





OR,  
HOW TO LIVE,  
AND  
WHAT TO EAT, DRINK, AND AVOID.

WITH  
Practical Observations  
ON THE  
TREATMENT OF NERVOUS AND OTHER DISORDERS INCI-  
DENTAL TO SEDENTARY OR DISSIPATED HABITS.

BY  
SAMUEL LA'MERT, M.D.,

REGISTERED LICENTIATE OF THE ROYAL SOCIETY OF APOTHECARIES,  
DOCTOR OF MEDICINE OF THE UNIVERSITY OF ERLANGEN,  
HONORARY MEMBER OF THE LONDON HOSPITAL MEDICAL SOCIETY,  
ETC. ETC.

---

*Entered at Stationers' Hall.*

---

London:  
MANN, NEPHEWS, AND CO

ELIZABETH  
DAVID



who folds a leafe downey: diuel toaste browne  
who makes marke or blotte y: diuel roast hot  
who spealeth thise boke y: diuel shall cooke.

WARBURG INST



1904664315

93/2203

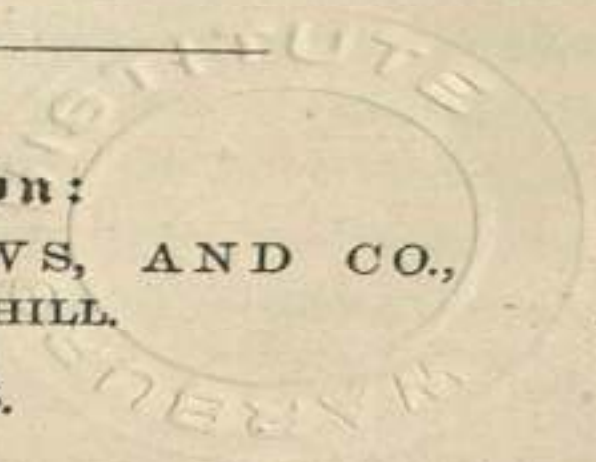
THE  
SCIENCE OF LIFE  
OR,  
HOW TO LIVE,  
AND  
WHAT TO EAT, DRINK, AND AVOID.

D  
C  
H  
54

WITH  
Practical Observations  
ON THE  
TREATMENT OF NERVOUS AND OTHER DISORDERS INCIDENTAL TO SEDENTARY OR DISSIPATED HABITS.

BY  
SAMUEL LA'MERT, M.D.,  
REGISTERED LICENTIATE OF THE ROYAL SOCIETY OF APOTHECARIES,  
DOCTOR OF MEDICINE OF THE UNIVERSITY OF ERLANGEN,  
HONORARY MEMBER OF THE LONDON HOSPITAL MEDICAL SOCIETY,  
ETC. ETC.

London:  
MANN, NEPHEWS, AND CO.,  
29, CORNHILL.  
1865.



THE

COLLECTION OF THE

182

HOW TO LIVE

AND

WHAT TO EAT, DRINK, AND WEAR

BY

WILLIAM GOSWELL

OF

THE UNIVERSITY OF OXFORD

**M'GOWAN AND DANKS, PRINTERS,  
GREAT WINDMILL STREET, HAYMARKET,  
LONDON.**

BY

WILLIAM GOSWELL



## P R E F A C E.

---

SOME portions of the matter contained in this volume have already appeared in a separate form, under the respective titles "*The Science of Life*" and "*Self-preservation.*" For various reasons, however, it has appeared desirable, instead of publishing the Essays apart as heretofore, to present, in one compass, the most essential contents of both—following each other in such appropriate order, that every successive stage of commentary and counsel leads naturally to a more advanced one, until (should my effort be successful) a well-digested, and in many respects unique, body of hygienic information is presented.

Thus, whilst the way to secure a long, healthy, and happy life is expounded so simply and intelligibly, that all, or nearly all, who wish to do so can achieve their object, the evils (sometimes commencing at the earliest period of life) by which this greatest of blessings is endangered, and too often forfeited, are fully explained. The alternative of health and long life, or disease and premature death, is set forth in terms so plain, that no

excuse can be alleged, though pity may be felt, for those who, possessing the knowledge which gives them the power to be happy, elect to be miserable. The experience derived from an extensive practice of many years' duration has taught me that many, if not all the ills that assail happiness and existence, depend on man's misconduct. Reflection and reasoning upon the facts with which I have become acquainted during my professional career, have further taught me how to strengthen the frame and the mind, so as to resist evil when impending, and to prevent its access.

The proper objects of existence are contained in its duties and enjoyments; the first regulating the second, and a due regard to others as well as ourselves balancing both. Important as is this simple fact, it receives less attention than is commanded by the most trivial consideration connected with financial matters or politics; and it is a lamentable truth, that by the neglect, prejudices, and indifference of those to whom the rising generation should naturally look for instruction, our children are left too frequently in a state of profound ignorance respecting both the design of creation, and the steps essential on their own part towards the fulfilment of that design. Hence they are left to stray along paths the formation of their own wandering feet, and to stumble upon the chief principles of life as best they can. Many parents are themselves in ignorance of what they ought

to teach ; many know not how to teach it without darkening the mind they wish to illumine ; and some object to teaching essential elements altogether. In either case, under what circumstances are the uninformed capacities of youth to receive the knowledge which must come to all, and on the mode of conveying which so much depends ? This is a question of vital importance : it is one that ought to occur to every parent and guardian ; but we too seldom hear it mooted. A youth has ample time to transgress every duty, and outrage every harmless gratification of social existence, long before many consider him old enough to be entrusted with the knowledge either of the duties or transgressions in question. Still, however, the world persists in leaving him to himself ; and it is too often the case that he dates his first lessons, and the ruin of health and happiness, from the same source.

It would be uncandid not to state thus early in the work, that amongst the specific subjects treated are some which, whilst deeply concerning the well-being of society, have, through causes more fully explained elsewhere, been too generally ignored by regularly-educated medical men. An inevitable consequence of this has been (as in all cases where persons in any station neglect manifest duties), that others whose only qualification is presumption have interposed their pretensions, to the great injury of those who have the misfortune of coming into contact with them.

It is an unpleasant and invidious office to pass strictures

on the proceedings of others. On the great stage of life it would ill become any man, without having the strongest reasons for so doing, to hold up to obloquy the proceedings of any actor in the exciting drama. But the strong reason *does* exist,—the urgent duty *does* exercise its pressure, when the lives, the honour, the happiness of our fellow-beings are concerned. And if, with the knowledge which extensive range of practice has produced respecting the mischief occasioned in the treatment of morbid affections by persons who gain a depraved subsistence by trading on the credulity and ignorance and timidity of others, I abstained from mentioning the fact thus frankly, I should be omitting the performance of one of the obligations of good citizenship. These mischiefs, then, I say, are grave and deplorable—and, I regret to have to add, are up to the present time not diminishing.

Many who read this Essay are, doubtless, aware that an Act of Parliament has been recently passed for the purpose of abating the abuse referred to. By this enactment, penalties are inflicted on persons fabricating or falsely assuming any certificates, degrees, or titles, by which the right to practise medicine or surgery is conferred. It would be well if this law had proved as effectual as it was well-meant. But it has not done so. By a thousand crafty devices, it is constantly evaded. A wide margin for deception is given by the fact, that the most incompetent, uneducated, and unqualified person can, unless he assume

some distinctive title—as that of “physician,” “surgeon,” “apothecary,” &c. &c.—go with impunity through the fearful mockery of “practising medicine.” It, therefore, requires much precaution on the part of all concerned to avoid the deceptions elaborately prepared for them.

Passing from this point of painful professional notoriety, I would suggest that the work may be contemplated from three distinct points of view, viz.: that which regards the preservation of health by the healthy, and its attainment and confirmation by the delicate; that which warns against the errors by which health is endangered; and that which treats on the means of recovering health and vigour, when, through *any circumstances, of whatever nature—through any folly or misfortune, of whatsoever description—they have been forfeited.* Such an Essay necessarily embraces a wide range of reflection and commentary, and it is with deliberate purpose that considerable space has been devoted to the consideration of subjects which, by a singular perversion of reason, have suffered a neglect inversely proportioned to their difficulty and importance.

The very fact of such neglect increases the obligation of placing on permanent record saving and momentous truths, from the knowledge of which people in general have been too long excluded. The principle which inspires the work, the conviction which dictated its composition, is that *the pure light of truth is better than the fetid darkness of falsehood.* The more fully and publicly this is acknowledged,

the more hopeful become the prospects of an improved *morale* and efficiency in every arrangement, public and private, bearing on the mental and physical health of individuals and society.

The general tendency of the work and the object of publishing the present edition having been explained, it remains to be said that the intelligence of each individual reader must determine the extent to which the information presented may or may not be peculiarly useful to him—peculiarly applicable to any parts of which he may be aware in his antecedents, his habits, or position in life. There may be—there doubtless are—classes whose health of mind and body the book is specially calculated to save or restore. Such, for example, are those who, by long residence in warm climates, in either Indies or elsewhere, find that the energies with which they left their native country have become unstrung. Such are the studious, the sedentary, the sensitive—those in whom brain-work, professional or otherwise, has found devoted toilers. Such, beyond doubt, are thousands of the young, whose destiny for happiness or the contrary may possibly, in some cases, be decided for the future by the accident of this volume coming beneath the eye of some parent, preceptor, or other judicious friend.

But it is not necessary to go through a recapitulation of the classes of society for whom the work may be especially adapted. Its object is somewhat comprehensive—to do

good to all. It is emphatically intended to be a BOOK FOR HUMANITY. This phrase expresses the simplicity and universality of its mission. There is, probably, no grade or position amongst the numerous stages of which our social edifice consists, whose members would not be benefited by reading these pages from beginning to end, and acting on the advice therein contained. *It can injure none—it may serve all—it will save many.* More need not be said.

37 Bedford Square,  
London, 1865.



# THE SCIENCE OF LIFE

---

## PART I.—HOW TO LIVE.

---

### CHAPTER THE FIRST.

Maxims to be observed with reference to Anatomy—Anatomical Construction of the Human Frame—Classification of the Functions of Life—Chief Diseases hostile to those Functions.

To the unreflecting it would seem that to eat, drink, and sleep, were all that existence demanded for its sustainment and prolongation,—and the opinion might be well grounded did man simply vegetate. But he *thinks, acts, and rules*,—consequently, it is an imperious behest of duty that he so regulate the fulfilment of these natural operations as to secure health and mental activity, and thus enable them to co-operate with the exercise of his powers and faculties, instead of being the mere negative agents of existence, as is too often the case, or—which is more frequent—positive impediments to thought, will, and action. In a word, man, having something to live for, should know how to live.

In the present work it is proposed to furnish him with, at least, the elements of such knowledge. Nor is it alone by the

objects of existence that our race is prescribed a regimen for its guidance; as the requisition is equally enforced by the demands of health for the continuance of life itself. This is daily rendered apparent by the marked difference in the extent of longevity attained by temperate persons, and those who live irregularly. Louis Cornaro, an Italian of some celebrity—whose chief aim, after spending forty years in dissipation, and seriously injuring his constitution, was the attainment of long life, has bequeathed to the world the laws he imposed upon himself to that end. Though their observance has no nobler aim than mere physical well-being, a recapitulation of them shall precede our own remarks; for, after all, on the condition of our physical organisation is dependent the moral and mental good. Cornaro's rules should be committed to memory, and adhered to by all as closely as circumstances will permit. They are as follow :

1. Neither eat too much, fast too long, nor do aught that is preternatural.

2. Whoever eats or drinks too much will be sick.

3. Abstinence is the cure for repletion.

4. Old men fast easily; men of ripe age can fast almost as much; but young persons and children can hardly fast at all.

5. Growing persons have much natural heat, which requires much nourishment to prevent the body from pining away.

6. Unless the contrary be dictated by age, season, locality, or custom, man should not eat more than twice a day.

7. When the body is foul, the more food the more hurt.

Such are the rules by which Cornaro, though beginning with an injured constitution, attained such wonderful longevity.

One of the greatest of our English Physicians has summed up the rules of health and long life, with equal perspicuity and far greater conciseness and brevity, in the following pithy and golden axiom :—

“KEEP THE HEAD COOL; THE FEET WARM, AND THE BOWELS OPEN;” and you may bid defiance to physic.

So much towards rendering the plantation of life hardy and

lasting. It now behoves us to consider how to treat the plant; to rear the sapling, and confirm the tree.

But, ere proceeding to prescribe laws for the due management of the frame, it is of importance that the reader should be made to understand something of the construction of that frame, with its physiology, and wonderful connection with the mind and its pathology. The most important members of the human body are in intimate connection with its remotest nerve, and no one part of our anatomy can suffer without the whole being affected; it is therefore highly important that before undertaking the adjustment and management of so complex a machine, we should make ourselves acquainted with its component parts, and the phenomena by which its operations are set in motion. Our use of the term "*machine*" in connection with the human creature is not metaphorically, or by way of simile. Man is himself the most perfect of machines, and the model of all other machines. In his structure are tissues, woven like the finest lace; parts dovetailed like a piece of the choicest cabinet-work; bones, jointed like the most ingenious carpentry; arches, columns, and temples surpassing every order of architecture; springs, levers, and other mechanism infinitely more wonderful than the most curious and complicated clock-work; fountains which teach an unattempted system of hydraulics; impulses, before the effects of which steam and gunpowder dwindle into insignificance; and, grandest property of all! a self-acting power that sets the whole in motion when required. The hands and fingers form a set of instruments by which every tool of the artificer is made, and every piece of handicraft, from the pin to the line-of-battle ship, produced. We are consequently, in every sense of the word, and to all intents and purposes, a compound of the most exquisitely-constructed machinery; without a due knowledge of whose parts it is impossible to carry on the great purposes for which it is designed.

This knowledge is taught by anatomy, and no species of physical knowledge can be more useful. An untaught prince

of one of the South Sea Islands, being entrusted with a case containing the works of an automaton, so damaged them by unskilful handling as to render them inoperative. On being shown the interior, and having explained to him the extent of the damage which he had so unconsciously committed, his reply was, "Had I been acquainted with the construction of the inside, I should have been careful." The same remark falls from the lips of many who, perfectly ignorant of their own formation, have shaken and abused the internal works of their frames, and then, when too late, been shown the machinery they had ignorantly trifled with. To preclude the recurrence of such disasters, we will proceed at once to describe the casket, and explain what is inside.

The human frame is supported by beams, columns, and pedestals: in other words, by THIGHS, LEGS, and FEET. The Foot is constructed on purely architectural principles, and resembles a firm arch intended for the basement of a building. It consists of bones, twenty-six in number, firmly bound together by ligaments and gristle, and possessing all the strength of solidity, whilst preserving the elasticity and flexibility so essential to freedom of movement. Without such an arrangement we could neither spring, leap, nor climb; and in the event of alighting upon the foot from a height, it would inevitably be broken. Walking, too, would be painful and difficult, as it would be impossible for a flat solid foot to conform to the substance on which it trod, and any irregularity in the surface of the ground would put us in danger of falling. The piers of the arch consist in the toes and the heel; the former acting as a stay, and the latter as a support. The heel is fastened to the body of the foot by a firm elastic joint, and receives the entire weight of the superincumbent frame, whilst the toes being jointed like fingers are enabled to spread and cling as it were to the ground, and thus prevent the heel from swerving, which it otherwise would do on the slightest impulse. The middle part of the foot seldom or never touches the ground; hence nothing is to be apprehended from its extreme sensitive-

ness and elasticity; whilst the upper part of the span is protected by an archway of bone termed the *INSTEP*, of such strength that the entire fabric is held together by it, and preserved from disarrangement in the event of anything falling upon the foot, or the occurrence of any other accident. The instep or arch of the foot is composed of seven short bones, of triple description; viz., broad, flat, and slender. The longest of these are tubular, and, as every ingredient of strength is essential in such a locality, have their channels filled with marrow, the spaces containing which are lined by a remarkably thin and delicate membrane, running in among the marrow itself.

The leg is *jointed* to the foot by means of an ancle, which consists of the under surfaces of the two leg-bones, and the upper surfaces of the two largest bones of the arch of the foot; the joint itself being strengthened by bony projections from the leg-bones, commonly called the inner and outer ancles, and by numerous powerful ligaments, which must be torn through before it can give way.

The leg consists of two bones, peculiarly adapted by form and position to support the great thigh-bone, that has in turn to bear the bulk of the upper weight, one bone being nearly perpendicular and the other describing a moderate curve, so as in some degree to combine the strength of the arch with that of the upright. The same wise precaution is observed at the junction of the leg with the thigh as at the foot with the leg, not only for the prevention of casualties such as the one already mentioned, but to accelerate the act of locomotion. It should be observed that the lower end of the thigh-bone rests upon the large bone of the leg, without being absolutely joined to it, otherwise than by several strong ligaments and the knee-pan, which is a circular flat bone in front of the joint, and bound to it by tendons and ligaments, which preserve its position inviolate. The use of the knee-cap is to prevent the disjointed bones from slipping from their places when separated by the action of bending the knee in walking, kneeling, or sitting, and

also to serve as a kind of fulcrum for the action of certain muscles. The THIGH-BONE, or *femur*, is the longest in the human fabric, and enters at the upper end into a socket or cavity prepared for its reception in the HIP-BONE. For the purposes of security, the *femur* is provided at that portion with a round knob or dome that fits into a corresponding hollow, and thus renders the separation of the thigh and hip impossible,—save by dislocation. It will thus be seen that the bones comprising the scaffold-work or support of the frame—namely, the foot, leg, knee-pan, and thigh—are thirty in number. At the top of the hips in the centre of the body is situated the pelvis, a collection of bones in the form of a basin, from which springs the spine, composed of five large strong pieces ; twelve not so large, and seven others yet smaller. These are termed *vertebræ*, and decrease gradually in size from the lowest to the highest. The spine is hollow throughout, and is connected by an open passage with the bottom of the skull. A soft substance lines the entire passage, and, in the opinion of many physiologists, is the originator of sensation and the power of motion. Connected with the spine at the back, and to the breast-bone in front, are twenty-four nearly semicircular bones, which extend, twelve on each side, and encompass the frame like the girders of a cask. These are the ribs ; formed for the protection of the contents of the chest, which they enclose. Their junction with the breast-bone is effected by means of cartilages, the elasticity of which is greatly conducive to that freedom of motion to the chest which is so essential for the vigorous circulation of the blood.

The skull—the mighty dome of reason, in which is contained the seat of thought and speech—the region of sight, scent, hearing, and taste—is the noblest part of our structure. But the limits of this little work will not allow of more than a mere cursory description. It is composed of eight bones, dovetailed together by edges serrated like a saw, the teeth of each fitting into the opposite notches, and forming a compact globular case for the brain, which in the adult weighs about three pounds. Of the jaws and other facial bones it is unnecessary to speak, as

our chief attention in dealing with the science of organisation will be attracted by the digestive and other vital, or almost vital, organs; and having explained the most remarkable features in the architecture of man, we shall sum up the description as briefly as possible.

On each side of the upper part of the spine is a broad flat bone, called the shoulder-blade, connected in front with the collar-bone, and possessing a shallow socket somewhat resembling that at the hip, and destined to receive the round head of the arm-bone. The bones of the arm have a general resemblance to those of the leg; and the machinery at the elbow, wrists, and other joints is almost identical with that at the knee, ankle, and toes. Most of the bones throughout the frame are filled with perforations for the passage of arteries conveying blood for their nourishment, and veins to bring it back when it has fulfilled its duty. This blood is the production of food, and is the life of the body.

And thus wonderfully are we formed! The skeleton is clothed in a garment of flesh, and lined with parts possessing functions of every degree of importance to sense, feeling, and vitality; all which functions are liable to disarrangement, and life itself endangered, by abuse, neglect, disease, improper diet, a defiance of Nature's laws, and other causes which will receive due mention. These functions, so essential to the preservation of the species, may be classified as follow:—

The **FIRST CLASS** are those which tend to preserve the individual by assimilating to his substance the food by which he is nourished. They effect their mysterious and mighty task by the ensuing means.

1st. **DIGESTION**, or the process of extracting the nutritive portions of food. This is a function common to all animals, and is highly curious as well as complicated in its operations. Mechanism begins the task, as is exemplified by the trituration of the food by the teeth; but chemistry is the prime agent, stepping in during the process of mastication by the aid of the salivary glands, and accompanying the food through all the

changes of deglutition, chymification, chylication, absorption of chyle, and excretion of faecal matter and urine.

2nd. The second process of assimilation is that of ABSORPTION, or the transport of nutritious matter into the current of the fluids. This highly interesting operation is carried on by the action of the vessels, particularly of the lymphatic glands and of the thoracic duct.

3rd. The third genus of the functions is CIRCULATION, or the conveyance of the fluids to all the organs by the action of the heart, arteries, capillary vessels, and veins. In the whole range of art there is nothing to equal the beautiful delicacy of this process; in all the cares with which we ordinarily trouble ourselves, there is nothing even to approach it in importance; *yet nothing is more frequent than wanton or ignorant acts by which it is vitiated and disarranged.*

4th. RESPIRATION, or the combining of the oxygen of the air with the blood in the system by the action of the walls of the chest and of the lungs, inducing calorification, or the production of animal heat; the chemical changes effected in the state of the air respired being productive of important changes in the constitution of the blood.

5th. The fifth function on which life is dependent is SECRETION, which produces different changes by means of cutaneous, pulmonary, and serous transpiration, and from mucous follicles and glands. When the secretions are disordered, they are the occasion of warts, pimples, sores, and other eruptions. Hence the necessity of preserving the gastric secretions and functions in health, and keeping the blood untainted.

6th. NUTRITION, or the increase of the bulk and supply of the waste of the organs, acting in different modes according to peculiarity of constitution.

Such are the six functions which assist in the assimilation of alimentary substances with our structure, and which, if properly treated and allowed to act naturally, would sustain the frame to the full period of life scripturally allotted to man. In fact, seventy years was described thousands of years ago, by one of

the highest authorities, as the natural term of vigorous existence, and the causes which shorten its duration rest chiefly with ourselves. That description, however, may, without irreverence, be said to have borne allusion to the defective state of medical knowledge, and the generally imperfect sanitary circumstances existing at the time, and, like many other passages of Holy Writ, must be construed according to its spirit. The modern capacity of science justifies the assertion, that by due attention to the great laws of Nature, the faculties necessary for enjoying life may be preserved by the majority of men and women to a much later period.

Interruption of the functions of the lungs is, in most instances, the proximate cause of death ; but the origin of the mischief is most frequently in the stomach, into which is introduced the food of which the blood is ultimately composed, after purification and decarbonisation by the air ; and by which the system is built up, and its waste repaired. Hence anything wrong in the food we eat, or the air we breathe, must, by poisoning the blood, affect the system. But not only does our aliment enter into the composition of blood, but of every gas, fluid, and substance of which it is composed, as may be tested by analysis ; and thus is demonstrated, that, despite the chemical changes occurring in the process of assimilation, man and his food are identical in their ultimate composition. A more lucid or familiar explanation of this fact cannot be furnished than by a brief review of the process of digestion. We have already touched upon the effects of mastication, and the admixture and moistening of the food by the secretion of the salivary glands, which constitutes its first change ; the glands throw out for that purpose a large quantity of fluid during each meal. Subsequent changes are effected by the action of the gastric juice ; the peristaltic motion of the stomach ; the taking up of the nutritive particles or chyme by the lymphatic vessels, which convey it to the mesenteric glands ; its conversion into chyle ; its conveyance into the thoracic duct, and its further conversion into blood. All this machinery is set in motion by the influence of

the air in the lungs, and the consequent action of the lungs and heart, which change the vital fluid from chyle and venous blood into arterial. Pure oxygen and generous digestible diet are, consequently, of great importance to length of life.

Having described the six functions of life tending to the support of our being, we will now proceed to specify the exterior or relative functions which hold relation with surrounding objects. These are three in number—namely, SENSATIONS, VOLUNTARY MOTION, and VOICE and SPEECH. We will here, however, advert only to

SENSATIONS, which being affected by almost every passing occurrence, give notice of their presence on the slightest intimation from the Organs of Seeing, Hearing, Smell, Taste, or Touch; or at the slightest action of the Nerves, the Spinal Chord, or the Brain. Sensation affects Memory, Judgment, Reason, Volition, Sleep, and Vigilance, and is creative of dreams and somnambulism. These functions being mainly dependent upon regularity of habit, the fatal results of excess, weakness, and constitutional changes become enforced upon our notice, and will receive their just share of attention. The reader will find them treated at large in another portion of the present work.

These functions, together with those of voluntary motion, voice and speech, are as important to our happiness as are the other six to our existence. The second and concluding part of this little work contains the classification of other FUNCTIONS *subservient to the PRESERVATION of our SPECIES.*

We shall best close the present chapter by an enumeration of the different diseases by which the frame and its functions are chiefly menaced; the most numerous are—

DISEASES OF THE RESPIRATORY ORGANS—in other words, of the chest and lungs. These demand a large increase of attention to ventilation, drainage, and the supply of pure air generally, as well as to proper changes of habit at the different changes of climate.

The next on the list are EPIDEMIC DISORDERS, FEVERS, &c., which afford another remarkable instance of the number of

deaths accruing from the respiratory organs being intimately connected with the state of the atmosphere.

Then comes the third and most fearful foe to life, constitution, and happiness, *and of which least is known*. We allude to **CONSTITUTIONAL DISEASES, HEREDITARY AND ACQUIRED**.

The fourth cause of Death in point of numbers are **NERVOUS COMPLAINTS**, by which are meant affections of the brain, eye, ear, &c. These, too, are frequently attributed to false sources; and would the patient confess or practitioner discern the true origin in nine cases out of ten of these afflictions, it would greatly reduce the numbers of the afflicted.

**LIVER COMPLAINTS AND STOMACH DISORDERS** stand next on the list; but much as the liver and stomach are abused, their robust nature enables them to abide the usage so as to render cases of disease of these organs infrequent compared with disorders of other parts.

The sixth and lowest causes of death are **DISEASES OF THE HEART**, of which the bills of mortality yield about one hundred instances throughout the country in the course of a month. These are so dependent upon accidental or hereditary causes, that they are seldom to be avoided; although a proper regulation of the affections, and particularly the appetites, will do much towards lessening the severity of the attack, and preventing it from being fatal.

## CHAPTER THE SECOND.

### INFANCY, PUBERTY, AND YOUTH.

Rules and Exemplifications for the Promotion of GROWTH, and the Formation of the MIND and MORALS.

“THE years of man’s life,” says the Psalmist, are “three-score-and-ten ; and there is no doubt that every child of sound, healthy parents is capable of living to the full extent of the term, (and, indeed, for many years beyond it,) except of course in cases of deadly accident. His progress from the cradle to the grave takes its course through three periods : those of GROWTH, MANHOOD, and DECLINE. The first comprises Infancy, Puberty, and Youth. The second is occupied in the development of Temperaments, and the perfection of the physical powers. And the third commences at what is termed “the turn of life,”—old age and decrepitude. The longevity of parents gives good ground for anticipating that the children will attain the same ; and their freedom from scrofula, gout, stone, asthma, hemorrhoids, and other transmissible or rather hereditary complaints, ought to be a chief consideration with every couple contemplating marriage and the honours of parentage.

Parental care towards a future being should begin with the very moment of generation ; for a being procreated at a period of ill health, or bodily or nervous debility, may carry some portion of these evils from the quickening of the first germ of vitality throughout a whole existence.

During the period of Pregnancy, the utmost attention and affection are demanded by the mother. Nature has done much towards providing for the safety of an unborn infant, by establishing the most intimate connection between it and the mother. For nine months it forms a portion of her, and partakes of her juices and nourishment, while it is secured from accidental injuries by floating in a watery fluid. Conjoined with this is a certain amount of immunity from sickness and infection. The child is, however, liable to some diseases arising from contagion and infection; but they are few in number, and of comparatively rare occurrence.

### INFANCY, PUBERTY, AND YOUTH.

The principal handmaidens to growth are proper nourishment, sound slumber, cleanliness, and good air. Let these be in attendance upon the child, and the man will flourish. But as notions differ as to what is proper in these respects, it is important that the matter be fully explained.

**THE INFANT'S FIRST FOOD.**—This for nine months at least should be *the Mother's Milk*, or that of a sound nurse. It is Nature's own offering, and cannot be superseded without disadvantage, for it is as exactly proportioned to the constitution and necessities of a child, as flesh to an adult, and wine to an aged person. Possessing a nature rather fluid than solid, it is of course suited to the tender age of infancy—is easy of digestion, always fresh; and, lastly, sound and nutritive, without being too strong, stimulating, or heating: added to which, being prepared in a living animal body, it has all the advantages of flesh without its disadvantages, and assimilates in character to the substance of the recipient.

Infants do not require food merely for nourishment, but to support a rapid and continual growth, which in the first year is much greater than at any other period of life. For this reason they require nutriment more frequently than adults; and when the food is as Nature ordained, it is easily digested, and speedily becomes part of the growing frame; whereas animal or vegetable

food, being too strong for the digestive powers, necessarily weak in infancy, remains in great part undigested, and fails to fulfil its chief mission.

The auxiliary next in importance to NOURISHMENT in the promotion of growth, is SLEEP. An infant can scarcely sleep too much. I have seen a mother wake her child to give it the breast, lest it should suffer from too lengthened a fast; but she little knew that *the fasting sleeper is almost invariably in a thriving condition whilst the slumber lasts.* The organs, by repose, are gathering new power for action. Unless unwell, or injudiciously treated, an infant during its first month wakes but to replenish at the mother's breast, and passes the remainder of its time in sleep. After that period, with due attention to air and cleanliness, it may be trained to sleep twelve hours out of the twenty-four. A few words on the latter points, and the usage of children with respect to the formation of their habits shall be considered hereafter.

### CLEANLINESS—LIGHT—AND AIR.

CLEANLINESS and AIR are as essential to the child, and as INDISPENSABLE TO THE NOURISHMENT AND SUPPORT OF LIFE, AS FOOD ITSELF.

Until a child is a week old, you should use lukewarm water; and when the constitution is delicate, continue the practice; but if you have brought a sound, healthy offspring into the world, give it cold water, except it be winter, within a month; and procure, if possible, that which is fresh-drawn, before the fixed air has had time to evaporate. Never be long washing the infant, for slow bathing chills; but you may let it stretch and kick on your lap before the fire for a quarter of an hour or more, previous to dressing it. Whilst taking its air-bath, warm your hands and then rub its young limbs in every direction, extending the friction to the spine and chest. Many a child has been prevented from growing crooked by this practice, which is as pleasing to the infant as it is valuable.

Never wash a child immediately on waking, nor when it perspires freely.

A little bay-salt thrown into the water prevents the child from taking cold, while it aids in strengthening the constitution and purifies the skin.

Once a week dip the infant, in addition to its usual ablutions, into a tub of milk-warm water, and keep it there for a quarter of an hour.

If I possessed the eloquence of a Cicero, the demonstrative powers of a Locke, or the inspired pen of a Milton, I could not employ them more eloquently so far as regards the physical well-being of those who are to be the men and women of another generation, than in enforcing the simple rules I have just laid down. Of their effect on the mind I shall have occasion to speak hereafter; but of their value in stimulating the healthy actions of the body, in purifying the juices, in allaying the too great irritability of the vessels and checking a too rapid vital consumption, in cleansing and invigorating the skin, and in giving uniform circulation and harmonic action to the whole powers and organs forming the foundation of health, it behoved me to speak here, as well as in every page of the treatise where the subject is introduced. The result of all investigation establishes their truth; the result of all experiment proves their importance; and that mother who, from morbid nervousness, or a mistaken tenderness for her child, may after this warning neglect them, will deserve the severest censures incurred by the ill-usage of infancy.

Discrimination must, however, be observed respecting these, which, like all other human rules, are amenable to exceptions. I wish it to be observed, and once for all, that when I lay down a rule my wish is that it should be observed intelligently, and not merely mechanically. For instance, the plunging an infant into a cold bath, or washing it freely with cold water, must be considered as inapplicable to children of delicate frame. To them it is certain to prove very serious, and may be fatal.

The best test of this process of hardening will be found in

the symptoms exhibited by the infant. If it be cheerful after it, with a warm glow on the skin, it is of service, and may be continued with advantage. A puny, delicate child, liable to chest affections, and which appears to be cold and suffering afterwards, will not bear it with impunity.

Avoid warm rooms, warm tight clothing, and warm beds for children. Too much warmth debilitates and relaxes the vessels, predisposes the body by continual perspiration to injury from cold, and deadens the skin. Mattresses are preferable to feather beds, and light covering to too much thickness and warmth. Never let the clothing be of a substance to check perspiration, and observe cleanliness as much as you would wish your child hereafter to observe godliness. Give it a clean shirt daily, and clean bed-linen weekly. Avoid stiff stays, small tight shoes, and close bandages. Cotton is best for summer wear, and light woollen for winter.

After a child is weaned, its nourishment should consist of biscuit powder and milk, light batter puddings, eggs, thin soups, tapioca, baked flour, oatmeal, and arrowroot, with a small and very occasional admixture of meat and vegetables. Four meals a day are necessary. Milk should always be boiled, diluted, and sweetened with loaf-sugar. When a child is dull and heavy, give it a few drops of syrup of jalap; if anything be the matter with the skin, administer a little saffron to throw it out. If these fail, consult a medical man.

The physical treatment I have advocated for the early period of infancy, has for its objects the bringing into the highest degree of perfection the stomach, lungs, skin, heart, vascular system, and the mental faculties; the laying the foundation for good lungs and easy digestion; the successive expansion of the spiritual and physical powers; the moderation of the sensibilities; the removal of the germs of disease, obstructions, and acrid humours; the nourishment and strengthening of the vital powers, and the repression of too much activity in the operations of vitality, so as to render existence slow, sure, and lengthened.

The management of an infant is trying to the temper, but

should be conducted upon fixed principles. When it cries, it is either ill, uncomfortable, hungry, or sleepy. To jolt, scold, or neglect it in such cases is inhuman ; but all are frequently practised in sheer thoughtlessness or ignorance. On a first display of fractiousness, care should be taken to ascertain the cause. That done, means should be adopted for a remedy. In indisposition advice is always to be had ; but as a general principle the early use of medicine is objectionable. Mothers are not sufficiently willing to suckle their offspring at all times. They forget the lightness of the nutriment they bestow, and the necessity for its frequent administration. Much of the cares of tending childhood may be obviated by regulating its periods of rest. This may be commenced when it is a sen'night old. Wash it, suckle it, and lay it on its couch, whether asleep or awake. If it cry, take no notice of it, as it will soon cry itself off, and custom will become nature ; so that after two or three repetitions of the experiment, it will sink into slumber as a matter of course.

From the age of two years until that of seven, and from seven till twelve or fourteen, which embraces the critical period of puberty, is comprised a critical epoch, fraught with interest, hazard, and importance ; the first portion witnessing the formation, and the second the development, of all the functions, mental and physical. At this period the mind requires close watching. Everything a child sees it notices ; everything it hears it remembers ; and, in short, everything passing within its knowledge makes an impression which neglect deepens and repetition confirms. How much depends upon the parent or guardian need not be said ; how the duty is to be fulfilled may here be pointed out. This, however, I feel bound to show even thus early in the work, that the happiness of a whole life often depends on a degree of vigilance and care respecting the morale as well as the physique of young people during this period.

With respect to physical treatment, all that need be at present enforced is a recommendation to rigid continuance in the observance of the rules already laid down relative to cleanliness ; ablution with cold water, bathing, and air, with an unswerving

view to the increase of the vital power, the hardening of the organs, the retarding of vital consumption, and facilitating and assisting restoration. It will be best at this period to allow a regular admixture of flesh and vegetables with the diet of children, and to accustom them to eat all things, but neither too much nor too little. *The most important consideration, however, in this place, is that course of conduct which brings habits as well as precept to bear upon the formation of the faculties and disposition.* A mill-stream bursts its bounds, and overflows the miller's garden. In the effort to stem it, one flings down a truss of straw, and another a load of hay; but the water foams, chafes, and finally sweeps all before it with irresistible fury. Meanwhile a neighbouring philosopher, whose grounds are also threatened, sets to work with pickaxe and spade, and cuts a channel for the superfluous waters; by this means he conducts them safely and usefully around his plantations, when they reach the trench, and thus renders valuable the very outbreak that threatened destruction. The moral of this is soon told—never place weak impediments to the outpourings of passion, but give them bias and direction. THE HUMAN DISPOSITION IS THE MILL-STREAM, which, ineffectually checked, proves irrepressible, and overflows the garden of society; but, properly diverted, will be drawn off into courses which irrigate, beautify, and improve. A few explanatory observations will assist readers to digest this lesson, and, it is to be hoped, induce them to cease to trifle with straws when they should be employing pickaxes and spades.

Undeserved reproof is one of the surest methods of warping the young mind. The child stung with the injustice of the reprover loses respect for his judgment and faith in his equity; hence the frequency of that assumption which occasions children to consider they know better than their elders. Parents ought invariably to *study the motives of actions and the cause of occurrences before visiting them with consequences.* A magistrate who judged a case without learning the particulars would be execrated; and yet the very persons joining in the outcry, might be as likely as not to flog their children for some fancied misdemeanour

without a word of inquiry. The practice of manual chastisement is decidedly bad. Kindness without weakness, and firmness without severity, are the only sure methods of moulding the human being.

Children often err in ignorance. They are not aware that the act they contemplate is reprehensible; and when the mischief is done, *explanation and admonition* are what they require—not ill-usage. A repetition of the fault should be visited with severity, but not anger. A discreet judge on the bench never addresses the criminal in a passion.

When *accident* occurs, learn whether it was through misfortune, carelessness, or wilfulness, before you pass sentence. Accidents are frequently of great service, and children often learn more caution and real information from their occurrence than from fifty lessons. Be it remembered that the advanced portion of modern science is owing to the occurrence and remedy of its early accidents.

No folly can be more egregious than that of making bugbears of duties; in other words, inflicting that as a punishment which might be apportioned as a reward, and thus rendering irksome the fulfilment of what would otherwise be pleasing. In the category of these oversights I may principally adduce the sending children into the open air; the washing and despatching them to bed by way of punishment. By doing so, parents lay a rod in pickle for themselves, as a child will never afterwards willingly court that as a recreation which it has been compelled to encounter as a penalty. The wiser course would be to render a *denial* of these advantageous privileges the punishment, by which means children would learn to view REST, AIR, EXERCISE, and CLEANLINESS with eagerness and delight.

The mind and the feelings are the chief instigators of error. Let the mind and the feelings therefore suffer.

Avoid flogging—not the flesh but the spirit in children rebels.

Never punish by deprivation of food—vitality has not offended!

EVERY DUTY MAY BE MADE A PLEASURE BY JUDICIOUS MANAGEMENT.

When a child utters an untruth, ascertain whether it is through fear or the exuberance of an inventive faculty. If the first, admonish; if the second, occupy the imagination with useful fables, and repress its tendencies until the time arrives when they may be usefully cultivated.

A child should never be witness of a variance between its parents. It should consider them immaculate; and nothing can be more reprehensible than where one parent endeavours to produce a mean opinion of the other in their offspring. However lax may be your conduct, conceal each other's errors from your children, if you would preserve the integrity of their innocence, and have them dutiful.

The mirth of infancy is uproarious; but I would as soon wring the neck of a nightingale as quell the noisy but musical rejoicings of childhood. A saddened spirit is not fit to encounter the world.

A passionate person is viewed by childhood first with terror, then with hatred, and lastly with contempt.

To chastise a stupid child is a piece of brutal stupidity on the part of the chastiser. No one forms his own head-piece; and, with proper culture, some of the dullest intellects expand into the brightest.

The way to preserve children from mischief is by keeping their minds constantly occupied with some anticipated enjoyment. This employs their thoughts in preparation, and ensures tractability. They seldom deviate from a path when there is a star to guide them.

The last maxim I have at present to enforce, is to repress all undue and premature mental developments for a period of seven years. They weaken the nerves, and injure the constitution, without any advantage to the capacity.

If it be imagined that in devoting a few pages to the above precepts I am going beneath the dignity of my subject, let me at once remove the impression by pointing out their real importance. In the first place, I write with a view to the *happiness* of the human being; for where is the use of laying down rules for the science of life, unless they comprise instruction for

securing what we live for ? In the next place, I aim at the formation and permanence of mind and morals, and the ensurement of health of body and length of life, which can alone enable us to enjoy happiness without alloy from the fear that it will be of brief duration. Now in the later stages of existence we may defer our enjoyments to the most convenient periods ; but the felicities of childhood are of that peculiar nature, that if delayed, they are lost. Once enjoyed, we may renew them over and over again in after life ; but if missed, and the opportunity suffered to slip by, the mind is for ever shut from the fairy retrospect. How ruthless would be thought the man who sought to abolish the honeymoon ! yet that would be a trifling act compared to the abrogation of our infantine joys ;—joys which cling to us in memory through existence—which accompany us in solitude, enliven us in affliction—cheer the hard hours of labour, and are renewable and renewed to the latest hour of life !

But the most important considerations I have in view are the *physical and moral good*. A septennial unencumbered by care, unengrossed by the fetters of study, not only renders a child lively and happy, but paves the way for health, intelligence, and integrity. A child should never have its powers of mind exerted while nature is still employed in forming the bodily forces and organs, and imperatively demands their strength exclusively for that purpose. Too much confinement to a sitting posture checks growth, and occasions imperfect formation of the limbs, curvature of the spine, muscular weakness, bad digestion, corrupt juices, and scrofula ; whilst the wasting of the noblest part of the powers in any excessive process of thinking and learning occasions a preponderance of the nervous system in the whole machine, and renders it burdensome through life by nervous affections, hypochondriasis, and similar evils. When a child displays a premature disposition for study, let it be gratified in the open air by a perusal of the book of Nature.

---

I now arrive at the second part of the epoch, and will suppose the child to have reached its seventh year ; when books, companions, and its own intelligence are all in readiness to

instil the seeds of every description of knowledge, and operate in the formation of new habits ; a period also when the physical activities begin to make known their existence to the feelings, though not to the understanding. Here, then, the path grows slippery, and the safety of our charge is morally and physically endangered. Here the affectionate care of the guardians of youthful humanity should be increased ;—and here the supervision of an enlightened mother, whose mind has not been cramped by absurd exclusion from the most useful species of sanitary knowledge, would be invaluable.

The perils of girls are as imminent as those of boys in this respect : I shall therefore divide my present remarks, and address a few words regarding each.

THE GIRL, viewed as a destined wife and mother, is a creature of high value ;—a diamond that, uninjured, remains inestimable ; but which the slightest flaw renders valueless. The high purposes of marriage demand that she be delivered to her husband in the serene majesty of healthful purity,—with a reputation unsullied, and a constitution unimpaired. To this end the virgin flower should be tended with unceasing care. Let her books consist of narratives in which friendship, sisterly love, and filial piety are illustrated. Love stories, however interesting, should be deferred for the perusal of riper years. The female heart must have something on which to bestow its sympathies ; and if these be trained to rest mainly upon her own family, and care be taken that no stimulus be given to her as yet inactive sensibilities, she will progress towards womanhood without a vicious thought or a vicious inclination.

I am a strong advocate for teaching girls, even in the higher ranks, some useful employment. It occupies attention and gives them something to think of. Music and dancing are also capital claimants upon their thoughts, and keep both mind and body in activity. Attention to these rules will preserve the girl unharmed, and bring her safely to the age of fourteen, like Byron's rosebud :

“A lovely flower ; scarce formed, scarce moulded ;  
A rose with all its sweetest leaves yet folded !”

At fourteen, frequently much earlier, she crosses the rubicon of puberty, and experiences a periodical visitation peculiar to her sex, without which she could never become a mother. It need not be remarked that proper medical treatment is imperatively necessary at this critical period. The girl has given token of her capability for the fulfilment of her high destiny, and it is essential that she experience a care adequate to her value. With such training as I have recommended, there is little to fear from the after conduct of a female. The moment she learns the secret of her own importance, a change will be perceptible in her manners, and it will be seen that she is fully capable of sustaining her own integrity, and any attempt to profane it will alarm and put her upon her guard. Thus she will go on, an honour to human nature, until the affections of her heart expand, and she enters on a new career in the exalted character of Wife.

Boys are more difficult to manage. Their sensations are susceptible of excitement at a very early age, even when totally ignorant of the nature of their own feelings; and when this is the case they too frequently commit errors which cannot here be described. The same regulations, however, laid down for the girl, apply (*mutatis mutandis*) to the boy. Likewise, let him wear loose clothing, and sleep on a good hard mattress. Make him rise the moment he wakes, and plunge into a bracing cold bath. Let him have plenty of exercise, so that on retiring to rest he may fall asleep the moment his head presses the pillow. A hearty unimagined boy is not to be much feared, but a thoughtful intellectual youth is endangered by his own mental capabilities. He is more susceptible than the former, and will occupy his thoughts with ideas unsuited to his age. The way to meet this danger is by thoroughly occupying his mind and adhering closely to the rules just laid down. Accustom him to studies that will carry his thoughts in a totally opposite direction. Let him read Robinson Crusoe, tales of travel, and narratives of hairbreadth escapes,—*but no love stories*. Let learning be a recreation to him, so that his studies may be as pleasant as his thoughts; to this end consult the

ment of his inclinations rather than your own wishes, and stimulate him to the perusal of everything calculated to render him ardent in the cause of all manly principles. Get him, as soon as he can understand it, to apply himself to science of the higher order, especially those branches of science by which the intellectual and reasoning rather than the imaginative faculties are occupied. These studies (provided the too early and arduous straining of his thoughts be avoided) will in time be preferred by him to mere romantic excitations. With such care, added to constant exercise and due precaution, there is no fear of his falling into those errors to which allusion has been made. *Public schools are frequently the hotbeds of danger, and habits are in them acquired which entail misery and ill-health.* Home tuition, under the immediate care of a watchful and affectionate parent, is by far the best. If this cannot be carried out, a well-regulated day-school should be selected.

---

Having now conducted the reader through the periods of INFANCY and PUBERTY, I will bring the present chapter to a conclusion with a few remarks respecting the trying period of YOUTH. And this is a subject of solemn importance. If this period be passed over in safety and honour, all is well; seldom indeed does the adult fall into the errors peculiar to youth.

Youth is the incipency of manhood and womanhood. At that period the human being is in possession of all his powers and attributes; which are not, however, sufficiently confirmed to admit of their exercise. At this stage of life the female stands most in peril, and her young heart should be guarded with the most jealous vigilance. Much care should be employed in the selection of her companions, and examples should be judiciously brought before her of the multiplied consequences of error. This should be done apparently without design, and entirely without an appearance of suspicion that she is herself likely to fall. By this means you will confirm all those better principles which essentially belong to her sex, and have the

high gratification of bequeathing to society a valuable modest woman. As respects young men, some of them it is impossible to keep from holding intercourse with the other sex. But restraint is absolutely essential. Words cannot describe the consequences of early excess. It impairs every vital power, undermines the constitution, and shortens life. A youth ought by all means to preserve his continence until his one-and-twentieth year. To lay down rules for his guidance would be impracticable; so much depends upon circumstances, and, I had almost said, upon temperament; but the mission of wise friendship is to afford the monition which may preclude any dangers involved in the latter. I would, however, strongly advise a total abstinence from intoxicating liquors and strong dishes. Bathing should be attended to every day, and the youth accustomed to the society of virtuous females. We may love a vestal; but unless there be something very faulty in our principles, we never feel for her an unholy flame.

Activity, labour, and manly fatigue are great essentials to youth. They harden and invigorate the frame, and tend greatly to repress the sexual inclinations. The long-lived of all countries have been noted for the fatigues of their youth, and no parent should permit his son at that period to lead an inactive life. Should his circumstances be too prosperous to render business necessary, let the sports of the boy be of a laborious nature. He may not approve of it at first, but they will soon become pleasurable.

I have not in this place dwelt at length with certain peculiar subjects of paramount importance to the well-being of youth in his progress towards manhood, because it occurs to me that these had better be reserved for chapters in which every consideration bearing on human happiness or involved therein is thoroughly discussed.

I now proceed to my chapters on Manhood and Old Age, in which the subject of Diet shall be considered.

## CHAPTER THE THIRD.

---

### MANHOOD.

---

**The Development of Temperament and Idiosyncrasies—Rules of Conduct—Dietary—and General Maxims.**

ON arriving at MANHOOD the human being takes his position as a LORD OF THE CREATION. He acquires the right of freedom in thought and action, and incurs the responsibilities of citizenship in the social scale. He is a Prince in his own house—Imperial Master of his own person. His hopes, his happiness, his worth and dignity, depend in great measure on himself.

What would be thought of a Ruler who, instead of studying the welfare of the people he governed, invited them to entertainments where they were poisoned, or led them on expeditions certain to be followed by death? Such a course would receive universal condemnation, even in States with a large surplus population; and yet KING MAN—with but one subject, and that himself—too frequently enacts a part of a precisely similar character. With no incentive but the temporary gratification of the sense of taste, he devours food, liquids, and condiments which engender every species of disease as surely as if he swallowed distilled poisons; and in administering to his ambition, vanities, passions, and appetites, he enters upon courses which conduct him to the grave: in short, his whole existence is often a continuous act of suicide.

It is not necessary to turn hermit, or live like the lower animals; but some moderation should be observed, if only for the sake of personal comfort, as well as of health.

Anatomy and physiology teach us that our organisation is capable of sustaining life for a very lengthened period :—Thomas Parr, who attained the age of 152, on being opened at his death, was found to have accelerated his demise by exchanging the regimen of his own simple life for that of a luxurious court ; and so sound and perfect was the state of his organs, that it was quite evident they would have sustained existence for many years longer. Experience teaches us that the span of human existence far exceeds the present average duration of life, and that a quiet and contented mind, with simplicity of living, will conduct man with safety and comfort to extreme old age. Is it not, then, a deplorable thing, to see a vast surplus of years daily sacrificed at the altars of excess and mismanagement—to behold Man persevere in crowding his enjoyments into a brief period, when, by spreading them over the spacious surface of time, he might partake of the same gratifications, and yet not part with existence until he attained its natural boundary of old age ? There is scarcely a luxury that is really inimical to vitality, if partaken in moderation, and not too frequently. The bottle-nose and the bloated carcass furnish significant commentaries on the follies of those who transgress this precept. “*A short life and a merry one*” is the motto that leads mankind astray. Why not reverse the saying, and adopt in its stead—“**A LONG LIFE AND A HAPPY ONE ?**”

Moreover, Man has so much to live for, and to render life desirable, that he has no need for additional stimulus, whilst its enjoyment is of a far more sterling character than the extrinsic joys of excitement. Of this I shall say more in the second part, under the head of “*What to Live for ;*” but I cannot forbear in this place from reminding the reader that in our times we have more to live for than our ancestors, since whose period the attractions of existence have been multiplied a thousand-fold. What is still more worthy of consideration, is the fact, that science has given an extension to time itself, by enabling us to quadruple the amount of action formerly compatible with a given period. The transits from country to country, which

occupied months, are now effected in weeks ; the journey of a day is taken in an hour ; the lecture of an evening spares us the study of years ; the power of steam executes the labour of myriads in less time than the mere allotment of the work would formerly have occupied ; books flow from the press as if by magic ; the foundation piles of a breakwater, which used to engross a quarter of a century in driving, are now hammered into the ground almost with the rapidity of a few tacks into a deal board ; and the intelligence necessary to promptitude in all operations is transmitted from one end of the country to another, not by hours, but instantaneously. In all this there is an amount of occupation for time that gives each quarter the value of a year, and, in shortening existence a poor few months, we virtually lose the benefits of nearly a century.

As has been already indicated, the principal foundation for a long and healthful existence must consist in the possession of a sound frame, the various organs performing their respective functions with the requisite vigour and exactness. This is equally as important as freedom from any kind of hereditary taint. One of the principal of the human apparatus, exerting an extraordinary influence on the prolongation of life, and more especially on the means of enjoyment, is the stomach, with the accessory organs of digestion. Disordered digestion is, in fact, both a symptom and a cause of ill-health. With a sound digestion and the use of wholesome food, the mind is cheerful, the body active, and the whole man joyous, and capable of even severe mental or bodily toil. Let, however, any cause arise by which digestion is impeded, and the whole frame suffers—a fit of indigestion causes, not merely physical pain, but also mental suffering. The spirits are depressed, the temper becomes irritable, the mind unequal and incapable of application, and, in fact, the entire functions of the nervous system are apparently disordered. Nor is this all : physical disorder is added to the list ; the dry, parched mouth, fevered tongue, unpleasant flavours, sick headaches, flatulence, acidities, rumbling pains, foetid eructations, with many other anomalous symptoms, all strongly attest the

mighty influence exercised on the human frame by any derangement in the stomach and bowels—the laboratory of Nature, where she decomposes and re-composes the material intended to nourish and support the frame. Here, however, it is most important to remember that disorders of the stomach do not always originate in the stomach, but are intruded therein through the sympathy which exists between it and other portions of the organisation. So-called stomach disorders are very often merely sympathetic or symptomatic indications, from which experience and science deduce their inferences.

In a previous chapter some allusions were made to the formation of the frame, and the organs by which it is sustained and supported. A brief sketch of digestion was also given; but a few additional remarks, now that we are treating of that important period of existence, the life of the adult, will not altogether be out of place.

The first or commencing step in the process of digestion consists in the due trituration of the food by the aid of the teeth and tongue, and its admixture with the saliva, which is freely poured into the mouth at every meal by several glands destined to secrete it, and which are six in number, three on each side. From the quantity of saliva mixed with the food during mastication, it has been supposed that its principal use was, when duly mingled with the food by the requisite trituration, merely to reduce it to a soft pulpy mass, that it might be the more readily swallowed and afterwards digested in the stomach. This view is, however, too mechanical to be entirely correct. Nature never does anything in vain, nor does she require a double apparatus when one would be sufficient. Analyses made by distinguished chemists show that it is a singularly compound fluid, containing several soluble and other nearly insoluble salts, various acids, and also several peculiar substances, which impart certain chemical and physical qualities to the fluid. Although at present the exact influence exercised by the admixture of the saliva cannot be clearly determined, there can be no doubt that it more or less greatly modifies the

process of digestion : this will be more readily admitted, when it is remembered how much those persons are subject to indigestion who bolt their food, and never submit it to proper mastication. The saliva acts as a stimulant, and is by no means an inert application to foul ulcers. The dog instinctively licks wounds, and this enables them to take on the healing process. Saliva may thus act as a stimulant to the coats of the stomach, and, by disposing affinity, induce important changes in the mass of fluid. It may also possess some influence in the induction of the secretion of the gastric juice, of which more by-and-by. Meanwhile, it should be borne in mind that the fluid in question is immediately formed from the living blood, so that *insalivation*, or the admixture of the saliva with the food, may be looked upon as the first step in the assimilation of the food to the constitution of the living being.

The food, thus prepared, and reduced to the condition of a soft pulpy mass, is conveyed into the gullet, and by it propelled into the stomach, the most important of all the organs connected with the process of digestion. The presence of food in the stomach causes an outpouring of the gastric juice—a secretion produced by certain glands lying beneath the first coat of the stomach, by the action of which, combined with the peculiar motion of the organ itself, by which different portions of food are continuously brought in contact with the coats, the process of digestion is carried on, and the food undergoes the first change, and is converted into *chyme*. When this change has been completed—and it requires a longer or shorter time, according to the nature and kind of food on which the stomach has to act, as well as the manner in which it has been cooked—the semi-fluid mass, called *chyme*, is propelled into the small intestine, called the *duodenum*, where it is mingled with the bile secreted by the liver, and undergoes another change, after which it is called *chyle*. The uses of the *pancreas*, or *sweetbread*, and of the *spleen*, are not at present sufficiently known to enable physiologists to decide upon their influence in the process of digestion. The *chyle*, as it passes through the small intestines,

is acted on by small tubes, which select the nutritious portions, rejecting the offal, and convey what they have taken up through some glands seated near the intestines, and thence to a duct, called the *thoracic* duct, by which it is conveyed to the right side of the heart, where, by the contraction and dilatation of that organ, it is commingled with the mass of venous blood, and enters the circulation.

The sketch thus hurriedly made must convince every one of the great importance of the organs whose functions we have just described. The re-building and constant repair of the frame depend on the perfect and healthy performance of digestion. If the stomach be disordered and unable to perform its functions correctly, or if the quality and quantity of the food taken into it be of an unwholesome or detrimental character, independent of the disorder which must follow in the organs immediately and directly interested, the whole frame must suffer; and if the cause of error continue long, serious organic mischief may ensue.

*The gastric juice*, of which mention has been made as one of the most important agents in the process of digestion, is, as has been shown by experimental physiologists, never secreted unless under the stimulus of food actually in the stomach; and, further, it has been demonstrated that the quantity secreted is in proportion to the amount of food required by the system, and not in a proportion relative to the amount taken into the stomach. This simple but important fact at once explains the cause of the indigestion under which large feeders labour.

Some very important points relative to digestion were ascertained by Dr. Beaumont, of the United States, who had the rare good fortune to meet with a case—that of Alexis St. Martin—where an artificial opening into the stomach existed, through which he could see everything that took place during the progress of healthy digestion. With the most disinterested zeal and admirable perseverance, he proceeded to avail himself of the opportunity thus afforded of advancing human knowledge, by engaging the patient, at a heavy expense, to live with him for several years, and become the object of numerous and carefully-

conducted experiments. The opening in St. Martin's stomach was the result of a gun-shot wound ; it remained permanently open, but did not prevent his performing light work, and engaging as a *voyageur* with the Hudson's Bay Company.

Gastric juice possesses the power of dissolving, or reducing to a thick pulpy mass, every article of food submitted to its action : it has, however, no power over living animal matter, nor over any mineral or inorganic body. The important fact established by Dr. Beaumont's experiments, that the stomach only secretes at one time a limited quantity of gastric juice, and that that quantity is in due proportion to the amount of food required as a sustainer of the vital principle, is one that should be borne in mind by every one. Although it is possible that, by stimulant drinks and condiments, the stomach may occasionally be forced to perform work for which it is not adapted, in the way of digesting larger quantities of food than are really required, the repetition of the offence against the laws of nature inevitably leads to a portion of the food remaining undigested, and becoming subject to the laws of chemical decomposition, from the influence of heat and moisture, the result being indigestion, with all its attendant ills. The mischief is greatly increased when, in addition to unwholesome overloading of the stomach, the mass of food that is thrown into it consists of various articles more or less stimulant, and of greater or less degrees of digestibility.

Dr. Beaumont, "in the course of his attendance on St. Martin, found, for instance, that whenever a feverish state was induced (whether from obstructed perspiration, from undue excitement by stimulating liquors, from overloading the stomach, or from fear, anger, or other mental emotion, depressing or disturbing the nervous system), the internal coat of the stomach became sometimes red and dry, and at other times pale and moist, and lost altogether its smooth and healthy appearance. As a necessary consequence, the usual secretions became vitiated, impaired, or entirely suppressed ; and the follicles, from which in health the mucus which protects the tender surface of the internal coat

is poured out, became flat and flaccid, and no longer yielded their usual bland secretion.

“The nervous and vascular papillæ, thus deprived of their defensive shield, were then subjected to undue irritation. When these diseased appearances were considerable, the system sympathised; dryness of the mouth, thirst, quickened pulse, and other symptoms showed themselves; and no gastric juice could be procured or extracted, even on the application of the usual stimulus of food.”\*

This part of the subject, however, together with more particular details of Dr. Beaumont’s experiments, is dealt with in future pages. For the present, let us resume considerations of the general physical conditions which are more or less conducive to the prolongation of human existence :

These are the sure results of air, exercise, and cleanliness. Good teeth are also great helps to digestion, and their presence is, in general, one of the minor or collateral indications of a sound constitution and good juices.

The next leading sign indicative of a prospect of long life is *a heart not too irritable*. The circulation of the blood occasions a continual consumption, or spontaneous wasting; hence the system that experiences a hundred pulsations in a minute, must incur a more speedy waste than one that has only fifty; and, consequently, the man whose pulse is always quick, and has its motion accelerated by every trifling agitation of the mind, or additional drop of stimulating drink, need not look forward with strong anticipations to attain longevity. By all means, then, let every measure be taken to preserve *a moderate, uniform pulse*.

The indulgence of all the passions, as will be hereafter elucidated, a life of constant excitement, and habits of intoxication, especially from spirituous drinks, greatly increase the irritability of the heart, and render the pulse more rapid. Disease of the central organ of circulation—of the force-pump of the system, as it has been truly but unromantically called by a well-known Sect-

\* Combe.

tish writer—is often thus induced, and frequently terminates fatally from the sudden occurrence of any passion, whether exciting or depressing. The celebrated John Hunter, who had long laboured under disease of the heart, died suddenly from a fit of passion induced by a quarrel with the physicians of St. George's Hospital, to which he was attached.

Another excellent sign that a man is in good condition is *a well-organised chest and organs of respiration*. Breathing is an incessant operation necessary to vitality, and is constantly freeing the blood from a multitude of corrupted particles: persons, therefore, having a broad chest, with the ability of retaining the breath for a long time, may rest assured they will attain longevity, if the other parts of the system correspond.

*A good temperament* is a valuable agent to lengthened years. The best is the *sanguine*, tempered with a little of the *phlegmatic*, which aids in securing a sufficient quantity and proper dispersion of the vital power, resulting in the calmness, order, and harmony of the internal operations. Courage, moderate passions, serenity, cheerfulness, and moral excellence are thus produced, and secure happiness as well as lengthened days.

*Good healing powers* indicate a desirable condition of our nature, and a faculty on its own part of assisting itself, in cases of derangement and interruption, by keeping back and removing the causes of disease, and favouring the healing of wounds. Among savages, who enjoy the advantages of pure air and simple food, severe wounds frequently heal up entirely of themselves, and cases of disease are rare in the extreme. Flesh possessed of good healing qualities indicates vigorous activity of the absorbent vessels, and regularity in the operations of the organs of secretion.

*Hardness of organisation* is another good sign. By this I do not so much imply mechanical toughness, as hardness of sensation.

Having thus pointed out the signs, I will proceed to the means of their acquirement, premising that the observations respecting Manhood are (*mutatis mutandis*) equally applicable

to Woman on her attainment of maturity. With regard to the peculiar complaints of womanhood I shall here be silent, out of consideration to the pudicity of sensitive readers.

The prime auxiliaries, then, towards increasing the vital powers, retarding their consumption, hardening the organs, and facilitating and assisting restoration, are *moderation of conduct and regulation of diet*. I am far from implying that a man should give up his rational enjoyments, or accompany the sun when it goes to bed and rises; but he may be merry and wise. The theatre, the concert, the ball, are all beneficial in their effects, and need not be wholly abandoned because they encroach a little upon the night; but there is no necessity for, but much mischief from, making a constant practice of attending them.

There are habits commonly called "small vices," which, though appertaining to our physical propensities, are generally condemned as breaches of conduct. These I shall mention previous to entering upon the more specific subject of DIET, premising that some of them, when carried to excess, become, not small, but great and very pernicious vices.

SMOKING.—A great deal has been preached against this habit, but I see no harm in a good cigar at seasonable periods. After dinner it aids digestion. In open-air travelling it adds to one's comfort. During a walk home at late hours it preserves the lungs from the effects of night air; and in times of contagion it acts as a preventive against infection. It serves also to soothe the mind when disturbed by anxiety and the cares of this world, and in some constitutions may even be regarded as an adjuvant to health when used in moderation. Excessive expectoration is injurious and exhausting; it is also a very bad and dirty habit, and one that may readily be avoided. The practised smoker rarely spits, when he enjoys his Havannah. Do not stupify yourself—do not annoy the ladies—do not expectorate, and you may look upon your cigar as one of the good things of this life.

SNUFF is useful as a practice, but injurious as a habit. To

the studious it is often indispensable in the collection of scattered ideas, or their dispersion when too accumulative; and in society it is highly serviceable as a pioneer to conversation. It frequently happens, that after the mind has been occupied with a multiplicity of subjects, it is unable to dismiss them, when the task that called them forth is finished; the very attempt to banish retains them, until the brain becomes muddled and confused, and the mental powers exhausted. Under such circumstances the nervous system requires a slight shock, or, at all events, a thorough change of occupation. A bath or a walk would be admirable, but is not always practicable or seasonable; A PINCH OF SNUFF is a good substitute under such circumstances, as it at once dispels the mist, and produces the effect required. When, also, the collection of one set of ideas impresses them so strongly upon the brain as to render them too vividly present, and thus retard the approach of those which ought to follow, the snuff-box, being an immediately accessible resource, is invaluable; as it makes no encroachment on the student's time, and by discarding the too obtrusive thoughts, enables the proper sequel to take their place. When a sneeze can be elicited under such circumstances, a positive benefit is produced on the healthful as well as the intellectual powers. Orators frequently owe an appropriate word to a pinch of snuff. A pinch after dinner is useful in dispelling a plethoric tendency to sleep.

So much for the *uses* of snuff. Its *abuse* injures the nasal structures, and may even destroy the brain. The practice, however, has had the frequent countenance of the great, the wise, the good, and the long-lived.

GAMING.—I object to *gambling*; but a friendly hand at cards is conducive to cheerfulness, and sharpens the faculties. Chess is an invaluable recreation for the mind; dice, hazard, and other games of chance, are beneath the notice of men, and tend to inflame the passions more than any other species of gambling. Billiards form a noble amusement, and give that dexterity of hand and sureness of eye so frequently called into requisition by

the business of life. As to cricketing, boating, wrestling, and athletic sports, they are essential to existence.

DRINKING.—To the wild Indian, whose nerves are strung on sinews hardened by *exercise without excessive labour*; whose thews are strengthened and invigorated by the continuous action of fresh air, laden with the medicinal balms of the herbal world; whose mental powers, never overstrained, are regulated by calm and peaceful slumbers,—water is the only beverage necessary for the allaying of thirst: but to the toil-worn, emaciated labourer, who encounters the “poverty, hunger, and duty of civilisation”—to the professional man, pent up in the solitude of his chamber during the greater portion of the day—and, in short, to all the denizens of a country where men are herded together, and exposed to unnatural fatigues and excitements, a moderate proportion of stimulating liquors may, sometimes, be as essential to the preservation of both health and spirits as an undue quantity is fatal. Dyspeptics should be very sparing in the use of strong drinks, and, indeed, they would act wisely in shunning them altogether; but it behoves them to be as choice in the selection of their *aqua pura* as is the *bon vivant* in that of his wine; as it is well known that water in general is adulterated by Nature herself, and impregnated with mineral and other substances. Hence all water-drinkers should boil the fluid before they imbibe it; or use a filter, or kill all deleterious properties by some admixture, provided by the wholesome and ever-teeming earth. The patriarchs would never have devoted the attention they did to the cultivation of the vine, had they not been aware of its benefits; they were too anxious for length of days, and knew too well how to secure the object, to encourage a production calculated to shorten life. They knew the effects of intemperance in drinking as well as in eating; but they knew also that there was no more necessity for refraining from dressed drink because intoxication attended excess, than from cooked meats because surfeit and all the ills of indigestion followed repletion. It has already been pointed out in this work, that youths and very young men should abstain entirely from fer-

mented liquors ; but it will be remembered that a chief reason for that advice was the necessity of repressing at that age the physical and mental developments ; but when manhood sheds its glorious rays to ripen us into maturity, let all Nature lend her incense and blessed influences in the completion of the work. Man is her Lord, and it is right that she should administer to him in every form.

ALCOHOLS.—These are derived from fruits, grains, and vegetables, and, in fact, may be distilled from everything that grows. Those in common use are, *Gin, Rum, Whisky, Hollands, and Brandy*. Excess in their use soon intoxicates ; and their continued abuse causes disease of the heart, liver, and the most important organs of the body. They all befool and enervate, when used immoderately. The volatility of spirituous liquors enables the heat they evolve to be rapidly absorbed, owing to the facility with which it permeates the membranes and tissues ; and when it gets into the blood before it has burnt itself out, it exerts a most injurious operation on the lungs, brain, kidneys, and liver, leaving traces which are to be detected after death. When carefully used they form admirable medicines, and are frequently recommended by the physician. In cases of fatigue and depression a glass of grog is invaluable ; and in colds, exhaustion, feeble health, and other temporary disturbances, spirits are of great service, by their powers of stimulating and of generating warmth. They should always be diluted when partaken, except in extreme cases, and never ventured upon in the morning, as the stomach is not fortified against them ; they are also objectionable the last thing at night, as they disturb the brain, and consequently the rest.

Of all the illusions by which man has allowed himself to be led astray from the path of common sense, there is none more absurd in its nature, and mournful in its effects, than that which induces him to believe that ardent spirits, except as above recommended, are conducive either to health or happiness. Engendering an appetite which grows with what it feeds on, they acquire by degrees an unbounded dominion over the individual,

whom they at last reduce to a melancholy state of physical imbecility and moral degradation. Peevishness takes the place of equanimity ; and he who commenced the habit of drinking, that, like "a good fellow," he might minister to the happiness of others, ends by destroying his own.

"Living fast" is a metaphorical phrase which, more accurately than is generally imagined, expresses a literal fact. Whatever hurries the action of the corporeal functions must tend to abridge the period of their probable duration. As the wheel of a carriage performs a certain number of rotations before it arrives at the destined goal, so to the arteries of the human frame we may conceive that there is allotted only a certain number of pulsations before their vital energy is exhausted. Extraordinary longevity has seldom been known to occur, except in persons of tranquil and slow-paced circulation.

If intemperance curtailed merely the number of our days, we should have but little reason to find fault with its effects. The idea of a short life and a merry one is plausible enough, if it could be realised ; but it so happens, that what shortens existence is calculated also to make it melancholy. There is no process by which we can *distil* life, so as to separate from it all foul and heterogeneous matter, and leave nothing behind but drops of pure, unalloyed happiness. If there were, we could not so much blame the vicious extravagance of the voluptuary, who, provided that his sun shine brilliantly while above his head, cares not though that sun should set at an earlier hour.

It is seldom that debauchery breaks at once the thread of vitality. There occurs, for the most part, a wearisome and painful interval between the first loss of a capacity for enjoying life, and the period of its ultimate and entire extinction. This circumstance, it is to be presumed, is not taken into consideration by those persons who, with a prodigality more extravagant than that of Cleopatra, dissolve the pearl of health in the goblet of intemperance. The slope towards the grave these victims of indiscretion find to be no easy descent. The scene is darkened long before the curtain falls. Having exhausted prematurely all

that is pure and delicious in the cup of life, they are obliged to swallow afterwards the bitter dregs. Death is the last but not the worst result of intemperance.

Punishment, in some instances, treads almost instantly upon the heels of transgression; at others, with a more tardy but equally certain step, it follows the commission of irregularity. During the course of a long-protracted career of excess, the malignant power of alcohol, slow and insidious in its operation, is gnawing incessantly at the root; and often, without spoiling the bloom or seeming to impair the vigour of the frame, is clandestinely hastening the period of its destruction. There is no imprudence with regard to health that does not *tell*, and those are frequently found to suffer in the long-run most grievously who do not appear to suffer immediately from every individual act of indiscretion. The work of decay is, in such instances, constantly going on, although it never loudly indicates its advance by any forcible impression upon the senses.

A feeble constitution is in general more flexible than a vigorous one. From yielding more readily, it is not so soon broken by the results of indiscretion. A disorder is, for the most part, violent in proportion to the stamina of the subject which it attacks. Strong men have energetic diseases. The puny valetudinarian seems to suffer less injury from indisposition, in consequence of being more familiar with its effects. His lingering, and scarcely more than semi-vital existence, is often protracted beyond that of the more active, vivacious, and robust.

But it ought to be in the knowledge of the debauchee that each attack of casual, or return of periodical distemper, deducts something from the strength and structure of his frame. Some leaves fall from the tree of life every time that its trunk is shaken. It may thus be disrobed of its beauty, and made to betray the dreary nakedness of a far-advanced autumn, long before, in the regular course of nature, that season could even have commenced. The distinction, though incalculably important, is not sufficiently recognised, between stimulation and nutrition—between repairing the expenditure of the fuel by a supply of

substantial matter, and urging unreasonably, to an inordinate degree, the violence of the heat and the brilliancy of the flame.

The strongest liquors are the most weakening. In proportion to the power which the draught itself possesses, is that which it ultimately deducts from the person into whose stomach it is habitually received. In a state of ordinary health, and in many cases of disease, a generous diet may be safely and even advantageously recommended. But in diet the generous ought to be distinguished from the stimulating, which latter is almost exclusively, but, on account of its evil operation upon the frame, very improperly, called *good living*. The indigent wretch, whose scanty fare is scarcely sufficient to supply the materials of existence, and the no less wretched debauchee, whose luxurious indulgence daily accelerates the period of its destruction, may both be said to *live hard*. Hilarity is not health, more especially when it has been aroused by artificial means. The fire of intemperance often illuminates at the very moment that it is consuming its victim. It is not until after the blaze of an electric corruscation that its depredations are exposed.

Stimuli sometimes produce a kind of artificial genius as well as vivacity. They lift a man's intellectual faculties, as well as his feelings of enjoyment, above their ordinary level; and if, by the same means, these faculties could be kept for any length of time in that state of exaltation, it might constitute something like a specious apology for having had recourse to such assistance. Unfortunately, however, the excitement of the system can in no instance be urged above its accustomed and natural pitch, without this being succeeded by a correspondent degree of depression. Like the fabulous stone of Sisyphus, it invariably begins to fall as soon as it has reached the summit, and the rapidity of its subsequent descent is almost invariably in proportion to the degree of its previous elevation. Genius, in this manner, forcibly raised, may be compared to those fireworks which, after having made a brilliant figure in the sky for a short time, fall to the ground, and expose a miserable fragment, as the only relic of their preceding splendour.

It is no uncommon thing, in this dissipated metropolis, for a woman of gaiety and fashion, previous to the reception of a party, to light up, by artificial means, her mind, as well as her rooms, that both may be shown off to the best advantage. But the mental lustre which is thus kindled goes out even sooner than that of the lamps, and the mistress of the entertainment often finds herself deserted by her spirits long before she is deserted by her guests. In like manner, a man who is meditating a composition for the public, is often tempted to rouse the torpor, or to spur the inactivity of his faculties, by some temporary incentive. Gay, in one of his letters, observes, "he must be a bold man who ventures to write without the help of wine." But, in general, it may be remarked that the cordials which an author may, under this impression, be induced to take, are more likely to make himself than his readers satisfied with his productions. The good things which a person under the influence of fictitious exhilaration may be stimulated to say, are often, in their effects, the very worst things that he could possibly have uttered. From a want of sufficient steadiness or discretion, sparks sometimes fall from the torch of genius, by which it is converted into a firebrand of mischief.

WINES.—Of these there are effervescing, strong and dry, and light and dry; sweet and light. Most wines are of foreign preparation, but some are home-made. The dry wines are Port, Sherry, Marsala, and Madeira. The light and dry are mostly of Rhenish produce, and consist of Claret, Moselle, Hermitage, &c. The light and sparkling are Moselle, Hock, Champagne, and others too well known to be minutely catalogued. The home-made wines are so numerous as to exclude recapitulation, being made from every berry and fruit our country boasts. Few of even the most pampered tastes are strangers to the flavour of our highly-popular ginger and orange wines, or of the English Champagne, so justly celebrated as gooseberry wine in Goldsmith's 'Vicar of Wakefield.' Then we have the raspberry, currant, and cowslip wines; the raisin, Malaga, and, chief of the list, the elder wine—that indigenous beverage that warms

the stomachs and gladdens the hearts of so many worthy, honest people during the chill and weary months of winter! All these are harmless, agreeable concoctions, which please the palate, and cheat rather than elate the spirits, without power to produce a pernicious effect. Taken in excess, however, they cause intoxication; but are not so injurious as the foreign wines, under such circumstances, as they contain less alcohol. Medicinally, some are cooling, and some comforting and warm; but they are never either the active agents of the physician, or, on the other hand, the emissaries of death, like foreign wines.

In respect to the latter I will speak candidly and honestly:—*they labour under many imputations of which they are guiltless, AND WHICH ARE DUE TO ADULTERATION.* As a physician and, I hope, a philanthropist, I would that every man, rich and poor, could have his measure of wine *per diem*. But then it must be the genuine juice of the grape; the pure, generous, sparkling fount as poured from the fruit itself, and not as it is mixed and messed by traffickers for purposes of profit. Were this the case, the fast-decreasing vice of inebriety would disappear altogether; and by the consequent production of clearer heads and brighter intellects, an impetus would be given to that advance of mind which for so many years has been brightening over the country. “But,” say the tee-totallers, “why not abandon strong liquors altogether?” Because, I answer, moderate quantities do more good than harm—because they promote good sentiments and cheerful feelings,—and because I often administer them beneficially with herbal preparations, such as tinctures, infusions, and decoctions, of which they are admirable preserves, and cannot, therefore, object to the occasional use of so valuable a cordial in its more agreeable and unmixed state. It has often been objected that wine stimulates yet does not nourish; but do we not prescribe for the mind as well as the body, and is it not something to cheer the sad and the weary? Besides, the tone of the system may often be materially strengthened by proper stimulants. How often has a glass of wine caused a man to rally under the very ribs of

death ! How often has the broken heart renewed its energies and reopened a path to fortune under the healing stimulus of a moderate glass ! How often has the threatened ague-fit and rheumatic chill been averted by the same well-timed remedy ! I do not advocate its use at dinner, as it either retards or unduly accelerates digestion ; but as a *post-prandial* enjoyment its temperate use is unobjectionable.

Amongst its evil consequences, when adulterated or taken in too large quantities, are disturbance of the urinary secretions ; acidity of the stomach, fever, and irritability of the skin, attended by intoxication ; and when taken to great excess, *delirium tremens* and loss of life. Be it remembered that a *single injudicious glass will raise the pulse from twenty to thirty beats.*

I cannot conclude this part of the subject without strengthening my observations by the remark that in the upper classes, where the use of wine is habitual, drunkenness is infrequent and longevity common. Their wines are pure and partaken in moderation.

**MALT LIQUORS.**—I must, in spite of the tee-totallers, pronounce ALE to be a good tonic, and PORTER a nutritious, heartening beverage. Shakspeare wrote ; Burleigh legislated ; Blake, Drake, and Leicester fought ; and Queen Elizabeth lived to seventy years of age, on good English ale ; a good argument that it does not necessarily militate against either genius, courage, or longevity. Porter sustains the frame under many a burden, and often ekes out the subsistence of poverty. To women who are suckling, it is, when sound, of great benefit, and not only adds to the quantity but to the richness of the milk. The valetudinarian derives from it strength and nourishment.

The slowness with which malt liquors digest is one reason of the bad results of excess ; hence their too free use should be avoided especially by dyspeptics. Too much porter is productive of apoplexy and liver complaints, being a heavy drink, fattening and constipating. Ale in immoderate quantity acts irritatingly upon the kidneys and skin. Both liquors are most

stupifying and intoxicating when adulterated. I strongly advise consumers to have them in small casks from the brewer, as it is next to impossible to procure them unadulterated from the publican. The admixtures by which ale and porter are deprived of their wholesome qualities, consist of alum, salt, and green vitriol, to produce a fine cauliflower head; cayenne, quassia, and grains of paradise, to create thirst and induce further drinking; and, lastly, liquorice and molasses, to disguise the taste of the deleterious introductions. All these superinduce constipation, headache, drowsiness, wind on the stomach, flatulence, and other foes to health: *cocculus indicus*, a deadly poison, is also employed. Get your beer free from these, and it will never harm you.

**CIDER AND PERRY.**—These occasion colic in some constitutions; but in general they are harmless, light, agreeable, and exhilarating beverages. The colic, which is generally allied to the painters' colic, is caused by the distilling the cider and perry through leaden pipes.

**COFFEE AND TEA.**—These may be termed the mildest form of decoctions or infusions; and notwithstanding all that has been said in their favour and dispraise, they are amenable, in great measure, to the remarks in which I have indulged respecting other artificial liquors. Partaken in moderation, they possess high virtues, and are particularly favourable to sobriety and the promotion of intellectual pursuits. Too freely used, they enervate the mind and destroy the frame. Green tea, however, generally is injurious. Chocolate, cocoa, broma, saloop, &c. are all more or less nutritious.

**GINGER BEER, SODA-WATER, LEMONADE, &c.**—These liquors are too insipid to be inordinately partaken. They are cooling, agreeable, and harmless.

**SOUPS.**—Light soups are nourishing—rich ones fattening and injurious. **BEEF** and **MUTTON** tea are capital for invalids.

*The best liquids are milk, barley-water, toast-and-water, and gruel.* The first will sustain life for a long time without solid food. The second and third assuage thirst better than any com-

pound in use, and the last is healing to the stomach. No preparation on earth has more valuable qualities.

One final maxim, and I bring my observations on DRINKING to a close. *It is well always to drink when thirsty, and wise to avoid drinking too much.*

LATE HOURS.—The practice of keeping late hours is another of the so-called “*small vices* ;” but which I contend to be an evil of magnitude. It carries fever, headache, lassitude, and a long list of other evils in its train, and is an infringement of the physiological laws which Nature visits with condign vengeance. In the natural chronology there is a unity which, once broken, renders the processes of our system irregular, and destroys the uniformity so essential toward the establishment of well-regulated habits. The rising sun draws forth qualities from earth and vegetation most conducive to the moral and physical health of the waking man ; the invisible air is laden with properties which stimulate his powers and refine his faculties. This, then, must be the proper period for quitting the bed-chamber, into which the breath has been exhaled for many hours, and the pores have been rapidly emitting their secretions ; the conjoined effect being such as to render the air mephitic and unfit for inhalation into the lungs. Miss the morning air, and you daily miss the most valuable draught of medicine that can be prescribed. The most subtle logician cannot gainsay this fact ; but even were it not syllogistically demonstrable, the instinct of the animal and vegetable world would bear testimony to it in the example they set to man. No sooner does

“ Morn, in russet mantle clad,”

march over the Eastern horizon, than up springs the lark to gather life and gladness from its light. The grass raises its drooping head ; flowers open ; leaves unfold ; insects swarm into new existence ; the cock crows, and the warning is obeyed by all creation : thus testifying to its lord that the natural period for rising has arrived. If he have not sufficiently slumbered, he cannot obey ; but if he have moved faithfully in the mechanism

of time, he will be fully prepared to join his subjects in the great work of renewing and prolonging life.

Ablution and refection as naturally succeed in the order of events as light follows sunshine. The frame requires cleansing not only from the soil of the preceding day, but the accumulations of the night; and the internal man requires food. Thus strengthened, we are in the fittest possible condition for labour, and we proceed with our daily task until exhaustion and hunger demand rest and refreshment. During all this time the pulsation is becoming accelerated; the body is imbibing useless or pernicious particles; the faculties are becoming empowered by tension, and Nature requires a crisis when a change in the condition of the air shall effect an alteration in the condition of those who breathe it—when the frame may purify its juices and discharge its secretions by means of perspiration, the limbs renew their vigour by inaction, and the mental powers recover their spring by sleep. This critical juncture arrives. The sun goes down, and the atmosphere loses its warmth and geniality—night bringing with it a new state of things, all tending to fulfil the requirements of our being, and thus proving the period of its arrival to be the proper hour for cessation from toil and abandonment to repose. Nothing can be more clearly indicated; and he who disobeys is punished by finding that his midnight vigils prove unwholesome, and his noontide sleep unaccompanied by the beneficial phenomena so much to be coveted, but which the daylight atmosphere refuses to produce. With such evidence, how is it that man can be so wilfully disobedient to his great admonitress?

In this, as in other matters, I am dwelling upon the abuse of the custom. An occasional night at the theatre or concert gives an expansion to the mind that neutralises any ill effect upon the body, and a night spent in dancing is harmless, providing it be not too frequently repeated; for, while the gaiety of the spirits compensates for the loss of sleep, and relieves the faculties with almost equal efficacy, the perspiration attending the exercise keeps the frame in the due performance of its nocturnal duty,

and prevents the fever that usually attends unnatural excitement from supervening. With these indulgent exceptions, I must prohibit late hours *in toto*.

An evil of late study is its intensive effect in the shape of dreams during the night, owing to the too wakeful condition of the faculties which have been employed ; for it is quite possible for some of the senses to remain open, while the rest are closed in sleep. Another injurious consequence is the straining the organs of vision for a lengthened period by the light of a candle, which on no account should be allowed to burn during our slumbers, unless properly screened ; as the less the senses are acted upon by external impressions, the more complete is their repose. Rheumatic pains and swollen feet are also the frequent consequences of late watching, as we thereby lose the physical effects of sleep in re-collecting the vital power, retarding its movements, restoring what day has robbed it of, and renovating the entire being. It is not generally known that we are taller in the morning than at night ; than which nothing can more strongly evidence the service of sleep to the frame. Each day is a miniature of human life ; and morning, noon, and night represent youth, manhood, and old age. Should we not deride the old man who neglected the cares of existence until the period of infirmity ? And yet this is the course shadowed out by those who defer their labours until the evening, instead of beginning in the morning, when the sensation of existence is the most pure and perfect, when man has undergone a new mental creation, when his conceptions are clear and his ideas exalted, and when the powers and juices of his frame are in their fullest vigour !

With respect to the bed on which we sleep, experience teaches us that a horse-hair mattrass, slightly elevated at the head, and with light clothing, is most healthy. Curtains are not necessary, and are often hurtful by confining the impure air which is poured forth by the sleeper, and preventing the access of a purer article for respiration. The bedroom, in which so great a portion of the lifetime is passed, should be roomy, lofty, airy, and free

from the introduction of plants or other things throwing out exhalations. Never carry the cares of the day into bed with you ; otherwise the ideas they excite will wander and float through the brain during the entire night, and the mind will be thrown into activity instead of rest.

By attending to these maxims, manhood remains youthful until long after the fortieth year—disobedience hurries him into decrepitude. Let me, then, earnestly exhort the reader never to pass the eleventh hour of night without seeking the sweet restoring powers of sleep. The globe itself sets him an example—it may roll on through the night with sleepless activity ; its waters may flow, its winds blow, and its vegetation grow ; still nature slumbers : and, in like manner, while man is enjoying the balmy refreshment of forgetfulness, his heart continues its unceasing career ; respiration still goes on, the streams of life continue their ebb and flow, and the process of growth, without disturbance to that frame in which, though motionless and insensible, the mighty operations I have described are still carried on.

INDOLENCE.—This is a grave sin of conduct. If a man wish to accomplish the objects for which he was created, he must exercise his physical and intellectual powers. The sedentary and indolent man encourages an unnatural and diseased state of the viscera connected with the digestive organs, while those who accustom themselves to daily exercise in the open air attain the greatest age. Persons following sedentary occupations, which exclude the wholesome labours of the field, should recreate themselves by walking, running, riding, dancing, fencing, wrestling, boxing, use of the dumb-bells, cricket, and other courses ; being careful always to avoid exercise when physically unequal to its proper performance, or continuing it beyond the endurance of the bodily powers ; always to continue in moderate action until the body becomes cool after having been overheated, and to abstain at such times from inflaming the blood with spirits, or inflicting a sudden chill with cold water, internally or externally ; and, lastly, always to avoid sitting or lying

upon the ground without spreading something to keep off the damp.

**DUPPLICITY.**—Many may be of opinion that a discourse on duplicity belongs to morals more than to physics ; but such is not the case. A continuous course of deceit acts upon the nervous system, and consequently injures the frame by exhausting the overtaxed powers of the mind, and shortens life.

If good sense and rectitude are wanting to restrain a man from wilfully damaging his frame and vitiating his morality, he deserves the fate he incurs, and will find success in artifice dearly atoned for by remorseful feelings, and a miserable and shortened existence.

**THE INDULGENCE OF THE PASSIONS.**—The connection between the mind and the body is such, that all the passions influence the health, and, violently exerted, are highly prejudicial. Of sensuality I shall not here speak, but will confine myself to a few words on anger, fear, grief, and jealousy.

**ANGER.**—Anger ruffles the mind, hurries the circulation of the blood, and injures the vital and animal functions. To the robust it occasions dangerous fevers, and to those of weak nerves, or in infirm health, sudden death. Thus our regard for health, as well as for the peace of society, should cause us to check the ebullitions of anger. *Resentment* no one can avoid feeling ; but Reason is always ready with her aid to suppress its expression, and did we consult greatness of mind, we should always prefer forgiveness to the return of an injury. Reproof of wrong may be conveyed without excitement, and with far more efficacy. Anger, also, by disturbing reason, gives a cool adversary the advantage, and destroys the calmness and serenity so conducive to health.

**FEAR.**—This is a base passion, beneath the dignity of man, and which, while it debases and degrades him, deprives him of resolution, judgment, reflection, and power : suddenly occasioned, it produces convulsions and fits : when habitual, it blights happiness and tranquillity ; renders the sweet hour for repose a season of horror ; cramps and contracts the smaller

vessels; checks the perspiration, and chills the skin; renders the pulse irregular; collects the blood into the internal large vessels; overcharges the heart; deranges the business of circulation; interrupts digestion; palsies the muscular power; produces shivering and short breath, and occasions all the pernicious effects of a secret mortal poison. With what turpitude does this retrospect imbue those abominable perversions of the mind by which fear is introduced into the youthful heart to cloud its sunshine, and the inhuman frolics by which even the strong-minded are frequently startled into terror, and hurried out of life!

A servant who criminally terrifies a child with tales of apparitions, or threats of throwing it into the water, or such like, deserves severe punishment. Innocence is fearless, and not until childhood is taught to be otherwise, does it indulge in those foolish apprehensions which frequently form the bane of an entire life. Imbecility, and even idiocy, have been thus induced; and many diseases of childhood, or at all events their worst symptoms, have been caused by the terrifying tales and misconduct of nursery-maids. The cure of cowardice is seldom effected; its prevention is easy. Accustom an infant to be left in the dark from its birth, and one great element in the sensation of terror will be removed. As it grows up, be particular never to threaten it with an imaginary punishment, nor to have its ears filled with alarming ideas. It is too common a practice to render cripples, mendicants, and poor old women the objects of a child's apprehensions, by threatening that they shall "take it away" when it misbehaves itself; than which nothing can be more unjust towards the unfortunate, whilst it degrades the child by rendering it apprehensive of its fellow-creatures. The only two things a child should be taught to fear, is *to do wrong*, and *to occasion the displeasure of its parents*.

On its arriving at an age when it is likely to meet with ghost-stories and other trash, the guardians of a child should procure a magic lantern filled with pictures of *diablerie*, &c.; and by

exhibiting these, and making a jest of their grotesqueness, the young spectator is taught to laugh at what has frequently thrown grown-up people into fits. When sufficiently familiarised with these frightful appearances, and satisfied of their perfect harmlessness, the child should be told how similar hobgoblins used to frighten the people many years back, and gave rise to a belief in creatures that never existed. Exhibitions of electric phenomena, fireworks, and a review, will do much towards rendering girls courageous on the occasion of thunderstorms, conflagrations, &c. As to a boy, the sooner you inure him to peril the better. Teach him the power of his eye over a brute; make him face a barking dog without flinching, and show him how he may turn a bull by simply pointing his finger between its eyes. You thus instil into him that self-reliance which is true courage, and make him feel that all dangers may be averted by a bold front.

A timid man may lose much of his infirmity by the force of reason; by laying down in his own mind rules for action in emergencies, and by familiarising himself with danger. But the chief apprehensions of manhood are the fear of misfortune and the fear of death. The first is counteracted by Hope, which exhilarates the mind, preserves the health, and lessens the evils of life. The dread of death is more morbid and difficult of eradication. In some minds religion is sufficiently efficacious to cure the evil; but in others the innate love of life causes them to view the certainty of its termination with dismay and despair. With such a man it is difficult to act: he feels like a culprit with a hangman at his heels; all his pleasures are poisoned, and it is not by an attempt to banish from his mind the phantom that haunts him that he is to be cured, for its forcible exclusion only causes it to return with redoubled strength when he is alone. It were more advisable to render him familiar with his enemy, until he can look it in the face with indifference and without fear. Introduce him to the society of naval and military men, miners, and others, who by their continued exposure to death have learned not to dread it.

Impress him with the idea that to die is only to lose the vital power, and that as it decreases so do the powers of sensation and consciousness. Beyond all things, impress him with the idea that life is but an intermediate state, and death the stepping-stone to the presence of a Creator. By these means, and by inducing him seriously to act every day as if that day were his last, I have witnessed instances of a total enfranchisement from fears which had prostrated the very souls of the sufferers.

**GRIEF.**—This is one of the most destructive of our mental passions. It undermines the health, preys upon the spirits, and when indulged to excess is irremovable. It is as inconsistent with common sense as with religion, and has the suicidal effect of wasting the constitution, and closing its train of horrors with death. Many seek to avoid its results by rashly rushing into the error of intemperate drinking; but this is equally fatal. The best resources are occupation in study or business, variety of scene, exercise, cheerful amusements, and the most active exertion of our energies towards dispelling a gloom which is not a proof of amiable sensibility, but that of the most culpable weakness.

**JEALOUSY** is a compound passion, originating in love and centering in hate, aiming its dreadful effects at the peace of the mind and the health of the body. A man may be forgiven for indignation at infidelity, but jealousy argues that he considers his rival more worthy than himself; for if he thought that his mistress had selected an inferior, he would simply pity her depravity of taste, and congratulate himself on getting rid of one so degraded in her ideas. Fortitude and proper self-esteem will resist the insidious approaches of this deadly foe.

**RAGE, ENVY, REVENGE, DESPAIR.**—These form the extremes of the passions already specified.

Having thus dwelt upon the treatment of our functions, mental and physical, I will turn to another branch of the theme, and advise my readers how to sustain themselves by the judicious choice of nourishment.

**DIET.**—I have, I hope, sufficiently shown the advantages of

temperance in eating and drinking; but as human nature is liable to innumerable diseases attributable to a want of proper attention to the quality as well as the quantity of the food we consume, I think the subject worthy of serious consideration under a distinct head. A proper attention to regimen in diet tends materially to cure many diseases which baffle the powers of medicine. The difference in age, sex, and constitution renders it impossible to fix a rule regarding the quantity of food necessary for the preservation of health. The best course is to avoid extremes. Nature tells us when we have had sufficient to satisfy the calls of hunger and thirst, and all beyond that must be hurtful. The following maxims will form a general guide in the choice of nutriment, and experience must do the rest.

**WEAK AND RELAXED SOLIDS.**—Persons in this condition should avoid all food which is viscid or hard of digestion. Their diet should be nourishing, and they should take frequent exercise in the open air, but should be careful not to continue it too long.

**ABUNDANCE OF BLOOD.**—Those of a sanguine or plethoric habit should partake as sparingly as possible of fat meats, rich wines, strong ales, and similar stimulants. Bread and vegetables should form their chief regimen; and water, whey, or small beer their drink, and that in but small quantities. Exercise should be taken freely; the plethoric person should not indulge in much sleep.

**CORPULENCE.**—Those whom the good things of this life have gifted with obesity, and still more those who have a natural tendency to that condition, should seldom partake of oily, nourishing diet. Radishes, garlic, spices, and other heating things, best suit their constitutions; and water, coffee, and tea should alone allay their thirst. Much exercise and little sleep will be advisable.

**SPARE HABITS.**—The lean should adopt an opposite course. Soups, meats, wines, and malt liquors will speedily put them into flesh.

The above are natural tendencies; but ill-health and a faulty

constitution give predispositions to the body which enforce a constant care under a variety of other circumstances. For instance, a person troubled with the gravel would be highly blameable were he to partake of austere and astringent aliments; a gouty person should avoid acids, rich wines, strong soups, and gravies; those afflicted with hypochondriasis and low spirits, or hysteric disorders, ought to avoid all flatulent food, all salted and smoke-dried provisions, and everything calculated to turn sour upon the stomach. Their nourishment should be of a light and easily-digestible nature. Scorbutic people should partake freely of milk and vegetables, especially potatoes, and avoid salted meats. Persons afflicted with an alkaline condition of the system should chiefly confine themselves to acid vegetables; but those on whose stomachs food is apt to turn sour should live mostly on animal diet, avoiding malt liquors, sweets, &c. Studious and sedentary persons should be sparing of animal food, and take a greater portion of vegetable diet; whilst those who perform much manual labour in the open air require more meat, their digestive organs being stronger, and their system demanding a larger amount of support. These general rules must be modified and adapted by the intelligence of persons anxious to secure health and avoid disease; for to such only the author addresses himself.

*Variety in food is a dictate of Nature.* She has provided man with aliment of various kinds, and by rendering him omnivorous, and giving him an appetite for different sorts of food, has taught him that to be too uniform in its choice is not required. Observation has also discovered that *the constant use of one kind of food is attended with bad results.* The most simple is certainly the most congenial to the human body, being most easily digested, and affording most nourishment. Bread, fruit, vegetables, fish, milk, and meat may all be eaten; but proper regard must be had to their mixture, and the manner of preparing them. For instance, animal food should always be partaken with vegetables, as when eaten alone it is calculated to give rise to numerous inflammatory diseases. Vegetables

without meat are not generally sufficient to nourish the bodies of those who have to undergo fatigue. Indeed, as I have just remarked, Nature did not design us to live on any single dish, as she has provided man with teeth, stomach, and intestines suited to variety.

In performing the important operation of eating, attention should be paid to the following rules :

1. If your habits are regular, *take stated meals at stated times.*
2. If of an uncertain and weakly constitution, *eat when you are hungry ;—OFTEN IF YOU CAN, AND NOT TOO MUCH AT A TIME.*
3. *Eat slowly, masticate well, and keep your teeth in good order.*
4. *Be careful not to drink cold liquor when you are eating hot food.*
5. *Drink slowly and not too often, especially at dinner.*
6. *It is not well to let one meal succeed another too quickly.* The time required for digestion varies according to the quantity and quality of the food, state of the stomach, &c. : the time ordinarily required for the disposal of a moderate meal of the fibrous parts of meat, with bread, &c., is from three to three and a half hours.
7. Do not take either food or liquids too hot—doing so would be equally injurious to the teeth and the digestion. The action of the gastric juice is destroyed by a few degrees more heat.
8. *Conclude your dinner with a mouthful of hard crust.* It aids digestion, and scours the teeth better than any tooth-powder.
9. *Never eat sugar.* It spoils the teeth. The same may be said of all confections, which are mixed with tough calcareous particles.
10. *Should a tooth decay, have it stopped if possible ; if not, let it be drawn, so that it may not infect the rest.*
11. *Never sit down to a meal in a passion, nor when warm with walking.*

12. *Beware of devoting the period consecrated to the stomach to reading, studying, or otherwise occupying the mental faculties.* At dinner the animal is lord ascendant, and the mind has no right to interfere, save to assist its operations.

13. *Always, if possible, dine in cheerful society.* The ancients, on true medical principles, engaged fools and jesters to attend them at meals for the purpose of provoking laughter, which is a great help to digestion. People are apt to consider laughter as a mere impulse; whereas it constitutes one of our most important functions in not only elevating the spirits, but strengthening the nerves, dispersing the bile, causing a healthy circulation of the blood, and, as just specified, aiding digestion.

14. "AFTER DINNER SIT A WHILE;—  
AFTER SUPPER WALK A MILE!"

The above couplet conveys precepts more valuable than are to be found in many an epic. Violent motion after dinner disturbs digestion and the assimilation of the food; but gentle exercise greatly facilitates digestion. Some constitutions, or rather the state of constitution which some persons bring on themselves, seem to require a short nap to render all comfortable; but the habit is better avoided, if possible, as it is productive of a clammy mouth, increased pulse, and fever, and may induce apoplexy.

15. *Leave off eating before you feel perfectly satisfied.*

16. *Never eat what disagrees with you.*

17. *Never quarrel at meal-time.*

18. *A knife and fork in the hands of one to whom a good meal is a rarity, forms a great provocative to good humour, and consequently digestion, at dinner-time.*

19. *Never waste the food you cannot eat.* Many a poor man could live on the crumbs which fall from a rich man's table.

Having thus pointed out the discipline of eating, and the qualities of food suitable to different constitutions, I proceed to an investigation of the aliments possessing those qualities.

As a rule I cannot too often repeat that too much animal food

renders men dull and stupid; and that a mixture of vegetable with the meat has a tendency to enliven the understanding and preserve a delicacy of feeling; besides being favourable to long life.

A man in health may eat anything wholesome.

The flesh of animals which feed grossly and take least exercise—such as tame ducks, hogs, and stalled cattle—is the least wholesome.

The tripe, kidneys, liver, sweetbread, heart, tongue, brain, &c. of animals, though varying in easiness of digestion, are all nutritious.

Fish, in general, is more agreeable than serviceable, the chief element of its composition being water; it consequently forms but poor fare for dyspeptic, weak, and delicate persons, and should be sparingly partaken. Melted butter and sauces are not to be recommended in quantity. Good fish increases in whiteness when boiled. For persons who are subject to a disordered condition of the bowels, fish is not suitable. Being light and of easy digestion, however, it forms a pleasant article of diet, by way of variety, for convalescents: of course, the richer kinds of fish are not included in this observation.

OYSTERS.—Though shell-fish are in general great disturbers of the stomach, they all possess more or less strengthening and nutritious qualities. Of these the oyster boasts the largest share, and is moreover the greatest dainty. Persons liable to cholera should avoid this and all other shell-fish.

WHELKS.—These boiled in milk are considered to be of service to the consumptive.

WHITINGS, BRILL, &c.—The chicken of the sea is not only a great dainty, but well suited for delicate stomachs. Brill also may be recommended, but should be sparingly partaken of.

PILCHARDS, HERRINGS, SPRATS, EELS, SALMON.—These fish are not favourable to digestion, as they abound in oil. They do not suit the bilious, either; but, beyond what has been remarked, are not objectionable.

*All fish out of season is bad.*

POULTRY is not, in general, so easy of digestion as mutton or beef, but it may be eaten without danger to any constitution. The breast is the most juicy and nutritious portion of all fowls, and young birds invariably possess these qualities in greater proportion than old ones.

GAME.—Partridges, pheasants, wild birds in general, and venison, form excellent and digestible food. When they do harm, it is when smothered in sauces, jellies, and stuffings composed of irritating and indigestible materials.

MEAT.—Beef and mutton—even invalids are allowed, unless in extreme cases, their mouthful of rump-steak or mutton-chop for dinner. Both are easy of digestion, and very nutritious. They are great luxuries, and produce hardihood and strength.

PORK, when roasted, is relaxing; salted and boiled, it is difficult of digestion, and in all cases calculated to disturb slumber. Persons in high health need not fear a moderate portion, but invalids should abstain from pork altogether.

VEAL.—What has been said respecting pork will apply to veal. It will frequently cause a severe fit of indigestion, and even dysentery.

LAMB suits children and invalids. It is excellent food, and light of digestion. It is not, however, so nourishing as mutton.

Meat of any kind is always most nutritious when in season.

The diet, with respect to liquids as well as solids, should be lighter in summer than in winter.

SWEETBREAD.—Excellent diet for invalids, but should be plainly and lightly cooked.

TRIPE.—A pleasant and palatable dish, but not easy of digestion to all stomachs.

RABBITS AND JUGGED HARE.—Occasionally partaken, these are agreeable aliments.

EGGS.—An egg never comes amiss—whether raw, boiled, poached, fried—in omelettes, pancakes, puddings, tea, coffee, or flip. It should always be lightly cooked, and not be partaken too freely by those of constipated habits.

BREAD.—New bread should be avoided, being unwholesome in

the highest degree. Toast is always preferable to bread eaten as it comes from the baker's, as *London bread is usually imperfectly baked*. Persons whose bowels act irregularly should not use toasted bread. White bread, when mixed with alum, which is of an astringent nature, constipates the bowels. Brown bread, being difficult of solution, is inductive of irritability when constantly used; it is considered to possess an aperient action, so that by alternating it with white—that is, by taking brown bread at breakfast and tea, and white at dinner—a counter-acting effect is produced, and the diet rendered wholesome.

PIES and PUDDINGS are wholesome, but less digestible than bread. They should be used sparingly and with great caution in the fruit season. Excessive indulgence in fruit pies or puddings has frequently caused severe diarrhœa or cholera.

MACARONI, VERMICELLI, RICE, BARLEY, are all dependent for their attractions upon the cooking. Farinaceous food is in general to be recommended, but should not be taken with too much sugar or butter.

VEGETABLES.—Of these I have already spoken. Potatoes are better boiled than baked; the mealy are more digestible than the waxy. Greens and carrots sit lightly on the stomach; and all vegetables of a farinaceous nature are to be recommended. Turnips are very watery, but slightly nutritive, and apt to occasion a severe fit of indigestion, with flatulence.

ONIONS.—The Egyptians deified the leek and the onion, of which they were great partakers, and to which they mainly attributed their longevity. There is no doubt but that the latter is a staple of life, combining as it does properties in every way beneficial to vitality. The worst of it is, that it is vulgar, and renders the breath unpleasant. It is said that eating parsley afterwards assists in freeing the breath. Onions are serviceable for persons who have a weak chest.

CONDIMENTS.—It is the fashion to decry the use of all such things as pickles, sauces, oils, cayenne, mustard, pepper, salt, &c.; but the slaughter is too wholesale to meet with my approval. Persons living in the country, always in the open

air—enjoying, therefore, good health, and a free and perfect digestion—have no need of any condiment with their food. The best sauce for them is the hunger caused by exercise; but when the powers of the stomach are impaired, in persons who lead an anxious life in transacting business, or are constantly and deeply engaged in the worry of mercantile or professional avocations, the digestive apparatus may require a fillip to get its organs into proper action, by an appropriate stimulant or a corrective. This is actually the medicinal province of condiments, the introduction of which in the East was almost coeval with that of medicine itself. They are corrective, stimulative, aperient, or binding, and I have not a word to say against their moderate use. But condiments and stimulants taken with the food to induce the stomach of the glutton to receive and dispose of a larger quantity of food than ought to be introduced at one time, become highly injurious, and their use almost criminal. Food was bestowed on man by his Creator for the support of his frame and the prolongation of life, and not with a view of tickling his palate by dainties, or that he might pass his time in the sensual enjoyment of devouring the flesh of other animals. Of all the condiments in use in civilised society, salt is that most generally employed, the least likely to be hurtful, and the one that most contributes to health and the due performance of digestion. It imparts a savour to food, without which it would be insipid, and its utility in the preservation of health has been shown by numerous facts. The components of common salt, when decomposed, enter, the one, hydrochloric acid—into the composition of the gastric juice, while the other article—the soda—forms part of healthy blood.

The decidedly dyspeptic, may derive advantage from using a small quantity of cayenne at his meals; and other condiments may be useful with divers articles of food, as correctives and stimulants. It should, however, be borne in mind that no condiments except salt are required for the healthy and vigorous, and that a sound digestion needs no help. On no

account should their use be permitted to children; nor should they be at all freely used before the fortieth year, if it be possible to do without them. The stomach once accustomed to this stimulus will not afterwards act without it, and that, too, in increased quantities.

CHEESE as an aliment is unwholesome; as a digestive it is useful.

### COMPARATIVE TABLE OF DIGESTIBLE AND INDIGESTIBLE ALIMENTS.

In order to render my observations on diet complete in all their bearings, I will conclude the subject by furnishing another table, containing a comparative view of the length of time occupied by different aliments in digestion, for the purpose of enabling the reader to adapt his selection of a dinner to the state of his bowels. For this purpose I have arranged various ordinary articles of permissible diet in alphabetical order, and placed against each the manner in which it is usually dressed, and the usual period it consumes in the process of being digested. It is only fair to state that for some of the facts here set forth, I am indebted to the observations of Dr. Beaumont, already mentioned.

*Apples.*—These are eaten raw, and occupy, sweet and mellow, one hour and thirty minutes in digesting; the sour and mellow require two hours; sour and hard, two hours and fifty minutes. In one of Dr. Beaumont's experiments on St. Martin, the latter ate nine ounces of raw, ripe, sour apples at thirty-five minutes past two; at a quarter past three the stomach was full of fluid and pulp of apples, quite acid, and irritating the edges of the aperture, as was always the case when he ate acetous fruit or vegetables.

*Apple Dumplings*—Boiled—Digested in three hours.

*Barley*—Boiled—Two hours.

*Barley Soup*—Boiled—One hour and thirty minutes.

*Beef*—Roasted—Three hours.

- Beef*—Boiled—Eaten with mustard, three hours and a half.
- Beef*—Boiled—With salt only—Two hours and three-quarters.
- Beef*—Dry, salted—Boiled—Four hours and a half.
- Beef Soup*—Boiled—Four hours.
- Beef Steak*—Broiled—Three hours.
- Beans*—Boiled—Two hours and thirty minutes.
- Bean Soup*—Boiled—Three hours.
- Bread*—Baked—Three hours and thirty minutes.
- Butter*—Melted—Ditto.
- Cabbage*—Boiled—Four hours and thirty minutes.
- Cabbage*—Raw—Two hours and a half.
- Carrots*—Boiled—Three hours and fifteen minutes.
- Cheese*—Raw—Three hours and a half.
- Chicken*—Roasted—Two hours and forty-five minutes.
- Chicken Fricasee*—Two hours and forty-five minutes.
- Chicken Soup*—Boiled—Three hours.
- Custard*—Baked—Two hours and forty-five minutes.
- Codfish*—Boiled—Two hours.
- Ducks*—Roasted—Four hours.
- Ducks, wild*—Roasted—Four hours and a half.
- Dumplings (hard)*—Boiled—Ditto.
- Eggs*—Hard-boiled—Three hours and thirty minutes.
- Eggs*—Fried—Ditto.
- Eggs*—Soft-boiled—Three hours.
- Eggs*—Fresh and raw—Two hours.
- Eggs*—Roasted—Two hours and a quarter.
- Flounders*—Fried—Three hours and a half.
- Fowls*—Boiled or roasted—Four hours.
- Goose*—Roasted—Two hours and thirty minutes.
- Hashed Meat and Vegetables*—Ditto.
- Heart*—Roasted—Four hours.
- Lamb*—Roasted—Two hours and thirty minutes.
- Liver, Ox*—Broiled—Two hours.
- Milk*—Boiled—Two hours.
- Milk*—Raw—Two hours and fifteen minutes

- Mutton*—Roasted—Three hours and fifteen minutes.  
*Mutton*—Broiled or boiled—Three hours.  
*Mutton Soup*—Three hours and thirty minutes.  
*Oysters*—Raw—Two hours and fifty-five minutes.  
*Oysters*—Stewed—Two hours and thirty minutes.  
*Oysters*—Roasted—Three hours and fifteen minutes.  
*Oyster Soup*—Boiled—Three hours and a half.  
*Parsnips*—Boiled—Two hours and a half.  
*Pork*—Roasted—Three hours and fifteen minutes.  
*Pork (salted)*—Broiled or boiled—Three hours.  
*Potatoes*—Boiled—Two hours and thirty minutes.  
*Pig (sucking)*—Roasted—Ditto.  
*Rice*—Boiled—One hour.  
*Sago*—Boiled—One hour and forty-five minutes.  
*Sausages*—Fried—Three hours and thirty minutes.  
*Suet, Mutton*—Boiled—Four hours and a half.  
*Suet, Beef*—Boiled—Five hours.  
*Tapioca*—Boiled—Two hours.  
*Tripe*—Boiled—One hour.  
*Trout, Salmon*—Boiled—One hour and a half.  
*Turkey*—Roasted or boiled—Two hours and thirty minutes.  
*Turnips*—Boiled—Three hours and thirty minutes.  
*Veal*—Roasted or broiled—Four hours.  
*Ditto Cutlets*—Fried—Four hours and thirty minutes.  
*Venison*—Roasted—One hour and thirty-five minutes.
- NOTE.—Eaten to excess, any of these articles will occupy double the time specified in digesting.

## COOKERY.

The nourishing qualities of most edibles are improved in the process of cooking, and experience has long since taught our housewives the best method of dressing a dish. I must not, however, conclude so important a branch of my inquiries without a few words on the effect produced by the various modes of cooking now in use.

Extremely refined or artificial cookery is one of the most destructive inventions ever devised. It heats and stimulates, and by its agreeable effect upon the palate induces us to eat more than we ought, and give the stomach thrice or quadruple the amount of labour it is capable of performing: the result is artificial fever, drowsiness, heaviness, and a disordered system and digestion; all tending to shorten life. I have already stated that condiments singly and alone are innocent, and even useful, when they do not lead to the result of over-feeding; but in the combinations to which they are sometimes put they acquire properties which are destructive, and by giving a false appetite, prevent us from knowing when we have had enough, or rather induce us to continue eating long after the healthy appetite for food has been satisfied. For instance, acids and sweets are harmless when used separately, but when combined are hurtful. One great error in cookery is the practice of stewing and concentrating the substance of several pounds of meat into a small portion of soup or jelly, by which people imagine that they secure the essence of nourishment without the labour of mastication to the teeth or digestion to the stomach; but in this they defraud nature, and convey in a surreptitious manner an excess of nourishment into the stomach beyond the quantity it was ordained to receive; thus producing plethora, loss of teeth, and ultimately of life. To the aged such things may be useful, but people in the prime of life who think thus to aid the constitution at a railroad pace are dupes to a dangerous fallacy.

Another objectionable practice in cookery is the use of *fats*, which are all slow of digestion—suets in particular, that of mutton occupying four hours and a half in digestion, and that of beef five hours. The chief objection to fat is that it is converted by the warmth of the stomach into oil, which floats on the surface of the food until it breaks into numberless globules, filled with impure air, and in this rancid state mingles with the mass of food during digestion, and obstructs the process. Bacon fat forms an exception.

Thus it will be evident that the more plainly our food is prepared and cooked, the more valuable are its properties. Turtle-soup, gravy, jellies, &c. may be all very nice, but they create juices in the body more productive of injury than restoration. Nature ordains that our food should be chewed, macerated, and mixed with the saliva, in order that it may remain no longer on the stomach than is necessary to excite reaction, and become assimilated with our substance. Plain meats roasted and boiled best carry out her intentions. They should always be thoroughly cooked; to overdo or underdo them is alike injurious.

Frying is not to be recommended. Baking is also objectionable, as it soddens the meat and deprives it of many of its wholesome qualities.

I have now disposed of this, the most important occupation of life, tending as it does to the preservation of life itself. Let due attention be paid to what has been said; let the passions be kept in subjection; let the joys of the table be subjected to the health of the stomach; let the system remain unstimulated by the use of mixed fermented liquors, provoking an overflow of bile; and the daily meal will be an hour of daily festival; delight will attend the satisfaction of the appetite; existence will be an alternated career of serenity and joyous activity, whilst the heart and the mental powers will conjointly expand, and render life as useful as it will be happy.

But calculated as are the dietary maxims laid down for erecting a foundation for lengthened years, it must not be forgotten that life is frequently threatened by attacks altogether unconnected with the effects producible by improper food. I shall close the present chapter by pointing some of these out, and giving such instructions for their avoidance or cure as experience may dictate—premising that regular and temperate habits, air, cleanliness, and exercise are the greatest foes to all known diseases.

Most diseases arise from our faults, and a want of due precaution in their avoidance. As in another portion of the work I have bestowed elaborate attention upon the effects of some of

the most dangerous errors, I shall in this place say no more on this particular point than to beg that the chapters alluded to may not be neglected. *The reader's happiness, and the happiness of those he best loves,* may materially depend on the care with which he peruses them.

CHOLERA, the modern plague, is occasioned by bad air and noxious effluvia ; both of which are to be avoided by a change of residence or the removal of putrescent matter.

IMPURE AIR occasions a large proportion of the deaths which occur in a closely-crowded city. Nothing is more deadly than the condensed breath of man to his fellow-creature. We cannot breathe the same air more than four times before it becomes carbonised, and imbibes a poisonous property destructive to vitality. Hence the dreadful mortality prevailing amongst the poorer classes who herd in numbers together in one common apartment. In slave-ships, where the unhappy creatures are kept under hatches during the night, it is a common thing to see six or seven bodies thrown overboard in the morning, in consequence of their having died through inhaling the air empoisoned by the breath of their fellow-prisoners ; and a terrible example exists, which will never be wiped from the records of human suffering. I allude to the immolation, in the black hole of Calcutta, of a hundred and forty-six Englishmen, one hundred and twenty-three of whom met a dreadful death from the effects of poisoned air, within the short period of twelve hours. A similar but more painful tragedy has recently been enacted on board the 'Londonderry,' a steamer plying from Ireland to Liverpool with emigrants on board. During a threatened storm, the wretched deck-passengers were driven into the fore-cabin, the hatches battened down, and a tarpaulin nailed over it. The consequence was that the vessel entered harbour with about eighty persons dead on board, the victims of impure air, generated by immuring a large number of human beings, about one hundred and thirty, in a small cabin eighteen feet long by twelve wide, and nine high. Reason, science, and experience alike dictate the necessity of ventilation in such buildings, churches, theatres,

ball-rooms, and lecture-rooms, where large assemblages of people congregate. Too many lights in a close room destroy the healthy action of the air, and the presence of shrubs and strong-scented flowers has the same effect, particularly in bed-chambers, the doors and windows of which should be kept open during the day, otherwise a slow poison is apt to be generated and diffused through the air of the room. Evaporation from putrid substances, and the gases produced by burning charcoal and seacoal, must also be guarded against, and the sharing by healthy persons of the same bed with invalids, or by children with aged people. In fact, more than two persons should never sleep in the same chamber; and this is a regulation that ought to be enforced by the laws of a country, which whilst they prohibit the administration of physical poisons, tolerate apathetically the transmission of infection, and provide no penalty for the murder of a whole family by the poison of carbonised air.

Infectious poisons of all kinds are generated by living bodies or else are carried in the air from external impurities, and conveyed by personal contact or inhalation. The maladies that arise from absolute contact with the sick may, in most instances, be avoided by the adoption of simple precautionary measures. Those that spring from local origin require the employment of precautions such as may be readily used by any one. Never wear the under-clothes of another, unless you are perfectly satisfied of his wholesomeness of condition, nor sleep in a strange bed where the sheets are not clean. Avoid putting anything, such as musical instruments, glasses, spoons, tobacco-pipes, &c., which have been used by other persons, into your mouth, as ulcers and other sores are frequently thus conveyed. Children should never be allowed to suck an infected mother; and persons with scratched hands, or open sores on them, should by no means manipulate those who are diseased. This remark is particularly applicable to midwives.

**CONSUMPTION.**—This is one of the most prevalent and most fatal diseases of all those to which the human frame is subject

in this climate. The weekly bills of mortality always show a large proportion of deaths from consumption, and unfortunately its victims are generally taken from among the young, the beautiful, and the delicate. There are, perhaps, few families in this country which have not lost some cherished member or members through this baneful plague. Hitherto we have had no means of treatment which will arrest its progress, and our sole hope must rest in its prevention.

Consumption, although, when it becomes developed in the system, essentially a disease affecting the lungs, must be regarded as one of a constitutional, and sometimes of an hereditary origin. It has been known to affect the infant at its birth, but such instances are fortunately of rare occurrence. In others, again, where the disease is decidedly hereditary, it requires some exciting cause, such as bad diet, impure ventilation, a neglected cold, &c. In other cases, again, the disease is acquired, and not hereditary. This may depend on various causes—one of the most fertile being impaired health in one or both the parents, an impairment of health which may arise from any cause by which the substantive vigour of the frame is exhausted, but which is frequently induced by circumstances treated more fully in future chapters. An additional painful feature marks these cases—should the children of these diseased parents marry, the consumption-plague will, in all probability, become hereditary in the family. It is, therefore, most important for all persons, prior to marriage, to ascertain that their state of health is such as to warrant their taking on themselves the responsible duties of parents, and thus prevent the transmitting to their children the seeds of a disease which may eventually become hereditary in their descendants, and entail misery on all belonging to them.

The consumptive tendency generally displays its characters, when hereditary, after puberty. The fair thin skin, traversed by large blue veins—the clear delicate complexion, light silky hair, and full blue eyes, with their pearly lustre, on the one hand; or the coarse swarthy skin, swollen countenance, and tumid

upper lip, sallow complexion, and dark hair, on the other,—are more remarkable at this age than in infancy or childhood. When either of their states of body occurs, whether suddenly or by slow degrees, especially between seventeen and twenty-five years of age, in females, and between twenty and thirty-five in males, we may either prognosticate the danger of consumption, or pronounce that the disease has already fixed itself in the lungs: under these circumstances a very slight cause will bring the malady into activity, and threaten sooner or later to terminate existence.

Consumption is, however, generally slow and insidious in its progress. Its mean duration has been calculated to be about twenty-three months, but it is only during the last **five** or six months that it displays its energy. The fatal issue may in many cases be hastened or retarded by the degree of attention paid to medical treatment, diet, and regimen. The medical treatment which is requisite does not, of course, mean merely the application of medicines, but involves the employment of a host of hygienic measures, without which neither medicine nor attention to diet and regimen will avail. It is not, however, our intention to enter into the examination of these measures, but simply to point out the means of prevention. When consumption has declared itself in the system, the advice of a medical man in immediate attendance must be the only guide the friends of the sufferer should seek. And in seeking his assistance, the utmost care should be taken to impress upon the patient the importance of laying open every circumstance bearing upon his health, and of withholding nothing through false delicacy or bashfulness; otherwise the recourse to medical aid will (in the strong words of a great jurisconsult) be “**a mockery, a delusion, and a snare.**”

Want of proper ventilation is, as has already been stated, a frequent cause of disease, and perhaps there are more cases of consumption referable principally to this cause than to any other, except when the disease is hereditary. The unhealthy influence of breathing the air of ill-ventilated apartments cannot

be better illustrated than by the sallow, squalid, scrofulous objects that are seen in large manufacturing towns, and in work-houses. In crowded ball-rooms and in the cities, the atmosphere is deteriorated not only by the respiration of the numbers of persons, but also by the combustion of the life-sustaining principle in the air by the numerous lights which are used to give brilliancy to the apartment on the occasion. The friends of many a beautiful girl may trace her decease from consumption to the effects of a London season.

INDIGESTION is a disease in a great degree the result of civilisation and its attendant evils; and in England particularly is so prevalent, and leads to so large an amount of suffering and death, as to call for some special reference. There are few classes of society, many of whose members are not practically acquainted with it. It affects all classes—the high and low, the rich and poor, the studious and the idle, the man of business and the reckless *roué*, the lady of rank and fashion, and the careful and affectionate wife and mother. It may simulate, in the characters it presents, a vast variety of diseases, and among its consequences may be mentioned the ultimate induction of some of those diseases, the character of which it had previously borne. Indigestion, alike the cause and effect of a weakened system, may lay the foundation for tubercular disease in its various forms, especially for consumption; or it may induce asthma, and disease of the heart.

As the exhausted or weakened condition of the nervous system, which causes or is caused by long-continued indigestion, must necessarily impair the reproductive powers of the frame, it follows that the children of parents so afflicted will be born with delicate constitutions, and predisposed to the disease in question, as well as to the other complaints which arise from debility. They have weak and relaxed frames, a low degree of nervous energy, and very feeble powers of digestion. Consequently, nature unassisted is unable to repair and strengthen the defective frame they have received from their parents; and infancy, childhood, and puberty are passed in a struggle against the

inroads of disease. In such cases, the very process of growth itself tends to weaken the system, by the demands necessarily made on it for the increase of the body. Thus growth and disease progress together in the same system. Healthy children can spring only from healthy parents. How necessary is it, therefore, that those who are about to enter into the holy state of matrimony should first strictly ascertain the condition of their constitutions, and seek to be in the possession of full health, both of body and mind, if they would avoid having sickly children, always liable to disease, with the prospect of losing them ere they reach maturity! The earlier pages of this work contain ample directions respecting the preservation of health, and further information will be found further on.

Besides the hereditary cause of indigestion and enfeebled health to which we have just alluded, there are others which will produce it in its most severe forms. Excesses of all kinds, by lowering the general standard of health, and by weakening the digestive powers, will lay the foundation for the most protracted and intense indigestion. The hard-working student, anxious for University honours or literary fame, who devours his meals his book by his side, and who exhausts his mental and bodily powers by toil of the most enervating kind, will find that the laws of Nature may not be violated with impunity. A gradual impairment of the function of digestion ensues, food is loathed and rejected frequently as soon as it has been taken, he becomes the prey of nervous anxiety and low fever, and, if he continue the protracted studies which have injured his health, the mental powers give way, and hypochondriasis may be the result. Many students fall the victims of consumption.

The man of business, the merchant, and the professional man share the same fate. The mental energies greatly overtaxed, the bodily powers not duly exercised, and the functions of digestion impaired or disordered by improper food, involve, as years roll on, a fearful penalty.

The idle, the profligate, the *roué*, the gamester will suffer equally; nights spent in debauchery exhaust the nervous

energies frequently before they are fully possessed, and the constitution receives a shock from which it never fully recovers, before it has attained full maturity and strength. Some kinds of excess are, however, more rapidly injurious than others; some destroy or fearfully impair the powers of the constitution at an age when its utmost vigour is needed, and when any cause leading to nervous debility must render the frame incapable of enduring to old age.

As the object of this book is to point out the means of ensuring a long and happy life by the adoption of measures in accordance with the laws of nature, and to prevent the occurrence of disease, it is not necessary to describe the symptoms of indigestion, or to dwell on the means required for its cure. We have shown that certain hereditary habits of body, and that excesses of all kinds, whether of over-study, too sedentary an occupation, over-application to the toils and worries of business, excesses in eating and drinking, debauchery, and the too earnest pursuit of pleasure in every shape, will, in the end, ensure its own punishment in the production of disease—of a disease, in fact, which renders life a perpetual misery, and entails suffering even on the offspring of the afflicted.

**NERVOUS DEBILITY AND THE EFFECTS OF TROPICAL CLIMATES.**—Nervous debility, although a disease not generally, until lately, taken into sufficient consideration by medical writers, is one that is very prevalent in this and other countries, and is the cause of a vast amount of mental and bodily misery, and in not a few instances is conducive to death.

Man commences life, perhaps, in the full vigour of mind and strength of frame that should lead to extreme age. He falls into evil society, and is led to commit errors which weaken and exhaust the frame, and deprive it of nervous energy; or he indulges in excesses and debaucheries, the effects of which in destroying the healthy tenor of the system are equally injurious. Others, again, engage in business or in study with an earnestness and an anxiety to excel that are in themselves, in the effects they produce, also destructive. Burning the midnight

lamp; the waste of the mental powers, the inaction of the bodily faculties; the fearful excitement attendant on scenes of miscalled pleasure; anxiety, grief, rage, jealousy, and despair—all tend to lower the energies of the nervous system and the powers of the circulation, and consequently of other faculties connected with the system, the use and abuse of which are treated of more at large in future chapters.

A protracted residence in tropical climates leads to a similar result. The English youth leaves his native shores with vigorous health and buoyant spirits for a foreign land of promise, where he is to meet with adventures, acquire fame, and realise a fortune. All the happy events, real or ideal, of his future journey through life are painted by his ardent imagination in prominent characters on the foreground of the scene; while reverses, sickness, disappointments—death itself, are thrown into the shade.

How often and how soon, alas! are these gay anticipations destroyed!—"Man is born to trouble as the sparks fly upwards." We may set forth in life with hope and ambition as our guides, and fully anticipate fame and fortune in the realisation of our career, whilst disappointment dogs our footsteps, and faithlessness and deceit are but too often the attendants on life.

The excesses by which the taper of existence is flared into an unnatural brilliancy for a time—the flame of love and passion, which, when indulged in to excess, equally wastes away the taper, and the various means employed by man to assist involuntarily in the process of self-destruction, are all more effective in tropical climates than in more temperate ones; while, to aid them in their virulence, there are to be superadded the effects directly attributable to the influence of the climate.

An epoch arrives, sooner or later, in the life of the exile, when the completion of a period of service—the acquisition of a competent fortune—or, what is more frequent than any other, the loss of health, points to a return to his native land,—a land which the more constantly engrosses our daily thoughts and nightly dreams the further we are distant, and the longer we are absent from it. None but those who have sojourned for

years on foreign shores can appreciate the feelings of the European who wastes the prime of life beneath a tropical sun, languishing in body and pining in thought to revisit the scenes of his youth. If he crossed the seas in early life full of anticipations that, alas! could be but rarely realised, he shapes his course back with chastened but scarcely less ardent hopes of health and happiness on the soil which gave him birth. He returns, however, greatly changed from the bold, ardent youth who left his native shores years previously in the full enjoyment of health of body and vigour of mind; he returns shattered in health, with a mind enfeebled by excesses and disease, and rendered irritable and querulous. There are various diseases which severely affect the frame of the European when residing in a tropical clime: of these some are immediately the result of tropical influences; others follow the combined action of tropical climates, over-exertion of mind and body—excesses in eating, drinking, and other gratifications, and any or all other means by which, as we have indicated, the human frame may be deteriorated.

Man cannot suffer from severe disease without its leaving some, traces in his system. Every successive attack must necessarily loosen still more the silver cord of life; and perhaps even long ere the time has elapsed for the tropical exile to return home, the foundation has been laid for extensive nervous debility, such as, unless prevented by proper medical care, will cause the wretchedness of the remaining term of existence.

The change of climate, of diet, and regimen, which necessarily follows to a greater or less degree the return to Europe, in themselves by inducing indigestion and a hypochondriacal tendency, lead to and cause that nervous debility by which life is fearfully embittered. It cannot, indeed, be too strongly impressed on the mind of the tropical invalid, that without a firm resolution to coerce his appetites and desires into complete subjection, and make them subservient to the restoration of his health, he will gain little by a return to his native land; but, on the contrary, he will either confirm those maladies under

which he already labours, or, what is perhaps worse, convert them into forms less formidable indeed in appearance, but effectually subversive of every enjoyment, mental or corporeal, which can render life desirable. Of all the miseries to which man is liable by the frailties of his nature, there is none more terrible to endure, or difficult to remove, than that hypochondriacal despondency which is sure to settle on the tropical invalid in his own country, in the midst of his friends and the possession of wealth, unless he succeed by timely and proper measures in correcting those morbid conditions of the important organs from which this demon draws a gigantic power and influence, tyrannising over all fortitude, philosophy, and often over religion itself. The extent of this evil is so great in these isles, that it has been suspected, and not without probability, that our tropical colonisation has introduced and propagated by hereditary descent a strong disposition to stomach and liver affections beyond that which has been observed in any other country. Be this as it may, the instances of insanity and suicide from this cause are not very rare; while the number of hypochondriacs cursed in the possession of reason and wealth, and driven to despair by the tortures of their own morbid feelings and nervous irritation, is astonishing. Of these our tropical invalids form no inconsiderable portion; and although the wretchedness of their sensations is only known to themselves, their medical attendants, and some of their intimate acquaintance, the amount of it is great beyond all calculation.

Excesses are at all times injurious; repeatedly practised, they become as lethal as poisons. Although the influence of tropical climates cannot be completely avoided, its action may be greatly avoided by care in diet and regimen, and in the regulation of the passions.

In this portion of the work I should not have so prolonged my observations on the effects of tropical climates, but for the conviction with which my professional experience has inspired me that these effects are far more severe and more extended, amongst all classes, than is suspected even by the very persons

who are the victims thereof. For it is a characteristic of the disorders proceeding from the debilitation attending residence in warm latitudes, that they may pass from generation to generation, and so be indefinitely diffused through society. Such I believe to have been practically the case, and the seeds of infirmity, thus conveyed down from age to age, have in the course of two or three centuries been propagated to an extent proportioned to the vastness of our intercourse with foreign countries. To state the case without squeamish, false delicacy, it is a professional certainty that there exist at this moment families of no mean distinction whose members, female as well as male, are afflicted by sufferings, both physical and mental, referable to the long residence of some ancestor in the unhealthy districts of India, as a civilian, or as a soldier, or perhaps as both.

Thus, it is not only that the climate-worn "nabob" who has bartered health for wealth, or false, fleeting pleasure, suffers in person;—it is that an innocent posterity so often pays the dread penalty, and the curse takes a root deep and wide. This is a circumstance well known to the members of the Medical Profession—especially to those members of it who have devoted any considerable portion of their time to the investigation of cases in which the enervation of any of the more important functions can be defined as the cause of complaint. But the subject is included amongst those which, coming under the much-abused designation of "delicate" ones, are, by a marvelous folly, kept from the knowledge of those whom they most concern; and it may be safely affirmed that thousands are at this moment suffering, not merely from personal, but from ancient and inherited evils, who, were they aware of the source of their trouble, would soon seek and obtain relief in the quarters where it is certain to be found; namely, from practitioners who, to thorough general qualification, by study, education, and experience, unite the advantage of having paid special attention to diseases involving nervous, muscular, and organic disarrangement.

It is probable that there are many under whose eyes these observations will come, whose personal condition, or that of some friend or relative, may be dependent on the circumstances indicated, and on whose minds the words of plain truth here set down, may cast a flash of useful knowledge, of suggestive perception, placing them in possession of the clue to an important secret—perhaps a family one—which had hitherto defied all attempts to solve it. Should this prove to be the case—and I really have no doubt that it will be so—one of the great objects of this work, that of practical usefulness to all, will have been fulfilled. Some, therefore, of my readers may employ an hour to good effect in reflecting whether there be anything in a family history, or any in family antecedents, in which they are interested, which, in combination with these hints, may account for unpleasant circumstances of long standing. They will remember that the evils of residence in warm countries are divisible into two classes—some dependent essentially on the climate itself, insalubrious to the constitution of the natives of northern Europe; others—and probably the most dangerous, because the least amenable to test—ascrivable to insidious habits of living, and divers immoralities, hateful to the minds of those Englishmen whose thoughts and tastes are untainted, but very apt to be contracted in India.

Almost any intelligent individual, by keeping these hints in mind, and **ACTING ON THEM**, suggestively and otherwise, may have it in his power to do good to relatives and acquaintances.

Added to the poisons of contagion and of physic there are the moral poison of vice and the mental poison of overstrained faculties, both fatal to existence. The antidote to the first of course consists in the due observance of rectitude, and the performance of our social duties. The latter may be avoided by copying the ancients, who blended exercise with study, and thus escaped the destructive consequences of intense thought. Confined air and a bent posture during mental occupation are even more pernicious than the employment itself; lying or walking during the time robs it of half its evils. Hence the

labours of the mind, whether creative or recipient, should always be alternated with the labour of the body, and reasonable relaxation from both. The counsel already given against the consequences of excessive study and overstraining of the mental faculties should be borne in mind ; and it should be remembered as a golden motto, that the sanitary state of mind or body is seldom injuriously affected by circumstances wholly beyond our control. The practical should always be blended with the speculative ; and when the mind has been absorbed by the abstractions of high mathematics and metaphysics, a change of object should be sought before its powers are too far tried, or they may become exhausted altogether.

Some diseases, however, indicate the measures taken by Nature for prolonging life by dissipating obstructions, evacuating corrupted matter, and restoring the system to its equilibrium : of such kinds are vomitings, blood-flowing, and slight bowel-complaints. The same is to be observed in her more extensive operations : a shower cleanses the earth, and aids vegetation ; a storm clears the air, and even an earthquake has its beneficial results. Having premised thus much, I will divulge a fact which few physicians are candid enough to admit, but which I freely unfold, in reliance that the good sense of the reader bent upon prolonging life, and enjoying good health during life's continuance, will prevent his making an indiscreet use of his knowledge. It is this :—that an occasional departure from the rigidity of rule and habit is serviceable ; as too much severity in regimen and action, without any holiday or indulgence whatever, renders the frame susceptible of disease. Shut up your chamber and see how the dust will accumulate ; sweep it out now and then, and though you set the particles in unpleasant action, you restore the room to order and cleanliness. A bell never sounded grows inharmonious ; and unless you occasionally rattle the keys of an instrument, it will speedily get out of tune. With these convictions, I grant a licence to every prudent man to get up a gentle revolution in his system now and then, by a little useful irregularity. He may take his choice of the means. A

frolic—an extra bottle—a departure from abstemiousness at a convivial dinner—a night in the ball-room instead of in bed—exposure to cold or heat—the partaking of a few nice but less digestible substances,—all will be forgiven by me, if not adopted as a habit. A day's extra rest, also, and a twenty-four hours' abstinence from food, are equally of service ; as all such departures from habit purify, open, and dissipate ; they give latitude to health, and harden the body.

---

## CHAPTER THE FOURTH.

---

### DECLINE.

---

#### The Turn of Life—Old Age and Decrepitude—DEATH.

FROM forty to sixty, a man who has properly regulated himself may be considered as in the prime of life. His matured strength of constitution renders him almost impervious to the attacks of disease, and experience has given his judgment the soundness almost of self-guidance. His mind is resolute, firm, and equal ; all his functions are in the highest order : he assumes the mastery over business ; builds up a competence on the foundation he has laid in early manhood, and passes through a period of life attended by many gratifications. Having gone a year or two past sixty, he arrives at a critical period in the road of existence ;—the river of death flows before him, and he remains at a stand-still. But athwart this river is a viaduct called "THE TURN OF LIFE," which, if crossed in safety, leads to the valley of "OLD AGE," round which the river winds, and then flows beyond without boat or causeway to effect its passage. The bridge is, however, constructed of fragile materials, and it

depends upon how it is trodden whether it bend or break. Gout, apoplexy, and other bad characters also are in the vicinity to waylay the traveller, and thrust him from the pass ; but let him gird up his loins and provide himself with a fitting staff, and he may trudge on in safety with perfect composure. Even at this stage of life, and indeed to a period extending far beyond the once-proverbial threescore-and-ten, man's happiness depends materially on himself.

To quit metaphor, the "Turn of Life" is a turn either into a prolonged walk or into the grave. The system and powers having reached their utmost expansion, now begin either to close like flowers at sunset, or break down at once. One injudicious stimulant—a single fatal excitement—may force the frame beyond its strength ; whilst a careful supply of props, and the withdrawal of all that tends to force a plant, will sustain it in beauty and in vigour until night has entirely set. Hence at the turn of life a man should turn his back on his habits and pursuits, and relax all customary imposts upon his sinews, stomach, nerves, and mind. The process to be observed is similar to that employed in descending a hill after we have turned the top. In ascending, we inflate the lungs and expand the chest, harden the sinews, and brace every muscle ; but if we continue the same impetus to exertion after passing the summit, we should too much accelerate our descent, and perhaps fall before we reach the bottom. The decline itself assists our passage, and it is essential to restrain our muscular exertions, that we may proceed with due comfort. *Thus a diminution of strength acutally sustains us, by equalising the powers to the task to be accomplished, and thus prolonging the journey.* On reaching level ground we are fully breathed, and it then becomes necessary to renew our strength, that we may prosecute the remainder of our pilgrimage. It is exactly the same with old age. The vital powers have drooped, and the enfeebled functions have sunk into a state resembling that of infancy ; their imperfect action requires assistance, and, if duly afforded, they will go through a process of renewal for a time in imitation of the early

development of the same process in childhood. But the pristine juices which aided that development are gone ; the nutriment, therefore, of old age must possess those stimulating qualities which in the child were needless. An old man's milk must be wine, his pap must be succulent soups, and his diet must be rich and tender meats. The fires that sustained a young constitution have fled, and their place must be supplied with warm clothing ; the soft couch and luxurious seat which would have too early promoted the physical capacities, are now essential to prolong their stay, and prevent them from becoming utterly extinct. The bracing cold bath must be exchanged for one of tepid temperature, that it may penetrate a system now being closed up ; and those indulgences which would have weakened powers when immature, must likewise be had in subjection in their decay. Air, too, is as necessary now as then ; but violent exercise would prove as dangerous as when the powers were immature : the arms of the nurse or the little riding-chair should therefore be replaced by an easy carriage ; the body strengthened by frequent frictions of the skin, and the loss of natural moisture supplied by scented ointments and sweet unctions. The shocks of the nerves, the sudden inclemencies of weather, and all the other accidents which his mother so dreaded when he was a child, must now be equally guarded against by the nurse of his senility ; and the same tranquillity and innocent pastimes which alternated the days of his early existence, must be resorted to for the purpose of warding off undue excitement from the hours of second childhood.

With treatment like this, an old man will live to the full end of his natural term. His mind, unobscured, will pour forth all the treasures of memory ; and what he lacks in wisdom will be supplied by the lessons of experience. With no new objects to gain, he will dismiss envy and all the animosities of life. His councils will be sweet—his views just—his manners endearing—and he will pass from the fulfilment of his duties as a man to that Maker whose image he has done his best to preserve without defacement or injury.

## PART II.—WHAT TO LIVE FOR.

---

### CHAPTER THE FIRST.

---

The Objects of Life—Steps for their Attainment—The Cultivation of the Intellectual Capacities and Physical Condition.

SOME of the sufferings, too lightly termed misfortunes, by which mankind are afflicted having been glanced at, and the way to avoid them pointed out, come we now for a while to the contemplation of a more cheerful subject; namely, the objects which man has to live for—the objects of his being, and which, if so willing, he can triumphantly work out.

Life is a *Principle*, and Man a *Fact*; the one a denizen of Eternity, and the other of Time—the latter attesting the existence of the former. In the composition of Man there is nothing but earth and air; but, animate and instinct as they are with his breath, they are of no further note than as forming the materials of a casket. We daily add to the bulk; and a portion of that bulk is hourly passing away. The food that maintains us is dust, and to dust we eventually return.

It is thus apparent that Man, *as a mere animal*, is but of temporary importance. If he be afflicted, it is but *dust* that suffers; and he may always calculate upon the aid of death. Thus the bitterness of existence is but brief; felicity itself is fleeting; and when we lay down our ashes, it appears to be of

little import whether in this world we wept or smiled, for the dust that remains is insensible to its own loss.

But why this continued reproduction of species, when the formation of creatures for an unlimited tenure might have been as easily effected, and thus perpetuity of enjoyment entailed? Why do the particles acquired in later life decay, instead of coming with the early freshness of youth—each new acquisition redolent of health, instead of musty of the tomb? Existence would then have been worth a struggle. The happiness that would last would be worth attaining; while the pain that, uncured, would have no end, would have then been intolerable, and any temporary sacrifice would not be too great for the removal. The man who now sits under his misfortunes as irreparable would be “up and doing” to remove them; and the human race, finding it could not die, would co-operate in the constitution of a state of perfect and lasting harmony! Why then, we repeat, were generations necessary, when the early inhabitants of earth might have lived on till now, and effected all that has been hitherto done?

The answer is clear:—**WE LIVE FOR A LIFE HEREAFTER.** As dust becomes flesh, so spirit becomes soul; and the first breath with which the Creator quickened the first clay partook of its procreative powers. Such are the means He takes to people His own sphere with a community destined beyond a doubt to share everlasting bliss; hence the object of existence should be to aid in carrying out His divine and inscrutable intentions, so as to prove us worthy of partaking in the final reward. In this one fact the metaphysics of theology blend, and all our duties are clearly explained. He who renders himself a worthy recruit for the ranks of eternity, who enlists fresh soldiers, and who aids to smooth the path of those engaged in the same service, fulfils the purposes of creation. In this world, **HEALTH, CHEERFULNESS, and SOCIAL HARMONY** are the products of such fulfilment.

Our first step towards securing happiness is the cultivation of **INTELLECTUAL CAPACITY**, which enables us to judge for

ourselves and others ; to receive and reciprocate mental benefits ; to distinguish between right and wrong ; to adopt advantages as they offer ; and to promote that cheerfulness which will best sustain us through our earthly pilgrimage.

The next essential towards the attainment of the objects of life is **PHYSICAL CONDITION**. This produces *Health* and *Strength* ; the first fitting us for our gratifications and duties,—the second for our labours.

Another and glorious aim is **THE CULTIVATION OF THE AFFECTIONS**, and the **REGULATION OF THE PASSIONS**, by which we acquire the esteem of others, and establish on a small scale that sympathy, harmony, and social consideration which in an advanced state will become general.

Our natural progression from friendship and love is to **MATRIMONY**. This is the position in which man binds a faithful agent to his interests—secures the development of his warmer feelings without shame or danger—and enables himself to reckon upon one friend at least into whose ear he may outpour the secrets of his soul, and from whose lips he may always gather counsel and consolation.

The last grand ambition of humanity is **PROGENY**. Having surrounded himself with children, man has accomplished the most exalted of his privileges and duties. He has secured for himself a circle of companions, friends, and assistants ; he has given his race new creatures for its perpetuation, and has established for himself claims on creation.

But **INTELLECTUALITY**, **PHYSICAL CONDITION**, **AFFECTION**, **MATRIMONY**, and **PROGENY** are not attainable without due cultivation of our powers ; and he who would be happy must produce in himself a capacity for enjoyment, before he can hope to become a participator. That capacity consists in a clear mind, a sound conscience, and a vigorous frame :—the first, to pilot the adventurer in his pursuit of pleasure, and warn him against its rocks and shoals ; the second, to remind him that when the spirit transgresses, it is through some transgression of the body as well as of the will ; and the third, to give him

endurance for the labours to be undergone, even in the brightest moments of felicity. How to produce so desirable a condition it has been my earnest endeavour throughout the first part of this work to point out with clearness, simplicity, and force—reserving for the second part the more delightful portion of the task I have assigned myself—namely, that of showing man the immeasurable gain to be acquired by attention to maxims tending solely to the benefit of his body and mind. The evil consequences of neglect have already been pointed out, but must be referred to occasionally for the sake of contrast.

Men who are continually complaining of the evils of life have no correct notion of its joys. Our disasters may be computed in a very short time, for they chiefly consist in the pains of accident or disease, the excitement of anger and grief at the disappointment of the feelings. These are the three heads from which everything we have to complain of flows. The streams, I admit, are numerous; but if we reckon against them the myriad rills which gush from the brilliant fountain-heads of GRATIFICATION, the balance will be strikingly in favour of our joys. In the first place, we have very little really to grieve for; and in the next, we have mostly ourselves to thank for what we endure. People grumble at the world, and why have they *cause* so to do? Because every individual who grumbles is one going against the world instead of with it. I know fifty people of most amiable habits when apart; but when they meet, some apple of discord arrays each against all, and they become the most miserable and hostile of beings in a minute. Now, happiness has a thousand sources, and as many outlets as there are stars in heaven. He is a madman, therefore, who, in siding with a minority, which he unquestionably does when adopting the evils of life, thus displays a predilection for the *worse* as well as the *weaker* side.

Many a man considers himself poor with more comforts than those enjoyed by the most affluent in the middle ages; the gallant men who are ploughing the ocean, and exposing themselves to all the extremes of climate, endure more privation than

a great majority of those who term themselves poor ; while much the larger proportion of the indigent are rendered so by their own improvidence. Persons without means entirely are beyond the pale of poverty ; they are destitute, and will be spoken of anon. Every man *with* means, however small, may live within them, and be clean and tidy ; and while he does so, can never be really poor. DRUNKENNESS, being an abuse of laudable enjoyment, is a crime rather than an evil ; and while a man pursues it, he cannot live for those legitimate pleasures to which I am desirous of inviting my fellow-creatures. DESTITUTION, like pain, is an uncourted and unavoidable evil, which the sufferer must bear until philanthropy and expediency amend it. The numerical instances of destitution are, however, but few. Let a man be frugal, sober, and provident, and he will know nothing of the ills of either poverty, inebriety, or destitution.

PAIN, ANGER, and GRIEF, then, are the only evils to which we are subjected by nature to disturb us in the pursuit of happiness. It has already been explained that *Crime and all other evils are trespasses beyond the bounds of legitimacy and privilege.* Theft is the appropriation to ourselves of more than human rights permit us to appropriate. An assault is a trespass beyond the privilege allowed us to attack evil-doers and to defend ourselves ; and every other species of wrong-doing is in like manner the abuse of some necessary gift or law. Hence, happiness would, if mankind united in the earnest attempt to secure it, become the common lot ; chequered only by pain when incidental to accidental and natural causes ; for the cultivation of forbearance and philosophy would entirely banish both anger and grief from the triad of evils.

Since pain is to be avoided or ameliorated, and grief, anger, and other excesses to be repressed, it follows that there is nothing left for us *but enjoyments.* For these, then, we should live ; these will I describe in detail by way of incentive ; and these prove to be attainable by the great bulk of mankind, by the simple cultivation of the moral and intellectual capacities, and of the physical condition ; and those who refrain are unhappy from choice.

## CHAPTER THE SECOND.

---

MARRIAGE: Its Condition, Privileges, Joys, and Obligations.—  
PROGENY: Its Utility and Beneficial Effects.

---

“A solitary blessing few can find ;  
Our joys with those we love are intertwined.”

MOORE.

---

THE ruling planet in the starry system of enjoyment is WEDLOCK, encircled by the effulgent satellites of PROGENY. I have stated that happiness is physical, mental, or moral; but marriage blends the three, and consequently requires a chapter to itself, ere I pursue the analysis under separate heads.

An alliance more close, more refined, more conducive to felicity, cannot be imagined. The strongest ties of paternity or brotherhood leave us with some reserves which we would fain communicate, some points on which we would take counsel, and where is the ear and lip we can trust like those of a wife? What friend is half so true? What comforter half so endearing? What companion half so charming? What joy half so sweet? She is a servant whose faith we need not distrust, an associate who is never unwelcome or out of place, and a mistress whom we embrace without witnessing the seal of unchastity upon her brow. But it must ever be recollected that whilst the state of matrimony is designed to be the most happy and dignified which man can enjoy upon earth, it may under perverted circumstances become the most miserable and degraded. The

rules by which the better alternative may be secured, and the worse avoided, must therefore be of unapproached importance.

Marriage is a step towards the perpetuation of that species for the preservation of a member of which all are at such pains to provide nourishment; the one is as imperatively demanded by the population, as the other by the individual. What food is to the scion, the communion of matrimony is to the stock. In the first part of this work I have briefly described those functions of life which assimilate alimentary substances with our organisation, and hold relation with surrounding objects to sustain the individual they belong to in his place; but there are other functions which are necessary for the assimilation or confederation of new members with the great body corporate of society at large, and without which man can no more supply the vacancy he will occasion at death, than he can breathe or digest without lungs or intestines. These functions are subservient to the preservation of the species by multiplying it, and are four in number; one being shared by both sexes, and the other three belonging exclusively to females. The first is the function of GENERATION, which creates and plants the vital essence; the second is the function of GESTATION, which develops, nourishes, and promotes the growth of the offspring; the third is the function of PARTURITION, by means of which the bud makes its appearance; and the fourth is the function of LACTATION, by means of which the bud becomes a flower. It must be evident, therefore, that careful attention to the functions by which the vitality of others is entailed, is of quite as much importance as the care of those functions entailing vitality to ourselves. The attention most required may here be recapitulated, without offence; descriptive details more at length will be found elsewhere. Efficacy and freedom from disease are the essentials of these functions, and to secure them all those stimulants to strength and health so often advocated throughout this work should be brought into requisition. The body should be watched and preserved from errors which undermine the constitution; the youth should be

rendered hardy and active, and the man remain continent. But health and nature will not allow him, in most cases, to continue so with safety to himself after a certain age, and consequently marriage is a necessity as well as a privilege. Perfect celibacy has high advantages while requisite, but disadvantages of equal magnitude when the organisation has become complete. Its recommendations are the preservation and strengthening of the generative functions; the extension of future enjoyment in the marriage state; the prevention of that immoderation which variety occasions, and which is hurtful to the mind as well as the body; and the insurance of that inclination for pure wedded love which surpasses so much the grosser impulses of mere physical passion. The necessary control is easily acquired by holding the thoughts in subjection, avoiding dangerous familiarities, and keeping the glorious destiny of a husband continually before the mind. Moral considerations and those of health should also be encouraged in the repression of illicit inclinations; and it would be serviceable were young men to make themselves a little more acquainted than they usually are with the physiology of the reproductive functions. Another reflection may have some weight when all others fail: the infringement of continence can only be made either with a being already polluted by another, or with one who will owe to your seductive arts the brand on her brow and the thorn of her existence.

The constant thought of marriage is as elevating as that of sensuality is debasing. It moreover stimulates a man to the improvement of his capacities, that he may govern with dignity, and give example with judgment. He also cultivates his powers of pleasing, and seeks to improve his fortune; so that the more a man trains for wedlock, the better he is fitted for the state, and the stronger are the probabilities of happiness both for himself and partner.

Of ladies we demand equal circumspection in the performance of *their* duties, and the avoidance of faults which tend to endanger the happiness of both parties. Tight lacing, thin shoes,

light clothing, and squeamish or careless habits, never produced a wife in whom a husband could glory. But I am happy to say that these things are going out of fashion. The cultivation of the graces and accomplishments are highly essential, as they assist to endear home to its master, and attract his friends. Above all, the good old custom with Englishwomen should be preserved of learning to superintend domestic affairs, and even how to darn a stocking and make a pudding. In short, no effort should be untried by wife or maiden to render herself valuable as well as ornamental. Women may rest assured that most men, when they marry, do so with a direct view of becoming domestic in their manners, and entering upon the lordship of a little territory of their own. Let the bride, therefore, be prepared to render the change a pleasing one, and its attractions will daily increase ; but any feeling of disappointment will produce a counter-course to the husband's inclination, and estrange him beneath that roof from which he expected so much. Besides, a happy home is the greatest stimulant in life to the exertions of its master in providing for it ; and a wife may depend upon it that if she renders the fireside comfortable, her spouse will take care to maintain his position, and anticipate her wishes.

Thus the elements of matrimonial happiness require but little preparation. To the acquirement of a popular accomplishment woman will devote her entire time ; and to win honours in the practice of a profession, man will expend his best energies, and even health : it is not much, therefore, to ask them to take half the amount of pains to make themselves good, happy people, and the ornaments of their sphere. I shall have occasion presently to specify more particularly than hitherto in what the joys of the wedded state consist ; but I *must* first impress my friends with the full necessity of making the preliminaries sure. Matrimonial misery abounds on every side. And why ? For want of attention to a few trifles in conduct and propriety. It is upon what are termed "trifles" that all-important things depend ; and the

operating cause of small events will be found the agent of those on the mightiest scale.

“ Since trifles make the sum of human things,  
 And half our mis'ry from our foibles springs ;  
 Since life's best joys consist in peace and ease,  
 And few can save or serve, but all can please ;  
 Oh ! let the ungentle spirit learn from hence  
 A small unkindness is a great offence.”

MOORE.

With such evidence of the importance of trifles, let us cease to disregard them in their bearing upon married life ; let young people only pursue the maxims I have laid down, and study each other's wishes and disposition, and they will attain the supreme of terrestrial benefits. In entering upon their CONDITION, the wedded couple stand tacitly pledged to the State, as the supporters of its population and interests. They have entered upon the government of a home ; have declared themselves in favour of the sublime decencies of wedlock, in preference to outraging the regulations of society by discursive enjoyments, which annul the single affections of the heart, and convert the privileged treasures of the passions into common property. They have undertaken to fulfil the mission of our being, and to take in keeping the happiness of a fellow-creature. As man and wife, their counsel acquires weight with the single, and their bonds with the rest of mankind are strengthened. They thus fill the loftiest condition of the human state, and claim the homage of all inferior natures. Their PRIVILEGES are those of precedence in all things : they are trusted, employed, and protected by society in preference to the single. They likewise possess the privilege of embalming the passions in the endearments of affection without prejudice to the health, or stain upon the principles. Of their JOYS it would fill a volume to speak ; immunity from the cares of singleness is but a feeble instance of their happy condition. Confidence, love, tenderness, and rapture are all attendants on the nuptial state, and so diversify the hours that, when no self-induced cause of sorrow

supervenes, they pass almost too swiftly, and tax our most delightful cares in the prolongation of existence ; but the completest felicity experienced is that of partaking the advantages of *disinterestedness*. It is essential to a man's own interest that he should be selfish to a certain extent ; but consequent upon this is that war of interests by which the clash of society is kept up, and which forms a weed in the brightest gardens. Now, selfishness cannot exist between united hearts ; their intercourse therefore is unsullied by the breath that dims social transactions, and a new sentiment is positively engendered—namely, a generous desire in each for the superior benefit of the other. Knowing the disinterestedness that exists, each party feels secure from the encroachments of a greedy world, and in the grateful glow of kindred generosity endeavours to outstrip his competitor. A social condition like this is almost angelic ; could it spread throughout creation, this would cease to be a world of jarring interests, and the fables of Arcadia would be realised.

With the OBLIGATIONS of wedlock are connected considerations connected with PROGENY : our remarks on both may consequently be blended.

PROGENY, in fact, is the principal obligation of the matrimonial tie, in binding which we enter into a mute compact with our Creator to fulfil his behests. This imposes the antecedent obligation of due fitness in health, morals, and the intellectual faculties. There are two other preliminary obligations of much importance—namely, the correction of temper and the investigation of the heart. The first is a difficult task, and the man who designs to be happy should by all means ascertain the temper of the fair one before his affections are too far involved ; for a really bad temper is never cured. A bad disposition may have its course turned into another channel ; but the ebullitions of a bad temper are like the coruscations of a brawling brook, which fly here and there at random, and can neither be anticipated nor directed. Right or wrong, an ill temper will have vent, and even silence is no shield against its railings. No rea-

soning—no display of affection can still its sputterings. To oppose it with anger only affords a welcome theme for further scolding, whilst dignified reproof causes the addition of insult to the outpourings of rage. In short, I cannot be too emphatic on this point : *a bad temper ensures domestic misery.* With respect to the state of the affections, that should be well ascertained before the indissoluble knot is tied. Many marry to gratify a strong but transient passion ; and when that passes away, farewell to the happiness of both parties ! True love is ineffaceable ; but the impulses of physical feeling leave nothing behind but distaste and regret. The utility and beneficent effects of progeny require little description, as they are too obvious for any to be ignorant of them. The man who boasts of children is himself an honour to manhood, and a benefactor to the State ; whilst his offspring furnish him new sources of delight, which brighten with the advance of time. They form a faithful and improving addition to his household, and increase the national stock. They add renewed interest to the declining years of their progenitors, and frequently make bad parents act well for the sake of example.

And these are the high advantages of wedlock ! What has the indulgence of the passions by the unmarried to offer in exchange ? An aimless life ; a sullied reputation ; an unhonoured home ; a partner the world shuns ; ruined health ; diseases ; a broken constitution ; a stigmatised offspring ; and an early grave.

## CHAPTER THE THIRD.

### PHYSICAL HAPPINESS.

EATING AND DRINKING: Pleasure—Self-Esteem—Self-Approval—Physical Sensation—Mental Sensation—Refreshed Frame and Spirits—The Alleviation of Pain—The Gratification of the Senses—Rest after Fatigue. HEALTH: The Energy of the Functions—Strength—Good Appetite—Enjoyment of Slumber—Powers of Endurance—Freedom from Apprehension. EXERCISE: Preservation of Health—Strength—Youth—Beauty—Mental Powers and Life. CLEANLINESS: Cheerfulness—Health—Pleasant Sensation throughout the Skin—Comeliness.

EATING AND DRINKING.—We live to eat, and we eat to live. The delicacies of creation were sent us for enjoyment, and eating and drinking may be classed among the chief physical pleasures of existence. Excess robs us of the appetite for that enjoyment, and by hurrying us from life materially curtails the aggregate of nice meals of which a man might otherwise partake—from the simple pic-nic to the savoury banquet. But gross feeders at all events err on the side of gratification; they do not ungratefully refuse the bounty of Providence, if they abuse it. What shall we say of those beings who, with the world's feast before them, turn aside and prefer the remnant to the entertainment, and inferior things to delicacies? The men who thus act are the prodigals, who waste their means and live upon refuse; madmen who weaken the powers of the viscera with strong drinks, and thus destroy their capabilities for enjoying table-pleasures; and

fools, who by the wilful waste of the vital secretions render the most luscious morsels tasteless, and become unable to relish the daintiest dish, though it possess *piquant* qualities fit for an epicure.

PLEASURE.—Those who object to the pursuit of pleasure must e'en be content with the opposite alternative of pain. There is no medium of tranquillity, as tranquillity forms one of the charming plains which intersect the hills and valleys of pleasure; and he who expects to meet it out of the regions of active enjoyment will find himself mistaken. He may alight upon the heavy districts of apathy: but apathy is not tranquillity.

Pleasure is the reception of impressions which yield us definitive gratifications. What are the terms on which Nature offers us this divine gift? Simply the necessary cultivation of our capabilities for its enjoyment. Come, then, reader, I have already taught you that to improve the mind and preserve the body is to awaken every susceptibility for happiness. Now let me teach you also what pleasure really is, and how deserving it is of even a sacrifice to secure it.

Though the sources of pleasure are frequently mental, their sensations are invariably physical, and the charm of excitement will frequently set pain itself at nought, for many a pang is unfelt under an influx of agreeable impressions, but with its subsidence our tortures are redoubled; and this shows that good physical condition is essential to the perfect enjoyment of pleasure. Take proper care of yourself, and you will find the world teeming with delights. The very knowledge that you are fulfilling your duty to yourself produces *self-esteem*, which is physically felt in the glow of the heart and the thrill of the frame. *Self-approval* is a kindred feeling, flowing from the fulfilment of duties towards others; and this, too, gives lightness to the step and play to the nerves. Our bodily gratifications are in turn communicated to the mind, and it is worthy of remark that every physical sensation within certain limits is agreeable. Warmth, frost, friction, and gentle shock—even

fatigue—are all pleasurable; and it will thus be seen that in gifting us with susceptibilities, Nature intended kindly, and had our continual and varied enjoyment in view. The very steps we take to give ourselves the capability of experiencing the benefits of her boon are calculated to afford us a foretaste of what is to come. In resting after fatigue or nourishing the body—in promoting the energies of the functions, improving the health, and in the promotion of strength and appetite, we impart to the entire frame a feeling as delightful as the most refined conception can devise; and the more we investigate the fact, the more conspicuous it becomes: the more also do we wonder at that perversity which occasions men to neglect the means of attaining so much gratification. What a sweet thing is slumber! and yet what pains are taken by the thoughtless and dissipated to prevent the possibility of a good night's sleep, which is not merely a forgetfulness of the cares of life, but a positive sensation of delight, to which the body cannot be unconscious, although insensible to everything else.

**EXERCISE.**—This is a physical enjoyment that not only conduces to our benefit, but enlivens the spirits, and yields corporeal pleasure. What indolence can offer in exchange I cannot conceive, unless lassitude and aching bones are pleasant. For my own part, I find no bliss superior to the healthful and moderate exercise of the limbs in alternation with that of the mental powers. Its results alone would be worth the endurance of pain; for it gives health to the invalid, strength to the weakly, power to the capacities, permanence to youth, freshness to beauty, and duration to life.

**CLEANLINESS.**—The most ingenious method that can be devised of destroying the susceptibilities to all physical gratifications is to deaden and choke up the orifices of the skin, the most sensitive part of the body. To effect this, care should be taken to preserve a good coat of dirt over its surface, so as to bar the egress of perspiration, and those prejudicial secretions which Nature is in the habit of casting out through the superficies of our bodies. The result will only be a hardened skin and the

dethronement of *feeling* from its seat, accompanied by feverishness, the corruption of the juices, and the relaxation of the powers. To many, all this would appear to be quite agreeable; otherwise the atmosphere would not be tainted and the sight annoyed with the number of filthy carcasses which we encounter at every turn. To such persons disease and want of sleep, with the loss of appetite and an insensibility to all physical happiness, must surely be agreeable. Dirt is a foul and loathsome curse inflicted upon mankind by themselves; whilst CLEANLINESS is a state of happiness in itself so ecstatic, even as it physically affects us only, that its potency appears to extend to inanimate as well as to animate nature. It is, at all events, shared with the human race by the lower animals, and he must be worse than a brute who is incapable of participating in the privilege. A purified skin is physically more pleasant than even a gratified palate: it disseminates a delightful sensation throughout the skin; adds to the comeliness, and confirms the health, each of which is a distinct enjoyment; and consequently the fact is again proven, again enforced, that Nature intended us to be happy, and has placed the means within the range of our duties.

Sea-bathing is a felicity that ranks higher than any of the mere amusements of life, and confers the blessings of health with talismanic potency. Of the medicinal properties of salt water I have spoken in another part of this work, but the repetition will be forgiven when my anxiety to impress the reader with the great moral of existence is taken into account—*namely, that our duties are our privileges, and that the things which enable us to live are the enjoyments we are to live for.*

## CHAPTER THE FOURTH.

### MENTAL HAPPINESS.

**HAPPINESS** : Laughter—Song—Wit—Dancing—Indulgence of the Affections—Absence of Care—Contemplation of Worth—Mirth and Merriment—Gratitude—Alleviation of Anxiety—Gratified Hopes. **JOY** : Triumph—Good News—Consummation of a Cherished Object—Elation—Delightful Surprise—Instinctive Impulses of the Heart—The Sudden Reception of Pleasure—Pride—Success. **MUSIC** : A Charming Impression of all the Passions—Piety—Patriotism—Loyalty—Courage and High Daring—Inspiration. **LITERATURE** : Religion—Knowledge—Wisdom—Learning—Judgment—Improvement—Imagination—Relaxation—Recreation—Reflection—Increase of Liberality—Decrease of Prejudice—The Proper Estimation of Man. **TRAVEL** : (Migration)—Liberality—Change of Scene—Stirring Adventures—Beautiful Scenery—Enlarged Ideas—Knowledge—Fame—Correct Views—Authority—Respect—Position in Society.

**HAPPINESS**, as an abstract feeling, is the pleasure of the mind as well as a mixed physical sensation, and, consequently, is a specific as well as a generic term. Had the joys of existence consisted exclusively in its duties, the inactive and incompetent would have had cause to complain, as they must have been excluded from a share in the general enjoyment; but Providence, in the profusion of its bounty, has given us delights which are not devoted to the gratification of the *physique*, and are conse-

quently independent of condition of body, which, in many instances, becomes insensible to feeling when the mind and soul are in high excitement. As far as they go, we have seen that the enaction of everything essential to health and longevity affords us physical pleasure; it now remains to prove the assertion already made, that the proper exercise of the spiritual functions steps in advance of personal habits, and produces mental happiness even to persons without sight, hearing, or physical sensibility. I commence with the sensation termed happiness, because happiness here and hereafter is the chief thing lived for, and infinitely beyond the bodily gratifications comprised in the more limited signification awarded to the word *pleasure*.

Happiness depends upon mental condition. Physical condition yields us *pleasure*—mental condition yields us HAPPINESS. Were happiness dependent upon external circumstances, wealth would decide the fate of individuals, and the rich would be happy and the poor miserable. Fortunately it is not so; there is more “*happiness*” among the middle and lower classes than in the upper ranks. Let us, therefore, inquire into the mental conditions most conducive to this remarkable result.

One of the best things to make a man feel happy is a hearty laugh. Now, before a man can laugh, his senses must receive a most agreeable impression, accompanied by a sudden attack on his ideas of humour and wit; these put the voltaic battery of mirth into action, and the consequence is, a succession of delightful shocks, which stir soul and body into wholesome convulsion, and shake out all the inertia of mind and frame. But laughter is not fashionable. Exactly so; and that is the reason why fashionable folks are less happy than their less exalted neighbours.

SONG.—This, like laughter, is an expression of happiness. The possession of its powers is in itself a happiness, as is likewise the exercise of those powers; whilst a reciprocal exertion in others produces a similar feeling: so that song not only gives, but expresses and reflects enjoyment, and consequently extends

its charms to the ungifted. One more proof that happiness was meant to be universal.

Wit is another producer and imparter of happiness, bestowed upon us by nature to add to the attractions of life. Its cultivation is delightful, and its effects charming. It gives play to the fancy and awakens good-humour. It adds likewise to cheerfulness, and is creative of none but pleasant feelings.

Dancing has been already described as a physical enjoyment, and, as such, an abettor of health ; but its effects are also mental, and therefore add to happiness in a double capacity.

The indulgence of the affections is another mode of engendering happiness. Affection is a preference for one thing over another ; and the expression of that partiality must always be pleasant, as it can only be betokened when the object is in our presence. Had nature confined affection to the feeling of self-love, she would have intended all the miseries of selfishness ; but by extending the sentiment, and rendering its influence over the mind a means of producing new gratifications, she gave another illustration of the fact that happiness is the grand object of existence. The operation of affection is to restrain within due limits our aspirations after unknown joys, and fix our liking upon those within our reach.

Contemplation of worth.—Another addition to the retinue of abstract happiness ! An envious man has no notion of this joy ; but he is not one of Nature's legitimate children. Her true-born sons claim every tittle of her inheritance, and will not rest satisfied without the enjoyment of all the happiness she has bequeathed them. Hence nothing can persuade them to part with liberality of spirit—which admits others to a participation of those enjoyments that envy would selfishly engross.

Gratitude.—The expression of gratitude is a renewal of the feelings which called it forth, and as we never feel grateful for the infliction of unhappiness, we must assume that the original feeling was a pleasant one, and consequently its reproduction must be pleasant also. Thus the very course of conduct best calculated to render men willing to serve us turns out to be the

one most agreeable to ourselves. What, then, can be the motive for ingratitude? I defy the most ungrateful of men to answer!

Gratified Hope, forms another of the innumerable sources of happiness, which, like the absence of care and the alleviation of anxiety, mounts into enthusiasm, and blesses him that bestows and him who receives. No consideration can offer stronger inducement to the exercise of acts by which hope is realised, nor give stronger proof of the diversity of means by which happiness is attainable.

Joy.—This is a sensation of a distinctive character peculiar to itself, and therefore claims to be a generic term comprising several species. It differs from simple happiness because it is an agitation; is sudden, and usually accompanied by an emotion akin to astonishment. It soars infinitely above mere merriment, yet frequently expresses itself in laughter. Its visits are not lasting, but it generally leaves us in the care of happiness, who sometimes continues for a long period to commemorate the appearance of so illustrious a guest. A feeling so ravishing would also be rare, were it not that it possesses so many facilities of approach that it often comes when least expected. In a happy home joy is not only a visitor, but a tenant; and during a pleasant walk it is an unfailing companion.

This sunshine of the soul, is brightest and most lasting when it beams on the wedded state, and every human being may experience its favours by training the mind to its reception. The various shapes it assumes are all entrancing; sometimes it comes in the form of triumph, and gladdens while it exalts and fills us with exultation. It always accompanies the receipt of good news, and holds festival over the consummation of a cherished object. It is the acting principle of elation, and flashes out on every occasion of delightful surprise. On the sudden reception of pleasure it laughs to the echoes of the heart, and thrills the soul with a melody that is divine; and no feeling of pardonable pride, no experience of success, is unaccompanied by its effulgent presence.

Music.—This is another generic contribution made by Nature

to mental happiness ; it is usually viewed as the gift of art, but the nightingale and the hollow reed dispute the assertion. The Creator was resolved that one joy at least should be free to all, and He filled creation with sounds which no ear could escape, and with which none could fail to be delighted. Truly did the poet sing when he told us that

“Music hath charms to soothe the savage breast.”

It feeds every description of sentiment, increases the fervour of every aspiration, and conveys to the mind a charming impression of all the passions. It enhances the quiet of solitude, and enlivens the stir of multitudes ; calms and excites ; imbues with melancholy and fills with joy. It adds to devotional feelings, and swells the patriotic heart ; gives new impulse to loyalty, and incites to courage and deeds of daring. Frequently, also, it serves to open the teeming brain of genius, and give birth to inspirations which, but for the thrilling strains of music, might have slumbered on unawakened for ever.

LITERATURE.—The pleasures of literature form a distinctive class of mental happiness, and constitute an item of magnitude in the objects of life. Like the others, it is incontestably a bequest from Nature. We ascribe to Cadmus the invention of letters, but Nature was beforehand with him by two thousand years ; and the first impress of a footmark left by man upon the dust was a hieroglyphic that bore record to his having passed the spot, and constituted the first lettered page in the great volume of revealed truth. The wind could not sweep across the desert without imprinting the fact upon the sand, nor could any natural change take place without a history being left in the alphabet of its vestiges. Every natural indication is, in fact, a sign or hieroglyphic, and the secrets of the past and of the future are as plainly betokened by the unmistakeable signs of the earth, as if printed by man and ranged in a library of human construction.

To accumulate these records, and place them within the reach of all, is consequently not only an honourable and a valuable

occupation, but one that contributes to mental happiness by feeding the fancy, exercising the judgment, gratifying curiosity, and yielding sensations of a character unlike every other feeling of mind. "Deep Interest" is the title given to these sensations, the but something more expressive is required ; something that will convey the absorbing, spell-bound species of rapture that kindles over the monotonous characters of the alphabet, and, while tenaciously clinging there, seems to be taking unbounded flight throughout the universe.

**TRAVEL.**—Migration, though a physical operation, is another contribution to mental happiness, another object to be lived for. Had Nature intended us to remain at home, climate, country, habits, and produce would have been uniform ; but, reserving for us another gratification, added to the many already prepared, she diversified the earth, and spread it out for us to explore. Of the utility of travel but little need be said, as it is as obvious as the sun at noon that anything that enables man to add to the stock of human knowledge, and collect and connect the records of the past, must be of the utmost use. *Its effect upon the traveller is magical, giving him, as it does, the advantage of continual motion, variety of scene, the use of free air, and that exhilaration of the mind which has such an incredible power in the renovation of health and the lengthening of life.* The enlarged acquaintance with human nature acquired in travel has also the effect of giving us liberal views. It throws us into the way of stirring adventures and beautiful scenery, fills us with practical knowledge, opens a pathway to fame, and by correcting our views, establishes us as an authority, and gives us a position in society that secures the homage of respect.

## CHAPTER THE FIFTH.

---

### MORAL HAPPINESS.

---

**CONTENTMENT** : The Absence of Envy—Tranquillity of Mind—True Piety—Placid Hopes—Well-governed Disposition—Frugal Appetites—Simple Tastes—Moderate Views—Unwillingness to Offend—Kindly Feelings to all. **FRIENDSHIP** : Concord—Peace—Kindly Feeling—Social Harmony—Aid in Trouble—Advancement—Defence in Danger—Vindication from Calumny. **LOVE** : Love of Occupation—Life—Species—Nature—Virtue—Kin—Progeny—The Heart's Choice—Adoration of the Deity—Enthusiasm. **CHARITY** : Magnanimity—Self-approval—Philanthropy—Good Works—Liberality—Humanity—Forbearance—Mercy—Forgiveness. **EMULATION** : Enterprise—Success—Generous Sentiments—Hope—Activity. **HOPE** : Health—Love—Religion—Truth—Joy.

I HAVE endeavoured, and I trust with success, in the execution of the important task I have assigned myself in these pages, to make one important doctrine manifest—namely, that **HAPPINESS** is in our own power, and that the steps which lead to happiness are in themselves pleasant and easy. I have shown that every operation conducive to physical happiness is far more agreeable than the miscalled joys which inflict pain, produce disease, and hasten death. I have likewise depicted the unspeakable delights which attend the pursuit of mental happiness; and in now concluding with a picture of what may be termed **MORAL**

HAPPINESS, I hope to show that its attainment serves to shed additional lustre on the joys already specified. The morality of which I speak is not that of creed, but of philosophy. I have all along endeavoured to make it clear that transgression beyond certain limits constitutes evil, and that there is an outlet for transgressors in every path, however commendable, and that excess in enjoyment converts the blessing into a curse. But in this respect the fulfilment of our moral duties, and the attainment of moral happiness, stand aloof from all such consequences. *The range of true morality has no limit to transgress.* Excess of animal gratifications brings vice, disease, and death; of mental ones, folly, idiocy, madness, and crime: but no extent in the walks of moral happiness can carry us astray; there is always a guiding star to lead us on; and when we reach what appeared the boundary, new prospects rise before us, brightening as we go, until futurity itself bursts upon the sight, and shows that the pathway of duty has no termination but in a hereafter. What greater inducement can be offered to our entrance upon a career in which we have impunity to go what lengths we please, and where we cannot spoil our happiness by partaking too much?

The phases or conditions of moral happiness are CONTENTMENT, FRIENDSHIP, LOVE, CHARITY, EMULATION, and HOPE. Conditions better calculated for our felicity cannot be conceived, and yet it is from the neglect of their exercise that all social ill arises. What can be the cause of this woful anomaly? What but that curse of imperfection which seems one of the universal accompaniments of human life and human nature?

In conformity with my plan of pointing out the advantages of being happy, and the steps to attain them, I will now proceed *seriatim* with the conditions above mentioned.

CONTENTMENT.—“*A contented mind is a continual feast;*” but slavish submission to circumstances is not contentment, nor is the endurance of wrong. Man has no right to submit to any evil that has its remedy; and such submission, instead of being contentment, is a display of culpable cowardice. When the

evil is unavoidable, its proper endurance takes the name of fortitude; but contentment is another thing altogether. It consists in being satisfied with a small share of good, so long as there is some good to be satisfied with.

A contented man cannot help being happy. He does his best—makes the most of small results; preserves his cheerfulness under disappointment, and endeavours each day to repair the mischiefs of the day before, and to make the most of whatever legacy of good it bequeathed him. He knows that each hour may be his last, and he therefore does all he can to enhance its value—tempering his efforts with proper resignation to the will of Providence.

The physical advantages of contentment have already been specified. Let us now glance at its moral and mental benefits. The first on the list is the absence of envy, which has been shown to be the banishment of an evil, and the reception of a positive good. Tranquillity of mind is a necessary consequence, and also the entertainment of placid hopes. Piety is another attendant upon contentment, inasmuch as no man would be satisfied with his condition if he did not believe in a Disposer of events. Inherent to such a condition of mind we may reckon frugality of appetite, simplicity of taste, moderation of views, and a well-governed disposition; which are as essential to happiness as light is to vision, and conduce to the establishment of kindly feelings towards all, and an unwillingness to disturb the tranquillity of content by offering offence.

#### FRIENDSHIP:—

“The gentle offices of patient love,  
 Beyond all flattery, and all price above;  
 The mild forbearance of another's fault;  
 The taunting word suppressed as soon as thought:  
 On these Heav'n bade the sweets of life depend,  
 And crushed ill-fortune when it made A FRIEND.”

MOORE.

The cultivation of well-assorted friendships throughout the human family would at once place society on a proper footing.

120 THE SCIENCE OF LIFE.

The division of our race into separate branches renders it impossible to entertain the affection of consanguinity for those not nearly allied to us; but nature has given us a substitute equally binding, and it is our own fault that its links are not carried round the globe. On the private and personal advantages of friendship I need not dilate, as even the miserable and the bad are acquainted with them; and if there be a human being who can point out the gain of being friendless, I will abandon every opinion I have ever formed of what is socially beneficial. Where friendship exists, we see peace, concord, and national harmony; where it is wanting, we have distrust, enmity, and war.

LOVE.—The most unbounded proof given us by Nature that, in fulfilling her behests, she meant us to be happy, may be traced in her infusion of this exalted passion into the human heart. Love is a moral duty, and yet the most entrancing of our feelings. It pays a large instalment of the debt due to the whole human race, and concentrates upon one the affection which without it would be dissipated amongst many; so that every being who is beloved by another comes in for his share of the dearest treasure to be reaped on earth. I am here, of course, alluding to the love between the sexes, which cannot arise until we attain the years of manhood; but Providence has bounteously extended the passion, that some of its ecstasies may be enjoyed by infancy as well as by age. The yearling child feels an equal bounding of the heart towards its parent as does the impassioned lover for his mistress. The affection of brotherhood is in some respects almost as ardent and as delightful as the passion between the betrothed youth and maiden; whilst the love of progeny and of kin is often found to equal any other affection of which the heart is capable. To define the sentiment or describe the sensation is impossible. Friendship, Esteem, Admiration, Joy, and Rapture, all blend in its composition; and the frame, mind, and soul are alike transported by its effects.

But are those who are without parents, brethren, or child not to be admitted sharers in this heavenly gift of LOVE? Not so; Nature has been too mindful of all her children to suffer even

one heart to remain desolate. Every one may find something to love ; for the feeling extends to things inanimate, and even to principles. The love of life itself is a rapturous feeling, and ought to absorb us in the pursuit of health and virtue. The love of occupation unites happiness to labour, and gives us that mastery in art which conducts to prosperity. The love of species enkindles every noble quality, and renders man the delighted benefactor of his race. The love of virtue leads to the practice of its lessons, besides infusing an ineffable geniality throughout the soul ; and the love of Nature not only expands the heart, but furnishes it with ten thousand objects for its affections instead of one.

The love of the heart's choice is holy fire. The moralist, the poet, and the philosopher have descanted upon the theme until imagination itself cannot conjure up anything new to say concerning it. There is only one feeling more exalted, and that is the enthusiasm which towers into adoration for the Deity.

To cultivate the beautiful feeling of love towards all would be to re-model society, and establish it on a basis of universal harmony and equal advantages. The wise and the good have been for centuries endeavouring to bring about such an order of things, but will never succeed until human nature renders itself worthy of that love which philanthropy is so ready to dispense, and by the churlish world is ungratefully rejected. The fault does not exist through any scarcity of kindly emotions—for many a neglected heart is beaming with love for the whole world—but in the lack of recipients. Men render themselves hateful instead of loveable ; and until they learn to prefer true happiness to its counterfeit, and adopt habits entitling them to esteem, the keystone in the great arch of society will remain uncemented.

No desolation can equal that of the heart that loves with the consciousness that intemperance or disease has placed a ban against the marital tie. Conscience may have been punished for the outrage, and repentance have atoned for its excesses ; but the humiliating effects remain to cry shame upon manhood, and

to forbid the erring one from entering a fane where purity of mind and frame are as imperatively demanded as strength of affection. I have entered deeply into this subject in the ulterior sections of this work, where it will be found that the physician alone can prove of efficacy on such melancholy occasions. Indeed, were the importance of matrimony rightly considered, no man would undertake its obligations without first consulting a duly-qualified member of the medical profession.

**CHARITY.**—This is another class of human feeling possessing the divine attribute of reflecting on the bestower the happiness he bestows. It is the most unselfish of all the operations of the soul which sway humanity, and its exercise does more to ennoble a man in the eyes of his race than the achievement of a victory on the field of battle. I do not speak of mere alms-giving, but of the charity that relieves and hides the consequences of mistake and frailty; of the magnanimous philanthropy that adds to mere pecuniary liberality and good works, the healing and exalting exercise of forbearance, mercy, and forgiveness. Could the revengeful but once experience the felicity of thus acting, and the sensations of self-approval which accompany it, they would at once discover Charity to be a moral happiness as well as a moral good.

**EMULATION.**—It is a duty to emulate all good actions, and a happiness to fulfil that duty. Its benefits are not understood by all, but a few words will enlighten the most ignorant upon the subject. Emulation is not rivalry with the intention of snatching advantage from others, but a gratifying attempt to equal something that has excited admiration or esteem. Thus the emulous man who is earnest in his emulation is sure to be a gainer in the achievement of success, without detraction from what is enjoyed by others; and he may consequently gain health, beauty, strength, talents, happiness, and other valuable acquirements, at the expense of no one but himself. On this subject little more need be said. The enterprising man who is desirous of success—of entertaining and exciting generous sentiments—of cultivating the constant presence of hope in his heart, and

preserving his physical and mental activities in healthy play, will never look upon what is good without endeavouring to participate in its enjoyment, and will seldom fail to gain the advantage he seeks. When disappointment does arise, he has still the resource on which I have already dilated—namely, the sweet consolations of contentment.

**HOPE.**—The last theme of my panegyrics, like the final treasure in the heathen myth, is HOPE, which forms the foundation of mental happiness and moral good, while it brightens those intervals between our projects and their results which would otherwise be unproductive of any sensation but anxiety. Like all our other pleasures, its enjoyment is commendable in every point of view, and conduces to health, good conduct, long life, and happiness.

HOPE is the support of health, love, religion, faith, and joy; which form the most valuable benefits of existence. Consequently, nothing is more disparaged by the enemies of human felicity, who treat it by turns with ridicule and acrimony. But let the hopeful hope on. Even with the certainty of calamity it is possible to rely upon a higher Power to avert it; and when that Power thinks fit to form its decrees in opposition to our wishes, we have only to change Hope into Contentment and Resignation to quell the outbreak of sorrow, and preserve our tranquillity unruffled by whatever disappointment may occur.

One portion of my task is completed. I have endeavoured to show that our duties, our joys, and our virtues are the same; and that health, happiness, intellectual capacity, and morality are of easy acquirement, and more advantageous in every point of view than the pernicious substitutes adopted by too many amongst mankind. Medicine dictates all the maxims of theology and philosophy without the leaven of sectarianism or error, and therefore to the conscientious physician man may safely entrust his guidance. It is a solemn reflection, that the physician, the philanthropist, the philosopher, and the divine have alike been compelled for ages to implore the human race to be happy, as if they petitioned only for some benefit for themselves; and that

they have so long represented in vain that the elements of perfect happiness exist on the face of the earth, and only require attention to minutiae for their amalgamation and enjoyment. In vain has this been repeated over and over again—in vain has it been shown that to be good is more pleasant than to be bad ; that health is better than disease, pleasure preferable to pain, and a long happy life superior to a short one, however tumultuous the false pleasures in which it is wasted.

In vain have the means for attaining moral and physical health and enjoyment been unfolded a thousand times, and their practicability not only enforced, but proved to be easier and more pleasant of attainment than the measures adopted in pursuit of unreal joys : man still turns a deaf ear, and blindly, foolishly, and wickedly prefers depravity and woe to the transports of true bliss. Did this perversity only display itself in the ranks of ignorance and poverty, we might ascribe the cause to the fruitful source of many other evils ; but from the slave to the emperor we find the same stubborn disposition to sacrifice everything sterling to the momentary gratification of an impulse, however unwise or degenerate. The question, then, arises : “How is this ? Why is the good that exists for our enjoyment treated with neglect, and our own condition, spiritual, mental, and physical, debased, instead of being, as it might, strengthened, improved, and prolonged ?” The answer shall be brief :—**MAN WANTS DISCIPLINE.** It is discipline that makes an army move in concert and conducts it to victory. It is discipline that produces harmony and perfection in every art. Discipline produces the regularity we witness in the dramas of the mimic scene ; and yet this discipline is utterly overlooked in the wide theatre of existence. For the hireling’s wages, a man will submit to coercion, restraint, pain, and every species of tyranny ; but where the interests of body, mind, and soul are combined, he is fretful at the slightest effort to guide his thoughts and actions in a course opposed to that in which he has been accustomed to indulge. Dictation to him appears bondage, and it remains for some enlightened man to point out how the required

discipline can be *enforced* without despotism ; how its expediency and efficacy can be proved without affront to prejudice, and by what other measures the human family can, despite itself, be constrained to become GOOD, WISE, HEALTHY, LONG-LIVED, and HAPPY.

In the mean while, individuals who would anticipate the happy future we seek and recommend, and secure the advantages pointed out in this little volume, are advised to acquaint themselves with the future chapters so frequently referred to, a great portion of which was formerly included in a separate essay, to which I gave the eminently and confessedly appropriate title of "Self-Preservation." These chapters will be found an essential sequel to the information herein contained, particularly to persons entertaining secret doubts of their physical condition, and who are conscious of having hazarded the health, happiness, and privileges to which every human being is entitled. For such, "The Science of Life" is the stepping-stone to the more extended inquiries so essential to their state, and which, in the chapters referred to, are duly investigated ; a careful perusal of which will be found of equal value to all classes of society, in all instances where infringements upon the laws of regularity have marred the tenor of a tranquil way.

Reader, THE SCIENCE OF LIFE is developed for your information, and the world is before you with all its joys and advantages. On yourself it depends whether you shall only feel the thorns with which they are intersected, or revel in the unalloyed enjoyment of their flowers. Hearken, then, to the voice of instruction ; submit but to the same discipline you would cheerfully encounter in the cultivation of a simple accomplishment ; seek solid pleasures with but half the zest and avidity with which, perhaps, you pursue those that are meretricious, and an enlightened mind, a clear conscience, a wholesome frame, and a happy career will reward your perseverance, and prove the brightener of your existence.

## BOOK II.

---

### SELF-PRESERVATION.

---

#### SECTION I.

#### PUBERTY—MANHOOD—THE MORALE OF GENERATIVE PHYSIOLOGY.

A PROFOUND and judicious observer of human nature remarked "long, long ago," that matters very trivial, either in present or future results, often occupy men's interest, and excite their vehement hopes and fears, to the exclusion of considerations of infinitely greater moment. A significant illustration of the truth of this is contained in the fact, that the most important phenomena which occur in the progress of human beings from the cradle to the grave—phenomena on the proper treatment of which depends the alternative of a long life of sound health and happiness, or a short one of ill-health and misery—are those concerning which popular knowledge is most deficient, and which have, by a deplorable misconception of the meaning and intent of moral precepts, been all but ignored by most of our modern physiologists.

This neglect is of no recent date; indeed, within the last twenty years it has been in *some* measure remedied by the self-sacrificing devotion with which certain men of learning, benevolence, and distinguished professional attainments, *disregarding the whisperings of sordid self-interest and of puerile false*

*delicacy*, have applied themselves to the work of extricating, from the dense cloud of ignorance in which ages of barbarous prejudices had enveloped it, the most momentous, most interesting, and at the same time most intricate branch of pathological inquiry. When our fathers were young men, and for a century preceding, this all-important subject was absolutely consigned by the medical profession to the hands of as crafty, as cruel, as ignorant, and unscrupulous a class of persons as ever preyed upon credulity and helpless suffering. Things are now somewhat better in this respect. The topic is not wholly a tabooed one, and a few of the most illustrious men of whom science and erudition can boast have laboured successfully in the elucidation of the great fundamental laws of human life and death. It is cheering to add that their efforts have not been unsuccessful; for though much yet remains to be done, what HAS been accomplished in dispersing the clouds of prejudice holds out a hopeful prospect of better things still to come. My own highest pride, my abounding and unfailing source of mental comfort and satisfaction, is the consciousness, that to the stock of knowledge collected by these great men, my personal investigations, my opportunities of observation and comparison, my prolonged studies and experience—not in this country alone, but in the most distinguished medical schools of continental Europe—have enabled me to make some not inconsiderable additions, and have produced practical results and discoveries, which in the course of my practice have relieved an enormous mass of human wretchedness, and often substituted health and hope for utter prostration and despair.

Whilst, however, the *relief* of misfortune is dear to philanthropy, an object paramount even to this is to *preclude the access* of misfortune; and in no way can this be more effectually accomplished than by the inculcation of such knowledge as may enable persons in all spheres to discern the road to happiness and to pursue it. Such is the special and single object of the present volume.

Much has been said, and still more written, concerning what

is usually called the "turn of life"—viz., the period at which vigour begins to descend towards the weakness of old age. But, unfortunately, too little attention—virtually none, until comparatively lately—has been paid to that which constitutes the great "turn," the great change of all; namely, that point in our existence when the transition from incompleteness to completeness takes place—the period when the GRAND RESULT, for which Nature had been preparing during all the earlier years of man's life, at length, by a spontaneous effort of the mysterious principles of vitality, attains development; and when faculties long lying dormant, and in the creation of which the unerring precision of All-seeing Wisdom has been most wondrously displayed, become instinctively conscious of the uses for which they are designed.

The term in man's existence when this great marking epoch occurs is known by the generic appellation of "*puberty*." The age at which it sets in varies considerably, according to differences in climate and in individual temperament; but it may be stated as a general fact, that, except in very warm tropical countries, the earliest age is ten, whilst even in the hyperborean regions of perennial ice and snow the latest is twenty. As in females the procreative powers cease long before those of the male, so their commencement takes place sooner. Thus in our northern climate the age of puberty is usually from eleven to fourteen in girls, from twelve to fifteen in boys. In Italy, Spain, and the southern countries of Europe, the period is at least one year earlier; and in Africa, India, and some regions of America, it is not very unusual to find girls capable of child-bearing whose years scarcely number nine. The "slaveholders" of Brazil, the United States, &c., very often derive some of their ill-gotten gains from the sale of a mother and child between whose ages the difference is scarcely ten years.

On the other hand, there are instances in which young persons of lymphatic constitutions, whose *physical training* has been neglected, approach *twenty* before the natural capacities of manhood and womanhood are developed. The hastening or the

retarding of such development, in either sex, sometimes arises from various prejudicial and preventible causes, which are duly treated in the course of this work, in order that the attention of parents, and of all interested in the welfare of the youthful, may have their attention directed to the means of removing them.

A distinguished writer on this subject aptly describes puberty to be the period at which the generative function commences. The function, he observes, "is dormant in infancy and childhood, and ceases in old age." The most critical and important stage of human life is that at which it first becomes active; and this stage is accordingly marked and pre-announced by a number of symptoms, indicative of the arrival of what may be appropriately described as a new state of being.

As the body and mind have a close and ineradicable sympathy with each other, these symptoms are discernible not only in the physical, but in the mental organization. At the time when a youth receives from Nature the useful admonition, the meaning of which is so often withheld from him by a cruel and baneful prejudice, a number of new sensations arise to which he has been hitherto a stranger. The extreme restlessness and exuberant elasticity of childhood give way to a staid gravity, almost approaching melancholy, and from which misjudging friendship sometimes endeavours to rally him by ridicule and satire. The gait becomes settled, the voice changes from the shrillness of childhood to the more dignified fulness and depth of adolescence; a reasonable and reasoning anxiety for knowledge takes the place of the random curiosity and troublesome garrulity of the "little boy." The manifestations and demeanour towards the other sex vary infinitely. In boys of timid and delicate constitutions, whose chief association has hitherto been with females, there arises an almost unconquerable bashfulness when in the presence of those to whom they had been most accustomed. This bashfulness is produced by the powerful emotion whose very strength, in the absence of knowledge how to express itself, sometimes leads to a morose deportment towards—even to an avoidance of the society of

—the gentler sex ; a circumstance which, by an egregious error, is ascribed to the poor youth having imbibed a dislike to females. How totally contrary is the real state of the case ! In boys of opposite and more robust constitutions, who have associated with their own sex in athletic sports and pastimes, the indications are different. They become more attached to the society of the other sex, towards whom their carriage is that of frank and gallant homage. Far from being impelled to hide their feelings, or resort even to the affectation of dislike for those towards whom their instincts yearn, they take pleasure in the manifestation of the delightful feelings which they regard as manly and ennobling, and are never so happy as when engaged in those attentions that indicate devotion and affection.

In both cases, however, whether of bashfulness or boldness, the physical and mental powers in all parts of the system are changed. It very often happens that, immediately before the access of puberty, Nature, as if to bestow all her efforts on the development and completion of the great functional revolution, permits a temporary diminution of the force and vitality of the other faculties. Languor, weakness, sickness, awkwardness of motion, partial stupidity, are not unfrequently observable. But, the revolution once accomplished, this disarrangement passes away, and Nature, left free to the exertion of her influence over the general system, causes a healthful reaction, in which all the other powers are invigorated in proportion to the efficiency of "the new sense." Then comes a "settling" and strengthening of the general constitution. The bones and muscles become firmer and harder ; the joints and sinews somewhat less pliant, but more enduring and reliable ; the chest and respiratory organs more capacious ; and it sometimes happens that a childhood precarious and delicate, and afflicted by various infantile maladies, merges into a youthhood of great robustness, free from disorders of any kind.\* The mind, as I

\* NOTE.—It should here be observed that though juvenile disorders often disappear at puberty, new disorders, before unknown, sometimes date from this critical period of life. Much depends in this respect on the intelligence of parents, guardians, and friends.

have before observed, partakes powerfully of this sudden spring; and the youth is prepared for the profitable study of subjects hitherto incomprehensible to him. The late Dr Ryan, than whom no modern physiologist deserves greater reverence from posterity for the substantial services which his labours have conferred on mankind, gives, in his Latin treatise *De Genere Humano ejusque Varietatibus*, an admirable epitome of the overt signs of puberty; and other writers of eminence have devoted their talents to the exposition of the phenomena of the great period of transition.

Much ingenious speculation might be expended in discussing abstract questions relative to the ultimate law of the mechanical combinations through which the emotion of physical love is produced. The present being a work of instructive *fact*, and not of vague conjecture, I will merely remark that it is abundantly certain that the emotion may originate either exclusively in the organisation itself, or (through the sympathetic relations existing between different parts of the body) in impressions conveyed externally or internally to other organs. In man, there is no doubt, such impressions are usually conveyed through the brain, and through contact or vision;\* the organs of smelling and hearing exercise a similar influence upon many of the lower animals. The natural process which is the result of the emotion is regarded, and no doubt justly, as more intensely absorbing and exciting than any other—so much so, indeed, that numerous cases are on record in which the excitement has proved too strong for the vital energies, and death has occurred in the consummation of the very act by which life is intended to be perpetuated and reproduced.

No object of juvenile education should be more attentively studied by judicious and affectionate parents, than that of taking every measure to guard against the calamity of the era of puberty arriving under circumstances which could impede or vitiate the process of healthy development. Such circumstances are of various kinds. Luxurious and highly-seasoned food,

\* But also by other causes—viz., occupations, the use of particular food, changes in atmospheric temperature, &c. &c.

overmuch study, close apartments, ill-ventilated bed-rooms, *the neglect of strict and regular cleanliness as regards the most delicate parts of the organisation*, are amongst the causes which may produce the precocious and premature growth of sensations the postponement of which would be profoundly conducive to the welfare of the individual. But, independent of these causes, and even of that most dreadful and extensive agent of woe, pain, and death, to which detailed allusion is made in other chapters, evil often arises from unsuspected peculiarities of conformation, which the pernicious habit of ignoring this subject prevents parents from thinking of. Cases could be pointed to in which, at an age scarcely emerging from infancy, it has been found necessary to adopt coercive measures, even with female children, in order to prevent fearful results arising from tendencies and inclinations incidental to a peculiar state of certain organs. Still more often with boys; and the instances to which I am here more especially referring, are those in which there had been no depravation from companionship with others. To mere neglect, or rather ignorance, on the part of their seniors, the poor little victims have owed the access of circumstances fraught with their future misery. And here I would earnestly impress on parents and all others who have the care of young persons, that there is nothing which more imperatively requires constant solicitude and watchfulness than those functions of the system which the frightful errors of other times left wholly to the chapter of accidents. Such neglect has been the cause of the irretrievable ruin of millions.

The most prolific source of all evil, however,—that which slays its thousands whilst the others slay their tens,—is the destructive habit most frequently contracted through the unwatched association of young people, though occasionally through the solitary and accidental discovery of a fatal secret. And, in this place, I would solemnly and emphatically protest against that other most pernicious error, *which causes the secret in question to be a secret at all*. When the time arrives for the development of certain faculties, it is a monstrous delusion to

imagine that mere silence on the part of adult friends can extinguish these faculties, or suppress those instincts, or prevent the youth from feeling the sensations to which they give rise. The rigorous prohibition of all allusion to the subject, the absence of even the slightest suggestive intimation as to the mischief and misery to which early imprudence gives rise, is mainly accountable for the wide-spread existence of a devastating evil, which has sent for centuries, and still continues to send, its myriads of miserables to early and ignominious graves, and has wrought the ruin and extinction of many a noble race.

Against this murderous hypocrisy—the most blind, mistaken, the most obstinate and wrong-headed of all species of conventional hypocrisies—I would raise my warning voice, sadly and solemnly. My conscientious persuasion, founded on experience of an uninterrupted magnitude—such as probably never before fell to the lot of any man—is, that the prejudice in question *has immolated more victims than war, famine, and pestilence put together*; and it will not be from want of exertion on my part, if I descend to the tomb without having eradicated it from the list of “social proprieties.”

True morality, sound morality—the morality which will produce its goodly fruit in generations of virtuous, healthful, long-lived, happy, and really “innocent” men and women—consists, not in attempting fraudulently to conceal the sacred laws of Nature, and to shut up her book, so pregnant with truth and wisdom;—true morality, I repeat, does not consist in this brutish sacrifice to the demon of ignorance, but rather in instructing the rising youth in the great and noble objects for which his capacities of mind and body were bestowed upon him; in making him distinctly aware of the certain, the inevitable misery involved in the abuse of those capacities, and the equally certain happiness arising from patience, moderation, and the avoidance of disastrous imprudence. The years allotted to the progress from infancy to puberty, are years which nature devotes to the preparation of the *body* for a mighty crisis; the

wise and virtuous vigilance of parents and teachers should be equally assiduous in preparing the mind for the same.

This much I have felt bound to say, in emphatic protest against the continuance of a destructive error in the existing system of juvenile education ; and I feel the more justified in saying it, because my professional pursuits have necessarily procured me more knowledge than can possibly be possessed by others of my medical brethren, respecting the mischiefs which have flowed from want of candour and truth on this grave topic.

For the rest, it would be possible, *à propos* of the subject matter of this section, to enter into many interesting details concerning what may be denominated the *Curiosities of Physiology* ; but I prefer confining myself as much as possible to that which is most calculated to be practically useful, and avoiding any digression which could divert attention from my main object—that of caution, warning, and explanation. The opinions of eminent men, as to the period of life at which, in the northern and temperate latitudes, the intercourse between the sexes may be permitted without detrimental effects, seem to fix the age of twenty for the male, and of eighteen for the female, as the earliest. Some constitutions require a much longer postponement of amatory indulgence. It is an ascertained fact, however, that the earlier the indulgence (previous to the attainment of adult age), the sooner does the power of procreation decay. Women in general are incapable of childbearing after forty-five, and the generative function usually ceases in males at sixty or sixty-five. It often happens that the capacity does not last nearly so long ; whilst, on the other hand, there are a few well-authenticated cases of children being borne by women who have almost reached their sixtieth year, and of patriarchs of eighty, or even a hundred, becoming parents. Such instances must be regarded as freaks of Nature in her eccentric moods. Precocious and unhealthy development is hastened by meretricious conversation, indecent pictures, and by perusal of the obscene and exciting books, the composition of which constitutes the

trade of a class of wretches who live by pandering to vice and licentiousness, and who deserve the heaviest reprobation and punishment accorded to infamous crime. The subject of Sexual Physiology is one of the most grave and solemn which can occupy the contemplation of man, and in that tone it should be treated. Next to the evil of concealment and mystification respecting its great truths, is that of alluding to those truths in a spirit, partaking even remotely, of levity. Of all the people of Greece, the Spartans were those amongst whom there was the greatest candour, the greatest gravity, the greatest plainness, the least of either hypocrisy or levity, upon matters relating to the intercourse between the sexes; and of all the people of Greece, the Spartans were the most vigorous, the most temperate, and the most chaste.

Always bearing in mind that not only too early, but too frequent and indiscriminate indulgence, is the certain forerunner of premature decrepitude and death, in consequence of the loss of the whole of a nourishing and invigorating essence, much of which was intended by nature to be retained in the system as the most effectual sustainer of its strength, and the most effectual counterpoise to the wear and tear of time; let moderation in the enjoyment of the highest physical pleasure be the motto of the married as well as of the single. And it will be well to reflect that any departure from prudence, even during the earlier enjoyments of nuptial love, may not only lay the foundation of disease and infirmity in the parent, but devolve pain, sickness, deformity, and short life on the offspring, as the penalty of such imprudent abandonment to passion.

By faithful attention to the facts and counsel contained in this essay, intelligent and conscientious guardians of inexperienced youth may avert from their charges some of the direst curses and most degrading miseries by which fallen human nature can be afflicted. It is a subject upon which, beyond all others, ignorance, prejudice, and negligence produce the most terrible effects; and to the removal of these initiative causes of ill (*fontes et origines malorum*), and of the train of calamities

flowing from them, I have devoted the labour of a long, active, and (within the scope of my own exertions) signally successful professional career. Besides the main evils themselves, I have had collateral difficulties to contend with. One of these is the apathy and indolence of too many of my brother-physicians, who, by applying only a small portion of their time and inquiries to a subject whose complexity requires the undivided attention of skilful and qualified men, have practically disqualified themselves from efficiently dealing with it. Another collateral difficulty is, *the scandal and distrust created by the proceedings of a host of knavish and sordid persons, who, without possessing any one requisite of education, experience, or intelligence, have taken advantage of professional apathy, and, under a variety of assumed nomenclatures, set up as practitioners, in a pursuit of the principles of which they are as ignorant, as are those who unhappily commit themselves to their treatment.* To such a pitch of effrontery have persons of the class named carried their proceedings, that they have even pirated and paraphrased in various ways some of my published works, interlarding them (in order to evade legal penalties) with irrelevant matter, in which the most dangerous and audacious fallacies are set forth. This sad state of things is to be deplored; but it is only to be put down by men of character and reputation coming forward frankly and fearlessly, to warn, to instruct, and to heal. The new Medical Act, by compelling medical practitioners to register their qualifications, at once distinguishes the educated practitioner from the *Empiric*, and any one styling himself Physician or Surgeon, without being duly registered, is liable to a penalty, and thus exercises a salutary influence in protecting the public from ignorant and uneducated pretenders.

## SECTION II.

---

### PHYSIOLOGY OF MARRIAGE.

THE most venerable philosophers, the most exalted Christian philanthropists and theologians of all ages, have concurred in proclaiming the incontrovertible axiom, that the moral, social, and eternal interests of man are intimately bound up with the due guardianship of his physical well-being. This is a truth pregnant with meaning of momentous significancy, the neglect of which in one of its most important phases has been the cause of a larger amount of human misery than perhaps any other of the calamitous "mistakes" which originated in the ignorance of bygone ages : and it is one of the signs that the present age is really one of improvement—moral as well as social and political—that attention is at length being called with some effect to the subject.

Now, of all the subjects which bear directly on the perfection or disarrangement of the bodily functions—on the absence or presence of disease, acute and chronic—on the vigorous development of the faculties which produce physical as well as intellectual health—none is more interesting, none more important, none more complicated in its details, none requiring a more perfect combination of skill, delicacy, boldness, and caution, in those who undertake to give advice upon it, *than that which deals with the moral and social relations of marriage, with the causes which produce wedded happiness or its reverse, and still*

more especially with those remote *and too frequently unsuspected habits and circumstances, dating sometimes from the earliest period of youth*, and by slow, but certain and inevitable steps, paving the way for the most excruciating woe and the deepest degradation that man can endure.

In short, to use the language of a distinguished medical authority of our own age,\* the subject, “considered in all its relations—religious, moral, social, legal, physical, philosophical, and medical—will be found of the greatest importance to mankind. . . . The function of reproduction has been examined and inquired into by the most virtuous theologians, naturalists, philosophers, physiologists, legislators, and jurisconsults, as the most influential of all the functions of the human economy on every class of society, both civilised and savage.”

It was appositely remarked by the literary Colossus of the last century,† that “if marriage has many cares, celibacy has no blessings.” Momentous, however, to each individual, is the contingency whether or not the “blessings” properly appertaining to the conjugal state shall be secured by the solemn contract entered into; for if the result be in the negative, he has but too surely tied himself down to a dire and hopeless bondage. The nuptial union, in short, stands alone as the one great act, which beyond any other, and indeed beyond all others together, is destined to tinge with hues of sorrow or of joy each future step of our journey through life. It is emphatically the most important relation that we can form from the cradle to the grave; and, independently of our own individual happiness, the thought that the happiness of others is decisively and for ever affected by the wisdom or folly of our choice, ought to be forcibly impressed upon the recollection of all.

But here it is necessary to pass to another consideration deeply concerning the comfort, the peace and happiness of thousands of wedded pairs. Much wretchedness is frequently caused by a fear on the part of married persons, that the impediments which baffle enjoyment and baulk expectation are

\* The late Michael Ryan, M.D.

† Dr. Johnson.

insusceptible of relief—absolutely incurable—*when, in reality, the state of things is by no means so desperate as this.* The alleviation of actual evils, the removal of distressing fear and unfounded suspicions, the communication and realization of rational and invigorating hope, are often, in cases apparently the most cheerless, within the power of the intelligent and educated physiologist; and to any who are already beginning to deplore what they conceive to be their unfortunate predicament, I would say, Decide not hastily against yourself or the partner of your bed; ascertain whether it is not a mere *temporary* and *removable* cause (of which, as fortunately proved by the triumphs of medical science, there are many) that forms the obstruction, the apparently insurmountable barrier, to your natural and commendable wishes.

Unhappy marriages! Unfortunate matches!—What a melancholy retrospect of sin and sorrow do these simple words present to the contemplation of the very few qualified practitioners who have in modern times made cause and consequence in this branch of physiological investigation the peculiar subject of their studies! What tremendous secrets of guilt, caused by parental neglect—what fearful records of error, never discovered or revealed until too late for remedy—what awful monuments of the curses which imprudence and wickedness, arising mainly in ignorance, inflict on the whole race of man! There is no branch of science which discloses to the experienced investigator secrets more fruitfully illustrative of the feebleness, and at the same time the obstinacy, of unreclaimed, unguarded, unguided human nature.

Allusion may in this place be usefully made to early marriages, and to those which ordinary parlance terms “love-matches,” closely connected as they are with the general subject under consideration. It cannot be doubted that, whilst warm and mutual affection is an essential condition to married felicity, MISTAKES, as to the reality and reciprocity of this sentiment, are active and deplorable accessories to permanent misery. Never was so false and treacherous a guide as passion, when not founded on well-merited and well-defined respect;

never was there a feeling which more certainly and speedily relapses into weariness, ending in mutual dislike and antipathy; never was there a position more deeply to be pitied than that of a married couple who find themselves chained down, by one fatal mistake, in the woful thralldom of "an ill-assorted alliance." No matter from what source the discontent arises, if that discontent is incapable of being removed, it degenerates into disgust, as surely as cause leads to sequence in the natural procession of things; and the unfortunate, ill-mated pair find, each in the other, the provocative and promoter of an unconquerable dislike which neither has the power to overcome.

And whilst such sources of discontent are more numerous and peculiar in their origin than is even suspected by the sufferers themselves, still less are they suspected by thousands of parents, guardians, teachers, and others, on whom devolves a great responsibility for neglecting precautions and inquiries much more important, in regard to the future happiness of those committed to their care, than any considerations of pecuniary aggrandisement. If it be true that parental interference, founded on avarice and ambition, have occasionally consigned young people to lives of wretchedness, it is equally so that the *absence* of interference, the neglect of considerations requiring the most close, cautious, and delicate supervision and attention, have led to misfortunes a thousand-fold greater in number and extent.

To come to particulars, there is no danger which requires more caution and vigilance, in order to guard effectually against its results, than that involved in the formation of bad habits, often contracted at schools, but sometimes even under the privacy of the parental roof, by which habits, and by the excesses connected with them, myriads of naturally good constitutions are undermined for ever.

Full of wisdom and humanity are the words of a venerable prelate, who alludes to this part of the subject in the following forcible language:—

"I cannot understand why an evil everywhere acknowledged

and felt is not remedied somewhere, or discussed by some one with a view to a remedy. But no; it is like putting one's hand into the fire only to touch upon it; it is the universal bruise, the putrefying sore, on which you must not lay your finger; or your patient (that is, society) cries out and resists, and, like a sick baby, scratches and kicks its physician. Strange, and passing strange, that the relation between the two sexes—the passion of love, in short—should not be taken into deeper consideration by our teachers and our legislators. People educate and legislate as if there was no such thing in the world; but ask the priest, ask the physician—let *these* reveal the amount of moral and physical results from this one cause."

In the history of human civilization, if there be one feature more brilliant and gladdening than the rest, it is to be found in that civil and wholesome restraint which marriage imposes upon brute passion; without which, society would consist of one continued struggle for the momentary gratification of individuals. It may be regarded as the basis of social prosperity, as that which gives us the sanction of legal right to the object of our most intense solicitude.

Conjugal society has been defined, as a perpetual compact between man and woman to live together in mutual love and friendship, for the procreation, conservation, and education of children, and to aid each other by mutual succour through the course of life. "The diversity of the sexes was instituted for this purpose; and there is an innate desire implanted in both, to perpetuate their species, their name, and to transfer their property to their children. Marriage was instituted by the Divine Creator in the time of man's primitive innocence, as the means of his happiness and the perpetuation of his race." Its influence extends from individuals to kingdoms, and to the whole world. Jeremy Taylor calls it "the mother of the world, which preserves cities, and fills cities, churches, and even heaven itself." It is the primitive source of morals and society; the nurse of virtue and patriotism, the stay and support

of governments. To the statesman, the divine, and the physician, the considerations which it presents are all-important. No other social institution exercises so wide and profound an influence upon the well-being of states and communities, inasmuch as bodies politic are composed of a number of individual families, the total forming the aggregate results of conjugal unions ; and the health, strength, and intellectual and physical vigour of the citizens (all depending so mainly upon the nature and observance of the laws relating to this great ordinance) form the best and only trustworthy support of national glory, greatness, and prosperity.

Whilst recognising the wisdom of the arrangement which renders the marriage-tie permanent, it is right to remember, that that very permanence produces a probability that if the contract be entered on unadvisedly, or its obligations be undischarged, results the most appalling and disastrous must ensue.

How often, even in the narrow circle in which private individuals move, may they note a legal union in which each party has assumed more or less disguise or dissimulation towards the other, and the fact has only been made apparent when frank sincerity is too late to sever the indissoluble fetter, which, until death, must bind two people secretly disgusted with themselves for their duplicity, and with each other for the absence of all that can endear a married home ! And if within the narrow sphere of private observation the fact occurs frequently, how much of similar misery must exist in the great world around us ! How many smiling faces painfully conceal the canker-worm secretly consuming all that once was hopeful within ! Fortune may have smiled upon one or both ; the respective families and friends of husband and wife may hope for their mutual happiness, and turn an unwilling ear to the faintest suspicion that all is not secretly well with them ; all *which the world can know* may seemingly be there, to constitute the requisite ingredients in the cup of earthly enjoyment. Perhaps early attachment may be known to have existed as a further and surer pledge of long years of felicity ; it may have

been a match in which the most thrilling and delicious of all possible anticipations seemed likely to bid fair for completion ; and yet—must it be admitted?—is such the severity of suffering?—can disappointment so horribly mock the hope of years—dash down in a moment the fairy edifice which the labours of a life have been delightedly tasked in constructing? Alas ! one hour's possession may do even more than this. Or if baulked and baffled eagerness be not subjected to so sudden mortification, there may silently grow up a repugnance, which, spite of every effort to the contrary, becomes more intense at every endeavour to repress it ; a repugnance—*an inability*, that has its origin in some cause, *real or imaginary*, or haply in the discovery of some concealed hindrance to mutual desire.

But the evils in question are widely different in source, in nature, in degree, and in obstinacy ; and one of the objects of the present treatise is to separate and distinguish those which are, *from the very few which are not*, amenable to skilful medical treatment ; to distinguish, in plain language, those which can from those which cannot be cured.

The object contemplated by the Great Author of the institution of marriage is the increase and perpetuation of the sum of human happiness. This object cannot be attained save by individual virtue and prudence, acting concomitantly with the diffusion of enlightenment and the banishment of popular ignorance. Ignorance of a density unequalled—of an obstinacy unparalleled—long prevailed, on the topics which control most completely the fitness of men and women for wedlock. There are certain states of injured health, capable, by early and skilful treatment, of thorough and speedy cure ; but which, if neglected or injudiciously dealt with, render aught but disgust and misery in marriage a thing humanly impossible. It often happens, too, that these morbid stages are, in their present and apparent effects, so insignificant, so slightly discommoding, and so connected with early imprudences long since relinquished or humiliating in recollection, that they are allowed to gain ground insidiously, through the delusive idea that the disease will cure

itself—that wedlock can work an improvement in a morbid condition, of which wedlock, in some circumstances, is in truth the most active promoter.

As an “unfortunate marriage” is, of all earthly calamities, the most overwhelming and irremediable, and as it so frequently occurs that persons enter ignorantly into the solemn contract to find, when too late, that they are unfitted to realise its principal ends, and under circumstances which make dissension and misery its inevitable attendant, no prudent man should take the irretrievable step without assuring himself, by competent advice, that he is in all respects in a condition to do so. But consultation with the physician is a mockery and delusion, unless there be perfect openness and sincerity on the part of the individual seeking his counsel. Every question which experience may put should be answered with truthfulness as rigorous as if the eye of the questioner could read the heart of the patient. If the latter fail in this duty, he is deceiving himself, and, haply, laying the foundation of a life of anguish and remorse, from which one moment’s manly frankness would have rescued him. He may rely on it, that if he *have* unpleasant secrets to reveal, he can tell nothing worse than his well-practised adviser has many times listened to, and soothed. If, on the other hand, his conscience acquit him of any self-incurred affliction, he can feel equally certain of faithful information as to the existence of any latent or semi-latent symptoms, which may require to be suppressed and extirpated before the matrimonial compact be entered into.

And here care should be exercised as to the class of practitioner applied to. If, on the one hand, he be an empiric, blindly adhering to an imaginary rule of uniformity in cases each class of which requires its separate variety of treatment—or if, on the other hand, he be one who has so “diffused” his studies as to have acquired only a superficial acquaintance with any one branch of his profession—the chances are, that he is unable to apply to the case before him such a searching test as alone could eliminate the whole facts. The physiology of the

reproductive organs is a subject so intricate, so extended, embracing so many complications and seeming contradictions, calling into requisition such an amount of minute research, observation, and comparison, as to demand the exclusive, unwearied energies of the practitioner who applies himself to it. It is a thing passing human capacity to master it in its manifold details, unless the whole mind (prepared, of course, by a careful education in medical science generally) be devoted to it. Hence it follows that the physician who distracts his faculties by endeavouring to grasp too many branches of practice, is apt, through mere ignorance, to treat with presumptuous levity complaints or applications in which an indefinite series of human misery or happiness is involved. Above all things, therefore, the character and perfect qualifications of the adviser should be ascertained; and then the applicant may freely unbosom himself. It may be well to apprise the reader that absolute secrecy as to the identity of patients is the inviolable rule of the medical profession (excluding, of course, the vermin who, under assumed titles and fictitious qualifications, usurp and disgrace its name). Setting out with the resolution to speak frankly and truthfully, the applicant may await the result with confidence. If he have ills or infirmities to be healed, they will be healed speedily and radically; whilst, if "all be right" with him, he will have the comfort of knowing that it is so.

Amongst the subjects which occupy the attention of the practical hygieologist, the proper age for contracting marriage has given rise to no small amount of controversy; the result of which is, however, a pretty general agreement that, making allowance for the differences of climate and temperament, the preservation of chastity, by either sex, for several years after puberty has been attained, is productive of effects not less beneficial in a physical, than it is, beyond all question, in a moral sense. If excessively early marriages—those precocious unions which we sometimes see formed between boys and girls of 16 or 17 years old—lead to the birth of children whose

parents have neither the means nor experience to guide, to instruct, or maintain them;—if, in short, these improvident contracts lead to a morbid increase of mere numbers, so, in like manner, the premature activity of organs which should quietly ripen and mature is apt to prejudice the physical vigour both of the parents and their offspring. It sometimes happens that, before a man has attained the meridian period of life, even though no vicious irregularity have stained his youth, his powers become debilitated through too early sexual congress, whilst his numerous children are sickly and enfeebled. This circumstance is often referable to the fact of marriage having been entered into at an age when the constitution of the individual had not acquired the hardihood and compactness requisite for the fulfilment of all the duties of wedlock.

In many nations, and at various epochs of history, legislative regulations have been introduced with the view of meeting this evil. We find penal obstacles imposed against marriage being contracted before the ages of 30, 25, &c. &c. But laws of this kind must always be partial, generally ineffectual, and sometimes mischievous. In the warm latitudes of the South, it would not be possible, and if possible, it would be tyrannical and pernicious, to compel young people to postpone marriage until the age which would appear timely and advisable in cold climates. Under the sun of Hindostan a girl is endowed with all the functions of womanhood several years before her faculties would reach an equal development in the meridian of St. Petersburg.\* Again; even amongst persons born and living in the same country, the variations of physical idiosyncrasy are so wide that any useful settled rule is impossible. That which may be absolutely indispensable to the health, the virtue—nay, the very life, of one, may be positively pernicious in the case of another person of the same age, but of an opposite habit of constitution.

\* It is here to be noticed, that even in the most northern latitudes, peculiar physical developments lead to early puberty amongst certain races of Laplanders, &c.

The same principle which governs the development, applies equally to the stages of change which precede the collapse of the physical faculties. I will suppose three neighbours; one aged 55, another 60, and a third aged 65; and of these the man of 65 is frequently more vigorous—younger, in short, as regards the subjects treated in this work—than his neighbour of 60, whilst the latter, again, is younger than he of 55: so much does constitution influence the growth and duration of the powers of manhood. That which would be tantamount to a death-sentence in one case, may be safe, healthful, and advisable in another. Obviously impossible as it is to apply rules of inexorable uniformity, the proper course, where doubt and uncertainty exist, is to take the advice of a medical man of experience and character, who will at once point out the necessities indicated by the respective peculiarities of temperament which he has to consider.

That the happiness of the married life may in a great measure be secured or defeated by attention to or neglect of what lies in our power previously to its consummation, is as true, as that there are duties obligatory alike upon both parties after marriage. If a man have made a hasty or thoughtless selection, the fault of haste or thoughtlessness is assuredly his own. As to the period at which it is wisest to enter upon this state, the advice of the great moralist, Johnson, is striking: "Those who marry at an advanced age, will probably escape the encroachments of their children; but, in diminution of this advantage, they will be likely to leave them ignorant and helpless, to a guardian's mercy; or, if that should not happen, they must at least go out of the world before they see those they love best either wise or great." As to *young women* more especially, it is certain that the exercise of the functions is sometimes found to produce the happiest effect on those of a warm temperament, by diet, inactivity, and other stimulating influences. How often do we note the cessation of hysterical paroxysms, when the subject of such attacks has exchanged the virgin for the matron state! In this respect the advice of Hippocrates, two thousand

years old though it be, is equally applicable in our own day. Hippocrates prescribes marriage as the best remedy, for not one, but for many seriously-wasting female ailments. When, therefore, a young marriageable maiden exhibits symptoms of the approach of such diseases as hysteria, or irregularity or absence of certain secretions, the fact that such discouragements are the result of continence, is Nature's declaration that marriage is the best method of curing them; and the sufferer should then, if possible, be united to the object of her affections. Such symptoms generally disappear after marriage, unless long habit or some new disturbing cause, in a few instances, prolong their stay; health blooms again upon her cheek; and to her family and to society a being is preserved, who may be one of their most amiable and valuable members.

In reference also to the male sex, the remark is perfectly just, that, independently of many morbid affections and habits which marriage removes, it augments the energy of the system of the blood-vessels; the distended arteries, pulsating with firmer force, transmit warmth and animation throughout the body; the muscles become more vigorous, the step more elastic, the voice firmer—every physical attribute of humanity becomes boldly developed.

Frequent instances have occurred, in which an ill-assorted union, brought about by compulsion, by mercenary motives, or any other of the thousand conventional influences "which war with Nature's honest rule," have caused a married couple to be not only unfruitful, but virtually incapable between each other, though otherwise perfectly competent to the performance of the intentions of nature. Thus, a married couple have often been observed to be childless, until, on the death of one of the parties permitting the survivor to form a more eligible choice, the usual consequences of marriage were soon apparent. Further than this, a wedded pair have been known to be sterile, though, after divorce, each has become prolific with an individual of opposite constitution; and it is well known that the test of congress was abolished in France, in the seventeenth century,

owing to the circumstance that M. de Langeois, though incapable of the duties of the married state with his own wife, was very fruitful with another lady better suited to him.

A difference in temperament between married persons is often conducive not only to mutual affection, but to fertility. Nature appears to disapprove all unions in which her principle of differences and contrasts is disregarded. She wishes marriages between different families and nations, because such crossings of the various races improve and invigorate the species. Pallas adduces the fact that the intermarriages of the Mongol Tartars with the Russians and Persians produce very fine individuals; while Humboldt and others have observed that the offspring of Europeans and persons of the Ethiopic race are peculiarly robust and active. The philosopher just named argues, from this, *that the best mode of eradicating* HEREDITARY *diseases, gout, scrofula, consumption, madness, epilepsy, &c., in their early tendency, is by the commixture of the species in intermarriages, which arrangement often prevents the transmission of such diseases to the next generation.*

The instinctive feeling of repulsion which we experience at the mention of the intermarriage of very near relatives, bears silent but eloquent testimony to the fact that Nature prefers a wide range in this respect; and physiologists concur in referring the corporeal and mental degradation of some aristocracies and princely houses to the narrow limits within which matrimonial selections are made—to the system (speaking in homely phraseology) of “breeding in and in.”

Having dwelt thus much on the conditions, the observance or violation of which so materially influences the happiness or misery of the marriage state—the vigour or decrepitude of offspring, the welfare of individuals and of society at large—it is important to observe that there are numerous incidental affections which, though removable by judicious medical treatment, exhibit so many of the overt symptoms of incurable infirmity, that, *in the absence of the knowledge that effectual relief can be administered,* their presence inflicts the bitterness

of despair and the anguish of shameful humiliation upon thousands. The prevention, the suppression, and the alleviation of suffering arising from such causes, are one of the purposes of my labours; and the result which, after a practice of great length and extent, has attended these labours, is substantially described in the present treatise.

Even when matrimony is contracted under the most promising auspices—when all seems fair as a summer landscape—how often there comes a blight of unforeseen and dismal character, crushing hope, evoking despair, sowing discord and strife amongst entire families! We all know that this is an everyday occurrence; but the causes—the fundamental causes—of the anomaly are generally hidden behind the dark curtains of personal and conventional pride.

The principal of these causes it forms the task of my life to sift, to identify, and to remove. My professional experience has brought me so much into contact with persons of all grades and stations, and of various mental and physical temperaments, that I feel myself justified in speaking with the freedom of one whom a fund of mournful knowledge has made acquainted with facts which give language authority.

In the first place, then, it is a truth which it would be not only useless, but mischievous to disguise, that a prime and leading source of connubial infelicity is the intervention of certain physical phenomena, which in some measure interfere with the perfect fulfilment of the sacred institution of marriage. It is not, in some cases, until years have elapsed, that the existence of these phenomena has been discovered: in some, the discovery dates from the bridal day itself; in others, they seem to arise suddenly from some cause which, without medical investigation, the sufferer cannot even conjecture.

An example will suffice to illustrate some of these sets of circumstances:—Many years since, a marriage took place between a lady and a gentleman, who, to use the homely but expressive phrase, were in all respects “well matched.” Age, health, pecuniary circumstances, and every element of harmony, seemed

to foretoken a life of mutual satisfaction, and to promise an offspring of the quality which gladdens a parent's heart. All went well for a while ; in due time a child was born, with every outward indication of sound health ; in a few weeks the infant sickened and died. This was the more regretted, inasmuch as family settlements had made it more than usually important that there should be children. Better fortune was hoped for ;—the next child was still-born ! And this sad alternation went on for six or seven years, the infants in no case surviving beyond a week or two. The state of things grew most painful ; relatives on both sides became entangled in discussions which promised anything but a friendly conclusion. The mysterious loss of many successive children, whose parents were to all appearance so well fitted for the performance of their respective functions, baffled the ingenuity of the family physician, and at length began to excite suspicions injurious to third parties. At length medical advice was taken elsewhere, and the husband was minutely questioned as to any antecedent circumstances which could by possibility have affected his present state of health. He stated that in his youth he had suffered from a disorder which, as he believed, "had been perfectly cured." An examination took place : after rigid analysis, it became evident that there still existed in the system some smouldering remains of the evil. Light now began to set in : wife and husband were persuaded to live apart for a few weeks, and a powerful alterative and purifying process was resorted to in the case of each. They then resumed cohabitation. Three or four children, growing up in the bloom of health and vigour, are the fruit of the reunion. But mark the consequences of the neglect on the part of the husband to take advice, before his marriage, from a thoroughly-qualified medical practitioner, as to whether there were anything "to be set right" before the union was consummated. Half-a-dozen lives sacrificed ; a wretched interval of anguish and mutual reproach ; family dissensions, which, once excited, will, perhaps, never be truly reconciled ! Fortunate that the evil effects of culpable neglect proceeded no further. Such is one of

the least distressing illustrations of the neglect of an obvious and easy duty.

Whilst on the subject of the health of children, it is important to take notice of the cases in which, through many incidents besides fundamental unfitness on either side, there has been no offspring whatever. Such deprivations of life's chief blessing sometimes arise out of conditions the very reverse of those which popular prejudices usually assign as the sole cause of non-fruitfulness. It happens, not very unfrequently, even where morality has never been departed from, where the strictest fidelity has been observed on both sides—where there is no overt disease, no hereditary predisposition to disease, no deficiency or malformation of the essential organs—that no offspring is forthcoming to crown the happiness of the wedded pair. Now, in many such cases, the very ardent and redundant warmth of love are the agents which defeat their own object; in others, the disappointment arises from ignorance of a few simple and salutary maxims respecting food, repose, and season.

There is yet another class of cases, in which the absence of children involves serious consequences, not merely as regards the discomfort of the married state, but in reference to the arrangement of property, and to other objects which will suggest themselves to readers of intelligence. Extraordinary but well-authenticated narratives are on record, of efforts made to become parents through the violation of *more than one* of the laws of morality. As instruction, however, and not mere amusement, is the object of this treatise, it will suffice to remark, that in the vast majority of the cases under review, *timely application to efficient medical counsel would remove both the agony of disappointed hopes, and the temptation to use vicious means for the fulfilment of these hopes.* There are few causes of disqualification which cannot be effectually subdued by the appliances of science and experience—by the guidance of a physician whose devotion of all his faculties to the investigation of the undernoticed functions furnishes a guarantee of his capacity to adapt his treatment to the distinctive exigencies

of each particular case. Let this precaution be adopted, and rarely indeed will the object fail to be accomplished.

By a careful observance of these admonitory hints, by attention to the duties which each stage of existence calls into action, the great end of marriage—the health, the happiness, and natural reproduction of our species—will be promoted to an indefinite extent, and countless scenes of misery, degradation, and wickedness be finally extirpated from the earth. The ways of virtue are the ways of Nature—once known and followed, they will be found infinitely sweeter than those haunted by the infatuated votaries of inordinate indulgence. Much must be left to the vigilance of parents, teachers, clergymen, and all having the care of youth, to prevent the seeds of vice from being sown in the minds of their charges; to preclude all possibility of the younger being corrupted by the elder; and, trampling on the hateful and deadly prejudices created by the demon of false modesty, to be careful in inquiry, and delicate but firm in exhortation. Much will also depend on the mental training of the youth, whereby he may avoid those quicksands of passion on which so many have been shipwrecked. The ages of ignorance are said to have passed away for ever: shall we continue to tolerate that most hateful vestige of ignorance that would cloak and hide a frightful evil, which it rather becomes us to endeavour to remove?

As to those who have attained mature years, who contemplate matrimony, or who have already undertaken its obligations, and would effectually secure the blessings, and as effectually avert the evils, which are (it is hoped) sufficiently clearly indicated in this treatise, the pathway of health and safety, of happiness and longevity, is pointed out to them; let their own reason dictate to them whether they will follow the suspicious track.

Thus, to all stages of life, to all variations of constitution and temperament, to all grades of social or professional position and circumstance, the subjects which form the staple-matter

of examination and elucidation in these pages are pregnant with considerations of interest and utility. The experience of a life has convinced me, that, of the undefined causes of unhappiness which perplex the politician and the philanthropist, an enormous proportion is referable to the neglect with which the more secret and difficult branches of physiology have been treated by the majority of medical practitioners. One of my most cherished objects is, that of awakening the convictions of my medical brethren to an active sense of the duty of giving to this department of pathology that studious and respectful attention which its importance eminently deserves. I feel that if I can effect this, I shall have done much towards ensuring the desired result of my labours.

But I have yet another object,—one equally in unison with the aspirations of the eminent men to whose remonstrances against pernicious anomalies and prejudices allusion has already been made. That object consists in the diffusion of such an amount of popular knowledge as may serve, at least, to instruct my fellow-beings as to the extent to which the miseries and felicities of life are involved in a line of conduct over which each one of us has control—viz., the observance or neglect of the celestial lights of nature and science.

It is right and useful that all men should know that there are principles of personal management which cannot be violated without the incurral of grievous penalties ; it is right that they should know, when wisdom and regret succeed the hey-day of inconsiderate self-indulgence, how these penalties may be mitigated, and how the sting of their bitterness may ultimately be removed. It is right that they should understand the beginnings of evil, that so the evil and its consequences may be avoided ; but it is almost equally important that the innumerable host of sufferers who are already experiencing the agony of disappointed hopes, and the humiliating degradation of a baffled existence,—it is almost equally important that these should be made aware that *the most absurd of all emotions is that of despair* ; that physical infirmity is incalculably aggra-

vated by permitting the mind to brood over-much on misfortunes which men should seek to remedy, instead of dissipating their energies in idle lamentations; that mental prostration is the fertile parent of bodily imbecility and anguish; and, above all, that *there is scarcely any degree of weakness or functional derangement to which the timely aid of science cannot apply a cure.* The cases are not counted by scores, but by hundreds upon hundreds, in which I have found a patient hastening to, or already immersed in, an abyss of woe, remorse, incapacity, and deprivation of hope, and have left this same patient in the thankful enjoyment of vigour and buoyant spirits. In the course of a widely-extended practice and correspondence, such instances are of continual occurrence; and they sometimes presented themselves under circumstances which made the conservation of titles and large properties, the dignity and perpetuation of ancient and time-honoured races, contingent on the effectuation of the grand object of marriage. It is unnecessary to add more, before proceeding to a detailed exposition of specific subjects which enter capitally into the consideration of the Practical Philosophy of Marriage. It is a topic, the interest of which commences with earliest infancy, and does not cease until man is consigned to his last narrow resting-place. That the latter catastrophe should not take place until Nature's course is fairly run,—until the venerable dignities of a hale and happy old age have been enjoyed,—until a virtuous, healthy, vigorous posterity is seen flourishing around each honoured grandsire; that destructive viciousness be extirpated, and innocence and felicity take its place;—such are amongst the motives with which these pages have been composed; and, actuated by this spirit, I feel myself guilty of no presumption when I bespeak the attention of my fellow-men in all countries to the warnings, the exhortations, and the instructions therein contained.

### SECTION III.

---

#### ON SPERMATORRHŒA (EXCESSIVE SPERMATIC DISCHARGE)—ITS HISTORY AND CAUSES.

ONE of my chief designs in composing the present work, is to furnish persons uninitiated in professional mysteries and technicalities with information sufficient to lead them to the adoption of those measures of precaution, prevention, or cure, which may, in certain states of the system, be necessary for the *preservation* of health, for its *restoration* when damaged or jeopardised, and for the *arrest of disease*, either imminent or present, ere it reaches that desperate stage with which even skill and science would grapple in vain. I think it right to state, in the first place, that the term "*Spermatorrhœa*" (a Greek derivative) indicates an excessive and unnatural loss of the vital essence.

This affection, which is often the precursor and cause of a train of the most dire, excruciating, and deadly maladies to which the human frame is subject, has various origins—the principal of which is a fearful habit, which has slaughtered so many victims at the shrine of the Moloch of sensualism, and which may be delicately, but I hope sufficiently, indicated as Solitary Vice.

The promotive causes of Spermatorrhœa, in its meaning of *nervous debility*, are of several kinds; but the cases which arise

from all the others put together are not one-hundredth part the number of those proceeding from the one just named, the dreadful consequences of which, in their multiform shapes, form a principal subject—a subject painful as it is important—of the present work. Amongst the secondary causes, are *venereal excesses* of the natural kind, which come probably next in degree, though still at a vast distance. *Organic disease of the organs* is another cause. The evil is also occasioned by the action of a variety of nostrums prescribed by injudicious medical men; and there are several kinds of congenital and local malformation, which, if not obviated or removed, tend directly to the production of the malady. *Certain cutaneous eruptions*, causing itching on particular and sensitive parts of the body, are sometimes found to produce a similar effect; again, *constipation or tightness of the bowels*, and *the irritation of the rectum or lower bowel* by multitudes of small worms, termed ascarides, are another cause. Local accidents to the local organisation, likewise to the head, and colds arising from damp or otherwise, at times lead to some of the consequences of the disease; and sedentary habits, long riding on horseback, or even in carriages, are in certain habits of constitution productive of the worst effects in this respect. But as the influence of all these is comparatively insignificant, I shall proceed at once to the consideration of that grand source of mischief.

As connected with this subject, I may here observe that anything like prudery or attempted concealment respecting it, is not merely one of the most vain and foolish affectations, but one of the greatest injuries to morality of which mistaken good intentions are capable. The most ancient and venerable record of human events refers especially to it; without either sanctimoniousness or profanity, I may reverentially affirm that the Book of Books itself is not only standing evidence of the heinousness of the sin, but of the necessity of proclaiming that heinousness to all mankind, and the folly and wrong of endeavouring to conceal it.

As to the pretence that any allusion to the evil may lead

youth to the knowledge and practice of it, that would really appear too shallow an argument to be seriously dealt with. *It is an evil against which it is impossible to guard save by warning and vigilance*; for there are no circumstances conceivable in which a child may not fall into it, if not timely informed of its consequences. In the family circle, amongst its parents' servants, in private and public schools, from accidental associates—nay, by perverse instinct or physical infirmity—the secret may be learned. The practice—the bane of future life—exists at all ages, from infancy upwards, but chiefly *amongst children and youth*. Even children of seven, eight, and nine years have been brought to their graves through inveterate but unsuspected addiction to this habit, which the unhappy parent discovers when too late: and when we find that even *female* children are not exempt from it\*—when we find the ignorant manipulation of nurses working the ruin of children at the breast, and when pathological experience makes us aware of the innumerable instances in which young people are injured through their parents' erroneous idea, that, until the arrival of puberty, no vigilance need be exercised, it is high time that the honest and intelligent members of a noble profession should protest against the hateful hypocrisy alluded to—should defy it, expose it, oppose it with might and main, and endeavour, with what force they can, to put it down, and render it as loathed and despised as it really is loathsome and despicable.

Away, then, with this wretched perversion of the meaning of the terms “morality and delicacy,” when it is known and declared by experienced physicians that even disease itself, in a variety of shapes—such as pulmonary consumption—sometimes leads to considerable and even violent organic excitement, and that the unchecked, untaught propensities of the young lead them, in infinite numbers, to perpetrate deadly violations of the sacred ordinance in this respect. It is better (in the language of a great master of science) “to admit at once, that amongst other

\* ‘Annales d'Hygiène Publique et de Médecine Légale.’

infirmities of our nature, causes predisposing to the mischief exist within the human organisation itself," and to take measures, at least as strenuous, against the development of this infirmity, as are adopted with regard to others, infinitely less common, less seducing, and less pernicious.

The fatal practice referred to is one of the most certain though not always the most immediate avenue to destruction. It constitutes a lingering species of mortality; and if it were possible to study and invent some new refinement in cruelty, surely that would most clearly deserve the designation, which man deliberately points against himself—against not merely his temporal, but eternal welfare; not by sudden wrench to tear himself away from the amenities of wife, children and home, but, *with his own hand*, imperceptibly to infuse a deadly poison, slowly to rankle in the cup of life and embitter each passing day; to shroud in gloom the darkening future, and invite the king of terrors prematurely to do his office.

Unfortunately for the history of human nature, the vice has been found coeval with every form of society, savage or civilised; and the denunciations of the ancient moralists are of equal application at the present period. We find them uniformly expressing the most unmitigated horror at this abominable practice, *as a crime most monstrous, unnatural and base, odious to extremity; its guilt crying, and its consequences absolutely ruinous: as destroying conjugal affection, perverting natural inclination, and extinguishing the hope of posterity.*

One of the greatest of living physiologists—one of those to whose energetic labours humanity is indebted for the degree of attention which, in modern times, has fortunately been directed towards this subject—observes that no error has inflicted greater ills on society, or produced greater social, domestic, and individual miseries, than that of parents who neglect the consequences which may be produced by children associating, without supervision, with servants, schoolfellows, playmates, &c. Countless numbers have owed their fall to this cause. besides the danger arising from evil example, there is that

of the child acquiring by itself, through accident or morbid precocity, habits which may ultimately prove destructive. "In some," it is remarked, "there is a kind of precocity of instinct which leads to very serious results. In these, it often happens that the instinct arises long before puberty. Such children manifest an intuitive attraction towards the female sex, which they show by constantly spying after their nurses, chambermaids, &c. These practices of children are commonly laughed at; but if they were regarded with more attention, it would become evident that the sexual impulse was awakened." Instances of the kind are, in fact, innumerable.

After much consideration, in short, *no course* appears to me capable of effectually guarding against the worst effects, resulting from the perversely ingenious contrivances, by which illegitimate pleasures are so dearly purchased,—no other course, I say, save that of revealing the truth during the early dawn of reason, and inspiring the youthful mind with horror of this, as of other sins. It is madness to wait even so long as the period of puberty. There is nothing so unwise as "the confidence of parents in the ignorance of their children." At whatever sacrifice of the innocent recreations of youth, this propensity will find means for gratification, unless there be both watchfulness and WARNING. The former will be comparatively useless—in some senses mischievous—without the latter; for youthful curiosity is easily piqued. It has been well observed, that "Children's sleep is not always so sound as it seems."

But of all the causes and circumstances which lead to vicious habits, not one can bear comparison to the corrupt influence prevalent in numbers of schools. The statements which have appeared from time to time in connection with this subject are, so far from being exaggerated, very much within reality;—and the reason is obvious. Whilst a child remains at home, the opportunities of, as well as the instructors in, evil are few, if any. A depraved servant or playmate forms (saving the exceptional and accidental causes to which I have alluded) the most

serious danger then to be encountered. At school it is otherwise. *There* he finds tempters already initiated in vice, to whom corruption and depravity have been transmitted from numerous successions of former pupils, and where again it is engrafted on the fresh arrivals."\*

“One sickly sheep infects the flock,  
And poisons all the rest.”

Most truly have these places been described as being, in many instances, foci and hotbeds of contagion, where destructive immorality assumes a thousand Protean aspects, and where vice is instilled by every device of example, persuasion, and menace. The principals are no doubt either in ignorance, or, on discovering, endeavour to repress it—*privately*—without scandal, as they say. But on no account shall the public know anything about it. Nor, for the world, should anything transpire whereby the interests of such-and-such an institution, or college, or seminary could be compromised. Now this is, *per se*, a great mischief. Nothing effectual is done, lest the character of the place should suffer; so one or two rotten sheep are sent away quietly, after a note to their parents *recommending* their withdrawal, and twenty, or thirty, or fifty equally corrupt ones are perhaps left; for the infection sometimes extends to the entire establishment. Thus things remain much as before. Now, here is a grave, an awful anomaly—an anomaly eminently calling for legislative action of some kind, in order that special and systematic means should be applied for its suppression. The morals, the constitutions, the future manhood and womanhood of our growing population, are perishing beforehand under the upas influence of a gigantic evil; and deplorable will it be, if either sordid private interests, hypocritical punctiliousness, or the imposture of a pretended regard for our national character for morality, be permitted to interfere between it and its extinction. The latter pretence is not less absurd and unfounded than any of the

\* As in the case of the “wholesale expulsion” of scholars, which took place only a few years since, at a great national seminary near London.

others. The prevalence of vice in our schools and amongst our own youth is matter of certainty, to conceal which is impossible, and would be foolish and wicked if it were possible. And in most other countries things are no better, as is acknowledged by the highest authorities in France, America, &c. In short, the evil alluded to is the monster one of civilization, in every phasis of development, from the barbaric to the more advanced stage.

Many of us are familiar with the history of some once promising youth, whose noontide sun of existence has been in tears and death beclouded. To die,—so to sink into the grave, to be remembered only with fearful regret, to forego the affectionate recollection of surviving friends,—these form the slight yet faithful outlines of a stern reality; and if the contemplation of the picture deter but one thoughtless youth from the path of folly, how much of human misery may thereby be prevented! It is salutary to ponder over the *consequences of Sensualism*: her fascinations derive more than half their charm from our ignorance of the hidden sting that in the end will “bite like an adder.” Were these results ever present in all their power and permanency; could we strip the gaudy, flattering mask from present gratification; surely we should pause, rather than with reckless, desperate heedlessness rush upon disease, misery, and ruin: for

“Vice is a monster of such frightful mien,  
That to be hated needs but to be seen.”

The late Sir Astley Cooper, Bart., Sergeant Surgeon to his late Majesty, observes, “If one of these miserable cases could be depicted from the pulpit, as an illustration of the evil effects of a vicious course of life, it would, I think, strike the mind with more terror than all the preaching in the world. The irritable state of the patient leads to the destruction of life; and in this way annually great numbers perish. *Undoubtedly the list is considerably augmented from maltreatment and the employment of injudicious remedies.*

There are certain organic malformations which lead to an

irritation ending in Debility. The evil is also induced, by the administration of various descriptions of drastic purgative and astringent medicines, which, whilst perfectly adapted to one constitution, may be most injurious to another. Congenital predisposition is a not very unfrequent cause. Here, the seeds of disease may lurk for an indefinite period in the system, until called into baneful activity by some exciting influence, such as a cold, a fall, a blow, a violent mental affliction, excessive fatigue, &c. Even a single unseasonable act of indulgence, though performed in the most legitimate manner, and with an untainted partner, may sometimes induce the disease.

I have alluded to the close connection between the reproductive organs and those of reason and perception. That connection is not merely sympathetic; it is direct and palpable. Accidental injuries to the head, and especially to the posterior portion, the residence of the cerebellum, very frequently lead to the suspension or temporary destruction of functional capacity. Amongst the striking instances of this kind which have come before me in the course of my practice, was that of a medical man, a personal friend, and once a fellow-student of my own, who unfortunately met with a fall, by which the occipital bone was injured, and a slight concussion of the brain ensued. At this time, my friend was a strong and healthy young man: so vigorous, indeed, were his recuperative energies, that, after an interval of insensibility, which lasted a few hours, he was enabled to resume his professional pursuits. In a short time, however, (having meanwhile experienced no particular inconvenience from the accident,) he perceived a diminution of the volume of local organization, accompanied by clamminess and morbid moisture. To these symptoms were added great waste of flesh in his person generally, and a peevishness and moroseness of temper, so opposite to his ordinary character, as to excite astonishment, and ultimately alarm, amongst his friends. His misfortune arrived at the climax, when, on essaying an impulse of manhood, he found himself totally

incapable of effectuating his intention. In this unenviable predicament, he applied to more than one professional man, whose attempts to relieve him were as fruitless as they were doubtless well-meant. At length he visited myself, in a state of mind which very nearly qualified him for domestication with Dr Sutherland or Dr Munro, and, after relating all the circumstances, disposed himself candidly and in good faith to my treatment. I soon discerned the true cause of his afflictions. It was entirely dependent on the injury he had received in the head—a fact which had escaped the perspicuity of the general practitioners, accustomed to dissipate their attention amongst divers branches of practice, the efficient study of any one of which requires the undivided devotion of as much talent and knowledge as a human being can hope to possess. As my only object in mentioning the case is to exemplify the intimate nature of the relations between two chief sections of the system, I need not detail the course by which I brought the matter to a happy conclusion, and restored the patient to the possession of his former excellent health and spirits. Suffice it to say, that the results of the accident, and the means by which the cure was wrought, and a talented and deserving member of the profession rescued from the downward path towards madness and death, have, I have reason to believe, aroused his own attention, and that of others of my medical acquaintances, to the importance of a branch of physiological inquiry, in which are involved consequences of great magnitude to the interests of humanity.

Though the above case has relation to temporary incapacity produced by cerebral injury, without any lengthened continuance of morbid emission, I have thought it right to introduce it in this place, as it illustrates the immediate sympathy between the respective sets of organs.

In fine, it may be stated as regards the CAUSES of involuntary loss of the vital essence, that there is scarcely a disturbing influence to which the human frame is liable, but may ultimately resolve itself into an active promoter of this disease. In the

multitude of vitiating circumstances with which the complex positions of artificial society surround our daily life, it seems impossible for any prudent man, without obtaining a skilful opinion on his real situation, to feel assured that he is not in some one of the stages of those "*silent causes*"—erstwhile so mysterious—which send so many of our friends, neighbours, and relations to the grave. Into these details, however, I will not enter, but content myself by appealing to the moral contained in the motto of a well-known noble family—" *Cavendo tutus*"—(By prudent precaution be safe).

---

## SECTION IV.

---

### SYMPTOMS OF APPROACHING DEBILITY AND INCAPACITY.

IN proceeding to consider the *symptomatic* indications of the chronic loss of the most precious portion of the bodily material, it is necessary to observe, that as the disease, in its progress, assumes a variety of aspects, and increases in intensity at every step—and as in the earlier stages the symptoms are sometimes (though not always) absolutely imperceptible to unprofessional persons, it will not be possible to exhibit a description, however careful and minute, which can enable men to discover, by self-examination, *whether they really are suffering or not*. In some cases, it is true, the fact of present illness forces itself upon the most stolid and passive dispositions; but in others,—and these very often the most dangerous,—the disorder *steals* on the sufferer, instead of smiting him so suddenly as to warn him that things are not as they ought to be with him. In the midst of apparent security, the enemy may be *at the gate*—nay, *inside*

the gate of the citadel of health. The only sure mode of ascertaining whether or not he be near, is skilful medical diagnosis. In order, however, that the people of all conditions may know as much as possible relative to circumstances which may exercise so important an influence upon the happiness or misery of their whole life, and upon the endurance of life itself, I will here mention plainly some of the more overt symptoms, which cannot be mistaken, and also allude to others, detectible by scientific investigation alone.

The symptoms are divided into—LOCAL and CONSTITUTIONAL.

Of the Local Symptoms, the chief are, *discharges at night*, and *during the day*, which sometimes take place perceptibly, but most frequently imperceptibly, whilst emptying the bladder or other bowels. The appearance of *spermatozoa* in *the urine* is, as I have more than once mentioned, an unmistakeable token of dangerous disease; but this appearance is wholly unnoticed by the patient himself. Another local symptom, which sometimes becomes distressing, is an intermittent succession of "*priapisms*;" being often followed by great exhaustion, and a sense of weariness and prostration. Accompanying these, there is sometimes an almost invisible trickling from—or rather, to the sight, mere humidity at the extremity of—the organ; a kind of oozing, like unwholesome perspiration, which, in reality, in its slow but sure effect, is not less debilitating than the perceptible discharge. At the same time, there is apt to take place a thin mucus-like discharge, sometimes so very small in quantity that the orifice is not more moistened than if a single drop of urine had escaped. *The drop that does escape, however, is the habitation of living beings*—perhaps deteriorated by disease, but the gradual loss of which is tantamount to the destruction of the frame.

INVOLUNTARY LOSS OF THE VITAL ESSENCE, OCCURRING MORE FREQUENTLY THAN ONCE IN EVERY FOURTEEN NIGHTS, IS A DECIDED SIGN OF DEBILITY, AND A CERTAIN HARBINGER OF APPROACHING INCAPACITY. In many instances the sleep is not broken, and it is comparatively difficult to ascertain how

often the evacuation occurs : the consequences of the loss are, however, sufficiently evident. Occurring more frequently than can be fairly ascribable to the distension of *healthy* vessels, the *most energetic measures are instantly requisite, to avert the identical mischief which would arise if the loss were solicited and voluntary.* Profuse and frequent losses may, or may not, be connected with evil habits, and, as the term implies, may occur during the hours of darkness, when the powers of the body are prostrate in sleep. These morbid discharges are most frequently attributable to the practice which I have occasion to allude to so frequently, and, in some cases, to *natural excesses* ; but may arise from other causes. It is likewise certain, that lodgments of hardened feculent matter in the large intestines sometimes operate as a mechanical irritant, and thus produce *diurnal* as well as *nocturnal evacuations* of the most important component of the human body.

The *DIURNAL EMISSIONS*—those which occur at stool, whilst making water, or, as I have described, almost continuously in chronic moisture and humidity of the organs—are of a more complicated character ; for in numerous instances they are *undiscovered* by the patient—nay, unsuspected—until the disorder has assumed a formidable attitude. In cases of the latter kind, the evil may go on increasing for an indefinite period, the sufferer, unacquainted with the laws of health and disease, being wholly unconscious that he is undergoing a gradual loss and annihilation of the vital functions—nay, being sometimes ignorant (so stealthy and treacherous is the approach of the enemy) that any loss whatever is going on—and remaining in this state of lamentable unconsciousness of his condition, until the *dread truth* reveals itself, in acute and agonising disease, in prostration of his faculties, in some of the formidable symptoms which force him, at the eleventh hour, to fly to medical succour for that relief which, by earlier application, might have been much more easily, more quickly obtained. Some of the most obstinate disorders with which physicians have to contend, are those which have gained ground *during entire ignorance, on*

*the part of the patient, of the existence of any unhealthy symptom whatever.*

So much for some of the more prominent of the local symptoms. The general symptoms are literally, Legion. Connected, indeed, as they are, with every part of the human organization, it would be difficult to mention any one feeling of functional, mental, or constitutional uneasiness, which may not be referable to this depraved condition of the system. Uneasiness in the stomach, accompanied by flatulence, giddiness in the head, pain or weakness in the eyes (which sometimes cannot endure a strong light), indolence, dislike of exertion, nervousness, dejection; excessive craving for food, followed by intervals during which every description of nutriment is loathed; irregularity of the bowels, constipation alternating with diarrhœa; headache, and pains in the ears; whimsicality of appetite; troubled sleep during the night, succeeded by days of gloomy apathy; uneasiness in the liver; fluttering and palpitation in the region of the heart; and great sensitiveness to heat and cold,—are amongst the derangements which often accompany the disorder, and which may sometimes act as warnings of its existence where its presence would otherwise be quite unsuspected. It is a curious pathological fact, that during the progress of this affection, difficulty of breathing, cough, and tightness of the chest, arising in many constitutions from the seminal disorder, have sometimes been actually mistaken for pulmonary consumption. The cough is often distressing, occasionally dry, occasionally attended by an expectoration of an offensive kind. I have no doubt that many patients have been maltreated for consumption, when the one under notice was the real malady. That the latter leads to the former is certain enough; but the *stages* and *connection* of the respective diseases have been grossly misunderstood by those practitioners who have not had sufficient personal acquaintance with the indications.

With reference especially to the fatal practice which is the most usual cause as well of the symptoms as of their effects, the late Dr John Armstrong, taking notice of the peculiar *look*

and *gait* of those who unhappily addict themselves to it, observes, "I think I should know a person in the streets who has addicted himself to this vice, by merely walking behind him, from his peculiar gait." Let not, then, the victim of secret folly flatter himself that his unmanly act escapes detection. It assuredly does not escape the scrutiny of those accustomed to deal with human infirmity in all its phases. But, even independent of the guilty consciousness, the preternatural loss causes the masculine traits to be gradually weakened, and the alteration produced thereby, in every movement of the sufferer, will lead a skilful medical man so to shape his questions and investigations, as to guide him to the actual fact. Where the disorder has existed for any length of time, not only the aspect of the eyes, but the haggard, careworn expression of the countenance, arrest attention : *the complexion is usually pale*, or of an unhealthy brown and yellow hue ; the face and nose mostly angular ; the voice becomes effeminate and shrill, the frame weak and stooping ; whilst the dragging step, and the shambling walk, show the presence of some overwhelming cause of prostration and debility. It is not, however, until the disorder has made considerable ravages in the constitution, that the symptoms become evident to the uninitiated.

But of all the symptoms which bear witness to the shattering and destructive influence of the disease, the alteration in the mental faculties is one of the most lamentable, at the same time that it is in general too little understood, not only by the friends and acquaintances of the persons afflicted, but by the medical adviser. This change is usually indicated, in the early stages, by perplexity and confusion of ideas ; vacillation on ordinary occasions, where decision is required ; a certain degree of hesitation or incoherency in speaking ; and a diminution in the patient's ability to concentrate his ideas on any particular topic of study, business, or what not. "Wandering thoughts" rush into the mind even at the most inopportune times, and these thoughts are not always of a pure or innocent description. The temper becomes peevish, sour, and irritable, upon the

slightest provocation, or rather upon no provocation at all. When the sufferer is a married man, (and I believe tens of thousands on ten thousands of married men are unconsciously in the incipient stages,) the bitterness of temper consequent on a CONCEALED OR UNKNOWN CAUSE is often the source of aggravated domestic misery. Characters previously cheerful, experience frequent attacks of melancholy and languor; and vague fears of some overhanging calamity, which they cannot define, but still dread, hasten them towards that depth of depression in which life itself becomes wearisome. Forgetfulness, confusion of memory, perplexing comminglement of dates, names, facts, and numbers, show that the sufferer is approaching a predicament of mental prostration in which the most distressing delusions prevail. He imagines enemies amongst his nearest friends; supposes that the whole world is in conspiracy against his happiness and life; and, with an inconsistency peculiar to his unhappy condition, contemplates immediate suicide, at the very moment when he evinces a ridiculous degree of apprehension about every breath of air or other trifling circumstance which his deluded imagination may conjure up as bearing upon his health.

As the *symptomatic* evidences of the presence of the malady form the special subject of this chapter, I will for the present refrain from sketching the deadly *effects* of the disorder. Though I have by no means touched upon every one of the symptoms, I have, I hope, mentioned enough to apprise readers of ordinary intelligence and prudence of the infinite varieties of circumstance in which it is imperatively binding on men, for the sake of their own happiness, and that of all who are dear to them, to ascertain whether or not they contain within their system either the acquired or inborn seeds of an affliction which, in its ultimate stages, has been but too correctly described as the most fearful, degrading, and desperate of human diseases. I cannot here do better than refer to the words of the celebrated Lallemand in reference to the delusion of *spontaneous recovery*:—

“Many diseases, when left to themselves, work their own cure, provided only they be not exasperated by the imprudence of the patients. Such is not the case with this one—chiefly, perhaps, because *the effects produced by the disease itself are favourable to the increase of involuntary losses. The natural tendency of this disease to become aggravated, as THE RESULT OF ITS OWN EFFECTS, frequently leads to a fatal termination.* The patients, under such circumstances, often expire in one of the attacks of syncope that follow congestion of the brain. In this way, also, such of the insane who have fallen into a state of dementia usually expire.” After alluding to the fact that patients frequently die from diseases aggravated and inflamed by unsuspected Spermatorrhœa, he goes on to say, that the other complications usually engross the attention of the attendants, this being not even thought of, whilst it is committing its ravages, and reducing the patient to such a state of debility that he is unable to withstand other illness. “In such cases, unfortunately,” concludes M. Lallemand, “*the disorder is generally unsuspected.*”

My own observations enable me to confirm the melancholy truth of this statement. I have cases in my mind's eye, where patients have been pronounced *cachectic*, or as having died of diseased heart, diseased lungs, &c., and where all that I have heard from the relatives of the deceased parties leaves me no doubt that the other disorders, where they really existed, might have been arrested for an indefinite period, had the *morbid emission* been known either to the medical attendant or to the patient, *or, being known, been properly treated.* But it is, in fact, a *new thing* in mere routine pathology to consider the existence of this disorder at all, though it is the most widely extended, the most treacherous, the most destructive and fatal of any.

The general importance of this subject it is impossible to exaggerate. It is moderate to affirm, that the larger portion of *all* the known diseases which, under so many varieties and modifications, afflict civilized society, are connected, in some

way or other, with ailments incidental to the matters here treated of.

As cerebral injuries cause disturbance of the reproductive system, so, by analogy of consequence (as proved in innumerable instances), the injury to that system, and the drain of the nourishing essence which is designed as Nature's great stay and support in man, debilitate, paralyse, and ultimately pervert and destroy the faculties of the mind. In the immensely preponderating majority of cases, where the remorse arising from the consciousness of self-incurred penalties—of guilt as well as misery—is present, the evil is, of course, greatly increased; but leaving out of view, for a moment, the influence of this aggravating incident, it is abundantly certain, that the mere loss of the essence in immoderate quantities, or through any but the means ordained by nature, is, *per se*, certain to produce, sooner or later, most disastrous consequences to the reason, as well as to the *physique*. The essence itself, let me repeat, is meant to be the cherisher and nourisher of health and strength in the whole organization; to be taken into, and intermingled with the circulating fluids, and through these to distribute its invigorating properties all over the frame. Its healthful retention, makes itself evident in the bright eye, the ingenuous expression, the elastic step, the intelligent glance, which mark the votary of chaste and rational love, as contradistinguished from the sunken eye, the pinched and haggard lines, the faltering gait, the blotched skin, the anxious, care-worn, sordid tremulousness, which, to the eye of experience, betrays the hapless sensualist.

Though for centuries the physiological axiom has been recognised, that there is a close, inseparable, and mutually reacting sympathy between the reproductive and the mental organs in the human frame, the knowledge of the precise nature of that sympathy is of only a few years' date. The physicians of antiquity observed, indeed, that cerebral disease, in any of its graver aspects, whether of raving madness, passive idiocy, or the wasting misery of hypochondriasis, *does not exist* without prostration or perversion of the other faculties alluded to; but

it was reserved for our own age to discover, that the former afflictions *could not exist* without the latter; that the one is, in short, the irresistible and certain provocative of the other.

Amongst the *indicative* proofs of this physical truth, may be noticed the great disproportion between the respective numbers of the male and the female lunatic patients whose insanity can be traced directly to the excesses leading to disorders of the class dwelt on in this chapter; there is in females a far smaller (comparative) liability to such disorders. Dr Deslandes remarks, that out of 256 individuals admitted into the celebrated asylum of Charenton during the years 1826, 1827, and 1828, the number of males whose insanity was thus traceable, was, to that of females, in the ratio of 15 to 1; and similar results have been ascertained from various countries.

How is this disproportion to be accounted for?

By the fact, that females are not subject, like males, to the effect of the loss of the vital essence.

Losses during the day are, if possible, even more dangerous than those which occur by night, though the latter have almost exclusively attracted the attention of careless practitioners, many of whom are, in fact, *ignorant of the very existence and nature* of that which is the developed and most obstinate stage of the disease. The consequence is, that the cessation of the nightly losses, or, rather, the progress of the evil into the next and malignant diurnal stage, is frequently unnoticed; the disorder itself is declared to be cured, *at the moment when it is producing mortal ravages*; and as it becomes evident, after a while, that some secret malady is hurrying the patient to his grave, some new "treatment" is adopted—a treatment which, perhaps, is the very reverse of that which should be applied. Thus mismanaged, misunderstood, misled, by those who undertake to cure him, the unhappy sufferer is hurried forward, even sometimes when in comparatively good health, towards debility, incapacity, paralysis, madness, despair, and death.

Such is the fate of uncounted myriads, young and old, whose bodily disarrangement is aggravated by ignorance as to its real

nature. And such, it must be added, is also the fate of multitudes, who, from the insidiousness of the disease, and the mildness of its first beginnings, never suppose that they are ailing at all, nor think of applying to a professional man, until the disorder has attained a degree of virulent strength, such as nothing can effectually grapple with, but intimate acquaintance with its infinite ramifications, so seldom, alas ! attained.

In reference to the evil consequences of the ignorance formerly prevailing on this subject, I take the liberty of quoting a few lines from the work of a Continental author, to whose researches, sympathising as they do with my own, I have had more than once to acknowledge my obligations :—

“Both the patients and their medical attendants are led astray, during the most severe periods of the disease, by the diminution or entire cessation of the nightly losses ; but diurnal discharges, the effects of which are much more serious, take their place and become permanent, complete incapacity often being the result. The effects of nocturnal losses are generally supposed to be in proportion to the abundance, frequency, and energy of the symptoms that precede and accompany them. This, however, is very false ; for it is, generally, when they become less frequent and less abundant, that they are followed by most serious and protracted results. This anomaly, however, is more apparent than real, for the nightly now becomes conjoined with daily evil, so that the loss takes place without any sensation, *passing off with the urine, or when the patient is at stool, without either his knowledge or observation.* It is of importance, therefore, to warn such patients of *the errors which they are daily committing, in estimating the importance of these nightly losses by their abundance and frequency.*”

But whence the origin of the disarrangements alluded to ? Let the answer be in the words of a scientific lecturer :—“Constitutional exhaustion, and general *enervation* and *debility*, resulting from premature, intemperate, and *unnatural* excitement, are, without doubt, by far the most frequent causes of incapacity and barrenness in both sexes : this latter pernicious

vice, which can only have been conceived originally by the imagination of some fiend,\* and which, it is lamentable to know, is practised in the present day by the youth of both sexes, produces more examples of the disease in question than all other causes combined." Now, Spermatorrhœa (in its professional acceptation, the involuntary flowing away of the seed, either by profuse nocturnal or diurnal discharges, by emission in the urine or whilst at stool, or by slow, scarcely perceptible, or wholly imperceptible "dribbling") is the secondary result of unnatural or excessive indulgence, leading inevitably (unless stayed by the intervention of experience and science) to the dreadful consummation, so quaintly but so truthfully depicted in the following translation from the German of Hufeland:—

"Hideous and frightful is the stamp which Nature affixes on one of this class. He is a faded rose—a tree withered in the bud—a wandering corpse. All life and fire are killed by this secret cause, and nothing is left but weakness, inactivity, deadly paleness, wasting of body, and depression of mind. The eye loses its lustre and strength; the eyeball sinks; the features become lengthened: the fair appearance of youth departs, and the face acquires a pale, yellow, leaden tint. The whole body becomes sickly and morbidly sensitive; the muscular power is lost; sleep brings no refreshment; every movement becomes disagreeable; the feet refuse to carry the body; the hands tremble; pains are felt in all the limbs; the senses lose their power, and all gaiety is destroyed. Such persons speak seldom, and only when compelled; all former activity of mind is destroyed. Boys, who before showed wit and genius, sink into mediocrity, or even become blockheads; the mind loses its taste for all good and lofty ideas, and the imagination is utterly vitiated. Every glance at a female form excites desire; anxiety, repentance, shame, and despair of any remedy for the evil, make the painful state of such a man complete. His whole

\* The fiend of ignorance, of negligence, of that false and hypocritical affectation of fastidiousness, which is the prolific fountain of sin and immorality, might have been truthfully specified by the learned lecturer.

life is a series of secret reproaches, distressing feelings, self-deserved weakness, indecision, and weariness of life ; and it is no wonder if the inclination to suicide ultimately arises—an inclination to which no man is more prone ; the dreadful experience of a living death renders actual death a desirable consummation ; the waste of that which gives life, generally produces disgust and weariness of life, and leads to that peculiar kind of self-destruction, *par dépit*, from sheer disgust of existence, which is characteristic of our age. Moreover, the digestive power is destroyed ; flatulence and pains in the stomach create constant annoyance ; the blood is vitiated, the chest obstructed ; eruptions and ulcers break out upon the skin ; the whole body becomes dried and wasted ; and in the end come epilepsy, consumption, slow fever, fainting fits, and an early death."

This description sums up some of the prominent indications which mark the result of long-continued undue loss of the essences. There are cases where, besides the principal inducing causes, accidents, effects of climate, congenital defects, or any other of the innumerable sources of physical disturbance, impair, or threaten to impair, the sexual faculties. These will at once be detected and treated by an efficient medical adviser, to whom recourse should be had, on the first occurrence of even the most apparently remote reason, for doubting whether there be any trace whatever of morbid lesion. For here it is emphatically true, that small things soon grow into great ; *and the single, isolated, scarcely visible "drop" or moisture*, may, if unnoticed or unchecked, grow in a short time into a malady of terrific severity.

Though the funereal effects of such undue losses are familiar to the intelligence of the medical man accustomed to deal with such cases, it is necessary, to illustrate them in the most simple and obvious manner, for the benefit of those who, whilst their health and happiness, all that can make life desirable—nay, existence itself—are at stake, are necessarily unacquainted with the nature of many of those secret influences, which nothing

short of years of observation, study, and practice enables even the physician to master in their more recondite relations. It should be known, then, that in parting with the material lost in this disease, the human being parts with a portion of life itself; and each act by which it is lost, even under the most legitimate and natural circumstances, involves a degree of absolute exhaustion, from which the system requires some time to recover. The perfection to which the facilities of microscopic diagnosis have been brought, enables us to ascertain definite facts in connection with this subject, of which the practitioners of former times were ignorant. Some of the most ingenious of them *vaguely conjectured* that the vital essence contained separate living particles; we, their successors, positively *know that each minute drop of the fluid consists, when in a healthy state, of innumerable living beings, each of these beings being endowed with the property of imparting its life to a future man or woman.* This is no mere theory—it is a demonstrated verity. Separate the material into the most minute atoms which dexterous manipulation can isolate, and in each of these infinitesimal atoms will still exist a multitude of creatures moving about in their little world, and each inspired with an active and restless vitality, the destined agent in that mysterious process which, guided by inscrutable power, forms a stage in the interminable cycle of eternity, and develops itself into the likeness of Omnipotence.

Returning, however, to the effects of that devastating vice, which, unhappily, until comparatively recently, has been neglected in somewhat like an inverse ratio of proportion to its extent, there are substantial reasons for believing that, in the lapse of ages, it has swept whole races and nations off the surface of the earth. To this cause, eminent writers, not confined to those belonging to the medical profession, have attributed the gradual and incessant process of decay which has so long been manifest in the condition of the Ottoman empire. To this has been attributed the state of decrepitude and depravation which made the colossal empire of Darius so easy a prey to the

audacious invasion of Alexander the Great. It was the vice of the ancient Romans, in the era of their greatest moral degradation, turpitude, and filthy luxury, immediately previous to the introduction of Christianity. I have, by the by, whilst accidentally looking over an old file of the 'Times' newspaper, fallen upon a passage which is curiously illustrative of the subject. The paper from which the extract is made is nearly eighteen years old ; it is of the date of the 20th of July, 1842 ; but the passage illustrates a state of things which has existed, and has gone on increasing ever since :—

“ The diminution of the Mussulman population in Asia Minor is alarming. Between Tockat and Broussa, I found villages almost entirely abandoned by the inhabitants, in consequence of the severity with which the recruiting for the Nizam, the Turkish regular troops, is conducted in this part of the country. It would be an interesting study, to seek out all the causes which contribute to the dreadful mortality which prevails amongst the young Turkish soldiers. The food which is distributed to the garrisons is of sufficiently good quality, and contagious maladies have been unknown to Turkey in Europe during the last five years. Some European physicians are of opinion that these young soldiers, not being married, like the ancient Janissaries, *abandon themselves to infamous vices, and so destroy their constitution.* But whatever may be the cause of this immorality, the consequence is the ever-increasing weakness of the Turkish empire. The fact is nowhere more perceptible than in the interior of Asia Minor, whence the great number of conscripts are drawn to Constantinople. At present several extensive villages are to be seen in Anatolia, from which all the young men have been withdrawn. This remarkable circumstance has not escaped the Koord chiefs of the neighbourhood, who, from the tops of their mountains, regard with profound attention the decay of the Ottoman Empire.”

It would be a painful thing to enumerate the list of maladies which arise from the practices to which this paragraph refers. In our own country, as abroad, they are most fearful, and are

confined to no class or section of the community. A moment's consideration will suggest, how necessarily an excessive and continuous drain of the most invigorating material contained in the system must lead to prostration and decline : that matter, be it recollected, is not simply an excrementitious material, intended to be voided like other matters which nature expels from the body—it is intended to be retained therein, with the exception of the comparatively small portion which may be healthfully employed from time to time as dictated by the laws of virtue. An idea may be formed of the nature of this loss, and of the sacred guard which health imposes on its due preservation, by observation of the consequences resulting from its unnecessary, involuntary, or too frequent evacuation. Physicians of all ages have been of opinion *that the loss of one ounce of the essence by any morbid cause, or evil practice, injures the system more completely than the abstraction of ten ounces of blood.*

Hippocrates observed, that “it arose from all the humours of man's body, *and is the most valuable part of them.*” When a person loses it (he says in another place), he loses *the vital spirit*; so that it is not astonishing that its too frequent evacuation should enervate, as the body is thereby deprived *of the purest of its humours.* Those, then, who waste this precious material are truly wretched. Disabled from rendering any service either to themselves or their friends, they drag on a life totally useless to others, and a burden to themselves, in the midst of that society which, if it could know, would despise rather than pity them for their self-inflicted sufferings. The moralist and legislator will do well, in estimating the sources of human wretchedness, mental perversity and crime, to take into account those habits which tend not more to enfeeble the physical constitution of man than to demoralise his springs of action.

It is essential to take notice, that the cause which leads to the distressing and fatal symptoms, mental and bodily, described, is sympathetic with the presence of the *morbid loss,*

which continues involuntarily, sometimes imperceptibly, but continuously and persistently, long after the vice which originally induced it has been abandoned, and hurries the victim to an untimely grave, unless, by a fortunate discovery of the precipice on whose brink he totters, the helping hand of skill be invoked to his relief and rescue.

Once begun, the evil proceeds in a duplicate process of aggravation. As the system becomes less capable of enduring any drain whatever, the drain itself becomes greater, not only relatively but absolutely, and the progress to utter prostration is precipitated with mortal, unrelenting, retributive severity. Truly, terribly, in such cases, the curse of sin "comes home to roost."

What man, possessing the ordinary capabilities of a man, can contemplate, without a shudder, those terrible consequences of self-indulgence! The nuptial bed of such an one, instead of teeming with a hallowed, ecstatic and transporting delight, is converted into a scene of blended mortification, disgust, disappointment, and suppressed anger; and it is now that the mistaken bride is made to feel herself the victim of previous sensuality—the poor, deceived last hope of vigour—anxious for offspring, yet disappointed from day to day, through fault of the man she has vowed at the altar to love and honour. And he, conscious of the cause of his infirmity; the dark secret smouldering in his breast, galling his wretched existence, and not to be imparted even to the wife of his bosom! If, under such circumstances, (nature roused by repeated and fruitless efforts,) the unfortunate female falls a prey to some vile seducer, exulting in the full strength of manhood, her offence is not altogether without palliation, and the husband may well, yet painfully, accuse himself as the cause of her unhappy deviation. A youth devoted to evil practices is led to form a matrimonial connexion. He is called upon to exchange his abhorred propensity, for the natural enjoyments of the marriage-bed. How forlorn is then the predicament of both individuals! The husband, perhaps, experiencing an excitation of a new, but

extremely powerful description, essays to fulfil the chief end of their union: Passion lights up a momentary flame, every faculty tremblingly alive to the impress of a new stimulus: he attempts the act, *a spontaneous emission occurs, the excitement retires, his lively emotions become palsied*, and his animal organization is now utterly incompetent to manly or vigorous effort—a mere inanimate, helpless mockery of all that woman delights to idolize, whose very vehemence, if not courted, is naturally expected.

The various effects upon the animal frame depend greatly on the influence they have on the mind. In most, the foundation is laid of seminal weakness and gleet, and cases occur where the system, having long laboured under the influence of morbid losses, feels more powerfully than others all that nervous irritation which usually accompanies a profuse loss; proving beyond doubt the existence of chronic debility. For what has a minor effect on one constitution, produces symptoms in another extremely harassing to both the body and mind; and thus a complex derangement arises, the combined result of a concatenation of events that may be traced, even with mathematical precision, *to this debilitating cause*: for we are led to infer, that debility precedes this nervous derangement; and to me it is evident, that when nervous debility exists, the losses are increased; and the repetition of them unquestionably weakens the vital energy, and, after an indefinite period, predisposes the sensibility of the cerebral organ to morbid irritation. Thus, from intercourse with the nerves, the general system is disturbed, and body and mind rendered susceptible to the caprice of that vicissitude of irritation whose universality of influence can only be described by those who have felt its agency. Nor is the effect of this influence the offspring of a fervid or depressed imagination; on the contrary, a class of painful and distressing diseases are originated, which, in their progress, have a great effect on the organization; and this morbid irritability more frequently attends on constitutions previously debilitated by excessive indulgence, or, more fre-

quently still, by that hideous habit through which the parts are not only so weakened, but are also rendered so irritable, and so easily, from habit, excited by mental influences, that the slightest stimulus is sufficient to call them into action, and thereby produce unhealthy loss.

In some instances, the power of the male is not altogether destroyed. But the offspring,—can it be rationally expected that the child of such a father should be otherwise than puny, feeble, and predisposed to those diseases which, under the most favourable circumstances, destroy so large a proportion of children under five years of age? We know that there are diseases peculiar to childhood. The process of dentition is accompanied by much irritation, and sweeps annually its thousands into the grave. Measles, hooping-cough, croup, and, most especially, inflammatory affections of the lungs and mucous membranes of the bronchial cavities, form the sad catalogue of evils through which, as through an armed troop, the poor little sufferers are doomed to run the gauntlet, and only the minority pass the ordeal.

Constitutional vigour is of vast importance in enabling children to resist harmlessly the certain attacks of those diseases to which they are peculiarly liable. The secretion which in a certain sense communicates life, or is at least the agent, without which the embryotic rudiments of a new being cannot assume active and progressive vitality, *is itself alive*; and if, from excessive loss of it, relaxation and weakness ensue, it is not unreasonable, but highly philosophical, to suppose, that in the event of offspring occurring, the child will bear enstamped upon it the physical characters derivable from parental debility. As illustrative of the truth of this position, I may observe, that from the days of Aristotle, it has been remarked that illegitimate children are frequently endowed with great genius and valour; and both ancient and modern history certainly affords many such examples. The circumstance has been commonly ascribed to the ardour of both parents. Hercules, Romulus, Alexander, Themistocles, Jugurtha, King Arthur, William the

Conqueror, Homer, Demosthenes, and many of the most famous men on record, were illegitimate; and in almost every kingdom the most eminent families have sprung from the illegitimate offspring of princes. Some of the worthiest captains, best wits, greatest scholars, bravest spirits in English annals, have been base-born. Cardan, in his 'Subtleties,' gives a reason,—“These are more noble and powerful in body and mind, chiefly from the vehemence of the act that produced them.” Probably, their superior energy may be attributed to the strength of parental constitution, which is all for which I contend.

If these positions be correct,—and who so hardy as to impugn their accuracy, founded evidently on the common-sense observation of mankind?—it follows that there may be, and are, varieties of organic debility (originating most commonly in debasing practices), *which, though not absolutely precluding the performance of the act, may render that act unfruitful*, or terminate in the production of progeny to whom a sickly, short-lived existence is rather a curse than a blessing. Born only to rouse the sensibilities of maternal fondness—

For us they sicken, and for us they die.

Forgotten indiscretions, the sins of early youth, flit in bitter recollection athwart the keenly sensitive conscience; the poor unconscious babe, upon whose innocent smile love had riveted its tender fetters, in the mean time sleeps well; the flowers that deck its coffin are only flowers; but there is one to whose awakened heart those simple memorials are as keen as the blade of a polished dagger.

The causes of incapacity in man arise from two sources— from vicious malformation, or from want of power; but among women it can only depend on malformation, either natural or acquired. These causes are more commonly observed in man than in the other sex. It will be obvious that the treatment must admit of wide modification, as the incapacity may be *absolute or relative, constitutional or local, direct or indirect, transient or apparently permanent*. Many defects of conformation are sufficient, more or less completely, to interfere with the

act; whilst under some circumstances the deficiency is only momentary, arising from excitement and other causes.

It is not unusual to meet with instances of married people becoming quite indifferent to each other's embraces. A patient of mine confessed to me his inability to complete the nuptial act with his wife, unless, by an effort of the fancy, imagination conjured up the form of some other female. Physical defect *may* constitute the cause of incapacity, but more frequently there is neither organic defect nor local disease, and the affection is a mere nervous suspension of power, which is soon removed under proper management. Even this has its wise ordination. Any individual, however vigorous in his physical capacity, if he anticipate with too intense eagerness his meeting with a beloved object, will seldom perform his part well. Even among the most ardent and powerful, it occurs, as many have confessed, that after waiting time after time for opportunity, when that has arrived, they have not had the power to take advantage of it; a nervous anxiety, a tremulous delight absolutely indefinable, has completely prostrated all power, and the object of passion has been saved from perdition by its paralysing all fire and ardency. If the imagination wander from the task, *temporary suspension* is the result, and many writers are firmly of opinion that impregnation is often impeded from the presence of ideas which interfere with the due performance of the act. Sterne has happily commented on this point in one of his most popular works, introducing his maternal parent as asking *at a most untimely moment*, whether "his father had not forgotten to wind up the clock." His views are strictly physiological. Such is the power of the moral over the physical state of man!

Many persons, even when their nervous debility is complete, are cured by quieting the imagination and strengthening the constitution by invigorating the general health and the local organs. We are acquainted with no function of the animal mechanism so specially dependent upon the mind as this: for though the intercourse of the sexes be a compound act of

the body and the mind, its essential energy, its peculiar stimuli, proceed from the mind ; and according to the exciting energy of the mind is the act performed. Thus, from a compound act of indescribable pleasure and languor, organic beings are endowed with power to produce others similar to themselves, or rather, let me add, an essential part of themselves is separated in the act, the power of that separation being concentrated in the generative organs. The moment the act has taken place, from the greater exertion used by by the male, languor and depression succeed ; and at this period his office is complete, and a new and complicated arrangement takes place in the female : but what the character of that arrangement is which actually occurs within the female, after experiencing the most delightful and exquisite of all physical pleasures, and when on the eve of giving form and existence to her offspring, we yet know not.

The surest means by which sound and vigorous children may be produced, to act well their parts as members of society, enjoying life, and spreading gladness and cheerfulness around them, is a good constitution, unenfeebled by excessive waste of those powers which, in their assemblage, constitute the manifestation of the living principle. It is admitted, not merely by philosophic writers who have speculated deeply upon the subject, but by all who have paid the least attention to the facts connected with such a statement, *that not merely the physical, but the moral dispositions of the parents, are transmitted* : hence, if a sound mind in a sound body be the first, greatest, and most lasting blessing, and its deprivation or absence the greatest possible curse, how imperatively necessary is the obligation to calculate closely the tendency of vicious indulgences—to avoid the contamination of depraved habits, and to correct and elude the consequences of that debility, already brought about by excess ! Incapacity and unfruitfulness *are usually the results of wilful imprudence*. Malformation is a direct interposition of creative wisdom ; its occurrence is comparatively rare ; *but failing power is not only exceedingly common, but generally constitutes a self-inflicted evil*. Diseased and delicate parents pro-

create diseased and weakly offspring. The same results are observed in plants and animals. Can it be supposed that the physical powers, the sympathies, of a beautiful woman of an excellent constitution, are in unison with those of a man whose best energies were long ago expended in the premature and illicit excesses of lawless excitement, whose youth has been a hurried history of wild enjoyment, whose faculties have been lashed past the natural powers of his bodily organization, and who now brings his decrepit efforts as a worthless offering at the shrine of matrimonial sanctity? Or, worse still—is there a mockery more deep, more bitter, than that desolation of spirit which an affectionate woman must feel, on finding she clasps the mere wreck of Sensualism, *the horrible victim of vice*; the creature, who having trained his imagination and bodily powers to mere fancied enjoyments, is now deprived almost, if not entirely, of the capability of resuming the action for which his faculties were destined? Woman's scorn must be the more intense, because, from the very nature of her own position, she is precluded from giving vent to her feelings of anger and vexation. Love cannot be reciprocal in such cases: animal or organic impulse will prefer that which is more accordant with itself; even brutes prefer males which are possessed of vigour, power, and beauty; and this instinct is implanted by Nature in all animals. Whatever perversion civilization may effect in our feelings or manners, it cannot extinguish this instinct. And this is an eminently wise ordinance, tending to the perpetuity of a healthy race of human beings.

If Sensualism have impaired the powers, not of both parents, but of one only, the punishment of the offence is either *unfruitfulness* or *debility*; or pain, disease, and death transmitted to the children, and reflected back with sorrow upon the parents. *Absolute incapacity*, then, is the last crowning scourge of marital imperfection, and demands for its removal the most cautious application of the resources of the healing art. The treatment of the chronic diseases of this part of the system has been strangely neglected, and signally misunderstood. The

efficacy of well-directed efforts has been much mistrusted in this matter, and it is remarkable that both the patient and practitioner contribute to these impediments: for as the latter has been accustomed to see his remedies speedy in their effects, he is himself discouraged if they do not immediately produce the desired benefit; nor is it any wonder that the patient becomes incredulous of the promised relief,—neither of them recollecting that the morbid states have been slowly produced, and cannot, therefore, be speedily changed.

The fell habit which is the most frequent cause of incapacity and unfruitfulness, is generally the habit of the best years of youthful life; and its deadening impress often tells with deplorable certainty *long after it has been relinquished*. TIME must, therefore, be afforded for the rectification of that abnormal state into which the powers of the system have been wantonly plunged. It is evidently the absence of fixed principles in our pathology of the slow diseases of these faculties, that has given *such unbridled licence to quackery*. There has always existed a *vagueness of opinion respecting their nature*, and an unsettled doctrine as to the most rational methods to be adopted for their mitigation and cure. The communication of *disordered action* is an inevitable result of indulgence in any mode of Sensualism, either excessive, or contrary to the order of nature and the constitution of our being; and the character of that perverted action may be readily anticipated. In fact, we see it exemplified in excessive irritability of the bladder and vessels, producing incapability for retention, disease of the spinal marrow and brain, spasm of the urethra and stricture, or an effeminate flaccidity of the special organs. Can it be expected that these organs should be capable, under such circumstances, of fulfilling their appropriate office in the work of Nature? Most assuredly not. *Where Incapacity is consequent upon that baneful propensity, which cannot be sufficiently stigmatised, its extent of severity is far greater than where produced by excessive natural indulgence*, because the vital essence that could have improved the stamina of the system has been lost without satisfaction; con-

sequently no gratification of the mind has been had to counterpoise, to compensate, and, in some measure, to repair, the expenditure of power.

The man who from his anxiety to indulge to the utmost his libertine propensities, seeks for variety among women, may certainly find in such variety a new stimulus sufficient for the occasion, and may be able to accomplish more frequent repetitions of the act than the sober, married man, who is faithful to one ; but we cannot overlook the fact that this is undoubtedly accomplished at the expense of a corresponding amount of unnaturally-excited energy, and the ultimate results of such efforts tell with fearful and tremendous horror upon the helpless and debilitated votary of greedy pleasure. The nightly partner of a husband's bed silently offers only that gratification which is *demanded* by Nature *impatient* for relief : to such a man, the stimulus of variety is unsought, contemned, forbidden, as contrary not merely to morality, but as directly opposed to his well-being, and to the maintenance of his animal organization in health, strength, and usefulness. Here, then, the natural laws of his physical constitution harmonize most admirably with the higher sanctions of morality. The actual amount of enjoyment realised by the temperate is, in the long-run, far greater ; power is maintained until old age, and a vigorous offspring is engendered ; while the hasty, violent, and forced gratifications of the Sensualist, though vivid for a moment, are succeeded by that worst form of helplessness—*insatiable desire, appended to diseased and powerless organs*. The draining of the vital essence which occurs either from excessive indulgence in natural gratifications, or from a worse species of vice, is not equally great in every instance. There are some individuals who are not rendered absolutely, but only partially incapable. They can accomplish the act occasionally, and with severe effort of the female ; or they are tolerably capable, yet unprolific. Their powers are weakened, if not altogether destroyed. *These patients have resources left in surgical skill, which, if expended in contending against improper or unskillful treatment, ARE LOST FOR EVER.*

The debility produced by the evil practice which is the most frequent cause of suffering, starts a difficulty in the choice of remedies which does not occur in other cases. *To excite, yet not irritate*—this is the point of divergency *where cautious science leaves blundering quackery to pursue her blind, injurious course.* It is a law of animal organization, that when motion is increased, the increase is most considerable in those parts which are most susceptible; and these, among Sensualists, are the functions which have been abused: therefore, the effects of irritating remedies are most sensibly and instantly felt in these parts, enforcing the utmost circumspection, not merely in the selection, but in the administration and employment of medical agents.

UNFRUITFULNESS is frequently the fault of the female organization, under circumstances which preclude its possibility on the part of the male. It may depend in woman, either from malformation, which, in reference to the internal and hidden structure, is more common than is generally supposed; or it may be dependent upon some imperfect action of the functions. But in by far the majority of barren women, the organization seems to be well formed; nevertheless, the action is imperfect or disordered. The menstrual secretion is either obstructed or sparing, or the reverse defect occurs, and they are troubled with profuse discharges, either occurring at the natural period, or at irregular intervals. It is extremely rare for conception to occur, unless a woman menstruate regularly; and on the contrary, correct menstruation generally indicates capability on the part of the female. Women who are very corpulent are often barren; for their corpulence either depends upon want of activity in the ovaria, or it exists as a mark of weakness of the local organs in particular. This state of weakness and exhaustion of the system (however induced) is unquestionably a frequent cause of female unfruitfulness; and among the causes which entail loss of vital and productive energy, excessive indulgence is one of the most prominent.

No combination of human ailments can be so peculiarly and

painfully distressing to a sensitive mind *as that one hidden, yet restlessly-knowing anxiety, arising from the deferred hope of offspring.* The possession of wealth cannot atone for the absence of that which riches cannot purchase, and in vain does the heart turn in lonely anguish, as the spring-time of existence is rapidly flitting away, to its miserable expedients for the alleviation of this hopelessly corroding sorrow. I remember well having seen an accomplished and beautiful creature, already married a few years, blest with all that the world could bestow, yet bursting into tears at the sight of a chubby boy borne by a beggar-woman: and who does not know of the rejoicings that oft occur, when some titled dame presents her liege lord with the long-expected heir to his possessions? As though the reproductive act were an almost impossible rarity among the more refined and civilised of the sex; as though, while "peasants bring forth in safety" and rear in poverty a numerous hardy brood, any valid reason should be assigned why this process should be interrupted among the higher and more educated classes. If the wholesome laws of organised Nature were more closely observed and followed, making due allowance for exceptional and constitutional defects, there is no reason why one class of women should be more prolific than another; and I doubt not of the certainty of repeating my frequent and happy experience in the inculcation of such directions as may ensure, to many of my anxious correspondents, the long-cherished realisation of their fondest expectations.

I have analysed the many peculiarities of connubial disappointments; I have furnished correspondences to and fro, descending even to *minutiæ* as far as permissible; and I am in possession of others, from which, in my practice, I derive great assistance. With regard to sterility on the part of the female, and incapacity on the side of the male, an ampler field is open for "*aiding and abetting*" such ends, than can be expressed in ink, or, perhaps, suspected or believed by the world at large to exist. As I am candid to confess in sending this publication forth, desirous as I have been of rendering it worthy of perusal,

I never intended it to supersede my own usefulness, either to my neighbours or myself; and should I be in existence when these pages meet the inspection of a reader solicitous to know more than is here set down, the application, either *vivâ voce* or otherwise, may not prove a fruitless proceeding. Men advanced in years, and others of younger growth there are, who are sceptical as to the usefulness of art *in completing the joys of married life*; but if any should be trustful enough to believe that, through such assistance, *effects have followed, on which rested happiness, health, and not the least essential desideratum, the maintenance of family property*, I am ready fearlessly to declare, that their faith need not in every instance be misplaced. I have been, *personally and alone, engaged in the investigation of this subject for a quarter of a century*, and I have had the satisfaction of effecting, even with *parties whom I have never beheld*, the purposes for which I have been consulted.

In the detection of such DEVIATIONS FROM NATURE as occasionally occur, is to be found the secret which baffles hope, and denies to wedded love its legitimate consequences. Those deviations are more numerous and complicated than the inexperienced in such researches would at first sight imagine, *and the imperfection once rectified by the judicious interference of art, the desired object is almost certain to follow*; more especially, when the female has, seemingly of a sudden, relinquished her usual capacity. Such deficiencies, however, though occasionally traceable to the weaker sex, *are most frequently ascribable to the male*, who, though in every respect strong, healthy, and robust, may be the subject of such *morbid dilatation and relaxation of the vessels as, during the existence of such a state, must produce total inefficiency*. To such, where this is the case, *my treatment having a direct action on the parts affected*, is well calculated to restore tone and impart energy, *and by inducing a healthy secretion, supply the female with the indispensable requisites for a future progeny*. Of course, these remarks exclude absolute original deformity or malformation, in the absence of which

the cases are comparatively *very rare* which admit of no relief from medical art.

We go out of the world by the same changes, almost, as those by which we enter it. We begin as children—as children we leave off. We return, at last, to the same weak and helpless condition as our first. We must have people to lift us, to carry us, to provide us nourishment, and even to feed us. We again have need of parents.—And how wise the arrangement! We find them again in our children, who now take delight in repaying a part of that kindness which was shown to them. Children now step as it were into the place of parents, while our weakness transposes us into the place of children. The venerable oak, on the other hand, does not enjoy the benefit of such a wise regulation. The old decayed trunk stands alone and forgotten, and endeavours in vain to procure from foreign aid that support and assistance which can be the work only of natural affection and the bonds of relationship.

The undue loss of the vital essence in a natural way—that is, from too frequent attention to the other sex—is productive of dire evils; but where resulting from practices intrinsically debasing, no language can describe the nature of those sufferings which violated nature is compelled to endure. All the intellectual faculties are weakened; the man becomes a coward, apprehensive of a thousand ideal dangers, or sinks into the effeminate timidity of womanhood; he becomes hysterical, sighs or weeps upon the slightest insult or want of sympathy with his hypochondriacal sensations. Such an one commences the career of incipient manhood by the abuse of Nature's most secret and sacred functions, and that at a moment when the system is incompletely formed, when energy and passion need as yet the controlling rule of riper reason. Exclusively absorbed by the evil practice, all the powers of mind and body are wasted in delusive enjoyments, in imaginary creations; and an age of care and anxiety follows, broken only by useless and unavailing regrets.

Under the various forms of this peculiar excitement, but

especially in the diseased fancy of the victim of the most vile form of vice, we find associated every species of morbid sensibility, erratic imagination, and their consequent results, often indicated by an indecision of character difficult of comprehension by those who are unacquainted with its cause. Waywardness, stubborn self-love, selfishness in every modification, or that form of it which requires and would attract the anxiety and attention of others too exclusively upon himself—such are often the mental outlines of a character which secretly-debasing passions have contributed to form. An incessant, irksome uneasiness, continual anguish, or alternating with fits of unreasonable and childish merriment, depression or excitement without adequate cause—these form some of the mental inquietudes connected with the evil practice.

All the victim's fire and spirit are deadened by this detestable vice; he is like a faded rose, a tree blasted in its bloom, a wandering skeleton; nothing remains but debility, languor, livid paleness, a withered body, and a degraded soul. A youth endowed by nature with talent and genius, becomes dull or totally stupid; the mind loses all relish for virtuous or exalted ideas; the consciousness of the purity and essential holiness of the Creator operates as a bar against any approach to Him, or the appropriation of any of those consolations under suffering which religion is destined to afford. The whole life of such a person is a continued succession of secret reproach, painful sensations arising from the consciousness of having been the fabricator of his own distress, irresolution, disgust of life, and not unfrequently self-murder. Nay, what in effect is this but the consummation of slow self-destruction? Could we but lift the veil of the grave, how should we start at the long train of the victims of this fearful error!

A gentleman of high connections, and apparently possessed of every requisite to make life happy, was found unexpectedly dead in his bed. A pistol, the instrument of his death, was clenched in his hand. None could account for the rash act, and doubtless, but for his own revelation, it would have passed

away as unaccountably as the "*temporary insanity*" of the newspapers. Upon a piece of paper, in his own handwriting, were discovered the words, "*I am powerless, and unfit to live.*" Scarcely a day passes that deaths by suicide are not recorded, where no cause is assigned for the deed, but which, from the result of experience, I am strongly inclined to believe, could we explore the secrets of the gloomy prison-house, would be easily explained. *Nervous debility* is not so unfrequent as many suppose; it most usually is the result of excesses, and the mental agonies are almost insupportable. What *bodily pain* can equal the agony of the soul? "A wounded spirit, who can bear?" aggravated as those feelings must of necessity be by the consciousness that to his own imprudence, his own base slavery to vice, he owes his forlorn, blighted, and miserable condition—a being on whom the eye of beauty beams not with fond and pure affection, an outcast even from the paid embraces of a mercenary wanton.

*There is in this class of patients an exquisite sensitiveness to external impressions.* The slightest change of weather affects the Sensualist most severely; he cannot perceive the correctness of the remark that ours is a temperate climate, for with him the seasons are always in extremes: the summer scorches him into lassitude, or he becomes peevish at the continuance of the cold. Such individuals are excessively prone to catarrhal affections; they take cold from trifling causes, their bodies becoming as keenly delicate to external and atmospheric agencies as the most perfect barometer. We find that, in them, the lining mucous membrane of the nostril and eyes is peculiarly irritable; fits of long-continued sneezing annoy them on getting into a cold bed, or on the sudden approach of a strong light. The eyelids become strangely hot and irritable at night; the handkerchief is in frequent requisition, and a continual winking and pressure together of the lids is then observable. Most acute pains form another feature of the increasing malady. They are sometimes referable to the head or limbs, but more commonly to the stomach, forming the

index to that form of Indigestion resulting from the drain upon sensorial energy. Many miscalled Rheumatic diseases are solely dependent upon this practice. The organs participate also in the misery of local deprivation. *It is a singular fact that the habit is connected with an inevitable diminution of the size of the principal organ.* The Author has had frequent occasions to verify this statement. *The diminution of size is one of the first and most obvious effects of the bad habit—it becomes shrunk into less than half its former outline, and, what is worse, the power and strength are destroyed.*

The reader will understand that the prominent character of the disease in its advanced stage is *general*, not *partial*, debility. With regard to incapacity, either partial or complete, it is the effect of causes which, whilst themselves produced for the most part by improper or excessive indulgence, may be classed under two general heads—viz., Organic (local) and Functional. When the disability arises from a local cause, such as disease or malformation of any of the organs, we have functional *effects*—viz., loss of sexual power, and inability not merely for procreation, but for intercourse. In cases where the inability exists without any special organic defect, functional *causes* exist—so much in this class of disorder is cause intermingled with effect, as I have already observed in the earlier portion of this chapter. That which, in one stage, or under one aspect of malady, operates as a cause, is, in another stage, or under another aspect, recognised as an effect, and *vice versa*. The kinds of disability which I classify as proceeding from constitutional and functional causes (as distinguished from organic causes), are generally curable by a comparatively mild course of treatment, inasmuch as they are not permanent and structural.

In addition to those named, there are various constitutional causes of which debility and sterility are the effect. These causes are too numerous to be recapitulated, but a brief allusion to them is necessary. The disorder may arise from general ill-health, from an unhealthy or perverted state of the secretions, from an impure and vitiated condition of the blood, *from the*

*relaxation created by long residence in tropical climates, from libertinism, from disordered liver or kidneys, and from several kinds of obstinate diseases of the skin.* There are occasional, though comparatively rare, cases, in which I have found the infirmity inborn, and of course incurable. Cases of this kind are described by Sir Astley Cooper, in a passage more remarkable for its poetic beauty than for the soundness of the conclusions at which the learned lecturer arrives. "There are," he observes, "several causes which produce a destruction of the power. These may sometimes be traced to a peculiar sluggishness of constitution, to a general torpor of the procreative system, on which the usual attractive animal affinities exert no influence. To such a person a Venus might display her charms, and on such her son might exhaust his quiver in vain. No genial spring is here; no blooming summer or fruitful autumn;—but all is winter—a dreary, barren, and desolate winter, in which the springs of life are frozen up, and the animal propensities destroyed. Some men are so constituted that they may be said never to possess a venereal stimulus, and some of the other sex are equally frigid. I knew a person who remained unwarmed by the flame from the hymeneal altar for seven years, and who was incapable of performing the duties which devolved upon him." The mistake here made by Sir Astley Cooper, is supposing that faculties are *destroyed*, which, in many cases, are only held in a state of suspense or dormancy. Sir Astley spoke, or wrote, nearly thirty years ago; science has since proved that in numbers of cases similar to those to which he alludes, the physical peculiarities, formerly supposed to be incurable, are quite within the reach of the healing art.

I have thus gone through some of the principal of the causes, symptoms, and effects of the infirmity under review—the three predicates being frequently so nearly identical with, or dependent on, each other, that it has not been always possible to keep them separate with due regard to what may be termed the *entirety* of the subject.

Always bearing in recollection the *possibility* that affections

of this deplorable nature may supervene silently, insidiously, from other causes besides any of those mentioned, and may go on for years increasing in violence and malignity, whilst the sufferer may be wholly unconscious of his affliction, it is more than probable that the infinite majority of instances in which promising marriages turn out "unfortunately," as it is termed—that the infinite majority of irreconcilable matrimonial antipathies, separations, divorces, breaches of virtue and decorum—of sickly, pining offspring, perishing in infancy, and of no offspring at all—arise from the neglect of that precaution which every man ought to take ere he commit himself to the duties and responsibilities of wedded life; and it is equally probable that continued and increasing embitterments between couples already united arise in the same manner from neglect—from neglecting a consultation or inquiry which might result in the removal of the most common cause of chagrin, discontent, and approximate disgust. Let me distinctly explain my meaning. Nothing is more easy for a person contemplating matrimony, than to satisfy himself, by consultation with a professional man of character and integrity, whether his physical state be really such as to render it advisable for him to enter at once, without postponement, into the most important of all engagements—whether his state be such as to enable him to fulfil the expectations of a fond, confiding, ardently-loving bride.

So, likewise, as respects the married man, whose hopes have been disappointed; who, whilst self-deceived, has unwittingly deceived another; and whose matrimonial life is resolving itself into a concatenation of mutual repining, mutual discontent, mutual recrimination, mutual misery: it is very probable that, by a brief confidential consultation with a physician who has made this department of therapeutics his study, the hapless Benedict will soon, to the infinite solace of both parties, put a satisfactory end to all this repining, all this recrimination, all this misery and discontent. I might fill a volume exceeding tenfold the dimensions of the present, if I were to enter into the details of a tithe of the cases in which I have had the satisfaction of recall-

ing the long-forgotten reality of early love, and of substituting thankful gladness for dreary despair. But I purposely refrain from entering elaborately into such details; my object is friendly suggestion—not importunate dictation. I feel that what I do say is quite sufficient to awaken the interest of all intelligent and honourable men who, having any reason to suspect that they are personally concerned in the subject, would have their doubts (if they be only doubts), or their danger and distress (if really there be danger or distress), effectually removed.

---

---

## SECTION V.

### GENERAL REMARKS ON THE TREATMENT OF FUNCTIONAL RELAXATION, NERVOUS DEBILITY, AND INCAPACITY.

It is the duty of a cultivated and honourable medical adviser, in addressing himself particularly to non-professional readers relative to special infirmities, to warn them against hesitation and timidity in applying to a competent medical authority who devotes, unweariedly, his time, thoughts, and energies to this class of disorders, and so gains an amount of knowledge and experience from the number of cases constantly presenting themselves, which co-called general practitioners cannot have the opportunity of obtaining.

Apart, however, from those whose self-neglect amounts to culpability, there exists a class of patients who gather a smattering of knowledge as to symptoms, and at the same time a fearful amount of error and delusion from, perhaps, some empirical work, *which lauds one medicine or application, as the universal remedy for a number of disorders*, variable as the climates and seasons, and undergoing alternations marked as the change

From sunshine to shade. Self-opinion and want of knowledge ever march hand in hand, and the *amateur self-constituted doctor*, by his sage treatment of himself or his friend, increases seriously the difficulties with which the regular practitioner has to contend, whenever the time arrives for discovering the truth of the adage—

“Whoever has himself for a client has a fool for his adviser.”

The mischief that arises from this absurd self-quackery of themselves, by persons not professionally educated, induces me, but, I am sorry to add, more as a duty than with the hope of its suppression, to exclaim against it; for although most men in a legal dilemma apply to their lawyer, and in cases of sickness in the lower order of valuable animals, the best veterinarian is consulted, regardless of expense, yet the very man who has acted with caution and judgment in both or either of the matters named, will, when his own health, happiness, and even life are at stake, tamper with all, and very possibly, in the end, succeed in ruining his constitution from the delusion of overweening self-conceit. There are individuals who indulge the fond yet irrational hope *that Nature is capable of resuming, without assistance, her lost powers*: to such I can only say, that the time which is wasted in this delay is precious and irrecoverable, and can only tend to perpetuate the predicament of imbecility, and render incapacity permanent. *Many of them are prevented from applying for medical advice and assistance, through dread of accidental exposure.* In reference to this, it is proper to remark that my general rule is, *to burn all correspondence, or to return it to the writers on the termination of their cases.* It would have been a matter of no difficulty to me to detail the histories of hundreds of cases which have been treated most successfully, in which the most deplorable forms of Nervous, Local, and General Debility, both constitutional and self-induced, have been exchanged *for health, vigour, and happiness*; but there are many whose feelings would object to such descriptions, even though their names were concealed; therefore, I refrain. And

here it may be well to add, that in the cases respecting which some details have been given in former editions of this work, that step has not been taken except with the express sanction—I may add, in some instances, the earnest request—of the persons concerned, who thought that good might result from the facts being made generally known.

The limits of this work would be far exceeded by even an incomplete description of the topical and general remedies which the medical man has at command; and though I have on former occasions touched on some of the special modes of local treatment adopted by different practitioners, I have, after much consideration, come to the conclusion that it is better, on the whole, not to distract the general reader by such technicalities, which can scarcely be serviceable, but may be dangerous. The physician's practised eye alone can guide the patient as to *which one* is most applicable to the individual train of symptoms under consideration; and as scarcely any two cases are exactly similar in their minute details, it is wise and rational to conclude that, in order to be effective, the curative means must be varied also.

And even of the medicinal or constitutional treatment a sketch only is presented: for the wide-spread ramifications of the senso-motor and sympathetic nerves bring into a state of functional disorder not only organs situated near each other, but those which are at a distance, as the brain, lungs, heart, and stomach, all intimately connected by means of the pneumo-gastric nerves: hence the palpitations, difficult and excited respiration, headache, floating bodies appearing before the eyes, &c. &c., so frequently accompanying different stages of nervous debility, and alluded to at great length by some writers. Any complications of these or other kinds will meet with due attention, if looked on as the outposts, to be treated in their turn, while the physician continues to employ his main strength on the citadel or stronghold of the enemy.

The class of drugs which allay excitement and irritability are the first likely to be required; for the stomach, so weakened

and capricious that the whole complaint is frequently confounded with indigestion, demands primary attention, in order that it may receive and assimilate the medicines and food necessary for a permanent curative effect.

Mild and cordial laxatives, alterative drugs with neutral salts, febrifuges and sedatives, will quiet the system and enable it to tolerate *tonic* or restorative medicines; if the last are indiscriminately commenced with, all the evils augment, and time is in the end lost. No word in medical phraseology is more frequently misapplied than "*tonic*:" one man means *iron*; another, *quinine*; a third, *mineral acids*; whilst a fourth means *stimulants or irritative preparations*, which have no real action suitable to the term; and so on, through the entire Pharmacopœia.

Now, I mean not any one, but the *whole class of medicines*, legitimately so termed, which must be culled and combined to meet each case, changed, increased, or diminished according only to their effect, *in which consists the real art of scientific prescribing*. One man gradually gathers strength from quinine, which would not suit another, whose deteriorated blood-globules will become red and healthy under the exhibition of iron, in some of its numerous preparations.

Perseverance and steadiness, in obeying the directions laid down for him, are incumbent on the patient, who should bear in mind that carelessness or excess may counteract the medicinal benefit he would otherwise receive.

A great coadjutor in the work of restoration, is a soundly-based and well-followed dietetic regimen.

In the irritable stage, from the condition of the stomach, very little in the way of *diet* can be borne, compared to the hearty meals afterwards partaken of, when the tonics are acting powerfully and well. Carefully-prepared broths, *flavoured* only, not highly seasoned, may be administered; next come small portions of lean meat; and, finally, all those articles of food which contain most nutrition in the least space, giving the system support, and, as it were, nursing the powers of digestion. The palate, too, may be consulted, so that nothing injurious is fancied.

Without usurping the prerogative of cooks, who are somewhat despotic in their rule, let me warn patients that it is essential to procure in the soup or broth all the *osmazone*, or red particles of the *meat*; and this is best done by cutting it into small pieces, and very gradually extracting the required material by placing the meat in a flat covered dish placed in an oven only heated sufficiently to *simmer* the *water*.

A generous but not stimulating diet may be adopted, and the patient can select *fish, shell-fish, eggs, poultry, and meat* at pleasure.

Warm relaxing drinks, such as tea, coffee, &c., are injurious, and their place may be supplied by new milk, where the stomach does not revolt at it; nearly all fruits and vegetables, lemon, vinegar, peppers, &c., should be avoided.

As to stimulating fluids, *good old wine, genuine brandy*, or rum of a proper age, may be prescribed in medicinal quantities, but not for unlimited use; every undue stimulus causes a weakening reaction. *Malt liquors* of a perfect quality and well-regulated quantity *are valuable tonics*; but their administration, together with a more copious digest of rules, applicable to each person and period, must remain under the control of one more experienced than the invalid.

Happily for humanity, there are not many causes which render total functional incapacity permanent; but organic disease or injury to the cerebellum may cause it to be so.

I will say only a few words on moral treatment. *Bad habits are more easily acquired than eradicated*. Those who owe their diseased condition to a continuation of their own fault, I would entreat to seek a state of corporeal health, which may give them sufficient mental firmness to conquer their evil propensities.

*Marriage* (which every man deems a blessing) cannot, without reference to feelings of affection and prudence, be recommended as a remedy for the sick; the happiness of both parties depends on its results, and an unfortunate or ill-advised union, especially when the unhappiness arises from physical causes, can only aid

in "multiplying misery by two." One victim is more than society can spare. Let all remember in good time the truthful Latin proverb, "*Gutta cavat lapidem non vi sed sæpe cadendo*"—"The drop of water hollows the stone, not by the *force*, but by the *frequency* of its falling."

*The peculiarity of my treatment consists, not in the selection of hitherto undiscovered remedies, but in the practical adaptation and application of those we already possess. TO ACT DIRECTLY UPON THE AFFECTED STRUCTURES, and to impart tone, without the production of irritation; to strengthen, without inflaming or temporarily exciting, the organic power; to renovate, by the exhibition of remedies which CURE, by the removal of the proximate cause of debility and disease, and so permanently restore the lost energies of the system,—this is the mode of practice which, in my hands, has been signally successful.*

It will be a substantial service to society, if the reader who has attentively (and I hope usefully) perused these pages *will forward under envelope, anonymously or otherwise, this little work to any of his friends or acquaintance who, as he may have reason to know or suspect, have been the secret victims of the errors I have chiefly dwelt on.* In this way, a parent may *secretly*, yet effectually warn that child, to whom, on such a subject, he would feel it repulsive to speak. I need only point out this mode of performing a *humane and charitable action*, to render obvious its very useful application.

My task is nearly concluded. I have candidly explained the purpose of this work—namely, to offer an intelligible portrait of the interruptions to the enjoyment of local health, and by *explaining the causes in a simple, forcible, and perspicuous manner*, to enable the reader to disentangle the apparently inextricable and confused maze of his own wandering and diseased fancies—to *point to the concealed, and, it may be, unsuspected cause of suffering*, and to the restoration of health, pristine vigour, usefulness, activity, and joyous hilarity. "Why do I suffer?—why, when all around me invites to enjoyment—why is it, that while every face wears a smile, existence is to

me a dreary blank—the world, its pleasures, cares, and duties, an irksome weariness?” Are not these questions which even a cursory glance at the previous pages will enable the *misguided* to solve? Requiring no name (if the patient be desirous to conceal it), I am enabled to afford relief without even knowing the parties who receive it at my hands; and this certainty of concealment is to many a great satisfaction,—nevertheless it is unnecessary, for on no occasion has the slightest suspicion ever been excited. *Inviolable secrecy, and effectual relief, are the boons, then, I offer to suffering humanity.*

Feeling sensible that, from the absence of information in other legitimate channels, *many errors are committed through ignorance, and many evils endured through shame*, I tender this little book to the world, in the hope that its usefulness may not be diminished by any misinterpretation of my real motives. What these motives are has been sufficiently explained in the prefaces to the present and former editions of my work; and it is my best reward to know, from foreign as well as from native testimony, that they have been so widely appreciated and approved.

## TO PATIENTS AND INVALID READERS.

---

DR LA'MERT has, for many years, exclusively devoted his attention to the treatment of the diseases of the *Nervous System*, described in the preceding pages, and may be personally consulted, daily, at his residence,

No. 37 BEDFORD SQUARE, LONDON.

Patients residing out of England had better enclose a bank-note or a bill for 10*l.* on a London house, in order to receive a course of medicines by the next mail. By so doing, a period of four or six months is sometimes saved in correspondence, which renders the remedial treatment much more certain. Dr La'Mert has made arrangements, whereby packages can be forwarded with secrecy to all parts of the world; but it is recommended to patients not to pay money to the agents on Dr La'Mert's account, but to remit the sums direct to his residence.

For those who prefer correspondence, or who are compelled to adopt that course, a minute detail of their bodily and mental grievances, *written in simple style*, and in accordance with the unerring dictates of their own feelings, will convey to the DOCTOR a fair idea of his patient's case, and, of course, of all that is necessary for its safe treatment; and this the more naturally from the *similarity* that exists between multitudes of cases, with which, from long observation and practice, he has already become familiar. *One personal interview, even with patients resident at a distance, is highly desirable, where practicable.* The advantages to the patient are manifold, when compared with mere correspondence. *A single visit* will in most cases enable Dr L. to form an accurate opinion, *and thus hasten the patient's recovery.* Where an interview can be arranged, it is desirable that the patient should previously com-

municate to Dr La'Mert the probable day and hour of his anticipated visit. By so doing, he will avoid any delay that might otherwise arise from the author's numerous engagements, and have ample time set apart for the calm consideration of his case.

**COUNTRY PATIENTS** are informed that, by forwarding their letters through the Post, they can have the necessary remedies sent in a portable compass, carefully packed and secure from observation, to any address, or directed to be left at a Railway Station or Coach Office till called for; that correspondents should be as *minute* as possible in the detail of their symptoms, age, general habits of living, and occupation in life. The communication must be accompanied by the fee of 1*l.*, or a post-office order for that amount (payable to Dr Samuel La'Mert, at the Western Central Money Order Office, Holborn, London), without which no notice can be taken of their application; and *a distinct name* must be given with each post order, or there may be difficulty in getting it paid. In all cases, *secrecy is to be considered as inviolable*. Where notes or gold are enclosed, it will ensure their safety *to register the letter*, which can be done without giving the name or address of the writer.

*Letters, if it be desired, may be addressed to A.B., 37 Bedford Square, London, or to any other initials, and may be written in French or English; and patients can have their replies addressed in like manner to any country post-office, "till called for."* The London Offices do not, however, afford such facilities; *consequently, patients residing in the Metropolis must give a distinct address, at which communications can be received for them.* In order to prevent unnecessary trouble, *each letter should contain the writer's address.*

*Dr La'Mert may be personally consulted daily from Eleven in the Morning till Two, and from Six till Eight in the Evening; and on Sundays from Eleven till Twelve in the Morning, at his residence,*

*37 Bedford Square, London.*

H. 180





