid lying on the back, for in that position nocturnal emissions almost inva-

riably take place. On rising, sponge the body all over with cold salt or fresh water, or take a shower bath, or plunge, or bathe in the sea. When bathing, do not stay in the water longer than is agreeable to you, and never take a warm bath in the early part of the day—it relaxes the system; in your case it needs to be braced up and toned. A tepid bath may occasionally be taken in the evening, but not often. The hands, face, head, and neck should be well washed with cold water at night towards bed-time. From a half to a pint of cold fresh water should be drank the last thing at night and first in the morning. If no daily occupation demands the attention of the patient before breakfast, he should take a walk of a few miles, or, better still, take gymnastic exercise for an hour before breakfast. Gymnastic exercise is a very valuable means of recovering the muscular strength, promoting the general circulation, amusing the mind, and occupying the attention. It may be taken at mid-day or evening, when not taken in the morning.

Next to gymnastic exercise, in its beneficial influence on the physical frame, is gardening, or any agricultural employment that keeps the whole body in motion and the attention fixed. I may here observe, that of the many patients who have consulted me on this disease, those who have been daily engaged in active occupations have suffered much less from the disease than those

whose employment has been sedentary. Exercise, however, should, under all circumstances, be proportioned to the strength of the person taking it—it should be begun gently at first, and increased gradually; the feeling of weariness should be the sign to rest; exhaustion should never be produced. It is of importance that exercise be general and various, so that every muscle of the body is drawn into activity. Dumb-bell exercise is convenient and beneficial. Gentle running and leaping, riding on horseback, digging and haymaking, are all good exercises, and have the great advantage of being in the open air. The sea-coast air is generally very beneficial to patients of this class, and the taking a sea-voyage is generally attended with much benefit.

DIET.

The stomach being in all cases very much disordered, and in some cases almost irreparably so, it is of considerable importance to select such food as is easily digested, and which, at the same time, contains a sufficient proportion of the kinds of nutriment required. Food is composed of both liquid and solid substances, and is divisible into two great classes,—that which nourishes the bodily tissues, and that which maintains the animal temperature. Milk contains in itself both classes of nutriment, in properly balanced proportions.

It is the first and universal food of man, and is capable alone of sustaining life, health, and growth at the most delicate period of human existence. It contains, in addition to water and saline ingredients, albumen, represented by the curd; farina or sacharina, represented by the sugar; and oil or fat, represented by the cream or butter. Of these the albumen and salts build up the muscle and bone, whilst the sacharine and oil are used in the process of animal combustion; or, in other words, in maintaining the temperature of the body. Milk, then, may be regarded as a specimen of a perfect food, provided by the laws of the Creator, for the sustenance of the more perfect development of the animal creation, and may, therefore, be reasonably taken as a guide to the formation of other dishes by cooks and dietarians. Bread, made of the flour of wheat, contains gluten, which is vegetable albumen; and starch, which is equivalent to farina and sacharine, and is, therefore, the next food to milk that may be universally consumed by man with advantage. That bread which is made of the unbolted wheaten flour, commonly called bran-bread, because the bran is retained in the flour, is much richer in gluten than that which is made of the fine white flour, and on that account, as well as on account of its affording more work to the intestines, and lying lighter in the intestinal canal, should be preferred by those who wish

to build up a firm muscular system, or prevent their bowels becoming costive. Some bread is by far too much fermented, and it is often eaten too new; it should be baked at least twenty-four hours before it is eaten.

Rice, especially Carolina rice, is an excellent article of diet, but contains only about one-third the gluten or flesh-forming principle of food that good wheat does; and as it is much more constipating to the bowels, it ought not to be taken very frequently or alone by those who are from habit or disease already constipated. It is easily digested and generally agreeable to the stomach, and when well boiled or creed it forms an excellent substitute for potatoes, and makes a very agreeable dish with a grilled chop or steak.

Beef is, when good, the most nutritious common food consumed in our country, but neither it nor any other kind of flesh should be consumed oftener than once a-day by the class of patients I am now supposed to be addressing. Beef should either be roasted or branded, or made into soup, after the manner described by Professor Liebig, which is as follows:—A pound of lean beef, freed from *fat* and *bone*, is to be chopped small as for mincemeat, and uniformly mixed with its own weight of water (a pint), *slowly* heated to boiling, and the liquid, after boiling a minute or two, to be strained through a towel; this, seasoned with salt and a very little cayenne

pepper, some well boiled rice or wheaten bread eaten with it, forms a very light and nutritious meal: about half a pound of beef so prepared is generally sufficient for one person of ordinary size.

Mutton, chicken, rabbit, and turkey, properly cooked, are tolerably easily digested, and contain a fair proportion of nutriment, and may be taken occasionally with advantage. The great errors to be guarded against by dyspeptics, and especially that class I am now addressing, are, to avoid eating too much at a time; eating too many things at one meal; eating one thing or set of things too often, and giving way to those voracious inclinations which often beset them and tempt them on to gluttony. Three times a-day is as often as it is advisable to eat: say, to breakfast, from a half to three quarters of a pound of good wheaten bread steeped in one pint of sweet milk (new milk.) This may be taken four or five times in the week, and the other two or three mornings a pair of eggs, lightly boiled, with about the same quantity of bread, with or without butter, with cocoa. To dinner—say half a pound of beef, roasted or branded, or made into Liebig's soup, with half a pound of bread or a quarter of a pound of rice well cooked. This may be taken three days in the week, and its equivalent in mutton, or chicken, rabbit, or turkey, with vegetables, other two days; and a pound of good fish, sole, cod,

haddock, scate, whiting, flounder, place, or turbot, with any good vegetable and a little parsley-sauce, the other two days of the week. To supper—say oatmeal porridge, with sweet milk, three days in the week. About six ounces of good oatmeal makes a sufficient quantity of porridge for a man of ordinary size. The other four evenings of the week, bread and butter and salads, such as radishes, lettuce, parsley, mustard, cress, &c., when they are in season; and when not, bread without butter, and in place of it, a few good raisins, figs, or apples. Marmalade or apple jelly may be substituted for butter occasionally. The beverage on such occasions may consist of cocoa, dandelion coffee, which is, when properly prepared, equal in flavour to the *coffea arabica*, and not at all injurious to the stomach, but generally both agreeable and tonic; or milk and water, or occasionally tea. The raspberry leaves make a tea when infused in the ordinary way, which is far from disagreeable, and is generally attended with benefit to those of a relaxed habit of body. Those who are affected with headache, or determination of blood to the head, will find a tea of balm or hysop, or clivers, or of two of them, or the whole three mixed, very serviceable in relieving the brain and nervous system of pressure.

As a beverage for ordinary thirst the following beer will be found of great service:—Yarrow, camomile flowers,

ginger, burdock root, and pinus, one ounce each in the dried state; add six quarts of water; boil gently for half an hour; strain; add half a pound of brown sugar or molasses; when it is blood warm, add a little barm and allow it to ferment. After it has fermented two or three days, bottle it and tie down the corks, or it may be put into a barrel. It will be ready to drink in a few days.

As a rule, spirits, wines, and strong ales should be abstained from; when, however, anything of that kind is taken, it should be at dinner. A glass of porter to that meal, or a single glass of sherry in water after it, are the least calculated to do harm. Eating and drinking, except water, towards bed-time should be entirely avoided.

MEDICINE.

There have been more medicines advertised as specifics for this complaint than for any other that I am acquainted with. Every dabbler in medicine that has had a few shillings to expend on newspaper advertisements or placards has considered the sufferers from this disease his legitimate subjects for victimisation. The stories I have heard of the impositions practised upon those poor weak sufferers surpass credulity. The imposter feels secure, defended by the fear of his victim, from exposure. I have known patients who have used the medicines of all the London, Edinburgh, and Glasgow advertisers, with

how much benefit to their health and injury to their pockets I should be ashamed to say.

I do not, however, exonerate the victims from all blame—they expect far too much from medicine, and they do not take sufficient care to acquaint themselves with the characters of the persons they confide in.

With regard to medicine, I assert, and challenge the whole world to the proof, that there is no specific for this complaint known; further, I am of opinion there never will be, and for the following reasons:—

First, The operation of similar causes produces different effects on different subjects: the differences in the effects arising from the differences in constitution; in other words, variety of constitution modifies the effects of various causes of disease.

Second, The administration of the same medicine to different persons is attended with different results; in other words, variety of constitution and state of health or of disease modify the effect of medicine. For example, out of six patients who consulted me in 1855, who had all recently taken a medicine newly advertised as a specific (Triesmar) for spermatorrea, four felt neither better nor worse for it, and had experienced no perceptible effects of its operation; the other two had experienced irritation of the urinary organs, especially the bladder, but no improvement in health. Under these

circumstances it may reasonably be asked, how can any physician prescribe with accuracy for his patients? The answer is, he can only do so when he has obtained a knowledge from experience and study of the varieties of the human constitution, the influences they exert on the operations of the causes of disease, and the operations of medicines. The next question that the acute will be disposed to ask, I presume, will be—what is the use of your writing this book? *First*, To warn the uninitiated against the practice, and the initiated of its consequences. *Second*, To warn diseased sufferers against wasting their substance upon worthless medicines, and giving their time and attention to things from which they can only reap disappointment. *Third*, To direct the attention of the diseased to their true condition, and to show them a rational, safe, and comparatively inexpensive and certain mode of treatment, in which they may place their hopes without fear of being deceived; because it is based upon indisputable therapeutic facts and supported by experience.

Medicine must necessarily vary somewhat according to the various symptoms of disease, which indicate the nature, locality, and degree of injury suffered. If the patient is affected with pains across the loins, cold chills down and across the back, hot and high-coloured urine, morbid irritability of temper, and general inability

to endure fatigue, and to perform, cheerfully, the ordinary duties of life, the following treatment will be of service to him :—

Rise early, retire to bed early, and on rising sponge the whole body with salt water, or take a shower-bath, whichever is most convenient and agreeable. Take a glass of cold water, and the following medicine. Then take a walk or some other exercise for one or two hours—then breakfast. If bread and milk disagrees after trying it a few times, substitute in its stead porridge and sweet milk, and an egg lightly boiled or poached, and a little dry toast, or a sufficient quantity of the two latter and dandelion coffee or good cocoa.

PRESCRIPTION No. 1.

Pinus Bark (<i>pinus canadensis</i>), pulv.....	1 ounce.	} Mixt.
Polypody Root (<i>aspidium filix femina</i>), pulv. 1 ounce.		
Lily Root (<i>nymphæa odorata</i>), pulv.....	1 ounce.	

Dose—an ordinary sized tea-spoonful, in a tea-cup full of warm or cold water, sweetened or not, two or three times a-day.

If the bowels are costive, make an effort to evacuate them every morning on rising, rub and kneed with the hands the lower part of the abdomen ; and if these means are not sufficient, take the following purge:—

Best senna, pulv.....	1 ounce.	} Mixt.
Jalap, pulv.....	$\frac{1}{2}$ ounce.	
Clover, pulv.....	$\frac{1}{2}$ dram.	
Ginger, pulv.....	$\frac{1}{2}$ dram.	

Dose—a tea-spoonful infused till cold, in half-a-pint of water, sweetened. Drink the clear infusion next the stomach, three times a-week. Continue still to make efforts to produce a natural evacuation of the bowels without the aid of medicine. Within an hour after taking breakfast, exercise or labour should be resumed. When reading or study is to be done, it should be commenced about two hours after a meal, after some bodily exercise has been taken, and continued for about two hours. Study, exciting reading, or intense mental excitement of every kind, should by all means be avoided towards bed-time; but quiet social amusement may be enjoyed till the hour for retiring.

The patient always finds great difficulty in so managing his thoughts, that no lascivious dreams or pictures, which his imagination has been so long in the habit of calling up, shall intrude upon his mind. Their intrusion towards evening is almost certain to be followed by nocturnal dreams and involuntary emissions. On this account, it is of the greatest consequence to the patient to keep his mind so employed as to exclude them. He must make every effort to do this, and use all the moral force and watchfulness he is capable of in resisting their insinuating encroachments. Gradually his efforts will be successful, and the body and mind alike form new and more wholesome habits of thought and feeling.

PRESCRIPTION No. 2.

Boxwood (<i>cornus florida</i>), blossoms or bark, pulv..	1 oz.	} Mixt.
Unicorn (<i>chamælinium luteræ</i>), pulv.....	1 oz.	
Bitter Root (<i>apocynum androsaemifolium</i>), pulv.....	1 oz.	
Ginger (<i>amomum zingiber</i>), pulv.....	1 oz.	

Dose—a tea-spoonful of this powder in a tea-cupful of warm water, sweetened or not, twice a-day. This medicine purges slightly, generally, in some cases rather freely; in any case that it purges too freely, a less quantity than the prescribed dose should be taken. This observation applies to all other medicines herein prescribed, as well as this. This medicine has proved very efficacious in cases in which the symptoms have been—headache, indigestion, general debility, costiveness, lowness of spirits, and pain in the lower portion of the abdomen and side, just above the hip.

PRESCRIPTION No. 3.

Pinus Canadensis, pulv.....2 oz.

Dose—a tea-spoonful in a tea-cupful of hot water once or twice a-day. This is remarkably efficacious in relieving acute pains across the back, which are felt more severely on rising from a stooping posture.

PRESCRIPTION No. 4.

Elecampane (<i>inula helenium</i>), root, pulv.....	1 oz.	} Mixt.
Polypody (<i>aspidium filix femina</i>), root, pulv....	1 oz.	
Cohosh, black (<i>macrotys racemosa</i>), root, pulv.	1 oz.	
Skunk Cabbage (<i>ictodes foetida</i>), root, pulv....	1 oz.	

Dose—a tea-spoonful of the powder in a tea-cupful of warm or cold water, sweetened or not, twice a-day. Will be found of great service to those affected with consumptive symptoms, general weakness and feverishness at night, cold sweats, a relaxed state of the skin, inability to resist the influence of atmospherical changes, shown by frequently taking cold, cough, frequent rising of morbid mucous from the stomach and lungs, irregularity of feeling, sudden elevation and depression of the spirits, &c.

PRESCRIPTION No. 5.

Clivers (*gallium aparine*), herb.
 Ground Ivy (*glechoma hederacea*), herb.
 Bogbean (*menyanthes trifoliata*), herb.

One ounce each, either pulverised or not, steeped in a quart of hot water for two hours, the infusion strained off, and when cold put into a bottle. Dose—a wine-glassful three times a-day, before meals. This purifies the blood of irritating and inflammatory particles, scorbutic humours, and such matters as the blood becomes charged with, in consequence of the natural secretions being interrupted or suppressed. It removes scurf, pimples, and dandriff from the skin.

PRESCRIPTION No. 6.

Pinus canadensis, bark, pulv.	1 oz.	} Mixt.
Lily (<i>nymphæa, odorata</i>), root, pulv.	1 oz.	
Gum Myrrh, pulv.	1 oz.	

Dose—a tea-spoonful in a cupful of hot water, two or three times a-day. If the bowels are costive while taking this medicine, relieve them with the purge (see page 51). The above prescription is one of the most efficacious I have ever known used for debility of the prostrate gland, which is attended by a discharge of a glareous, gummy fluid from the urethra at the time of making water or evacuating the bowels, and after any slight venereal excitement. It is also one of the best remedies known for chronic gleet.

IMPOTENCE.

In this state of disease the subject experiences the most painful anxiety and self-disgust, besides being physically unable to perform those functions destined to the procreation of his species. I have known the most painful examples of it. One man, about forty years of age, but in constitution almost seventy, married a young widow of twenty-seven. She had taken him, believing he would make her a good husband. She had one child, he had none. She was a tall, healthy, well-made woman, full of energy and passion when she was married; they lived together about ten months, when her health became very bad; she had an almost constant discharge of seminal and other fluids, which are secreted and discharged along with it; she had become weakly,

dispirited, and emaciated. In fact, she was afflicted with all the penalties of self-pollution, for her husband had constantly teased and excited her without being able functionally to respond to her. Under these circumstances, fully persuaded of the injury she was suffering, she refused longer to live with him; the separation was effected, but still he continued to call upon her and endeavour to induce her to submit to his imbecile and pernicious tantalizings. She applied to me for medicine to arrest those debilitating discharges. I gave her some, which had the desired effect, and with it the advice to turn a cold shoulder to the impotent. Another case of impotence that fell under my notice was attended with equally painful results. The man had been married for several years to a woman of robust constitution. I am not aware that he was impotent when first married, but, at the time I first knew him, he had been so for a length of time. They had had no family, which led me to suspect he had entered the marriage bonds in a condition unfit to bear the yoke. The woman seemed quite tired of him, and used to treat him in a way not at all pleasant to a man possessed of manly feelings. I frequently observed her in company with a man who was about her own age, and lived in her vicinity. In course of time I learned that she had induced him to take up his lodgings in her house, and subsequently I learnt

that he slept with her, with the knowledge and tacit, but helpless consent of her husband. I have mentioned these cases, to show some of the moral evils attendant on the abuse and consequent premature decay of the generative system. What youth or man, possessed of a spark of natural feeling, can bear to contemplate the probability of his falling into such a condition of imbecility, and moral as well as physical impotence, as that presented in the last case cited? Yet such a condition is the very probable consequence of that abuse of the genital organs, the prevention of which is as much the object of this work as to show the means of mitigating or remedying its consequences.

In all attempts to relieve or remedy impotence, the patient should, as much as possible, abstract his thoughts from himself and his condition, engage in as active pursuits as his delicate state of health will permit, take a vapour bath once or twice a-week, sponge the body all over with cold salt water after the vapour bath, and also every morning on rising, or take sea-bathing, if it be not too much exertion, and it does not in other respects inconvenience him. He should subsist on plain but very nourishing diet. The following articles are especially good, where the stomach can receive and digest them: milk; eggs raw, or lightly boiled or poached; fish, especially those kinds called skate, mackerel, turbot, soles,

ling, cod, oysters, and particularly codsounds; lean beef, veal, lamb, and mutton, in moderate quantity; good bread, green pease, and other vegetables, salads, &c.; also almost any kind of fruit that agrees with the palate and stomach. All these things should be taken in moderation, and none of them too exclusively. It is next to useless taking the best of food, unless it be worked up into the substance of the body, and that can only be done through a good digestion, and a good digestion cannot be maintained without free exercise in the open air. Horse-back exercise, garden exercise, field exercise, gentle cricketing or bowling, or any other thing that is in the open air, and gives an impetus to the circulation, and at the same time occupies the attention, will be found beneficial. An individual who finds himself in this condition should at once leave female society for a time; he should also abstain as much as possible from study and anxiety, and give his attention to such pursuits as I have indicated, in order to renew his vigour and repair his constitution. He must not hope for an immediate cure, but be content to wait till exhausted nature has herself recruited.

PRESCRIPTION No. 7.

<i>Pinus canadensis</i> , pulv.....	1 ounce.	} Mixt.
<i>Populus alba</i> , "	1 ounce.	
<i>Hydrastis canadensis</i> ,.....	1 ounce.	
<i>Apocynum androsce-mifolium</i> ,....	1 ounce.	
<i>Capsicum</i> ,	$\frac{1}{4}$ ounce.	
<i>Eugenia caryophyllata</i> ,.....	$\frac{1}{4}$ ounce.	

Dose—a tea-spoonful in a tea-cupful of hot water, infused half-an-hour, and the clear liquor drank two or three times a-day, half-an-hour to an hour before meals. This corrects the stomach, the liver, bowels, and kidneys, and improves digestion, absorption, assimilation, and secretion. Sometimes impotence is the result of bad treatment of gonorrhea or syphilis; in this case other treatment is required.

HYPOCHONDRIASIS OR HYPOCHONDRIAISM.

This is a disease resulting from indigestion and nervous exhaustion. I have paid much attention to it, and had a deal of practice in the treatment of it, with, I believe, unusual success. I attribute my success in affording relief to the patients who have sought my treatment for this complaint to the fact, that I have seriously and sincerely regarded them as suffering from a dreadful malady. It is too much the practice to ridicule this class of patients, and banish them the sphere of sympathy. But this does not lead to an improvement of their condition; on the contrary, it generally depresses their spirits still more, and occasionally drives them to the most desperate excesses.

Hypochondriasis seems to depend on a loss of energy in the brain, or a morbidly irritable and exhausted state of the nervous system, induced by various remote causes,

such as close and intense study, long and serious attention to abstruse subjects, the constant remembrance of some great cause of grief, much anxiety of mind, leading an indolent or sedentary life, immoderate venery, and especially self-pollution, irregularity and intemperance in eating and drinking, and likewise by obstructions in the viscera, and by long continued evacuations, such as attend diorrhœa, cholera, &c. The symptoms by which it is characterised are so numerous, that I shall content myself by enumerating but some of the chief, which are—a constant weakly brooding and erotic imaginative-ness; lowness and dijection of spirits, despondency, apprehension of coming evil without sufficient cause, irresolution to carry out conceptions and purposes, a constant thinking of self, and an infinite variety of aches, pains, and ailments; one day the patient imagines himself troubled with worms, the next with consumption, the following he is afraid of dropsy, and the succeeding he is certain his liver is ulcerated, or that his kidneys are inflamed. No man has a symptom of disease that he does not, or has not experienced. He has generally much flatulence in the stomach and bowels, acid eructations, costiveness, a copious discharge of pale urine, or a slight discharge of a high colour, spasmodic pains in the head and other parts of the body, giddiness, dimness of sight, and palpitations. I verily believe but for this class of

patients, the proprietors of patent medicines, and many others of the medical fraternity, would often go hungry to bed. They are never content but when they are taking medicine, and they seldom think one medicine does them any good for any length of time, and in fact it is absolutely necessary to often change their treatment, in order to benefit them.

Their friends generally blame and ridicule them for taking so much medicine, but that does not prevent them doing so, nor in any way benefit them; for when they cannot openly take medicine without annoyance, they do so secretly. The only way to benefit them is to sympathise with them, give them good advice seriously and cheerfully, and lead them out of and from themselves. Whatever increases their cheerfulness and good humour, does them good, but it is a hard thing to please them: and those who associate with them with that object should be blessed with the patience of Job, and the wit of Mercutio.

They should take active exercise either on foot or horseback—the latter if convenient—and should themselves make moral efforts to be amused and enjoy cheerfulness, travelling from one country to another, and the stir and bustle of city life are of service in mitigating the evils of this complaint. Any athletic game, or amusement of other kind that occupies the attention and

leads the subject to forget himself, will benefit him. A vapour bath once or twice in the week, or a tepid bath two or three times a-week, taken towards evening, and a cold, salt, or sponge bath on rising from bed, which the patient should make an effort to do early, will all help to improve the general health; and as general debility and functional disorder constitute the complaint, that is of the highest importance towards a cure.

The diet should be light and nutritious. Tea, coffee, broth, and fatty articles of food should be avoided. Cocoa, chocolate, dandelion coffee, and infusions of aromatic herbs, such as balm, mint, hyssop, &c. may be drank as ordinary beverages. Lean beef, mutton, chicken, or game, may be taken once a-day only; a raw egg, in half a glass of sherry, with a biscuit, may be taken for lunch, or at any time of the day when faintness is felt; or if sherry disagrees, in a table-spoonful of brandy and one of water, or in a cupful of warm milk, with a little sugar.

PRESCRIPTION No. 8.

Tansey,.....	pulv.	1 ounce.	} Mixed
Wormwood,.....	"	1 ounce.	
Rue,	"	1 ounce.	
Senna,	"	1 ounce.	

Medicine may often be changed in this complaint with advantage. I have given other prescriptions in the Principles and Practice of the Botanic system of medicine, which are in many cases of great value.

EPILEPSY OR FALLING SICKNESS.

This disease consists in a sudden deprivation of the senses, accompanied with a violent convulsive motion of the whole body. The individual has seldom any but a momentary warning of its coming on; he exhibits the highest state of confusion, generally stares wildly to one side, and instinctively stretches out his hands as if to cling to something; but his grasp is powerless, and unless prevented he falls down insensibly and convulsively. His jaws work and grind hard, and frequently the tongue gets betwixt the teeth, and is severely bitten. This should be prevented by something being inserted betwixt the teeth: a piece of india rubber or not very hard wood answers the purpose very well. The brain evidently suffers congestion at the time of the fit, and should therefore be supported to prevent fatal consequences, which do sometimes occur.

It generally comes on in childhood or youth, but sometimes in maturity. Its returns are periodical, varying from seven or eight times in a day to once in two or three months. The spasms or paroxysms are severer in some cases than in others. Dr. Thomas says, "Epilepsy is properly distinguished into sympathetic and idiopathic: being considered as sympathetic when produced by an affection in some other part of the body, such as acidi-

ties of the stomach, worms, teething, &c.; and idiopathic, when it is a primary disease." For my own part, although I have seen many cases of this disease, and cured many, I am yet unable to agree with this distinction. I believe epilepsy in all cases depends upon some internal irritation or debility; that it is the painful effect of a hidden cause. It is quite certain that a variety of causes produce this effect: sometimes worms, sometimes irritating substances in the stomach, frequently in girls suppressed, or retained catamenia, and frequently in both sexes it is the effect of nervous debility induced by self-pollution. When it arises from the latter cause, I have found it by far the most difficult to cure. But whatever may be the primary cause of this disease, I believe it invariably depends upon an excessive pressure of blood upon the brain. The subject of it should therefore avoid every species of mental excitement, and indeed retire, if possible, from all circumstances calculated to produce mental irritation or nervous excitement.

Sometimes the attacks are preceded by premonitory symptoms: as, by a heavy pain in the head, dimness of sight, noise in the ears, palpitation, sense of exhaustion or weariness, and a slight degree of stupor; in some few cases there is a sensation experienced, as of a cold vapour or aura rising up to the head, but more generally

the subject falls down suddenly without more than a moment's notice.

In some few cases the attacks are so slight, that the individual retains some slight degree of consciousness; this, however, is rare. I have only known two such in the whole course of my practice. In others they are so violent, and continue for so long a time as to be quite frightful—the hands and teeth firmly closed, the eyes turned up, saliva pouring from the mouth, and the whole body shaking and plunging as if by a huge galvanic or electric power.

Individuals who are subject to this complaint are invariably of a nervous exciteable temperament; in some instances they exhibit nothing of the usual symptoms of this condition of body, except that they engage in their pursuits with unusual ardour; and it is frequently very difficult to cure, on account of the individual's deficiency of moral self-restraint and circumspection, the regular exercise of which, under all circumstances, is of the highest importance to prevent passion or exhaustion, both which are calculated to bring on the peculiar attacks of the complaint. Such individuals should carry about with them a constant consciousness of their liability to these fits under exciting circumstances, and should exercise all the discretion they can command in avoiding whatever is calculated to bring on the paroxysms; for the more fre-

quently they occur, the more frequent are they likely to occur, from the habit of body which is induced by their occurrence.

Gentle, quiet bodily and mental exercise should be taken, but of the latter less than of the former, and on no account should either be carried to an extent calculated to exhaust the energy of the body.

PRESCRIPTION No. 1, FOR EPILEPSY.

Fresh or properly dried Elder Bark (*sambucus nigra*), 5 oz. of fresh, or 2 oz. of the dried bark, infused two hours in one pint of hot soft water. Dose—a wine-glassful three times a-day, for a person of seventeen years and upwards; less for a younger person.

PRESCRIPTION No. 2, FOR EPILEPSY.

Mugwort (*artemesia vulgaris*), pulv. from 1 to 2 drams, once or twice a-day, in a tea-cupful of hot water.

PRESCRIPTION No. 3, FOR EPILEPSY.

Wall Pennywort (*cotyledon umbilicus*), expressed juice, or the extract. The dose of the expressed fresh juice is 1 oz. twice each day; of the extract, from $\frac{1}{2}$ a dram to a dram twice a-day.

The above are all safe medicines, and may be used by any one in any case of epilepsy.

PRESCRIPTION No. 4, FOR EPILEPSY.

Bayberry, bogbean, wormwood, tansey, rue, male fern, senna, and wormseed, 1 ounce each; ginger, $\frac{1}{2}$ ounce; all pulverised and mixed. Dose, for a person of sixteen and upwards, a tea-spoonful with a little sugar in a tea-cupful of hot water twice a-day; if it moves the bowels too freely, a little less; for younger persons less, according to age. This cures all cases which depend on worms or other irritating matters in the stomach or intestinal canal as their cause.

Robert Bowie, of Glasgow, after taking this prescription a short time, endured a profuse scarlet pustular eruption upon the surface of his whole body, which quickly healed, and after which he had no more epileptic fits.

Agnes Robertson, of Parkfoot, near Cumbernauld, nine years of age, had as many as eight fits in a day. In the course of about three months they were reduced in frequency to one in eight days, by the use of the above prescription, and pills of equal parts of golden seal and cayenne pepper; dose, two after each meal. Whether this patient got entirely well or not I do not know; her father's letter, however, informs me distinctly that the fits, at the time he wrote, occurred only at intervals of eight days, instead of eight in one day.

Miss Allan, of Cumbernauld, was cured of epilepsy by the above prescription, and the following: Cayenne, Lo-

belia, and Scullcap, equal parts, pulv. mixed. Dose—a tea-spoonful in a tea-cupful of warm water whenever any premonitory symptoms occurred. She improved rapidly; a large boil broke out on the hip, when I ordered her to be put through a Thomsonian course of medicine, after which I gave her the following:—Tansey, Rue, Burdock, and Yellow-dock, one ounce each; cayenne, $\frac{1}{4}$ ounce; pulv. and mixed. Dose—a tea-spoonful infused in a tea-cupful of boiling water, the clear infusion drank three times a-day. She very quickly improved; she had suffered from irregularity of the entemenia previously, but that also was removed, and her personal appearance in every way very much improved.

I have on record other three or four cases cured by similar means; but as this is not a book for the record of cases, beyond such as may be necessary to illustrate the power and efficacy of our system of treatment, I refrain from further quotation.

PREScription No. 5, FOR EPILEPSY.

Digitalis purpurea, Foxgloves. Tincture of Foxgloves, in doses of from 15 to 30 drops, three times a-day, is highly spoken of by Dr. Thomas as a remedy for some cases of epilepsy. The same medicine, differently prepared, is used by the peasants of Ireland for the same disease. Culpepper mentions it as having cured a num-

ber of cases of twenty years' standing, but he recommends it to be boiled along with pollypoddy.

PRESCRIPTION No. 6, FOR EPILEPSY.

Mistletoe, (*viscus quercinus*.) The bark pulv. Dose—from half a dram to a dram, in a wine-glassful of warm water, twice a-day; or one ounce of a strong infusion, twice a-day. This was formerly considered an almost certain remedy for this disease, but I believe it has rarely been tried of late years; but I cannot see why it should not. If it was a remedy at one period of human history it is a remedy at another, whether it be employed or not.

THE NARRATIVE OF A SUFFERER.

As it is as much the object of this book to deter the young from acquiring the pernicious habit I have denounced, and the evils which I have in some measure exposed, as to lead those who have fallen into the error, and are suffering the consequences of their ignorance and imprudence, to pursue a course of conduct calculated to improve their condition, and ultimately to restore them to the blessings of health, I deem it of some importance to be able to exhibit to both an example of actual experience of error, suffering, and search after remedies.

The following Narrative was furnished me by the individual it relates to. It is now some years since; and when

I expressed an intention of publishing it at some future time, in connection with a work of this kind, he observed that he would have no objection to my doing so, provided I did not publish his name, and I thought the publication of it might be attended with advantage to such as himself.

DEAR SIR,—The following is an account of my life—a life rendered truly miserable by my own actions. I write it for the purpose of giving you a better idea of my case. I am afraid it will avail me little, as I doubt I am beyond the reach of human aid; but living, I would like still to live. By perusing this you will oblige your grateful patient, R. R.—I was born in this town; am the youngest of a large family; my parents, though not rich, never knew want. When young I was a poor delicate boy, peevish in my nature, and perhaps spoiled by indulgence, till about thirteen years of age, when my brother took me to reside with him in A——. I there grew very healthy and stout, and then my passions broke loose. Previous to going to A—— I had acquired a knowledge of the habit that has ruined me. There was a man came about the neighbourhood where I lived, who paid boys to follow him into the fields, and there practise what is unfit to be written or read. Unfortunately I was one of these boys, and when my passions broke forth in A—— I remembered him and became a slave to the unlawful vice

I think it soon began to injure my health, for I was often troubled with pains in the back, and was very absent in mind. This was in the first year I practised it. Even at that time I thought it was not right, and every morning vowed to abandon it, but still when evening came gave way. After remaining a year at A—— I returned to G—— to learn my trade. I may pass over the seven years of my apprenticeship, by stating, that during the whole of that time I continued more or less a slave to the habit, and suffered more than I can describe, but never could rightly divine the cause of my sufferings. My friends remarked my absent mind and pale, wan looks, but no one whispered the slightest hint of what was wrong. I was never at rest; if here, I wished to be there. I shunned all company, and delighted to wander alone in the fields, dreaming despondingly. I struggled to do well, was honest, sober, and industrious, yet was always miserable and discontented, but knew not why I was so. In the last year of my apprenticeship I became acquainted with a female; she was very young, and averse to keeping company with me regularly; on that account my mind was racked and tortured with uncalled for jealousy. Being out of my time and in bad health, I went to A——, and whilst there took large doses of Dr. G.'s pills. I now left off the habit for a short time, and soon got so stout as to be able to resume my work; but

giving way to it again after a while, I became the miserable discontented wretch I was before. I could not rest; I left A—— and went to Leith, where I suffered severely; I left there and went to A—— again, still a slave to the habit, and still suffering. I left A—— and went to London, where I stayed a month; from London I went to Manchester: there I still continued a victim, and the consequences became more and more appalling.

I tried to be like other young men, and keep company; but still the love of solitude drew me away, and melancholy wrapped me in her cloak, and evil thoughts suggested that all mankind was combined against me, and then I thought for the first time to abridge my life; but the thought was of short duration, as indeed were all my thoughts—one succeeded another, unbidden and without control, like a wild phantasmagoria. I worked in M—— two years and a half, and my whole life during that time was complete misery. I think I suffered almost every symptom connected with nervousness and indigestion. Whilst wandering through the streets one night I caught sight of a small work on marriage, by Dr. C. of London; and as marriage was mostly always uppermost in my thoughts, I purchased a copy and read it; then my eyes were opened to all the horrors of my past life. No words of mine can ever express the horror and despair that seized me when I read of what I was doing. Reading the work through,

I found there was still hope, let the case be ever so bad. I became possessed with the most unbounded confidence and gratitude towards the author. From that night I resolved to abandon the cause of my misery, and did so, and also resolved to consult the author at the first opportunity. I waited till I had an excuse for changing my lodgings, that I might change my diet without exciting any suspicion or remarks. In the meantime I purchased more of Dr. C.'s works. He urged careful living very strongly, and I began to pay great attention to the advice and precepts contained in his works. I began to live very sparingly; and having no sufficient excuse for leaving my lodgings, and getting worse daily, I at last wrote to Dr. C. He promised me complete recovery in *three months*; he would provide all medicine, and correspond with me during that time, and his charge was ten guineas. I accepted the terms. Whilst taking the medicine, and following Dr. C.'s advice, I paid strict attention to diet, and with a mistaken view almost starved myself to death. My appetite was always voracious, and I rose from each meal knawing with hunger. The result of this was I lost flesh, strength, and spirits. Instead of getting better, I was becoming a spectre; yet I did not lose confidence in the plan I was pursuing. So confident was I that I should be better by the end of three months, as prognosticated by Dr. C., that, although I was then impotent, I

wrote to the female I have before mentioned, assuring her that I would be in G—— by the end of that time to be married, and take her back with me to Manchester. Such were my intentions, such my hopes; but how deeply they have been blighted! When the greater part of the three months was past and I no better, fear and despair began to overwhelm me. What was to be done; I should be unable to fulfil my promise, the cause might be discovered, and I might become an object of disgust or pity for every finger to be pointed at. I was completely wretched. This was in 1849. About this time, for the sake of fresh air, I took a situation as foreman in a work shop in the country, still hoping to realise better health; but I kept to the erroneous practice of eating far too little, and changing my food almost every day, first trying one thing and then another, till nothing agreed with me. I was still taking Dr. C.'s medicine, but to no purpose; I got worse and worse, became unable to do any work, and had to give up my situation, after holding it about two months. I could not fix my mind on any subject for five minutes together, and I began to be troubled with severe painful sensations in my head; and when walking, if I happened to tread upon a stone, I would start with terror; and it was also about this time that my ear began to blow every night when I laid down: it was a strange sensation, and alarmed me very much. After

giving up my work I spent my time wandering alone, brooding over the evils I had brought upon myself, or in reading medical works. I did everything I ought not to have done, whilst trying to do all for the best. I began also to be troubled with horrible cravings, first for one thing and then for another—cravings that I could not resist; and I believe if I had not had the means of gratifying them, I must have stolen for that purpose. I gave up taking Dr. C.'s medicine, and took some from a country surgeon, but I still persisted in starving myself. Whilst working I was able to resist the constant cravings of hunger; but now that I had nothing to do but walk about, no occupation for the mind, I found it impossible; I eyed the food in shop windows with a keen and greedy eye, then I lost all control over myself, rushed in and bought food, and consumed it like a savage, always regretting afterwards that I had done so. By the advice of the surgeon I consulted, I went to the Isle of Man; he thought I should be better at a sea-port. I was getting worse and worse; my mind was approaching, I may say, a state of insanity.

While walking in Liverpool I found myself hurried on by a strange strong impulse to go on, on, I knew not whither nor wherefore; unable, by the strongest exertion of will I could make, to stop myself for longer than a minute at a time, and scarcely that; I could not observe

nor appreciate anything. I went to the theatre at night to endeavour to pass away the time; but this amusement, that used to be my delight, that used to absorb my attention entirely, had now no interest whatever for me; I found my eyes wandering all over the place without fixing observantly on anything, and, in spite of myself, gazing vacantly. Next morning I sailed for the Isle of Man, and horrible were the feelings I there endured. There my appetite became insipid; I could eat well enough, but had no relish for food; there also my ear began to beat, especially when I was walking. I tried to read, but found it quite impossible; I could not follow the meaning for the length of a single line. When the landlord attempted to converse with me, I could only catch snatches of what he said, and I found it impossible to reply to him. The gas-light seemed to me like a star. I was much worse, and got greatly alarmed. Up to this time I had been confident, firm, and determined to do my best and brave the worst; that firmness now forsook me, I was more wretched than ever; went to bed early, and passed a night beyond all expression. Next day I rose an idiot in imagination; I went out, but before I went far from the house I wandered, although I knew the place very well, and when I returned I was afraid to lift the knocker of the door, being unable to tell whether it was the right or the wrong one. My eye-sight was very dim;

objects seemed clustered before them in strange confusion. The trees seemed all united to one another; there was like a mist before my eyes, and I got firmly impressed with the conviction that I had become an idiot.

When I look back to this delusion, how strange and ridiculous it appears; yet how painful, how very painful it was. When I walked the streets I thought all the people knew I was an idiot, felt for me, and treated me as such; and then I pictured how I would be living with some of my friends, abandoned by men and women, and laughed at and ridiculed by ignorant children. O, how I wished some of my friends would come and take me away; I felt I was unable to do any more for myself. I went to doctors in the island, and took their prescriptions, but did not explain to them the state of my mind. I could no longer force myself to take exercise, and strange morbid cravings gained more and more upon me, and more and more I yielded to them. I had an impression that as I was an idiot, it did not matter what I did; I always, however, tried to speak and act as rationally as possible before the strangers with whom I lived, and to conceal from them my imbecility. Before having been in the island six weeks I returned to M—; I thought I was unable to take care of myself, and it seemed very strange to me when the landlord asked me to take care of his sister, who was deaf and dumb, and who was to travel in the same con-

veyance with me to M—. When I got to M— I was shocked by my friends exclaiming that I did not look any worse than when I left them; for I had led them to believe by my letters that I was very much worse, and so I really was. After arriving at M—, my head was affected in such a way that I thought my skull would have burst asunder by the pressure beneath it. There was no delusion in that. I suffered then in the head and afterwards in the abdomen more than words can express. I went now to doctor B—, an eminent physician in M—, and I thought this was at least a step in the right direction. I explained my case to him, and he assured me of a speedy recovery, and I resolved to commence [anew, and to persevere in following his advice. By this time I had lost all sense of hunger or of satisfaction, but I was not long under him before my appetite became more healthy, but my head was far from being well, and I was still under the wretched impression that I was losing my reason; and although I was anxious to resume my work, I laboured under the impression that I could not do it. Neither my brother nor any one else ever attempted to reason with me, or persuade me to my work, at which I was surprised. I think with employment for the mind I should have got on very well then; but wandering about in idleness, and having an uncom-

fortable home, I soon became the wretched creature I was before, and fell back desponding and despairing.

I was about ten weeks under Dr. B. and took an immense quantity of various kinds of medicine. I could swallow the most nauseous drugs without tasting them. The longer I remained idle the more horrid were the pictures of my imagination and my feelings. Whilst in M—— I again experienced the feeling of being hurried on to I knew not where, without being able to stop myself; at another time I experienced a general throbbing within me, so that I could not hold my head nor hands still for one minute; and at another time I experienced a sensation as of something crawling under the skin of my head; at other times the skin seemed drawn tight down upon the skull; but my feelings were so varied, numerous, and horrible, that I need not attempt to describe them. Often I thought I was at the point of death, then I would write letters to all my friends, bid them a last farewell, and say how I wished what I possessed to be disposed of, carefully seal the letters and put them away, to be found and read when I was no more; but next day perhaps other thoughts and feelings would possess me, and then I would burn the letters. I have some of them, however, yet, and in all of them I find the dread of losing my reason strongly expressed. I think this impression was fixed on my mind by reading medical works when in an unfit state

of mind to properly understand them. My nights were passed in wretched wakefulness or in horrid dreaming. I became afraid to sit alone; tried numerous devices to occupy my attention and wile away the heavy hours. No one helped me to amusement or cheerfulness. When I look back to that time, and think of the manner in which I was neglected, I lose all respect for my friends, and cannot bring my mind to write to them. There were now and then days in which I felt cheerful and happy; then I would walk miles away into the country, through frost and snow, with bounding spirits and a bounding step, ruminating on the future; bright then would be my hopes of the time to come. After these walks I would write to my friends and^ssweetheart in G——, informing them of my recovery, and promising soon to be with them; but before these letters reached their destination I was as bad as ever. I began to lose confidence in medicine, and to turn my attention to hydropathy. At night I would write an imploring letter to Dr. J—— of Alderley Hedge, Cheshire, intending to post it next morning; but when morning came I would think it ridiculous, and so burn it. I repeated this night after night and morning after morning; for knowing I had not the means of paying what was charged in the establishment, and thinking they would not deviate from their rules, I thought it useless applying. At last I wrote a letter, which I determined on taking to

the place myself, which I did; unfortunately the Dr. was from home, so I returned, and next day posted it. In a few days the proprietor called upon me, and proffered to treat me gratis. After getting settled to go, I was again in bounding spirits; the thought of not getting better never entered my mind. I believe I needed no treatment then: food and employment I think was all I required; but my mind was perverted by reading too many medical works, and hanging constantly on one idea. The day I went to Alderley I felt so active, spirited, and well, that I said to myself, can I really be better than I am now? I doubted if I was doing right in going; I felt so confident, however, in myself, and was so enthusiastic for air, exercise, and hydropathic treatment in general, that I overcame all doubts, underwent an examination by the doctor, who pronounced me curable, and felt overflowing with gratitude towards him for his kindness. Nothing could exceed the spirits I enjoyed; every thing seemed so cheerful, every one so obliging, I was completely elevated and happy. I walked miles and miles, thinking of the treatment, and exultingly anticipating the bright prospects of the future. I planned the writing of letters to my friends of my recovery, purposing to extol hydropathy to the very skies; this was all before I had taken a single bath. I commenced with the douche bath: I was to take two or three of these every day, with very severe exercise. It

was in the month of February, and the ground was covered with snow. The doctor said it was the severest treatment he had ever prescribed at the commencement of a case; and I believe had a milder been adopted, I might have had no reason to complain of going there. But to proceed. The doctor did not put me on my guard as to diet, at least not as regards quantity, neither did he tell me to drink freely; so, although taking these cold baths three times a-day in such cold weather, and walking besides upwards of twenty miles through snow, I checked my appetite, and ate but sparingly, and drank very little water. My appetite became keen; I began to feel a natural relish of food, and felt vexed when I thought I had eaten enough, although as hungry as ever. The result was I lost flesh, strength, and spirits, became dissatisfied, and all the feelings I had been before afflicted with returned upon me in a more aggravated form. (The result of starvation.—Ed.)

I began bitterly to regret ever coming to Alderley. I was to be treated gratis, purposing, whenever I was able to work, to pay for my treatment by working for the establishment. I began to suspect I was being neglected, for on the third day, after walking a great deal, I returned to take my third douche, at 5 p. m. it was dark; after procuring a light with some difficulty, I undressed and went under the douche, but there was no

water. I had become very cold through waiting on the light and undressing myself, although I was perspiring when I arrived for the purpose of taking the bath; so I put on my clothes, determined to leave the place for ever, but the doctor met me on the way going out; he gave orders for the water to be turned on, and I took the bath. I had no bath attendant except when the doctor attended me himself, which was frequently, and it required all the courage I could muster to take those severe cold baths alone. I always felt comfortable after them, and then upbraided myself for my dissatisfaction. One of my greatest annoyances was the matron, who was a very haughty woman, and set me to do little paltry menial jobs. However, I thought I could not purchase health at too dear a rate, and tried my best to endure everything. After the first week's perseverance, I was glad when Sabbath came, to get rest. That day two of my acquaintances came from M— to see me; they were surprised at my altered appearance, I had become so thin. I put the best face I could on the matter, but one word from them would have decided me to return with them to M—; but they advised me to stay, so I plucked up my courage and spirits, felt lighter and better, and resolved to stay and persevere.

By the advice of the doctor I had begun to keep a diary; on Monday I gave it to him to read. I had mentioned in it the state of my appetite, and that I had

checked it. The doctor seemed grieved and disappointed, said he never anticipated that I was checking my appetite, and that I could *not possibly eat too much*. I said I knew no bounds to what I could eat, that I had not the sense of satisfaction; still he said I could not eat too much. That advice was given by a kind and generous man, but that advice was the ruin of me; it destroyed all chance of my gaining the object I was struggling for. All that I suffered before was as nothing compared with what followed. Hitherto I had only occasionally yielded to the maddening cravings for food, and when the delusion passed away I again attended strictly to abstinence; but now I had the advice of the doctor to eat without restraint, and it is utterly impossible for me to give you an idea of the food I consumed, how I could do it, how be so mean as to do it, I know not, but the quantity I consumed in one day, and day after day, was enormous. I continued going through all the various modes of hydropathic treatment, but was actually killing myself with eating. Although, after eating a great quantity, I had no appetite, I could still swallow almost any amount; having once began to eat I could not stop, yet there was no relish attended the eating, and no saliva in my mouth to moisten my food. My abdomen became so hard and loaded that I could scarcely walk, or endure the touch of my clothes upon it, and the pains in it were almost un-

bearable. Sometimes, whilst walking, my belly would suddenly become very large, and I was obliged to unloose all my clothes, and was unable for some time to stir. I must have seriously injured my inside then, for since that time the pressure and pain have never quite left me. After continuing in this manner for some time, the doctor put me on vegetable diet; but it was no better, and I continued to get worse. He then told me to weigh the food I ate, and measure the water I drank. I did so, and I sicken at recollection of the quantity, it was so great. He then ordered me to eat and drink a certain quantity, which I weighed and measured strictly. In this way I continued for some time longer, but got no better,—the mischief was done. Not improving, I began to despair—began to lose all self-control—grew reckless and desperate; strange desires and feelings took possession of me, such as I had never before experienced. It was with the utmost difficulty I restrained myself from striking some person—I had always a desire to do it. My nights grew more wretched than ever, my ear beat and blew night and day, and my head was continually enveloped in noise. I had not a single moment's peace, a single moment's rest. The baths now became a terror to me; my mind began to be occupied with the thoughts of suicide; I longed to rid myself of life, it had become so wretched. I still kept my diary, and expressed most

of these feelings in it every day. I wished to give up the treatment, for hope had ceased to cheer me on. The doctor was sorry to let me go in such a condition. I left, after being there three months, in a state next to madness. I had gone with a light heart and full of hope; I left with crushed spirits, contemplating suicide, brooding with despair. My body was as hard as iron; my clothes felt as if pressing upon it, like as if I was enveloped in an iron sheet. I returned to M——, intending to leave that place immediately for Scotland, but I remained there three weeks. I there experienced the throbbing and beating all over again; I could not keep myself still. I went and put myself under galvanism, which relieved me considerably for a short time. I also took the prescriptions of a homoeopathic doctor, during the three weeks I was in M——, but they had little or no effect. I told the homoeopath of my constant desire to abridge my life; he consulted with my friends, and advised them to have me put under proper restraint. It was agreed I should be sent to a lunatic asylum near M——, but my brother there determined first to consult my brother in Scotland, and he would not consent to it: so I was sent to him. Whilst I was in M——, one day I left the house resolved never to return to it. I wandered about the outskirts of the town till night, then I purchased poison, determined to destroy myself; but whether it was the want of

courage to do it, or the fear of the future, or a vague hope still left of recovery, I know not; but when all was ready, I drew back from the act and went home. I repeated this folly several times. On coming to Scotland the change operated strongly upon me: the sight of old scenes, old acquaintances and companions, now married, and happy in their homes, affected me deeply. I saw her who was to have been my wife long, long ago. Oh, how I regretted I had not returned sooner; she was still faithful to me, still trusted me, and looked to me for the future; and I thought I could bear all the pain I had suffered, all the delusions I had been the victim of, over and over again, if I might be rewarded with her who so trusted me! The thought occurred to me, could there yet be a chance of recovery? I resolved to go to work, and try to continue at it. I went; every day was passed in almost complete misery, and every night I thought I should be unable to continue it another day, and I often felt on the point of rushing out of the work to destroy myself. So fixed on my mind was the idea of self-destruction, that for three months after I started work I carried poison about me, changed it with my clothes, and slept with it under my pillow. One Sabbath I went out to execute my long-delayed purpose, wandered about all day, seeking for a proper place, and failing in courage to do it. When night came, I flew for the first time to

drink, to drown reflection. I was absent all night and next day, and then returned humbled and dispirited. I have done the same several times since. I saw what a cause of gloom and trouble I was in my brother's house; what a sorrow I was to all my friends. I knew they could not help me, so disguised my real feelings from them, and resolved to complain no more. When they asked me how I was, I said I was well; and so I was regarded as a healthy person, but could not act as one. I have often times regretted that I did not acquaint my friends with my actual condition. Nearly all the winter I was unable to rise before nine o'clock; this was inexplicable to my friends, and appeared disgraceful on my part. I endured taunts and reproaches, heard myself called a spiritless sluggard, and bore it as best I could, always hoping that a few days would see me beyond all earthly torture. My brother, whom I lived with in G—, acted nobly towards me; he advised me, interested himself about me, and sometimes when I acted strangely he reproached me; but I forgave him that, for in his eyes I deserved it. Had I committed what I so often and so long contemplated, I should have left behind me an explanation, that would have satisfied him. I was not ungrateful for his many acts of kindness, nor so deserving of blame as I seemed to be. That night I came to you I found it impossible to rest for a single moment at a time.

I had walked at a rapid rate through the streets for the greater part of the night, unable to stand still for a single moment. (I noticed this patient was in a very excited state when first he consulted me, as I have noticed many others of his class.—Ed.) After taking the medicine you gave me, I became a little better, and shortly after that I cast away the poison, and since then I have not purchased any more. I have come to you again; every day last week was passed in hope, but it was the best week I have had for a long time; but on Sabbath day I was again in bed—one day better, the next worse—so the time passes on. There is no one knows my real state but yourself. The female I have before mentioned still looks upon me as her protector; I am keeping her in complete suspense, and believe I am injuring her health. I dare not hold out hopes to her, neither can I let her know my real state. What to do I know not. I love and respect the girl that has given me her affections, and has so patiently waited on my weakness. I would do anything, undergo anything, to make her happy, but see no prospect of being able to do so. Much might be added, but nothing taken from this narrative. I began taking medicine in 1849; it is now 1853.”

In the foregoing narrative I have preserved strictly the meaning of the narrator, and whenever I could, con-

sistent with brevity, his exact words. I may observe, in reference to it, that it is not a solitary case of the kind. I have known many such, though few that seemed to have endured so much suffering. Had this individual left his case to the curative power of nature at first, after abandoning entirely the pernicious cause of his trouble, there is no doubt on my mind that he would have suffered much less. This, as every other lesson of suffering, teaches us that good is the offspring of wisdom, and ignorance the parent of evil. To man, health is the first good, labour the second; both are so closely united that the one cannot exist without the other. Health enables us to labour, and labour preserves our health: the first secures the power to enjoy, the second the means of enjoyment; the one enables us to understand, the other to obtain knowledge. Practical wisdom is the greatest wealth, and health and labour are its parents.

It may be matter of surprise to some of my readers, who know that I frequently prescribe the Spermatic Drops for spermatorrea or seminal weakness and nervous debility, that I have not given the prescription for that medicine. The reasons are—it approaches the nearest of any medicine I know to a specific for all the evil consequences of self-pollution, &c.; but whilst it does good in all cases, and in many cases quickly restores the patient to health, in others it fails to effect a complete cure. Perhaps I

may hereafter discover a means of rendering it more perfect than it is, in which hope I keep the knowledge of its constituents to myself; and as it is entirely an original prescription, I consider I have the right to use my own judgment in respect to it. The efficiency of the medicines herein prescribed has been well tested, and if obtained pure and in good preservation, will not fail to benefit in some cases even more than the Spermatic Drops in their present condition possibly could.

MARRIAGE.

I believe this institution is founded on the irrevocable laws of nature, and that to conform to it is the duty of every healthy man and woman. Some men and women are diseased or deformed in some way; as for instance, a deformity of the pelvis in woman, or of the spine in man, or a tendency to scrofula or consumption in either; on which grounds it is generally argued that they ought not to marry, for fear of begetting children, and propagating a degenerate race. This argument is good, but not without defect. It is defective, because nature has not denied to such persons procreative powers nor amative inclinations, and, in consequence of these feelings, asserting their claims to gratification, when marriage is denied to such persons, they are driven to a worse alternative,—either illicit intercourse, or, worse still, master-

bation takes its place. The question here arises, cannot such persons enjoy the marriage state without having children? This question is of vast importance to many others as well as to them, for it is highly objectionable for delicate females, who may not be in any way diseased, to have children so fast as they frequently have. Not only are their lives often cut short by it, but they are debarred from enjoying one-half the natural pleasures of life. The fear of having children faster than they can support them in comfort and respectability is the cause of many people putting off marriage till their youth, freshness, and best feelings are wasted. Besides these there are many other circumstances in life which render it very desirable that men and women should possess the power of regulating the breeding of children at will. Many plans and schemes have been adopted for this purpose. One is, that the male, immediately before the act of emission, should withdraw from the female; but this is very objectionable, inasmuch as it considerably diminishes the natural pleasure of the act, and is also attended with very injurious effects to the health. For, cohabitation being an electrical action, during which vital electricity is given off and received, or in other words, mutually exchanged, when this plan is practised, the mutual electrification is interrupted, and the force of the electrical charge expended upon each individual's own organism,

the result of which is organic dissatisfaction and distress, leading to selfishness and diminution of love, nervous debility, morbid irritability, indigestion, and consumption. In fact, the ill effects of this practice seem to be only secondary to those of masturbation.

Another plan to secure this object, adopted by the French and the Americans, is to use what is called the French Male Safe. This is a very thin membranous bag; it is a natural production, being the bladder of a fish,—I think of the cod fish. It is first wetted, and then put over the male organ, before having connection with the female; and there can be no doubt of its perfect efficacy, both for preventing conception and security against venereal affection.

A third mode is, for the female, after connection, to use an injection of cold water to the vagina, which I believe is generally efficient, if the female, at the same time, suddenly immerses the posteriors in the cold fluid.

A fourth scheme is, to insert a small sponge in the vagina, to which a fine silken cord is attached, that it may be withdrawn after the function has been performed.

Beside these, there are various washes, powders, &c., called by those who have advertised them, preventive, or safe powders or washes, some of which, I believe, have not been so safe and innocent in themselves as might be desired. I wish it to be distinctly understood that I have

mentioned this matter, not for the encouragement of vice, but that it may subserve a useful and valuable purpose to such as may be necessitated, by circumstances over which they have no control, to make use of such means. Wherever any hereditary disease is to be feared, it is both wise and moral to prevent it.

I have been often asked by those who have been so unfortunate as to have been initiated into that detestible practice, self-pollution, and have suffered more or less in consequence, if I would advise them to marry. To this question I usually return an affirmative answer; and now thus publicly say to all such, marry by all means, if you are not impotent, and your general health is not seriously impaired, as soon as you can find a suitable person who will accept you. Use the rights conferred on you by marriage, sparingly, in all temperance and love; cherish, guard, and protect, to the utmost of your capability, that inestimable treasure, a virtuous wife. A generous man may love deeply, and the love of such a man is a treasure; but when a pure minded woman loves, her love is fathomless and priceless; and I therefore say to all young men, seek such a love from such a woman, as the greatest earthly treasure, and win it and wear it as soon as you can.

Early marriages are the greatest safeguards against prostitution, one of the greatest evils of civilised life;

and masturbation, the most abominable vice of mankind. If marriage is put off, harlotry is encouraged; for to expect men to wait till they are thirty before they know a woman, is sheer nonsense, because against nature, and contrary to human experience. That every man should first know his own wife, and every woman her own husband, is most desirable; for the first electrical impression of the genital organs, of either male or female, but especially of the female organs, endures for a length of time, with some even through life, whatever may be their subsequent experience, and exercises a tender influence over the imagination and the feelings. The imagination and feelings of the woman exercise a powerful influence over the organisation and character of her unborn offspring. It is thus that children are often born with no resemblance of their parents, but of remarkable likeness to a third person, whose image has been strongly impressed upon the mother's mind. This influence of impressions is worthy to be studied by all parents who are desirous to have their hearts gratified and filled with parental pleasure, by the physical, moral, or mental constitution of their offspring. Space does not permit me to enter into a dissertation as to who should marry whom, and the blind god shoots his arrows wilfully, setting the advice of sages at defiance; but one bit of advice I may venture to give, without venturing to interfere with the domains

of Cupid or Venus—that is, seek one whom love may approve, who is neither blood relation nor like you in constitution or temper. (For definition of temperament, or varieties of constitution, see the author's work entitled the Principles and Practice of the Botanic System of Medicine.) If it is denied to you to marry the one you love, marry the one you most esteem, and possibly you may experience a second love, less violent, but more enduring and peaceful.

PROCREATION OF THE SEXES AT WILL.

It is interesting, and, under some circumstances, very desirable to know upon what influences the determination of sex of offspring depends. There are various theories before the world on this subject, some of which are groundless. Like many other matters connected with the human generative system, it has not received that thorough experimental investigation which alone can discover to us the whole truth. It is generally admitted by the most observant of this class of facts, that the most vigorous parent generally determines the sex, and on that account that the elder parent, providing he or she be not passed the prime of life, in a majority of cases, varying from about five to four, to two to one, determines the sex after him or herself. Millot, a celebrated accoucheur of Paris, after thirty years' experience and obser-

vation, says, "To procreate a boy, the husband must lie on the right side of the wife, the bed making an inclined plane; the right ovary will be fecundated in that position. By sleeping on the left side, the prolific spirit will instil itself into the left ovary, and she will procreate a girl, by means of the paternal heat and stimulus communicated to the ovary or human egg. Rubbing the side, also, will add to the stimulus of the contact of the two spouses, and render the operation of conception in the particular ovary more certain."

Hippocrates says, "the male foetuses are on the right side, and the female on the left side;" and commentators add, "if the first step the woman makes, being stood up, is of the right foot; if being seated, she leans rather her right hand on her right knee; if the right eye is more vivid than the left, the right nipple more enlarged; all her motion more lively and ready on the right side, with all the other symptoms of pregnancy accompanying, it is a sign she bears a male."

BARRENNESS.

Whilst the progeny of some good people increase faster than they wish, because probably of the deficiency of their means of providing for them to their heart's full wish; other people cannot, try they "ne'er sae weel," get a sight o' a bonny soft cheek o' their ain.

Barrenness results from various causes, sometimes connected with the male, but more frequently with the female: most of these causes may be removed, but the limits of the present treatise do not allow of my entering fully into their exemplification and treatment. I therefore recommend those who labour under those difficulties to consult some medical man, in whose skill they have confidence.

HOW TO WIN THE AFFECTIONS OF THE OPPOSITE SEX.

There can be no doubt that any person of tolerably comely appearance, who possesses a fair share of cunning, language, imitation and judgment, may acquire the art of winning the affections of almost any of the opposite sex. The rule is, to find out the strongest passion of the person in case, and to play upon it. Say, a person loves dress, and desires approbation for her good looks, then enter into discussion upon dress, and praise her taste in that way; if she is shallow, deficient in the reflective and perceptive faculties, her bread may be buttered on both sides and all round the edges; but if she be acute, suspicious, and reflective, it must be laid on very thinly, and in such a manner that she can scarcely see it, but at the same time so that she cannot help tasting and enjoying it. Say, a gentleman believes himself clever in anything, or is desirous of being clever, or being thought clever in

anything, the lady should make a point of admiring that particular thing, and of being gratified with his skill in it. Having secured the leading sheep, all the others, by keeping it in sight, are led to halt, and gather round and follow it. Sometimes it may be necessary to study and practise this art, in order to win the person you really love for other qualities, than the one you see is the hobby horse; but I venture to warn you against carrying this art to too great a refinement, or you may suddenly awake to the fact that you have caught a hedgehog instead of a rabbit, plucked a thorn instead of a rose.

My advice is, when you wish to win a partner for life, study well the whole characters of a few, and having convinced yourself of the, to you, most agreeable characteristics, moral first, mental second, and physical third, of a person, then exhibit yourself to the object of your affections as you are, or hide but little of yourself; admire openly and ingenuously what you really do admire, and condemn that which you do not approve with charity and reason; by pursuing this course you will be loved or not loved on true grounds, and if the first, you need have no fear of discovering the second to your miserable cost a few months after marriage. In another place I have approved of early marriages. One of the great advantages of yoking whilst young is, that the habit of pulling in pairs is more easily acquired before the brain and back

have become stiffened with age than afterwards; in other words, the older we are the stiffer our habits, and the habits of the single are not those of the married. Man should be married betwixt twenty-one and twenty-five; woman betwixt eighteen and twenty-three.

THE MALE GENERATIVE ORGANS.

The male organs of generation comprise the penis and testicles—the spermatic cord and smaller organs properly belonging to them. The penis is composed of the urethra, the corpus spongiosum, the corpus cavernosa, the glands, penis, and the prepuce.

The urethra is a cylindrical tube composed of mucous membrane, a continuation of the mucous tunic of the bladder, but much thinner in texture, very sensitive, highly vascular and contractile, presenting within its inner surface a number of longitudinal folds, in its relaxed state, and being of a redish colour. It is eight or nine inches long in the adult male, and extends from the mouth of the bladder to the end of the penis; its opening at that extremity being called the *meatus urinarius*. This mucous membranous tube, the urethra, is surrounded in its course in the penis by several objects, which confer on the portions on which they are situated different appellations. Immediately at its commencement at the neck of the bladder, it is surrounded by the prostrate

gland, from which that portion is called the prostatic portion of the urethra. Immediately behind the prostate gland, advancing outwardly, it is surrounded with dense, strong cellular tissue, together with the triangular ligament of the penis. This portion is immediately under the pubic arch, from which the triangular ligament descends to embrace it, and is improperly termed the membranous portion. Beyond this portion, towards the end of the penis, the urethra is enveloped with what is called the *corpus spongiosum*. This commences with a spherical-shaped body, which is an enlargement of itself, and terminates in what is termed the *glans penis* or knot, which is the corpus spongiosum reflected or turned over the end of the penis.

The external opening of the urethra, from which both urine and semen issue, is termed the meatus urinarius. The urethra is very sensitive, also elastic, both longitudinally and transversely, and within it, throughout its whole length, are a number of mucous lacunæ or small culs-de-sac, which have their appertures or mouths opening into the cavity of the urethra, towards its external end. Within the urethra, where the prostate gland surrounds it, there is a slight elevation, which is named the *veru montanum*. This is the opening of the *vasa deferentia*, and around it are a number of smaller foramina, which are the openings of the ducts of the prostate gland.



The *prostate gland* is a conglomerate gland, of the size and shape of a chesnut, being about an inch in width, one in length, and half an inch in thickness; it is situated at the rectal aspect of the urinary bladder and commencement of the urethra, and gives logement to the vasa deferentia. Its base is towards the bladder, and its apex towards the membranous portion of the urethra, with its body resting upon and adhering to the rectum. The prostate is a firm fleshy gland of a redish colour; it has from eight to twelve excretory ducts, opening into the urethra, around the veru montanum. The glands penis is the most sensitive portion of that organ, the friction of which is the chief source of electro-nervous sexual pleasure.

The *corpora cavernosa* are cylindrical bodies, which compose the upper and chief bulk of the penis. They are chiefly composed of a peculiar structure, termed the *erectile tissue*.

The corpora cavernosa, the corpora spongiosum, and glands penis, consist, for the most part, of large convoluted veins, which in the corpora spongiosum are particularly dilated and branched and bound together, and crossed in various directions by ligamentous bands and fibres; in consequence of which, and their taking a very tortuous course, their connections are very obscure. This has led to a mistake that has long prevailed among anatomists,

by which they have ascribed to these bodies a cellular structure. During erection of the penis these veins are distended with blood, and it is supposed the ligamentous bands by which they are bound serve the purpose of limiting their distention and adding to the rigidity of the organ. There are several opinions as to the precise mechanical cause of the erection of the penis; I therefore leave this disputed point. The purpose served by the erection of the penis is obviously that of enabling it to penetrate into the female organ during coition, to convey the semen to the uterus. The semen, along with the secretions of the vesiculi seminalis, of the prostate gland and some mucous glands, are poured together into the urethra, and thence expelled with some force, by the action of the muscles, called the *ejaculatores seminis*.

The *vesicula seminalis* is a long membraneous bag, or blind sac, folded many times upon itself; its open extremity enters the vas deferens at an acute angle, being situated on the under part of the cervix of the bladder behind the prostate gland. There are two of these sacs, and their use is supposed to be for the reception and retention of the semen, until the proper time for it to be expelled; but Hunter, a great anatomist, denies that this is their proper function, and supposes that they more likely secrete a peculiar fluid which may perhaps dilute and add to the bulk of the semen. The vesiculi semen-

alis are wanting in some animals, as, for instance, in the dog.

The *vasa deferentia* are excretory ducts, which convey the elaborated seed from the epididymi of the testicles to the vesiculi seminalis or to the urethra. The epididymi are vessels like the vasa deferentia, but smaller, and seem to be the beginning of the vasa deferentia; they are twisted or convoluted, and have a very great length, but occupy only a small space on the upper and back part of the testicles. The *testis* or *testicles* are seated in the *scrotum* or bag; their office is to secrete the semen from the blood supplied to them, much in the same way as the liver secretes the bile, or the kidneys the urine. The testis are enclosed in four coats, two common and two proper. The common are the outer skin of the scrotum, and the muscular coat immediately beneath it, called the dartos muscle. It is the contraction of this latter that draws up the testicles towards the body, and puckers up the outer skin. The third coat, and first of the two proper, is called the tunica vaginalis. It is a continuation of the peritonæum to the testicle which it encloses with all its vessels; and it is divided by a septum or adhesion immediately above the testicle, so that no fluid can pass out of that part of this membrane, which encloses the spermatic vessels into that which encloses the testicle. Large quantities of water sometimes collect in these cavities, which disease

is termed hydrocele or dropsy of the scrotum. The tunica vaginalis is reflected over the body of the testicle, which forms the fourth coat or tunic, and is the proper capsule of the testis; from its white colour, it is termed *tunica albuginea*; it is smooth and inelastic; its unyielding quality causes pain when the testicle is highly charged with blood. When this is opened, the body of the testis is found to consist of a flattened oval substance; to the upper, outer, and back part of which, a narrow flat substance, called the epididymis, is found adherent. The arteries which supply the testicles with blood are branches from the main arterial trunk, and are termed spermatic arteries; they are divided, and minutely subdivided in the body of the testicle. These organs are very sensitive and delicate, and easily injured; they frequently suffer inflammation from blows, falls, or rough handling, and also from unnatural irritation of another kind. The preservation of the health of these organs is of the highest importance to a vigorous and happy manhood. Those who suffer their loss or disease, so far as to render them impotent, soon become melancholy, bald, and imbecile, and not unfrequently experience so little enjoyment of life as to commit suicide.

Eunuchs are castrated males. This degrading operation is usually performed before the age of puberty, the time at which the sexual feelings are naturally deve-

loped. These persons do not feel all the depression and wretchedness that an individual experiences who loses this energetic and motive power, after he has experienced its influences and pleasures; but they never attain the vigour of body and intellect of robust manhood. The voice of the eunuch resembles that of a child: the hair is thin and delicate, the beard and whiskers either do not grow or are very thin, their limbs are small and weak, and their dispositions are moping, dissatisfied, and crabbed. In foetal life the testicles are contained within the abdomen, and it occasionally happens that only one, and in rarer instances neither, descends into the scrotum; in both these cases the power to perform their natural function is more or less imperfect. Individuals have been known, but very rarely, to possess three testicles.

Between the fifth and sixth months of foetal life, the testicles are gradually drawn by the contraction of certain muscular fibres attached to them, and by the contraction of the cremaster muscle, from their situation in the abdomen near the kidneys, towards the internal abdominal ring. Towards the seventh month they traverse the inguinal canal near the groin, which they generally pass through during the eighth month, and about the time the infant is born, they generally enter the scrotum.

The dartos or cremaster is a hollow muscle, formed by fibres derived from the oblique muscle of the abdomen,

from the spine of the ilium, and from the pubis. When this muscle contracts, it draws the organ it encloses up towards the abdomen, sustaining and compressing it, and forcing out along the vas deferens the semen previously secreted by the testis. The action of this muscle is involuntary, and it is small and indistinct prior to puberty. The scrotum is divided into two cavities by a septum or partition; so that one testicle may be injured or inflamed, or in any other way diseased, without the other being very much injured.

THE SEMEN.

The seminal fluid is whiteish, and of the consistence of milk; it is heavier than water, and possesses a peculiar odour, which increases on keeping. From chemical analysis it appears to contain six per cent. of animal mucous—three of phosphate of lime, and one of uncombined soda, the rest being water. Chemical analysis in this case, as in nearly all others, teaches us nothing with regard to the living properties or powers of the object examined.

It is the subtle spirit that escapes the test which confers the living power.

The *spermatozoa* are minute filamentous bodies, set free by the rupture of the spermatie cells, and are distinguished by their power of spontaneous movements, which

has occasioned them to be regarded as proper animalculæ. It is now clear, however, from the history of their development, as well as from other considerations, that they cannot be justly regarded in this light, and that they are analagous to the reproductive particles in plants, which in many cases exhibit a spontaneous motion of extraordinary activity, after they have been set free from the parent structure.

The human spermatozoa consists of a little oval flattened body, from the one-six hundredth to the one-eight hundredth of a line in length, from which proceeds a filiform tail, of one-fiftieth or at most one-fortieth of a line in length, which gradually tapers to a very fine point. The whole is perfectly transparent—nothing that can properly be called structure is distinguishable within it. Its movements are chiefly by undulations of its tiny tail, which give a propulsive action to the body. They continue active for hours, if not exposed to cold or admixture with urine or other secretions; and when they remain in contact with a living surface, such as that of the female generative organs, they may retain their vitality for some days. As it is probable, from circumstances which it cannot be presumed that man or woman can control, that not more than one-millionth of the spermatozoa secreted and ejected by the male generative organs find their way to the female ovum, produce im-

pregnation, and are conceived, it cannot, I think, be justly argued that occasionally, when justifiable circumstances demand it, that to prevent a few more reaching, what we may presume to be their proper destination, can be either cruel or immoral. More especially I think this view correct, when we remember that one-half the children that are born die before they attain the age of two years. Such an amount of infant mortality must involve a vast amount of unprofitable suffering to the female portion of our population, and must in a great measure be the consequence of breeding too fast, and of deficiency of the proper means of preserving health and life.

THE FEMALE ORGANS.

The female organs of generation are usually divided into two classes—the external and internal. The external organs are those which can be seen without dissection, and comprise the *mons veneris*, the *labia pudendi*, the *perinium*, the *clitoris*, the *nymphæ*, the *vestibule*, the *meatus urinarius*, the *hymen*, and the *carunculæ myrtiliformes*.

The *mons veneris* is situated at the lower part of the abdomen, immediately over the *os pubis* or sharebone. It is triangular in shape, and covered at maturity with short hair. It consists of cellular and adipose tissue, and forms a soft cushion-like eminence. It is more promi-

ment in young and vigorous females, who have not borne children, than in the aged or mothers of a family. It is more prominent during coition, and on the approach of the menstrual period than at other times.

The *labia pudendi*, or lips, run down from the *mons veneris*, forming a groove betwixt them towards the anus, at about an inch from which they unite, which union is called the *fourchette*. The *labia* are composed of the same tissue as the *mons veneris*. Like it, they are influenced by amative excitement to slight increased prominence, and like it are covered with hair at the age of puberty. They are thicker near the *mons veneris*, and taper towards the *fourchette*. They are lined internally with a smooth, shining mucous membrane, like that of the lips, of a vermillion colour, and in young women of great sensibility; but as age comes on, the colour darkens and the sensibility diminishes. The *labia pudendi* serve to protect the more delicate parts within from air, cold, and other external agents, and at parturition they dilate and increase the capacity of the vulva till it equals that of the outlet of the pelvis. The opening formed by the separation of the *labia*, or lips, is technically called the *fossa magna*. The *perineum* is that part between the posterior union of the *labia* and the *anus*. It is chiefly composed of muscular fibre, is in its quiescent state about an inch in breadth and one and a-

half in length; but during parturition (childbirth) it is extended to four or five inches wide, and at that time its contractions and expansions are very rapid. In delicate females, and when the parts are affected with disease, it is liable at such times to be torn or otherwise injured.

The *clitoris*. On separating the labia pudendi, near to the mons veneris, one of the first objects that meets the eye is the clitoris. It is a small penis-like body, of a vermillion hue, which projects from the symphysis pubis; it resembles the male penis in every respect, except that it is very much smaller, and is not perforated by the urethra; it is the organ through which the pleasurable sensations attending coition are chiefly excited. Titillation or friction causes a distention of this organ, which is followed by a discharge from the vagina. This practice resembles in every respect masturbation or self-pollution in males, and it has been known to be persisted in to such an extent by some young females, as to produce marasmus, or wasting of the body.

This organ varies considerably in size in different females, and in the females of different races, latitudes, and climates; it is much longer in tropical climates than in ours. An extraordinary length of this organ has frequently given rise to the supposition that the individual was hermaphrodite.

The *nymphæ*, or *labia minora*, are situated within the *labia pudendi*. In shape they resemble a cock's comb; they join and form a prepuce over the clitoris, become narrower as they pass downwards, and terminate a little below the middle of the orifice of the vagina. They are composed of erectile tissue and a congeries of blood vessels internally, and are covered with mucous membrane. Under the influence of amative excitement, the *nymphæ* become enlarged and tense and endowed with considerable sensibility. In healthy young females the *nymphæ* are smooth, firm, and roseate—placid and pale in those effected with leucorrhœa, and those of idle habits and lymphatic temperament, and rather dark and granulated in brunettes. Occasionally the *nymphæ* attain a very unusual length in this country, and protrude beyond the *labia pudendi*, but among the Moors and Copts of Africa they are usually of very great length, which has led to the practice of circumcision of them; and in the Hottentot women they are so prodigiously elongated as to form an apron, extending four or five inches below the margin of the *labia*.

The *vestibule* is that triangular space included between the bulb of the urethra and the *nymphæ*, immediately under the pubic arch.

The *meatus urinarius*, or mouth of the urethra, is situated in the vestibule, immediately above the vagina, and

about three-fourths of an inch below the clitoris. The urethra in women is only about two inches in length.

The *hymen* is a duplicate fold of the fine membrane which lines the vagina, and is spread across it just within its entrance. It differs in appearance in different females: in some it appears in the shape of a crescent, in others like a broad ring, in a third case it appears like a cross, in a fourth like a single broadish strong membranous band, and in a fifth it occasionally closes up the vagina entirely, which condition may be attended with mischief to the constitution of the young person, since it may retain the menstrual secretion. In this case it requires to be ruptured or slightly cut. The presence of the hymen was the Mosaic test of virginity, and the Jews still attach suspicion of incontinence to those in whom it is absent. This, however, cannot be regarded as a test in our country and among our people, for there are many causes by which it may be ruptured besides sexual intercourse. Occasionally this membrane has been found so strong as to prevent sexual intercourse, till a surgical operation was performed.

THE INTERNAL ORGANS OF REPRODUCTION.

These are contained within the pelvis, and can only be examined by dissection, but models and plates give a very good idea of them. They consist of the *vagina*,

the *uterus*, the *falopian tubes*, and the ligaments which retain the uterus in its proper position. The vagina is a canal lined with mucus-membrane, running from the external organs of generation up the centre of the pelvis to the *os uteri*, or mouth of the womb. Its length is from about three to six inches. At its mouth are muscular fibres, forming a kind of sphincter; at about an inch from its mouth is met its narrowest part, which is formed of erectile tissue, and is called the *plexus rectiformis*. The soft vilous mucous membrane, which lines the vagina, is disposed in longitudinal and transverse folds or *rugæ*, which during childbirth expand, and become for the time obliterated in the increased dimensions of the vaginal cavity to allow the head of the child to pass.

By frequent child-bearing these *rugæ* become less and less, till in old women, who have borne many children, they are scarcely perceptible.

The *uterus*, or womb. This, in its unimpregnated state, is in shape very like a jargonel pear, with one side depressed. It is from two and a-half to three inches in length, and about an inch in thickness from the front to the back, and about an inch and a-half in breadth at its upper extremity or fundus. The cervix of the uterus is its lower and narrow extremity, situated just within the inner extremity of the vagina. The *os uteri*, or *ostinæ*, is the opening through the cervix into the body of the

uterus. The cavity of the uterus is lined with mucous membrane in the same way as the vagina. The situation of the uterus is in the middle of the pelvis, between the bladder and the rectum. In males the bladder lies directly upon the rectum or lower portion of the bowels; but in the female the womb intervenes, and consequently when the female is pregnant the bladder is subject to pressure, and is unable to retain its contents so long as at other times, which is the cause of the female being necessitated more frequently to void urine. On this account, as well as on others which I need not here mention, she ought not in a state of pregnancy to take long journeys from home, nor be placed in other inconvenient circumstances, else her health may severely suffer in consequence. Sometimes the impregnated and enlarged uterus presses upon the neck of the bladder, and causes retention of urine, at others upon the rectum, causing constipation and piles; the swellings of the lower limbs and the numbness experienced in them, arise from the same cause, viz., pressure upon the veins which return the blood from the extremities.

The womb itself is subject to a variety of diseases, the most common of which are *fluor albus*, or whites, and *prolapsus uteri*, or falling of the womb. For whites, inject once or twice a-day half a cupful of infusion or decoction of Witch Hazel Leaves, or of Oak Bark, and take

at the same time our medicine called Woman's Friend. The same injection and Mother's Friend, and our Tonic Aperient Pills, are the best remedies known for falling of the womb and tendency to miscarriage. (For the prescriptions, see the Principles and Practice of the Botanic System of Medicine.)

Ulceration of the womb is a rather frequent disease in this country, many severe cases of which I have been happy in being instrumental in curing; and cancer of the womb is a terrible form of disease which sometimes occurs. The only case of this kind which I have ever been solely and entirely trusted with, was that of Mrs Wood, farmer, Camadie, which was completely cured in the course of betwixt four or five months. She is now a more healthy woman than she had been for years previously.

The fallopian tubes are two firm cords, about four inches in length, composed of spongy tissue, blood vessels, lymphatics, nerves, etc. situated on each side of the fundus of the uterus, into which they open with a small canal, capable only of containing a bristle; this canal enlarges a little as it runs towards the free extremity of the tube, which terminates in fimbriæ, termed the *morsus diaboli*.

The ovaries may be regarded as the female testis. They are composed of a peculiar cellular tissue; and each contains a number of globular cells or vesicles, including a drop of albuminous fluid; these are called the *vesiculi*

graaſianæ or eggs. Each of these vesicules is supposed to contain an ovum, which escapes by the bursting of the periotonial coat of the ovary, which takes place at the moment of conception, leaving behind a small cicatrix.

MENSTRUATION.

This is a periodical discharge from the womb, of a red coloured fluid, very much resembling blood in appearance, but not like it in properties. This discharge commences at puberty, and continues periodically the whole time that a female is capable of conceiving. It ceases during pregnancy and nursing generally, but occasionally it continues during both these periods; such appearance, however, is justly regarded as irregular and unhealthy.

The *catamenia*, *flowers*, *menses*, or *being unwell*, as it is variously called, occurs about every twenty-eight days in most persons, and continues from three to six days; but in some it occurs at intervals of twenty-one days, and with others at thirty-five days.

About the time that the menses first appear, there is always an alteration, and an improvement takes place in the appearance of the female: the breasts increase in size, the voice changes, and all the finer points of the female form are more perfectly developed. Just before they appear, their coming on is generally announced by headache, dulness of the eyes, pains in the pelvic region,

lassitude, capricious appetite, slight *fluor albus*, or whites, and frequent slight itching of the parts. After these symptoms have continued a short and variable time, they suddenly cease, and the discharge of fluid, at first slightly coloured, takes place from the vagina. Two or three months may elapse before it occurs again, but after it has occurred a few times, it occurs with much regularity at intervals of a month. It first occurs in our climate betwixt the ages of twelve and sixteen years—in Lapland, it is said, not till twenty—in India, as early as nine or ten years—in Japan, it is said, girls are mothers at the age of ten or eleven—in Java, females are married at nine and ten years of age. As a general rule, menstruation continues about thirty years, ceasing in our country at or about forty-five; this period is commonly called the *change of life*. Women frequently require at this period a little stimulating and tonic medicine to help them through this critical time. Menstruation ceases, if the ovaria be destroyed by disease; and it does not appear if these organs are wanting in the subject—a very rare case. From these and other facts, which space does not permit me to mention here, it is concluded that menstruation depends more upon the influence of the ovaria than that of the womb.

SUPPRESSION OF MENSTRUATION.

Frequently the menses are suppressed, or cease to appear at their regular periods. This arises from various causes, but chiefly from taking cold. The practice of being careless of themselves during the time they are *unwell*, cannot be too strongly disapproved of in young women, as it is certain to entail trouble both on themselves and their parents. Many a young woman has sown the first seeds of consumption in her constitution by careless exposure to the influences of cold at such a time. Whenever a young person misses being unwell at her regular time, she should immediately attend to herself. She should take a warm bath to her feet and lower part of the body. Into a large tub pour several gallons of warm water, the temperature about 100 degrees F., add to it sufficient coarse salt, to make it taste like sea-water, and about an ounce of mustard; get into it with the feet, and sit down in it covering the upper part of the person at the same time with a blanket or plaid. Remain in it from ten to twenty minutes, according to the strength, &c. of the patient. Take at the same time a cupful of infusion of pennyroyal, or motherwort, or of both, and another cupful of the same on getting into bed, before doing which dry the body well with a towel, of course.

A vapour bath may be taken in place of the warm bath, if preferred. For the directions for it, and other baths, see the Principles and Practice of the Botanic System of Medicine.

In making infusions of pennyroyal, &c., one ounce of the preserved dried herb should be put to one pint and a quarter imperial measure of boiling water, covered over to keep in the steam, and essential oil, and let it stand one hour to infuse.

RETENTION OF THE MENSES.

From various causes the menses in some young persons do not appear at the time they ought, from which circumstance they often suffer very much in general health; sometimes this arises from imperforate hymen, but more generally from a debility of the general circulation or from some obstruction. In either case the following treatment may be persued with advantage.

Cohosh Black,.....	pulv. 1 ounce.	} Mixt.
Motherwort,.....	" 1 ounce.	

Dose—a teaspoonful infused in a tea-cupful of boiling water, till cold—drank three times a-day. If the bowels be costive, relieve them with liver pills.

Podophylum peltatum, pulv.....	} Equal parts.
Sanguinaria canadensis, "	

Extract Taraxicum sufficient to form into pills. Dose—two or three night and morning. Take a warm bath or

vapour bath, as recommended for suppression of the menses occasionally. If this treatment be not sufficient to induce a regular evacuation of the catamenia in the course of a month or two, the cause of the retention must be other than that for which this is recommended, and the person should apply to some skilful botanic practitioner. In concluding this subject, I would beg to observe that the greatest causes of retention, suppression, and irregularity, is confinement of young females to sedentary pursuits, deficiency of free open air exercise, and infrequent bathing of the whole body in cold water, which induce a languid and debilitated general circulation. When will the day come that we shall be duly careful of the health, morality, and education of the female sex, and through the excellence of woman, aim to secure the improvement of man?

“So gentle, delicate, and fair,
 So rich in beauty, and so rare
 In temper and the graces sweet,
 Woman a mate for man is meet.
 In all the toils and cares of life,
 Naught helps a man like gentle wife!
 The greatest bliss that man can know
 Is woman’s love, his heaven below.”

CONCEPTION.

As it has been difficult to conceive how conception takes place, a vast number of would-be philosophers have tortured their powers of conception in their efforts

to conceive the subject correctly. In consequence, hundreds of groundless theories have been conceived and born, to live a short sickly life, and die.

Delincourt collected from the writings of his predecessors as many as two hundred and sixty two groundless hypothesis concerning generation, and Blumenbach observes that nothing is more certain than that Delincourt's own theory formed the two hundred and sixty third.

I shall neither fill my pages nor bother my readers with a host of theories on the subject of conception, but offer them that which seems to my mind the most rational. To my mind it seems most reasonable to suppose that each sex furnishes about an equal quota of the materials which are used in the formation of the mutual offspring, and if we may judge from the resemblance of some parts and qualities of the subject to the male, of others to the female, the result supports this idea. The offspring of a white father and black mother resembles neither, but possesses a portion of the physical and mental traits of both.

It is a clearly demonstrated fact, that in the union of the sexes during copulation, the female ejects a seminal fluid from her system as really as does the male.

When a woman lovingly admits the embraces of a man, all the organs of generation are aroused to a high state of excitement; the womb instinctively anticipates

and receives the semen ejected from the urethra of the male organ; the fallopian tubes, which correspond to the vas deferens of the male, become rigid, and seize with their fimbriated extremities a ripened graafian vesicle from the ovaria, which corresponds to the male testicles, and conveys it to the womb, where it comes in contact with the semen of the male, for which it has a special instinctive and electrical attraction; with this it becomes impregnated, and constitutes the embryo or germ of the future being.

This germ or embryo bears no resemblance to the future infant; it undergoes as complete a metamorphosis as the tadpole before it assumes the conformation and organisation of the frog, or the caterpillar before it attains the perfect and ultimate condition of the butterfly.

The human embryo, in its early stages of development, resembles in some of its parts certain of the lower animals. At first it appears like a fish destitute of a neck, and the heart is situate where subsequently the neck appears; about this time the lower extremity of the vertebral column also very much resembles the tail of a fish. About the end of the fifth month it is covered over with a yellowish white silky down, like that of a young duck. The limbs are formed under the skin, and gradually protrude into their permanent position; at first mere stumps, nothing like perfect limbs, and when arrived at a toler-

able state of development in other respects, the shoulders and thighs remain concealed under the skin, resembling somewhat those of a horse. The fingers, when first formed, are enclosed in skin which covers them like the mitten-gloves used for children; this covering being gradually absorbed, it takes the form of a duck's web before it finally disappears. The cerebral hemispheres also undergo striking and various changes before they acquire the condition which finally they present at birth. After birth the body of the infant increases much more rapidly than the head, and it has still to acquire hair, teeth, and beard before it attains maturity.

THE VENERIAL DISEASE.

Of this there are two varieties—Chancre and Gonorrhea, or Clap.

It is not my intention to enter into the history of this disease, since it cannot benefit my readers to follow me in an uncertain inquiry; for the opinions as to its origin are so various that it is next to impossible to arrive at a correct conclusion. It is here amongst us, few men escape a visit of it, and I am sorry to say, through their ill conduct, it is introduced to the acquaintance of too many innocent and pure-minded women.

Our chief duty, then, in regard to it, is to understand how to avoid it, prevent it, and cure it, in fact to wage

an exterminating war against it, till its existence is as rare as that of the lion in our country, which I believe is never seen but in a menagerie.

Venerial is communicated or received by the introduction or absorption of a specific poisonous matter. It is chiefly confined to the genital organs of men and women, but it occasionally attacks the glands of the groins, of the neck and throat, and when allowed to proceed unchecked, or when improperly treated with medicine, it contaminates the whole blood mass, and appears on the surface of the body in various pustular eruptions, scabs, and ulcers; it also occasionally attacks the bones. Under any circumstances, it is a painful affection, and in the highest degree unclean. Some individuals do not receive it so readily as others, and it is very much more easily cured in some varieties of constitution than in others, but I believe that it never admits of a spontaneous cure by the efforts of the curative power of nature, or the *vis medicatrix natura*. Those in whom this disease is most difficult to cure are of nervous lymphatic, or nervous sanguine temperament. They have generally pale countenance, fine smooth skin, fine light brown, flaxen, or sandy-coloured hair, blue eyes, and scanty beard and whiskers.

SYPHILIS OR CHANCERE.

This almost invariably arises from intercourse between the sexes. The genital organs of one person being

affected with this disease when they come in contact with the organs of another that is free from it, a little of the venereal poison or matter is deposited upon the outer covering of the parts, which is presently taken up by the absorbents; if an abraision of the cuticle, or a sore exist where the matter is deposited, it is more readily absorbed. The result of the application of this specific poison is irritation, inflammation, and ulceration of a peculiar kind of the parts to which it is applied. This constitutes the syphilitic sore or chancre.

In the course of my practice I have known two cases in which the poisonous matter did not produce chancre, but was absorbed and transferred to the glands of the groin, where it produced bubo. Such occurrences, I believe, are very rare.

Bubo, which is an inflammation, swelling, and ultimately ulceration of the glands in the groins, very generally follows chancre on the prepuce or glands penis, if that sore be not immediately attended to with proper treatment. A chancre is a venereal ulcer, generally seated on some part of the penis of the male, or on the labia or nymphæ or clitoris of the female, but occasionally on other parts of the body. It is of various size, from that of a large pin-head to that of a shilling. Its centre is depressed, and the matter is of the colour of tallow; its edges are raised or prominent, inflamed, and not very even; its base

is hard or callous; it gradually increases in size and virulence.

TREATMENT OF CHANCRE.

The common treatment of chancre is blue pill and black wash. The one salivates the other; applied to the sore, promotes absorption of the venereal matter, and by the united action of both, the disease is made to disappear, in ordinary cases, in the course of two or three weeks. To this course of treatment I entirely object; I protest against it as being unskilful and unscientific; I denounce it as pernicious expediency, ignorant mimicry and monkeyism. Why do I denounce it? Because it does not cure, it only alters the condition of the disease. It causes the matter to become absorbed and mixed with the mass of the blood, and for a short time, whilst the blood has not recovered from the pernicious influence of the mercury (blue pill), the presence of the disease is not perceived, but so soon as the vital energies are recovered from the prostrating effects of the mercury, the disease is exhibited in another form and in other localities. It appears on the skin of the head or face, or other portion of the body, in the various forms of mercurio-venereal eruption, and upon the glands of the throat, in the shape of ulcerated sore throat. In these forms it is worse to cure than in its original condition, and the individual is

generally rendered an anxious and wretched sufferer for years, often for the remainder of his life.

MY OWN TREATMENT.

Whilst I was yet a student, I had a case of chancre on the glans penis entrusted to my management. Objecting entirely to the ordinary treatment, and not being then acquainted with the treatment pursued by the American botanic practitioners, I pursued a simple, and, I believe, an original course with it, taking reason for my guide. I caused the individual to take some relaxing and sudorific botanic medicine, (I forget the precise prescription), and on the chancre to sprinkle some finely powdered Cayenne pepper, over that a quantity of soft rag, wet with a strong decoction of oak bark, was wrapped; thus dressed, he retired to bed. Next morning the chancre was sloughed out, and nothing but a concave simple sore remained, which, with a simple dressing of healing salve, quickly healed. I have never used precisely the same means since, because the agony the patient endured, I believe, was extreme, and nothing but a robust constitution and a most determined will could have enabled him to endure it. However, he never regretted his night's sufferings, although he did not sleep one minute, and with all his resolution, was unable entirely to suppress his groans. This painful experiment

showed me the true course to be pursued in reference to these sores, which is to prevent absorption and promote quick supuration. At first this disease is local, and confined to a small space; nature, apparently sensible of its poisonous nature, resists its introduction to the general circulation for a time, by forming a callous or hard body around it. If the inflammation existing at the base of this sore be increased so far as to terminate in complete supuration, and at the same time an application be made to it of a drawing nature, the matter will be effectually prevented from entering to any serious extent the general circulation, and thus be quickly and completely got rid of, as in the case of my first experiment. It must not, however, be supposed that it does not quickly insinuate itself into the system; for within a very short period it has to some extent contaminated the blood.

VENERIAL DRESSING. No 1.

Sanguinaria canadensis, pulv., 2 drams. Cover the sore with this powder, and over it apply Venereal Poultice.

Slip Elm pulv. (<i>ulmus fulva</i>)	1 oz.	} Mixt.
Lilly root pulv. (<i>nymphaea odorata</i>).....	1 oz.	
Bayberry pulv. (<i>myrica cerifera</i>).....	1 oz.	
Ginger pulv.....	1 oz.	

Mix one or two teaspoonfuls of this with warm water, and apply it as a poultice to the sore; change it night and morning.

VENERIAL DRESSING. No. 2.—Chancre Drops.

Tinc. sanguinaria.....	2 drams	} Mixt.
“ lobelia inflata.....	2 do.	

Dip a piece of lint into this fluid, and cleanse the sore with it—dip another piece and apply it to the sore, bind it on with a little oil silk, or skin-plaster, or if the sore be on the glands, draw down the prepuce over it which will keep it on. Change it three times a-day.

Paraphymosis is a condition of this disease when from irritation, the prepuce or foreskin swells behind the glans penis, so that it cannot be returned over it. To reduce the swelling, take a vapour bath and apply the venereal poultice.

If a vapour bath cannot be had, take a tepid sitz bath; that is, sit in some tepid water for twenty or thirty minutes. Phymosis is a similar swelling of the foreskin from a like cause, but in the contrary position; that is, it is swollen over the glans penis, so that it cannot be drawn back. Use the same means to reduce it as prescribed for paraphymosis, but, in addition, inject under the prepuce with a syringe, tinc. sanguinaria and lobelia, equal parts, one teaspoonful diluted with three teaspoonfuls of water.

Use this injection two or three times a-day, and keep the poultice constantly on, or if the poultice be very inconvenient during the day, apply in place of it a soft rag, wet with cold water, and a dry rag over it.

Painful erections.—From the same cause, viz., irritation, the organ becomes painfully erected, which either prevents sleep or causes it to be much disturbed, and frequently induces emissions of semen, to an extent quite debilitating. To prevent this painful symptom, take a cold sitz bath, or bathe copiously the generative organs with cold water, and wind not too tightly a piece of wet cotton rag round the whole length of the penis on going to bed.

MEDICINE.

As soon as the disease is discovered, take mandrake physic.

Mandrake pulv.....	$\frac{1}{2}$ oz.	} Mixt.
Sperrimint pulv.....	$\frac{1}{2}$ oz.	
Cream of Tartar pulv	$\frac{1}{2}$ oz.	

Dose—one teaspoonful in a wine-glassful of warm water.

This may be repeated every second or third morning, fasting.

Or take Anti-venerial pills.

Extract prodophylum.....	q. s.
Sanguinaria pulv.....	$\frac{1}{2}$ oz.
Lobelia seed pulv.....	$\frac{1}{2}$ oz.

Make into four-grain pills. Dose—two, once, twice, or thrice a-day, one hour before meals.

PURIFYING DECOCTION.

Sarsaparilla.....	2 oz.
Prickly ash bark.....	1 oz.
Sassafras bark.....	1 oz.
Burdock root.....	1 oz.
Yellow dock root.....	1 oz.
Guaiacum Chips.....	1 oz.

Bruise all, and put them into seven pints of cold soft water, boil down to three pints, strain it, and add extract of licorice two oz. to flavour it. When cold put it into bottles. Dose—a wine-glassful three or four times a-day.

If along with these medicines a vapour bath is taken every second or third day, and the disease has not progressed far before the treatment is commenced and the constitution of the patient be not very unfavourable, every vestige of the disease will be removed in the course of two or three weeks, and under very favourable circumstances in one week.

No secondary symptoms nor mercurial disease can ever follow after this treatment, because it strikes at the base of the disease and entirely uproots it.

No injury is done to the constitution by this medicine, and very little by the disease, when it receives such treatment.

SECONDARY SYMPTOMS.

The secondary symptoms of venereal are the consequences of imperfect treatment of its first symptoms,

as I have before explained the treatment generally pursued by medical practitioners of all classes and degrees, except the genuine botanics and hydropathics, causes the first symptoms of venereal to be removed by absorption of the virus into the general circulation; there it and the mercury given to cause its absorption remain, to become active and show their presence on the first favourable opportunity.

Secondary symptoms are exhibited in various forms, the most common of which are a dark brown eruption of a peculiarly foetid smell upon the skin, which is not confined to any particular part, but appears on the legs, arms, jaw, head, or trunk; it is always attended with feelings of dulness, heaviness, and general discomfort. These sores are generally, especially when the person is warm, very itchy and disagreeable; and ulceration of the throat, cheeks, roof of the mouth, glands of the neck or groins, and occasionally of the legs and arms.

This condition of disease requires long-continued and well-sustained constitutional treatment, in order to eradicate it, and the more mercury the individual has taken in the first form of the disease, the more difficult is the second form to cure.

The proper treatment of secondary symptoms is the same as I have prescribed for the first stages of the disease, with the addition of 1 oz. of No. 6, or rheumatic

drops, to each pint of the decoctions; or take our anti-venereal powder, or anti-venereal cake. See my Herb List.

The same treatment is very beneficial for the mercurial disease, which is so like the secondary symptoms in appearance, that none but a practised eye can discover the difference. Sometimes the stomach of the patient afflicted with secondary symptoms becomes very much disordered, his tongue is foul, and his breath offensive. When such is the case, an emetic should be taken once a-week, for two or three weeks.

EMETIC POWDER.

Lobelia, herb and seed, pulv.....	1 dram.	} Mixt.
Blood Root, pulv.....	$\frac{1}{2}$ dram.	
Epicacuana, pulv.....	$\frac{1}{2}$ dram.	
Cayenne, pulv.....	10 grains.	

Dose—one dram or a tea-spoonful. If it does not operate as a vomit in half-an-hour after taking it, repeat the dose. Its effect is more complete if a tea-cupful of infusion of cayenne pepper in hot water, or of the botanic composition powder, be taken before and after it.

GONORRHOEA OR CLAP.

This disease consists in a violent discharge of corrupted mucus, of a yellowish or greenish colour, from the urethra

of males, and from that and the vagina of females. Dr. Cullen distinguishes four species of it.

1st. *Gonorrhœa pura*, or mild form of the disease, which is nothing more than a slight discharge of mucus, arising from irritation of the mucus-membrane of the urethra, from the passing of acrid urine, and may precede an attack of gout, or attend stone or gravel, or severe constipation of the bowels.

This discharge is attended with a slight sharp pain, and generally follows the act of urinating, or accompanies evacuation of the bowels. The following prescription will remove it in nineteen cases out of twenty: 1 oz. each—Clivers, Pellitory of Wall, and Pinus; all pulv. and mixt. Dose—a tea-spoonful, infused in a tea-cupful of hot water till cold, taken 2 or 3 times a-day.

2nd. *Gonorrhœa laxorum*. This is a pellucid discharge from the urethra, not the result of venereal infection, but of amative feelings, whilst awake or asleep. It is treated of in the early part of this work, under the head of debility of the prostrate gland.

3rd. *Gonorrhœa dormientum* is nocturnal emissions of semen—the result of amative or lascivious dreams—already treated in the early part of this work.

4th. *Gonorrhœa impura*, or virulent clap. This is a continued and involuntary discharge of corrupted mucous from the glands of the mucus-membrane of the

urethra, issuing from the meatus urinarius of men and from that and the vagina in women. It is caused by connection with an infected person. Its first symptom is a general uneasiness about the organs of generation, with a tickling or titilation at the end of the penis ; this is followed by the appearance of a little whitish matter at the external opening of the urethra, and sometimes a slight swelling and redness of the glans penis, and presently by a sensation of heat, or slight scalding when evacuating the urine.

The discharge soon increases, the inflammation becomes greater, the scalding sensation more intense, and the organ, when erected, becomes painfully rigid. If not checked by proper treatment, it progresses to a still higher state of inflammation, and the pain becomes very severe ; and when erection of the organ takes place, which it often does from the irritation caused by the inflammation, the urethra and parts surrounding it, having for the time lost their elasticity, refuse to expand to their ordinary length, curving the penis downwards with excruciating pain ; this unpleasant symptom is called *cordee*.

If this disease be neglected, it will gradually, like syphilis, affect the constitution, but not with precisely the same symptoms, from which fact I conclude that the virus of this disease is not precisely the same as the virus of syphilis, notwithstanding that some writers of autho-

urity have maintained that it is. Another fact which supports my view of the case is, that if matter from the urethra in case of clap be allowed to come in contact with the glans penis or prepuce, even though the surface be abraded, it will not produce chancre, but I have often seen cases where, when the matter from a chancre was allowed by carelessness of the patient to come in contact with other portions of the glans or prepuce, other chancres have been produced.

I have seen cases where both clap and chancres have existed together, but I do not think that they were both the effects of one virus. If clap be maltreated, and the virus be absorbed, the constitution will become affected, in which case very small red spots appear on the skin of the body, and after awhile disappear to appear again. In some cases, when the constitution becomes affected with this disease, a scabby eruption breaks out on the scrotum, which spreads and covers it entirely; in other cases, beneath the cuticle of the scrotum a number of small hard granular, globular-shaped tumours are spread, which are attended with a slight degree of itching; and in other cases, a scabby eruption will appear on the skin. The treatment I have already prescribed for syphilis will be found highly serviceable in all these forms of constitutional affection.

Phymosis and paraphymosis occasionally occur as symptoms of this complaint, for treatment of which see page 130.

Inflamed and swelled testicle is frequently caused by too sudden stoppage of gonorrhœa, the irritating matter being transposed to the excretory ducts of the seminal vessels. In this case, to effect a proper cure, the gonorrhœa must be reproduced. Impotence is also occasionally caused by a sudden stoppage of the gonorrhœal discharge. At present I have under my treatment a patient, who has been impotent and otherwise weakly and unfit for his ordinary employment since he had an attack of gonorrhœa, about two years ago. After taking our anti-venereal powder about a fortnight, the gonorrhœa was reproduced in its original virulence, and he obtained the most signal relief. After discharging freely about ten days, it began to subside, and he began to recover his ordinary health and strength.

Sympathetic bubo is a painful swelling of the glands of the groin, occasionally attending clap when the patient has much walking, or his general health is disordered, or improper treatment is used. It rarely occurs under the botanic treatment; when it does, all that is necessary to do to it, besides removing any cause of irritation, is to apply several thickness of lint, wet with cold water, bound on the swelling, which, as they get dry, re-wet and re-apply.

TREATMENT OF CLAP.

Immediately the first symptoms of this disease are felt or seen, take a vapour bath, or a slightly tepid bath, or a cold sitz bath. The length of time to remain in either of these baths is from twenty to thirty minutes. After the bath, take a strip of cotton or linen rag, about three or four inches wide, and twelve long, wet it, wring it gently, and wind it round the penis, over that wind a similar dry strip of cloth; whenever the inner one is dry, re-wet it. Take injection No. 1.

Hydrastis, pulv.....	2 drams.	} Mixt.
Sanguinaria, pulv.....	1 dram.	
Lobelia, pulv.....	1 dram.	

Put them into an eight ounce or half-pint bottleful of lukewarm or cold soft water, shake it, and let it stand twelve hours, inject a small syringe-ful into the urethra 3 times a day.

Take a dose of mandrake physic, or anti-venerial pills, every second day, see page 131, and take any one of the following diuretics:—

Cubebs, pulv. $\frac{1}{4}$ oz. 3 times a-day, in a tea-cupful of linseed tea.

Clivers, pulv. $\frac{1}{4}$ oz. 3 times a-day, in a tea-cupful of hot water, or clivers, 1 oz. infuse 2 hours in 1 pint imperial of hot water, divide it into 3 doses, which take during the day, or fluid extract of clivers, from 1 to 2 tea-spoonfuls 3 times a-day; or take—

Clivers, Pellitory of Wall, Tansy, and Wild Carrot Seed, 1 oz. each; infuse in 3 pints of boiling water, let it stand for 4 hours; when cold, strain, and take a tea-cupful 3 times a-day, or take—Diuretic drops.

Sweet spirits of nitre.....	1½ oz.
Balsam copaiba.....	1 oz.
Oil of Almonds.....	1 oz.
Essence of spermint.....	½ oz.

Mix, and add 1 scruple of gum camphor. Dose—a tea-spoonful in half a wine-glass of mucilage of gum arabic, or of decoction of marsh mallows, or in linseed tea, or in a little water, 3 or 4 times a-day; or take our diuretic powder 3 times a-day. (For prescription, see Principles and Practice of the Botanic System of Medicine.)

After any of the above diuretics have been taken, and the injection used for from eight to sixteen days, if the disease be not entirely removed, it will be reduced to that condition, termed

GLEET.

This consists in a slight discharge of morbid mucus, from the debilitated mucus membrane of the urethra, which is not infectious, but troublesome, and perhaps weakening.

A gleet may sometimes be brought on by over-exertion, exhaustion, over-heating the body, and afterwards taking cold, but not often.

TREATMENT OF GLEET.

Pinus, pulv.....	1 oz.	} Mixt.
Lilly, pulv.....	1 oz.	
Myrrh, pulv.....	1 oz.	

Dose—a tea-spoonful in a tea-cupful of hot water, 3 times a day, or take pinus, lilly, and uva ursi, 1 oz. each; put them into 1 quart of cold soft water, boil it gently for 1 hour; when cold, strain it. Dose—a wine-glassful 3 times a-day. If the bowels are costive, continue to use either the mandrake physic or anti-venereal pills. If this treatment does not remove the gleet entirely, in the course of two or three weeks, continue to use the same medicine a week or two longer, and in addition use the same as an injection to the urethra, two or three times a-day, which will inevitably remove it.

I have already mentioned the secondary symptoms resulting from neglected or maltreated clap; and as these will never occur when the treatment for its first stages, which I have prescribed, is adopted and carried out, I have no need to say more upon the subject.

HOW TO AVOID THE VENERIAL.

One thing, however, I ought not to omit, which is, to give some simple directions how the venereal disease may be avoided. Of course the simplest way to do that is to avoid all illicit intercourse; but since it is hopeless to in-

duce men to do that, and it is a woeful pity that it is so, I conceive it may be of some service to give a few simple directions, by following which the injection may be escaped.

1st. It will be remembered that I have before explained that the specific virus, or venereal poison, which causes the disease, is taken into the system by means of small vessels, called the absorbents; to prevent the absorption of this matter, all that is necessary is to smear the parts over with castor oil, or olive oil, a little while before they are exposed to the chance of infection.

2nd. To make the chances of escape still more certain, as early as possible, after suspicious connection, wash well the parts with soap and water, and inject a little into the urethra; at the same time, if possible, pass urine.

3rd. The use of the French Male Safe is an infallible preventative.

If I had any belief that my having written the above would lead the timid to seek illicit intercourse, under the impression that by taking these precautions they having nothing to fear, I would never have allowed my pen to have marked those characters; for if there be one social and moral evil which I desire to see removed more than another, it is prostitution; but I know this can only be removed by improved moral and social education.

There is nothing which exercises such deteriorating influence upon our race as masterbation and prostitution;

and I beg leave to remind my readers that, although it is unjust to blame an individual for a fault of original constitution, or the errors arising from early education, yet, since it is clear that every individual may, by voluntary efforts, abandon errors, improve health and manners, and correct his understanding, every individual is justly held responsible for his moral conduct towards others, and by nature, for his state of health, as indicated by the diseases that befall the careless and imprudent, and the dislike and condemnation the vicious, immoral, and rude receive from their fellow creatures; and since it is demonstrable that the constitution imparted to the offspring may be good or bad, strong or weakly, according to the condition of the health, and other circumstances of parents, they become morally responsible for the constitution of their children; and nature proclaims the justice of this responsibility by her rewards and punishments to parents in the trouble they have with weakly children, and the pleasures they receive in the health, strength, and beauty of healthy ones.

I may now observe that all difficulty in procuring the medicines prescribed in this work is now reduced to the trifling cost of postage or railway carriage, either of which now penetrates to every town, village, or hamlet in Great Britain, to any part of which they will be forwarded from the BOTANIC MEDICAL HALL, 40 QUEEN STREET, GLASGOW.

2

