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AMATIVENESS



The Master Passion of Life.

*How to Control it—How to Direct it—
for Your Good.*

AMATIVENESS.

BY

E. G. STANLEY.



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— DEDICATED —

TO THE MEMBERS OF THE "HEALTH
AND VIM" ASSOCIATION OF
HONOUR,

AS

A token of esteem and regard for the great
services you are rendering mankind
in the interests of the sacred
cause of PURITY.

Yours sincerely,

E. G. STANLEY,

Hon. Sec.

"Health and Vim" Association of Honour.

PREFACE.

No apology is needed, I think, for venturing to set forth in clear and unmistakeable terms the nature and consequences of the crying evil of our day, viz., perverted sexuality. After profound investigation, involving much reading and continual observation, the author of this book has come to the conclusion that a life time of effort in the cause of personal purity would be well spent. So enormous is the evil, and so irreparable its sad consequences, and so irrevocable the doom of its poor victims, that it appears to the author to be nothing short of a crime to stand by with folded arms and do nothing. It is surely the duty of all who have the welfare of their race at heart to interest themselves in the question of personal purity. That we are recognising in the presence of sexual vice a ruinous monster, I have no doubt, and the growing influence of such organizations as the "Health and Vim" Association of Honour, bears eloquent testimony to the increasing interest the men and women of England are taking in this serious problem.

This book is sent forth that it may serve both as a warning to the erring, a guide to the afflicted, and a stimulus to the pure-minded.

That it may accomplish that whereunto it is sent, is the earnest desire of

THE AUTHOR.

CHAPTER I.

SENSUALITY.

Men whose word cannot be gainsaid tell us that sexual abuses of all kinds are riotously rampant. One eminent writer and physician says that the vice of self-abuse has come to be, among boys at least, "almost universal."

Dr. Woodward: "That the evil is widespread and exceedingly injurious cannot be denied or doubted."

Dr. Brown: "That it is an evil of vast magnitude, no physician can for a moment doubt."

As to the practice of social vice, that is illicit and unlawful intercourse of the sexes, the thousands of brothels and harlots in our very midst bear witness. A London policeman recently told me that his present station was the worst he had ever served on, the houses, as he said, "being nearly all brothels." There are districts in our metropolis where women will solicit in the broad daylight. Scandalous!

Sensuality has always been the great curse of humanity. Nothing has been such a great drawback to the onward march of human progress. No gods had so many devotees as Astarte, Venus and Jupiter. The worship of these gods consisted of the most excessive licentiousness, and they who were most wanton were most devout.

During the middle ages gross immoralities existed among all classes. Even the celibate clergy and the holy nuns were not free from its pestilential influence, for a large number of the convents were little better than brothels. Courtiers, Kings and even Popes scandalised the world by the number of their illegitimate children.

The so-called chivalry of the Stuart days was sheer wantonness.

What must have been the morals of France in the days of the Bloody Revolution, whose emblem was an unclothed harlot!

Mark the crowd of harlots promenading the parks and public places of our large towns and cities, ready to sell their polluted bodies for a price.

But what of the millions of human beasts whose unhallowed passions, and merciless insatiable carnality, blast and ruin for ever by countless thousands the fairest daughters of innocence and perfection!

Fallen women, forsooth!! Say, rather, beastly, lewd, licentious, conscienceless men, whose hell-born lusts must be satisfied though it cost the fairest maiden bloom that ever grew!

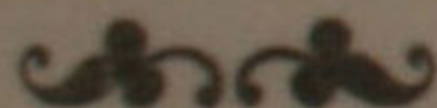
It is a great pity the law of Moses is not the law of all modern nations, and that the man who commits a crime against virtue be considered unfit to live, and be taken without the city and stoned to death.

To those contemplating marriage, this subject is of the utmost importance. The man who looks upon marriage as licenced lewdness never made a greater mistake. Quite a large proportion of sexual disorders in married men, and certainly a great share of the sufferings of married women, are the result of excessive indulgence or of some other abuse of the sexual organs.

Dr. Kellogg writes: "It ought to be more generally known that excesses committed under cover of marriage are among the most potent causes of disease in civilized communities."

The plague then is all around us. None of our sons or daughters are safe. Sensuality is a common enemy. It is a threatening and insidious contagion, and nothing but combined and concentrated efforts can avert an awful catastrophe.

A well-known writer, speaking of the laws of health with reference to sexual matters, says: "No form of special transgression is followed by such terrific and unmitigated penalties."



CHAPTER II.

SELF-ABUSE.

The reader will now be prepared for a more detailed consideration of that form of vice known as Self-Abuse or Masturbation.

The nature of this fearful practice is too well known to require any precise definition or explanation in this book. It is practised by children, young lads, youths, and even by married men and old men.

No age seems to escape contamination. It is a world-wide epidemic. A letter has just come into my hand in which the writer (a student) says that seventy-five per cent. of his class-mates practised Masturbation.

Dr. Woodward says, "I have never conversed with a lad twelve years of age who did not know all about the practice, and understood the language commonly used to describe it."

Dr. Fox writes, "Self-pollution prevails among both sexes to an alarming extent. We could disclose cases that would harrow up the feelings of any parent."

Dr. Acton writes, in "The Reproductive Organs," "This scourge of youth prevails to an alarming extent."

As I write I have before me a letter from which I feel compelled to quote. The writer, who was once in the habit of abusing himself, says, "I was in the toils of a longing for passion (through ignorance), and I was, as it were, insatiable. I practised this terrible vice dangerously frequent against my own will. I could feel I was doing myself the greatest possible harm, and my eyes were as heavy as lead. I was ashamed to look at them through a glass, let alone look any person in the face. I am only nineteen years of age."

I take up another letter and quote, "You must rank me among those who through ignorance commenced the downward course of self-destruction. Having lost my father at an early age, I had none to turn to for counsel and guidance. When I started work in a large firm it was among fellows whose moral principles were very low indeed. They made me do things at which a right-minded man would have shuddered with horror. Being young, what wonder I followed in their footsteps very quickly. I need not repeat the various stages which I went through. I became a wreck. Nothing was worth living for. A few months ago the awakening came. My better nature

was at last awakened. I have striven hard to overcome the evil temptations. What a struggle it has been I leave to your imagination. The organs are shrunken and distorted, but I am pleased to say that I am steadily improving."

Another correspondent says, "Educated at one of the best Schools in the Midlands, I spent four years with higher middle-class boys, and I can say with certainty that seventy-five per cent. of the boys of fourteen years of age and upwards were cursed with the habit of self-abuse. I was tainted with the rest, and it was nearly five years before I shook off the habit. We used to look upon it as fun, in ignorance of the awful results.

"I remember only too well my two special chums with whom I used to go to and from school. We were all guilty and ashamed. We were much alike in age, height and build; we left together at the age of about sixteen years.

"It was two years before I saw either again, and even then not one of us had given up our habit.

"Surely you would expect our fathers would have noticed our lack of energy and dull eyes. My father, one of the best, certainly gave me a little book, but that was in a way too childish: it couldn't appease a boy's intense curiosity, and so I plunged into the depths of sin, not knowing.

“Returning to the case of my friends, one, a once happy light-hearted boy, was, when I met him again, a pale-faced wreck, round-shouldered, hollow-chested, with crackling and loose joints. He was buried twelve months ago.

“The other was not so bad, but his fate was worse, for he is now in an asylum, or was when I last heard of him.”

What awful pictures! Yet they are but the merest fraction of an enormous whole.

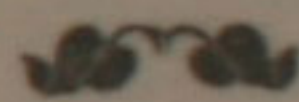
How much of this is due to inherited taint, we do not know, but we do know that a good deal is due to that false delicacy of parents and guardians which has forbidden them speak plainly upon this subject. Oh that parents would exercise their lofty privileges and would anticipate the bad companion and the obscene book by sound, chaste, loving advice.

Never forget! By far the most of those who have given way in this respect never received a word of warning. Some even think it natural, others a harmless youthful practice.

Young men cannot be too careful in their choice of companions. Parents should exercise the greatest caution in the selection of playmates and nurses for their children. For it is the fact that those who are addicted to this vile practice are often exceedingly anxious to communicate their vile knowledge to others.

Sometimes, however, the habit is acquired neither by hereditary taint nor by ignorance, but it is the result of some physical weakness. Constipation, worms, local irritation, want of cleanliness, often bring about an abnormal excitement of the parts, and the irritation thereby caused, often leads to the disclosure of the fatal secret.

Unsuitable diet will predispose to self-abuse. The use of flesh food, condiments, tobacco, alcohol, and all those things which inflame the blood and excite the nervous system, will dispose the mind to sexual thoughts, and provoke an undue development of the sexual feelings.



SYMPTOMS WHICH MARK THE VICTIMS.

No disease may be more clearly recognised than this vicious habit. There is no cloak the poor masturbator can wear. His every word and action is a tell-tale. He himself feels that all who look into his face and all who hear him speak know his dreadful secret. There is not a single part of his whole being which may not be affected by self-abuse. The blood is enfeebled, the nervous system is unbalanced, the skin is blotched and the complexion dull. The

brain is impoverished, and all the vital organs debilitated. There is hardly a disease which may not be the sequel to this fearful vice.

Let every man who suffers *in any way*, seriously and conscientiously look to his habits, and while I would not accuse every sufferer, yet I fearlessly assert that a too large percentage of the suffering around us is caused through masturbation.

The following are among the signs of self-abuse :

- (1.) Unnatural dulness and languor. A healthy man should be active and full of life and energy. He should be able to run, to leap, to study, to apply himself to his duties and pleasures with all the vigour of ability and power.
- (2.) Lack of development is both a sign and a result of masturbation. Self-abuse stunts the growth, it hinders the chest from expanding, and the form from filling out. The voice of one addicted to this habit is thin or hollow, and lacks the power and depth of real manhood.
- (3.) Loss of memory, suspension of mind power, lack of self-reliance and confidence, irritability, tendency to self-mutilation, peevishness, reticence, capriciousness, are the chief mental characteristics of the masturbator.

As a matter of fact, the mental results of solitary vice are more serious than the physical. The victim of self-abuse has weakened his brain, and a constant repetition of the act may lead to insanity.

An enormous percentage of the inmates of our asylums have been robbed of their mental powers by the awful and malicious hand of masturbation.

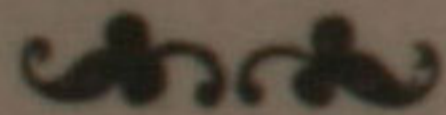
- (4.) Extreme nervousness is a characteristic of those addicted to self-abuse.
- (5.) Pain in the back and frequent headaches in one who has previously been strong is also a symptom.

There are other signs peculiar to certain cases and depending on the constitution, but the foregoing are the general signs which betray the masturbator.

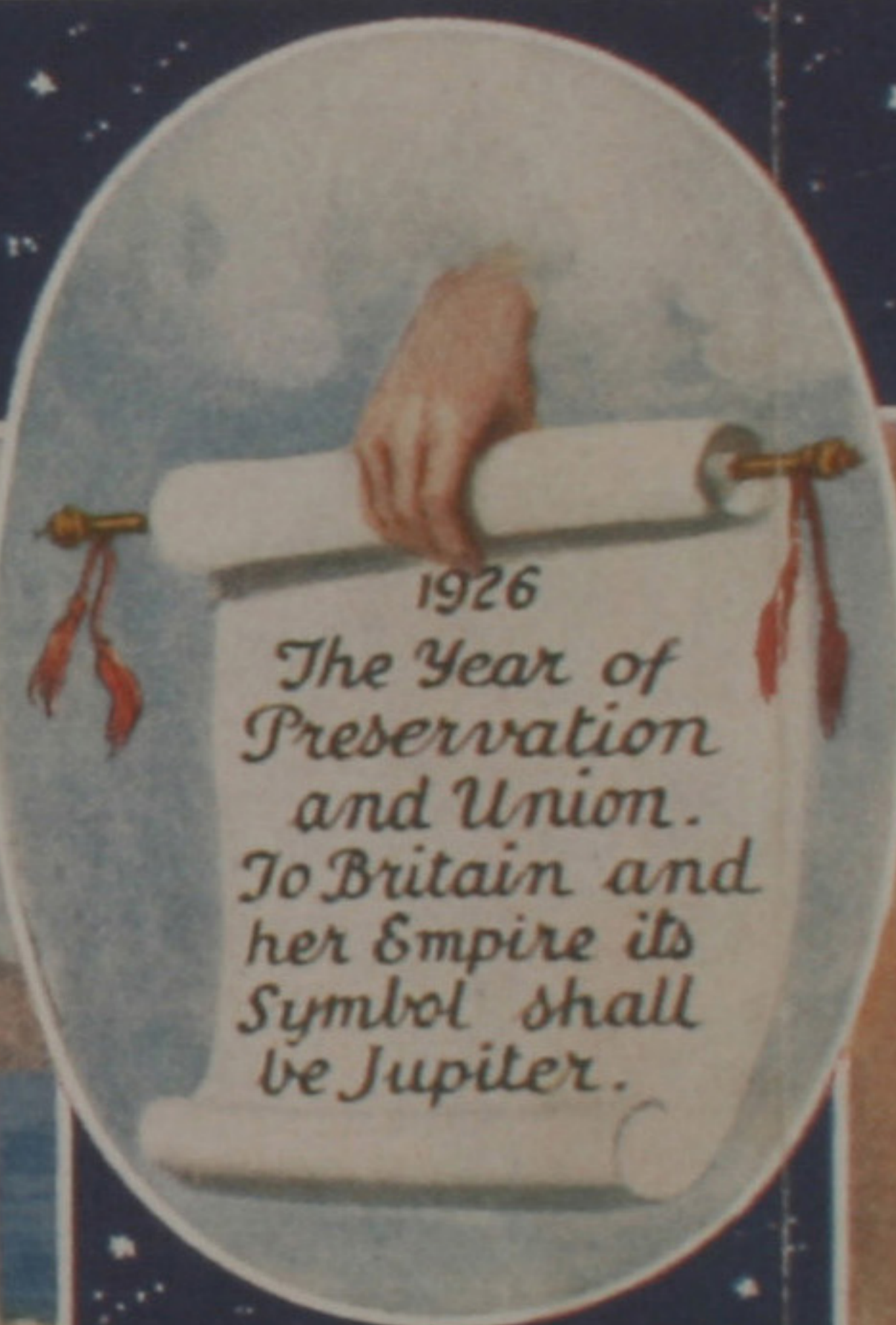
The reader will note that I do not wish it to be inferred that these are always signs of a vicious life. For instance, insanity may be hereditary. Poor development may be the result of insufficient or unsuitable food. So that it would be wrong to stigmatise all those who suffer from backache, depression, etc., as masturbators.

But, be not deceived, there is something in the physiognomy of the masturbator which separates him from all other sufferers and we may be fairly certain that when a hitherto

strong, healthy, active lad or young man begins to show any of the signs of physical or mental decay mentioned above, such a one is given to self-abuse.



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CHAPTER III.

EFFECTS OF SELF-ABUSE.

Whilst considering the effects of self-abuse, we must bear in mind that any treatment of such a subject must necessarily be incomplete. Even the greatest works only walk the shore of this vast and fathomless sea. The greatest minds can comprehend but a fraction of so great an evil.

Whilst expressing my horror of the unmitigated scoundrels whose mercenary designs lead them to picture the results of this evil in a highly-coloured manner, yet I do not believe it possible to really exaggerate its enormity, and I have no feeling but contempt for him whose ignorance and folly would lead us to believe that little or no evil accrues from self-abuse.

All the leaders of public opinion in England and in other countries are agreed that the practice of solitary vice is fraught with great danger, and is often followed by disastrous results.

Scientists, Philosophers, Preachers, Divines, Reformers, of all shades of thought and opinion, testify to the evil effects of this pernicious habit.

A well-known physician remarks, "For the last four years it has fallen to my lot to witness, examine, and mark the progress of ten to twenty-five cases daily, who have been victims of this debasing habit; and I aver that no cause whatever which operates on the human system prostrates all its energies—mental, moral and physical—to an equal extent. I have seen more cases of idiocy from this cause alone than from all the other causes of insanity. It is opposed to moral purity and vigour; it keeps up the influence of unhallowed desires; it gives the passions an ascendancy in the character; fills the mind with lewd and corrupt images; and transforms its victim into a filthy, disgusting reptile."

Dr. Workman says, "There is one cause, of a physical form, which I fear is very widely extended, but which I almost dread to mention, which all over the continent (America) appears to be peopling our asylums with a loathsome, abject, and hopeless multitude of inmates. I have recently made a careful scrutiny of the character of the cases of insane men. The result has been frightful. I hesitate to state the propor-

tion in which—I feel assured or morally certain—secret vice is present.”

Dr. Nichols, a well-known medical writer, says, “Mere infants fall by perverted instinct into habits of masturbation. This is not simply a vice; it is a disease, a special disease which demands earnest sympathy and prompt attention.”

Lallemand remarks, “We notice the sunken eye, the long, cadaverous-looking countenance, the downcast look which seems to arise from a consciousness that their habits are suspected, and at a later period, that their virility is lost. I wish by no means to assert that every boy unable to look another in the face, is or has been a masturbator, but I believe this vice is a frequent cause of timidity.

“Such boys have a dank, moist, cold hand, very characteristic of vital exhaustion; their sleep is short, and most complete marasmus comes on; they may die if their evil passion is not got the better of; nervous symptoms set in, such as spasmodic contraction, or partial or entire convulsive movements, together with epilepsy, eclampsy, and a species of paralysis accompanied with contraction of the limbs.”

Dr. Acton says, “The youth, finding himself in possession of the sexual feelings and powers, utterly ignorant of their importance or even of their nature, except from the ribald

conversation of the worst of his companions, and knowing absolutely nothing of the consequences of giving way to them, fancies, as he, with many compunctions, begins a career of depravity, that he is obeying Nature's dictates. Every fresh indulgence helps to forge the chains of habit, and, too late, the truth dawns on him that he is, more or less, ruined for this world, that he can never be what he might have been, and that it can only be by a struggle as for life or death that he can hope for any recovery. In too many there is no strength left for any such struggle, and hopelessly and helplessly, they drift on into irremediable ruin, tied and bound in the chain of a sin with the commencement of which ignorance had as much to do as vice."

Persistence in masturbation often results in a general decline. Constant wastage of the vital fluid which is so essential to health and manhood, lowers the tone of the body, and renders every organ morbid and susceptible to disease. It starves the nerves and blood, and impedes the vital functions of the liver, kidneys, lungs, etc., and its havoc on the heart is immeasurable.

Persons of delicate constitution, and with a consumptive tendency, are more than ordinarily prone to sexual excitement. It behoves all such to put a double watch over their minds, and to

guard well the animal passions, lest they run riot and stop only at the grave.

Sexual Debility is a result of self-abuse, and sexual debility may lead to sexual inability or impotence. Indeed, it is not unusual for comparatively young men to be quite impotent. One of the worst features of sexual debility and impotence lies in the fact that the poor victim is constantly brooding over his loss, and endeavouring to restore his lost vitality; his mental condition being exceedingly low, and exhibiting all the marks of general weakness and worry.

Emissions and Spermatorrhœa. "It is the habitual escape of semen, coupled with general symptoms of debility, that constitutes of the condition — Spermatorrhœa." — Dr. Acton. These are both serious. I hold that no healthy young man of pure mind and intelligent habit need ever suffer from involuntary emissions, whether or not accompanied by a libidinous dream.

Nocturnal and Diurnal Pollutions are *chiefly the result of sexual abuse*, and are very seldom the result of overwork, worry, etc. In fact, they who work hardest suffer least.

I cannot agree with any man who says that occasional emissions are a sign of health, and I emphatically deny that the non-occurrence of emissions is a symptom of ill-health.

Such degrading teaching ill becomes any of the quasi-medical and religious writers of the day.

I have lately read a book by Sylvanus Stall, D.D., "What a young man ought to know." On page 79 the writer says, "The periodic loss of semen during sleep is as natural to the normal male in good health as menstruation is to the normal female who is in good health. Indeed, only during periods of sickness do such losses wholly disappear, and their absence is itself an indication of some abnormal or unhealthy condition. The continent male in good health will average an emission about once in two weeks; at some periods of the year at shorter intervals, and at other periods of the year at longer intervals."

I can find no physiological reason for Dr-Stall's contention, and I can certainly say that I do not know of a single medical man of note who has said that the non-occurrence of emissions is a sign of an abnormal or unhealthy condition.

Dr. Acton, in the very passage quoted by Dr. Stall, says, "I feel convinced that in one who has not allowed himself to dwell on sexual thoughts, but takes strong bodily exercise, and lives abstemiously, emissions will either not occur, or their occurrence may be looked for very rarely."

Dr. Kellogg, a master medical mind, says, "It is undoubtedly true that with a perfectly healthy and continent man, who lives a quiet, normal life, not allowing his thoughts to dwell upon such subjects as to produce frequent and abnormal excitement of the genitals, involuntary pollutions would never occur; and in individuals who closely approximate the above-named conditions of life, nocturnal pollutions occur with very great rarity."

As Dr. Stall himself admits, "Nature has provided us not only with sacs for the retention of seminal fluid, but its retention is necessary in order that this vitalising and life-giving fluid may be re-absorbed into the system, and become the vitalising and strength-giving source of added physical and intellectual power."

Now, if Nature has provided against the loss of semen by the process of re-absorption, how can involuntary emissions be natural and a sign of good health?

Another result of abuse of the sexual organs is Varicocele. It consists of a varicose condition of the veins of the scrotum or bag which encloses the testicles, accompanied by a sense of weight and dragging which is usually experienced after a long walk or extra exertion. Other symptoms arise as Varicocele advances. Debility and Atrophy of the generative organs

and a tendency to Seminal emissions frequently accompany Vericocele.

This disease is nearly always neglected in its early stages owing to the absence of pain at that period. I would, however, advise all who suffer from Varicocele to take immediate steps.

So serious is this disease considered that the Government Services (civil, military and naval) is closed to those who may be suffering therefrom.

Epileptic fits are often the result of self-abuse. The horrible convulsions accompanying this disease should be a sufficient warning to anyone addicted to the bad habit under consideration. The victim of epilepsy is liable to sudden seizures, by which he will be thrown to the ground, every muscle in his body twitching as though under the influence of a powerful electric current. Strange guttural sounds issue from the throat, and froth and blood from the mouth. When it is pointed out that great sexual excitement is almost identical with an epileptic fit only in a much less degree, the reader will at once perceive the grave danger which the poor masturbator runs of falling a victim to this oftentimes incurable disease.

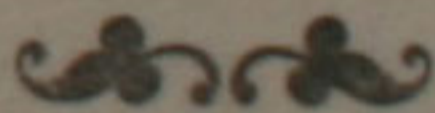
The moral effect of self-abuse is decidedly bad. It robs its victims of that keen moral sense which is the criterion of true manliness.

The depravity consequent on musturbation can scarcely be measured.

The sexual nature being inflamed, so are all the worst animal propensities.

Depend upon it, the boy or young man who abuses his sexual organs is not fit to occupy any position of trust or importance, chiefly because his will is weakened, and his moral sense is numbed.

Let me say, in concluding the present chapter, "There is no mental, moral, or physical degradation to which a masturbator may not sink."



CHAPTER IV.

MENTAL SENSUALITY.

It is the opinion of many that mental concupiscence is the least harmful of sexual abuses and that it may be indulged in freely. But that such is not the fact can be testified by the thousands of its victims. A greater curse than a sensual mind can scarcely be conceived. What a horrible companion is a filthy mind ; a mind always alert for sin ; that hankers after and delights in the grossest thoughts imaginable. Obscenity its only food and its eternal contemplation. How degrading to the whole man. But do not think that the results are only mental and moral. Mental sensuality is as destructive of the body as it is damning and degrading to the mind.

It is often the prelude of masturbation. There is hardly any form of sexual abuse more exhausting and harmful than this. It is certain that no form of sensuality causes such speedy and hopeless decay of sexual power.

Among the facilities offered to young men for the practice of this habit must be mentioned that curse of youth—obscene literature and lewd postcards. Every pulpit in our country should be used to denounce this abomination. Indeed, now is the most favourable opportunity for the Church of Rome to enjoy to repletion her incendiary proclivities by burning, not Bibles, but obscene books. At the present time there are men who are so devoid of shame as to sell these "French Postcards" in the streets to young lads. It is no uncommon experience to have to step aside, owing to the crowd standing outside a bookseller's shop admiring the vulgar postcards displayed in the window.

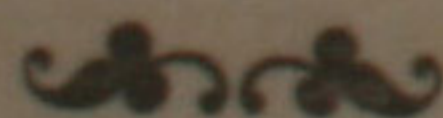
One of the most cruel of the ways adopted by man to ruin man is the filthy jest or tale. There are many men to-day who look back with a shudder upon the first few years of their life after school. It is quite a common thing for dirty-minded workmen to force a young lad to listen to all the vilest tales that hellish minds can conceive, and lascivious tongues utter. Surely we expect better than this from "British" working-men. Impure songs may also account for much of the sensuality of to-day.

This chapter would be incomplete if I did not mention that common complaint of so

many young people, viz., Day-dreaming. When a person day-dreams, his individuality is absolutely negative and passive, and an opportunity is then given for the ever active forces of evil to suggest and insinuate all sorts of impure thoughts. *You yourself* should occupy your mind, and not allow your mind to be occupied. Have no undesirable tenant in your mind and refrain from day-dreaming.

“*Act, in the living present,
Heart within and God o’erhead.*”

If these filthy dreamers think that they can hide their real selves from the scrutiny of those around them they were never more mistaken. Every emotion and passion that agitates the brain is depicted on the face with an unmistakable accuracy. Mental vice is no exception. Be deceived yourself, young man, but you cannot deceive others. You are marked, branded, and known wherever you go. Strive, therefore, to resist this hideous demon and to keep your mind and body pure.



CHAPTER V.

THE REMEDY.

If you were motoring straight towards a precipice you would have to do one thing to prevent yourself being dashed to an awful death. You would have to STOP.

You are perhaps walking, perhaps running, perhaps motoring to certain death. Walking, running, or motoring, you will get there in time. And there will be no return. YOU MUST STOP! YOU MUST ALTER YOUR COURSE! if you would save yourself.

This chapter is an attempt to place before the victim of self-abuse a means of escape, a way by which he may recover his lost purity and manhood. This chapter will be the saddest of the whole book. It will show the obstacles which must be surmounted by those who would gain the way of true life. It will tell the reader that he must change his mental attitude; he must restore his prostituted affections; he must abandon his lewd thoughts;

he must renounce the company of his filthy companions; he must regard his body as the beautiful and glorious casket of a still more beautiful and glorious soul; he must unlearn all the vile knowledge which months and years of lasciviousness have taught him. He must destroy and bury his present self entirely and rise again **A NEW CREATURE.**

Nothing short of this will be sufficient to accomplish his mental, physical and moral regeneration.

But be not too much dismayed. To the young man who seriously and genuinely desires it, restoration to his former strength and grace will not be impossible. The battle will be fierce. So are all battles worth fighting. But the prize will be more lasting than laurel, more precious than gold, more dazzling than gems. It will be **LIFE**, real and lasting manhood.

I will suppose that my reader is a young man who has been addicted to self-abuse. He is determined to give up the debasing habit. He sets himself to the task. What are the first hindrances he encounters? Force of habit; a weak will.

Now, I advise him to maintain his determination against all odds. It will help much if he will seek the company of respectable people and never allow himself to be alone. He should take some light exercise. He

should take up some all-absorbing hobby. He should interest himself in other people, in religion, in politics, or in social questions, or he might devote himself to the study of some fairly difficult subject such as Political Economy, Logic, Latin, and so on. His chief aim should be to occupy his mind so that obscene thoughts may find no room therein.

He should use plenty of cold water both externally and internally, and I would also advise him to give up meat and stimulants and all condiments. No alcohol should be taken under any circumstances. It excites the sexual organs, and a single relapse in this direction will undo the work of many months.

Remember, you will not be able to easily relinquish a habit which has been growing and rooting itself in your nature for years. So be not discouraged.

“On the wreckage of thy yesterday
Build the structure of to-morrow.”

and you will soon find your manhood returning and your whole nature restored,

But in many cases the young man will find that months and years of self-abuse have so weakened his sexual apparatus that when he comes to abandon the habit he will be troubled with involuntary emissions. These may be either diurnal, occurring by day, or nocturnal, occurring by night in conjunction with an

amorous dream. Such emissions sometimes occur night after night until the poor victim is driven to despair.

I know there are many who claim that emissions act as a safety valve. Nothing of the kind. All emissions are absolutely unnatural. But do not misunderstand me. I wish to frighten no one. There may be no harm in an occasional emission, say once in two months, or perhaps more often. In fact *if a man has always been continent and has never abused himself* he need not be alarmed if he has an emission once a week so long as his health remains good and no depressing after effects are felt.

With the victim of solitary vice it is different. In him the seminal ducts have become so relaxed and weak that losses may occur almost without excitement. Hence the seriousness of his case. The semen which should be reabsorbed into the blood and go to build up his body is lost and he soon becomes depressed, irritable and exhausted; he suffers with backache, nervous debility, chronic indigestion, dyspepsia and many other signs of disease and decay. In some cases the mind becomes unhinged, and the wretched victim ends his days in a lunatic asylum.

In treating cases of nocturnal pollution I would point out that the loss usually takes

place in the *second* sleep. The victim should, therefore, rise as soon as he wakes; he should never doze, as many do, after waking. He should avoid sleeping on his back, since sleeping on the back will cause an abnormal excitement of the spinal nerve centres, and this is often the direct cause of the emission. It should be known that late suppers, fulness of the bladder or bowels, sleeping on a feather or soft bed, a poorly ventilated room, are all powerful predisposing causes of seminal losses during sleep.

The reader will thus see that the treatment necessary is rather hygienic than medical; indeed, the medical fraternity are sadly wanting when asked to treat this complaint. They will advise a man to take no notice and a little tonic, whereas the man really wants some good sound advice. Should any reader following my advice find that he is not making satisfactory progress he cannot do better than write to Mr. A. DENNISON LIGHT, Principal, The Institute of Natural Therapeutics, 73, Queen Victoria Street, London, E.C., who has treated such cases with remarkable success.

The abundant use of cold water cannot be too strongly impressed on sufferers from Sexual Debility. A hand or shower bath every morning, followed with a brisk rub with friction gloves is a most delightful experience

as well as being very beneficial and exhilarating. Dash on the cold water quickly, thus producing a partial shock. Then rub briskly till you are all aglow. There is probably nothing that will temporarily kill the desire like laving the sexual organs with cold water. Bathing the base of the brain, the nape of the neck also gives great relief.

A word regarding diet will be valuable to the patient. If the food is heating and stimulating, the sexual passions are bound to be inflamed. Nothing so rouses the animal in man as high feeding and luxurious living. The person who overeats or indulges in stimulants is certain to suffer from irritability and excitability of the sexual parts.

Dr. Kellogg remarks, "At least a second place should be assigned to the influence of diet when properly regulated in controlling these losses. The patient who overeats, indulges in stimulating or exciting foods, ices, pastries, late suppers, and other dietetic digressions, is certain to suffer much more frequently in this way than he who carefully adapts his dietetic regimen to the requirements of health. The diet should be thoroughly nutritious, but unstimulating. Animal food taken in great abundance exerts an undoubted influence in exciting the sexual organs, and producing involuntary losses during sleep. A

stimulating diet produces such a state of the nervous system as predisposes to erotic thoughts, and renders mental control much more difficult. An undoubted influence is also exerted through the urine. Animal food in any but small quantities, especially if the patient is not habitually engaged in vigorous muscular exercise, produces a condition of the urine which is likely to excite irritability of the bladder, or to aggravate an irritable condition of the prostatic urethra already existing.

“Condiments of all sorts are particularly harmful. A person who has indulged in a heavy supper, in which soup or other foods containing a considerable amount of cayenne pepper has been taken, will recollect a smarting and burning pain in the rectum the following morning. This is due to the fact that pepper, as well as most other spices, is not soluble in the digestive fluids, a considerable portion remaining in the alimentary canal, and acting as a direct irritant to the mucous membrane of the intestines all the way down. The irritation is felt only in the lower part of the rectum, as it is the only portion abundantly supplied with sensitive nerves.

“The close proximity of the ejaculatory ducts and seminal vesicles renders an irritation of this kind especially provocative of sensual desires and excitements. Hence nothing could

be better calculated to bring on involuntary excitements during sleep than the use of these condiments.

“Tobacco, alcoholic liquors, even tea and coffee, all act directly or indirectly, in a greater or less degree, upon the sexual system, and their use should be *entirely discarded*.” [Italics are Dr. Kellogg's.] “Water should be liberally used as a drink for the purpose of diluting the urine, and thus preventing any irritation arising from a too concentrated condition of this secretion.

“If the digestion is feeble water should be taken at a little above blood heat. Six or eight glasses may be taken a day with advantage. . . . As a substitute for tea and coffee hot milk may be taken with advantage. We have often known young men to relieve themselves of this unhappy condition by adopting the vegetarian diet. . . . One who is thoroughly desirous of recovering his health will be willing to make any sacrifice required for the accomplishment of his purpose. If health is worth anything it is worth working for. It is worth while denying the appetite and curtailing depraved tastes; and there is this to be said for the encouragement of one engaged in this struggle that the conflict with appetite, if manfully and faithfully fought, is usually a brief one.”

I have quoted at length from Dr. Kellogg, because I feel that he expresses the position so clearly and his opinion will be more weighty than mine. The following tables will be of use to the patient in the selection of his food:—

Weight	Article	Contains		And Supplies to the Body		
		Solid Matter	Water	Flesh-forming Principle	Heat-forming Principle with Innutritious Matter	Ashes for the Body
lbs.		lbs.	lbs.	lbs.	lbs.	lbs.
100	Turnips ...	11·0	89·0	1·0	9·0	1·0
"	Red Beetroot	11·0	89·0	1·5	8·5	1·0
"	Carrots ...	13·0	87·0	2·0	10·0	1·0
"	Flesh ...	25·0	75·0	25·0	nil.	nil.
"	Potatoes ...	28·0	72·0	2·0	25·0	1·0
"	Bread (stale)	76·0	24·0	10·75	64·25	1·0
"	Peas ...	84·0	16·0	29·0	51·5	3·5
"	Wheatmeal	85·5	14·5	21·0	62·0	2·5
"	Beans ...	86·0	14·0	31·0	51·5	3·5
"	Maizemeal ...	90·0	10·0	11·0	77·0	2·0
"	Oatmeal ...	91·0	9·0	12·0	77·0	2·0
"	Rice ...	92·4	7·6	8·4	82·0	2·0

[DRAWN FROM AUTHORITATIVE SOURCES.]

TABLE ON THE DIGESTIBILITY OF FOOD.

[PUBLISHED BY DR. BEAUMONT AS A RESULT OF HIS
OBSERVATIONS IN THE CASE OF ALEXIS ST. MARTIN.]

	H. M.
Soft Boiled Rice	1 00
Barley Soup	1 30
Boiled Tapioca, Barley, Milk ...	2 00
Potatoes, Beans, Parsnips ...	2 30
Eggs (variously cooked)	2 37
Custard	2 45
Bean Soup	3 00
Bread (fresh)	3 15
Roast Beef	3 00
Chicken	3 15
Mutton Soup	3 30
Roasted Duck	4 15
Roasted Pork	5 15

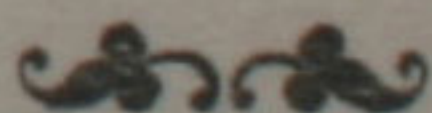
In a book of this description it is, of course, impossible to deal elaborately with the diet question, but it is hoped that the hints of Dr. Kellogg and the tables given may prove of real service to the reader.

Just one word before abandoning the subject of diet. Do not eat too often. Never eat between meals. Never drink at meal times. Have only three meals in twenty-four hours. Never take supper. A full stomach induces dreams, and those who are at all given to impure dreams run a great risk in taking a meal before retiring.

Dreams. It is possible to a great extent to control dreams. Many men accustom them-

selves by sheer force of will to wake up immediately a libidinous subject presents itself. Before retiring at night the patient must avoid any excitement of the brain or nerves. A short walk in the open air or dumbbell exercise is a splendid preparation for sound and refreshing sleep. Bathing the sexual organs with cold water before retiring is also recommended. Perfect cleanliness is essential.

Let me warn the young man suffering from this malady never to take any advertised pick-me-ups, restoratives, tonics. They usually consist chiefly of bromide of potash, a drug the effect of which lasts only as long as the medicine is taken, or sometimes a little longer. Clean living on hygienic lines will do more to cure emissions than all the medicines in the British Pharmacopœia.



CHAPTER VI.

SOCIAL VICE.

While Self-Abuse affects only one victim—for the time being at least—Social Vice affects directly two persons, and indirectly the two families represented. How often is a smiling village suddenly be-clouded by the fatal news. How many parents, brothers, sisters, walk their daily circle bowed with indescribable anguish, haunted always by a grim spectre, reminded constantly of the one whom they thought could never have plunged them into so much sorrow and shame.

Have you ever heard a father weeping for his daughter's shame?

Have you ever heard the cry of a disappointed mother for her fallen child?

If so, you know a little, a very little, of the sad consequences of social sin.

In many cases the poignancy of shame is sharpened by some awful disease, loathsome and contagious. The victims may contaminate

everything they touch, thus endangering all with whom they come in contact. In fact, so great is the danger of infection that many physicians will not treat venereal diseases.

One of these filthy disorders is known by the medical profession as Gonorrhœa, and is vulgarly called "the clap." Gonorrhœa is usually contracted by sexual intercourse with a filthy woman. Dr. George H. Napheys, in "Transmission of Life," says of this disease: "It may bring about lifelong suffering. The passage from the bladder becomes inflamed and contracted. The organ itself is very apt to partake of the inflammation and become irritable and sensitive."

A very serious accompaniment of Gonorrhœa is a sometimes continuous and painful erection of the sexual member known as Chordee. The result of Chordee is a stretching, twisting and lacerating of the delicate linings of the urinary canal, lasting for a considerable time, and giving the victim much and intense pain.

Nature in trying to remedy Chordee often inflicts the sufferer with a new complaint, viz.: Stricture. That is, in healing the lacerated and distorted urethra, Nature builds up new tissues, and these new tissues, added to strengthen the broken parts, entirely close the passage. This is Stricture. Often a surgical operation is

needed and the urine removed artificially, sometimes for weeks, while the local conditions are being treated.

Another accompaniment of Gonorrhœa is Epididymitis, often resulting in what is known as wasting of the testicle. Gleet is not infrequently a sequel to an acute attack of Gonorrhœa. Gleet is often quite unmanageable. Should the virus of Gonorrhœa chance to become transferred to the eyes, blindness is sure to follow.

Chancre, or Syphilis, is one of the most terrible diseases consequent on illicit sexual intercourse. This disease has three distinct stages.

The first stage is known by the appearance of an ulcer which usually develops and inflames. These sores, which themselves yield to treatment, give place to a more virulent attack upon the skin and mucous membrane. Rashes and sores appear on the body. The throat ulcerates, the internal organs may be attacked, and mental depression takes hold of the sufferer.

The symptoms of the third stage are even worse. The bones become brittle, the nose is often eaten away, the soft palate, pharynx and tongue rapidly ulcerate: in fact the whole system becomes morbid and loses the power of

recuperation and healing. These are only a few of the symptoms attendant on Syphilis.

Although these diseases are spoken of as being the result of illicit intercourse, yet it should be clearly understood that *it is quite possible for a sufferer to marry and to communicate his disease to his wife.* Think well then, men, before you so degrade your manhood and so blast and blight the body of that one whom you promised to cherish and love.

The preservation of your purity and honour should be the guiding principle of your life.

Vice is always destructive of health and integrity—and sometimes of reputation. You owe it to your self-respect, to your financial prosperity, and to your own health and strength, to hold your passions in check and to refrain entirely from illicit sexual intercourse.

Think, too, of the woman you hope some day to take as your wife.

The least symptom of harlotry in her is at once disapproved by you. You think she should be pure. Then remember that she has an equal right to look for purity and honour in you. Whatever you expect and demand of her whom you hope to marry, she also expects and demands of you. In her name, therefore, refrain from the unclean thing. Otherwise all the horror of unquenchable lust, of self-abandonment, of

sexual dissatisfaction, of despair, of utter ruin and irreparable corruption, physical and moral, will break like a flood over you and will involve you in a catastrophe worse than death and far more appalling.

As I write I feel compelled, in order to show to what an awful extent illicit intercourse is practised, to mention that (I have it from a reliable and trustworthy source) in one of our Western Counties there is a certain village in which an honourable marriage is quite an exception and a rarity.

One would think that, living in the sight of Nature and within the sound of their own church bells, our village folk would set the cities a better example. But, alas! facts are hard things, and, however disgusting, must be swallowed. Is it not heartrending, my reader, to be constantly reminded of the unholy alliance of hamlet and village, of town and city, of state and nation, with that hideous and destructive monster—**HARLOTRY?**

It augurs ill for the future when men waste their strength, time and money on the revolting pleasures of whoredom; when men and women hazard their health and happiness by inviting the most loathsome diseases; when throughout our land houses of ill-fame grow and flourish with the full cognizance of the authorities, and when in our parks and public places

crowds of loose women are allowed to ply their unwholesome and degrading traffic.

Surely the young men of England have lost their heads entirely! O Adulterer! what a mean, miserable, wretched, contemptible, vile, loathsome being you are! In your present state you are not worth the price you pay your deluded victim! You are a stink and an abhorrence to all respectable men! Your polluting presence is a menace and a disaster to the community whom you disgrace by your detestable presence.

ROUSE UP! Call forth that last faint spark of manhood that lies smouldering in your black heart and tend it, fan it, until you have redeemed your manhood and to some extent atoned for the past!

An eminent writer well puts it: "It will be a happy day to the cause of morality, when Society says to the young man who lapses from virtue, as it does to a young woman under the same circumstances, 'You have forfeited your right to honour and respect. You have violated one of the plainest laws of God and man. You have become a social leper, and are likely to spread vile moral contagion more potent for evil than the virus of a rattlesnake, or the contagious virus of smallpox or cholera. Hence, unless you repent and reform, and earn a right to the confidence of the good and the pure, you

must be an outcast from Society, subjected to a social quarantine which will effectually prevent the contamination of your fellows.'"

Certainly. Let the fallen man share the same fate as the fallen woman, and let us regard the presence of both as a deadly poison to be utterly exterminated, lest its virulent influence involve us in utter ruin and destruction. Remember Sodom and Gomorrhah!



CHAPTER VII.

MATRIMONIAL EXCESS.

One would think that sexual abuse could hardly enter into the sacred and hallowed pale of holy matrimony. Yet alas! how many who are married think themselves entitled to sexual indulgence to an amount limited only by their desires. It is a great pity that men prefer to think that love and sensuality are identical, that lust and love are one. Would that all might learn that the marriage certificate can never annul one of Nature's Laws! Excessive indulgence by married persons is as destructive of health and happiness as self-abuse or illicit sexual indulgence by the unmarried. The married should bear constantly in mind that the end and object of sexual connection is not pleasure but the propagation of the race. Nothing is so fatal to success in married life as the base and sordid idea that connubial happiness depends on sensuous qualification.

A truly civilised and intellectual man takes care that his mind is so disciplined that, far from sacrificing his wife on the altar of his lust, he is disgusted at the mere mention of that perverted sexual nature which characterises so many married couples.

While it is true that in most animals the male is the perfect and ruling creature, yet in matters sexual he bows to the will of his mate. None but medical men can know, and that only imperfectly, the horrible sufferings occasioned by the extravagant demands of ignorant husbands.

Some foolish men think that indulgence will increase their sexual powers, just as exercise does the muscular system. This popular notion is like all popular notions, entirely erroneous. Nothing brings on premature old age like excessive sexual indulgence.

Indeed, I go so far as to say that a high degree of physical and mental vigour is impossible where there is more than a very moderate indulgence in sexual intercourse.

As the able Dr. Kellogg well put it :—

“ Sexual excesses lay the foundation for a great share of the domestic infelicities which come to the notice of the public through the channel of the courts in divorce cases, and through the social scandals so industriously

garnered by the newspapers. Banish lust from the marriage relation, and subject the passions to the severe rule of reason and physiological law, and half the trials of the married state will disappear at once. Men and women will be purer, better, and happier; children will be more loved, better bred and better reared; and the family institution will rise to a higher plane.

“When we consider the way in which children are conceived, thoughtlessly, heedlessly, and with mere animal gratification as the leading instinct, is it any marvel that so many show early in life, almost in infancy, the erotic tendency, which has been implanted in them?”

“Unquestionably, the ‘libidinous blood’ is as certainly transmitted by parents who in the marriage relation indulge in sexual excess, as by those who have indulged their passions in an illicit manner.”

What is excess? The reply to this question will probably astonish the majority of my readers. We must consider first of all why our sexual apparati were given. Next, what constitutes the legitimate use of these organs.

Now, our sexual organs were given for one object, viz.: the multiplication of our kind, and the legitimate use of these powers is *ONLY* the propagation of our species. **NO MAN**

HAS ANY RIGHT TO SEEK SEXUAL INTERCOURSE FOR ANY OTHER PURPOSE. If he does he commits excess. If a man cannot enjoy the presence of his wife without resorting to the sexual embrace he is not worthy of the esteem of the blackest harlot, leave alone the love and kiss of a high-souled woman.

Remember, thousands of women are forced to live celibate, many never choose to marry. There are thousands of men who abjure the pleasures of the sexual embrace, and these live continent. If you can live continent for the first 25 or 30 years of your life, by what law of nature do you then change from a pure being into a filthy brute? Why wallow in lust during your remaining years? What right have you to use the bonds of wedlock as a means of mere animal gratification? How dare you prostitute your wife? In how many countless instances has the wife been an unwilling participant in a painful operation, deriving more agony from the sexual act than the husband pleasure!

Oh, married men! restrain and curb your lower nature. Oh, young men! shall it be love or lust? Weigh well the motives that prompt you to encourage the love of that pure young woman and when you marry be determined to

keep your mind pure and far above the groveling baseness of mere animality.

One of the most foolish practices and certainly a dangerous one, often resorted to by married persons, is that known by the name of Onanism. The shock which this stupid habit gives to the nervous system cannot be too plainly pointed out. It is highly dangerous to both man and wife. Among the many, many sad consequences may be mentioned Spinal Neurasthenia, Impotence, Paralysis.

Mr. A. Weldon, in "The Upas Tree," says of Onanism, "It is an action fraught with most serious consequences to both man and woman, for none can expect to thus abrogate the immutable laws of nature and escape punishment. Many, I believe, do it in ignorance of the fact that they are doing wrong, and that the consequences may be most lamentable."

The same writer says, "Onanism is a course which a man and wife would never resort to if they really and truly loved each other. For, after all, it is gross sensuality that produces it, and not pure unadulterated love."

Abortions among the married are more common than are generally supposed, and in by far the majority of cases the husband is to blame. He has, in order to gratify his inordinate sexual nature, compelled his wife to become

an unwilling mother. The poor woman, already worn with the care and toil of a family, very naturally shrinks from further pain and willingly resorts to the use of drugs or instruments to free herself of her unborn child. I certainly blame the woman, but at the same time I pity her and sympathise with her sorrow. What a devil is he who would force a loving wife to participate in an act for which she was neither physically nor mentally in a proper condition. If we blame the woman we must curse the man. In abortions the woman's health is often ruined, and should the attempt be unsuccessful the result will in all probability be a monstrosity; simply because the fetus may have been mutilated by the abortionist.

A prominent writer well expresses the whole situation: "None but God knows the full extent of this most heinous crime; but the searcher of all hearts knows and remembers every one who has thus transgressed, and in the day of final reckoning what will the verdict be? Murder! MURDER! child murder, the slaughter of the innocents, more cruel than Herod, more criminal than the man who slays his enemy,—the most unnatural, the most inhuman, the most revolting of all crimes against human life.

"But let us not alone condemn the weak, half-crazed woman who has been compelled to

become a mother against her will, simply to gratify a sexual husband. Who will lay upon her more censure than upon the man who is responsible for the first sin? He deserves at least an equal share of condemnation. Let husbands weigh well this fact and act accordingly."

Men should remember that it is no part of a woman's matrimonial obligations to yield herself up at the caprice of his lustful appetite.

Let the desires of the woman be his guiding star and he will find the whole outlook entirely change. He himself will be stronger and more like a man. His wife will become a new creature; at least one-half of her sufferings will vanish. His children too will be bright, healthy, active and vigorous, and connubial bliss and success will crown his life.

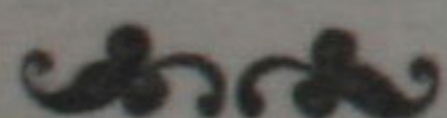
Should any of my married readers find any difficulty in conducting themselves in a proper manner they cannot do better than follow the the advice given in chapter 5, supplemented by the following :

Be cheerful. Nothing so soon destroys vice as happiness, and the man who will abstain from fretting will soon regain his will power and be able to abstain from impure thoughts.

Never use such abominations as sheathes, suppositories, pessaries and other so-called preventatives. They ruin the woman and degrade the man.

Get out of the rut. To many, sexual intercourse is merely a morbid habit brought on and encouraged by a perverted taste. It needs but one refusal, but one denial to show you what fools you have been. Take the step, then, and get out of the rut.

Never practise onanism.



CHAPTER VIII.

THE REPRODUCTIVE ORGANS.

Of course, anything like adequate treatment of so vast a subject is impossible in such a book as this. Yet, so important is it that men should have right views concerning the reproductive organs that a few words seem to me imperative.

To my mind no study is so calculated to inspire awe and reverence.

No higher or more sacred function is possible than that of transmitting life, of preserving and perpetuating the race. Is it not a marvel that two beings should be able to reproduce themselves in a third!

Man's choicest blessing and his highest glory lie in the proper use of his sexual organs, whilst in their abuse lie his most awful curse and his deepest degradation.

It is not generally known that plants are multiplied by means of male and female. The pollen of the male enters the ovary of the female and impregnation takes place.

As in plant life so it is in the animal world. It is neither necessary nor desirable to enter into the details of this subject.*

It will be sufficient to say that man has in in him the seed producing powers and that woman is the fertilising agent, and the proper union of the man and woman results in the procreation of a new life, and thus the race is perpetuated.

The responsibilities of married persons cannot be over-estimated. In them lie the future generation. Whether that generation will show progress or decadence rests to a great extent with its parents. Nothing so quickly and so surely ruins and destroys health as sexual abuse, and no abuse perpetuates itself like sexual abuse. If you abuse your reproductive organs so *must* your children. The health of Future England lies with you.

Further, no man who abuses his sexual organs can possibly be a great man. Now nations are made great by their great men.

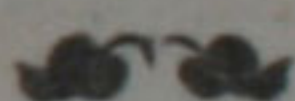
We should not have beaten the Spanish Armada but for Drake, Hawkins, Frobisher and a few others. Without Clive we should have lost India. But for Wellington we might have lost our liberty. But to enumerate the long list

*For a more detailed study of this branch of the subject the reader is referred to the more exhaustive treatise, "The Life Force," by A. Weldon, 1/-.

of the poets, the statesmen, the generals, and last but greatest, the merchants, who have made England what she is to-day, is quite unnecessary. The point is, Great men make Great nations, but Masturbators never made anything. They kill even themselves.

Then for the sake of the greatness of your country and its noble traditions let every reader nail his colours to the mast: "England expects that every man this day will do his duty." The whole world is looking at us now. Let Englishmen prove themselves worthy of their noble sires who made themselves conquerors on land and the terror of the seas.

For England's sake be clean. Aye, for humanity's sake be clean, be pure.



LOVE.

Human love consists of two parts: the procreative or maternal principle and that blending of two complementary natures into one perfect nature.

By the influence of love all the higher passions and emotions are called into play.

"Such is the power of that sweet passion
That it all sordid baseness doth expel."

For love's sweet sake, bad habits are abandoned, ambition is purified and all the

grandest and noblest in the human character is called forth into sacred activity. Human love lightens the burdens of life. It brightens the dark path of suffering and the most awful sorrow is robbed of its sting and loneliness.

Indeed, a marriage properly entered into by chaste and intelligent partners is probably the happiest condition on earth.

The Buddhist says there can be no such thing as happiness until self is lost sight of. Then he will surely grant that in the marriage state where one self is lost in the self of another, happiness, and that of the purest, is possible.

Very few condemn love and marriage except rakes and libertines. The fact yet remains that it is the most natural state of adult life and that they who do not use their marital liberties as a cloak for sensuous gratification may attain the summit of human achievement.

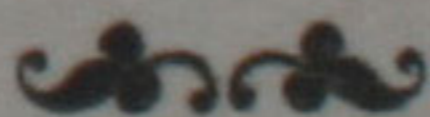
Parsee says, "Amidst the abundant statistics which have been collected lately, it has been demonstrated that bachelors live a shorter time than the Benedicts. This assertion is only true provided that married couples live happily together; otherwise bachelors must have the advantage. In a happy marriage everything conduces to the enjoyment, to well being, health, and longevity, for life is passed without shocks and agitation; there is a

kernal of felicity, around which are collected all the other possible pleasures, and which must soften the misfortunes whereunto humanity is predestined."

Dr. Acton, whose work, "The Reproductive Organs," has for many years been considered one of the best of its kind, says :

"My advice to all young men above twenty-five, who are in good health, is, to marry as soon as circumstances permit them to maintain a wife. Everything tends to prove that the moderate gratification of the sex passion in married life is generally followed by the happiest consequences to the individual. And no wonder, for he is but carrying out the command of the Creator 'Be fruitful and multiply, and replenish the earth'—is the way appointed by the Almighty himself."

It must be noted that "moderate" indulgence, according to the above quotation, means just sufficient to obey the command, "Be fruitful and multiply."



CHAPTER IX.

CONSTIPATION.

As Constipation is almost invariably an accompaniment of sexual abuses, a few words on this complaint will not be out of place. I shall not here deal with the cause of Constipation, but will briefly lay before the reader the best way to get rid of this distressing and dangerous complaint.

The reader should bear in mind that purgatives, whilst certainly opening the bowels, are unsatisfactory, since after they have purged the bowels reaction takes place, and the constipation returns. What I advise is, that the patient should diet himself. Take plenty of fruit—apples, pears, etc. ; eat all whole-meal bread. It will be quite easy for the patient to adopt the diet most suitable to him, if he will watch carefully the effects of his food on the bowels.

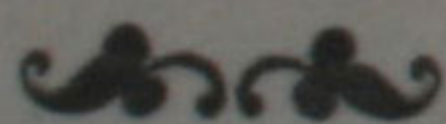
But even this is insufficient in sexual cases. In order to ensure the best possible results, I would advise the use of the Hydrostatic Douche,

an appliance which has the unqualified approval of many of the best physicians of the day.

There can be no doubt that the flushing of the Colon is one of the best ways of cleansing the bowels and toning the system. It ought to be more widely known that Constipation and encrusted colon are among the most prolific sources of the hosts of diseases with which we are troubled to-day. An engorged and encrusted colon, on account of its proximity to the sexual organs, is very often the sole cause of emissions and other forms of sexual excitement. For the same reason, a properly cleansed colon will do much to ensure complete control of the sexual passions. A well-known writer says, "The importance of keeping the internal mucous membrane clear and clean, healthy and active, is very great indeed. The poisonous gases from long torpidity and inaction play terrible havoc in the whole system, poisoning the blood and depriving the recuperative organs of their due vitality and activity, hence neurotic, sciatic, nervous, and even mental aberrations follow. Almost every organ and function of the body is unfavourably affected."

It is clear then, that sexual patients should keep the bowels thoroughly *clean*. The slightest indication of encrustation or putridity

should have immediate attention. Never use the ordinary rubber enema for the purpose, but obtain a thoroughly reliable article. I cannot recommend a better than the "Imperial" Douche of the Health Appliance Co., 55, Ludgate Hill, E.C. For diagram illustrating this useful Douche see end of book.



CHAPTER X.

THE HEALTH AND VIM ASSOCIATION OF HONOUR.

This Association, connected with the well-known magazine HEALTH AND VIM, has for its object the maintenance of personal purity.

It claims to be the best organisation of its kind, for its connection with HEALTH AND VIM gives the unquestionable distinction of being able to afford its members the very best advice possible in matters of physical well-being. As a proof that such a unique privilege is being welcomed by the young men of England let me say that our membership roll increases daily and that almost every post brings in inquiries from readers and members from all parts of the world. We have members in every continent and in every colony and country of note.

We ask you to join us for two reasons. The first is, for your own sake. The second is, for the sake of others.

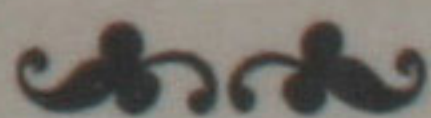
For your own sake. There is a selfishness which is good. It has nothing in common with the ignorant conceit of the man who lives for pleasure and self. It has little in common with the pride of learning consequent on exceptional mental capabilities. It is most like what men call prudence and forethought. It is a selfishness which prompts a man to strain every nerve in self-defence when surrounded by foes and oppressed by obstacles. In these days of folly and vice no young man is secure. In our large cities every breath of air seems laden with the suggestions of the foul black fiend of lust. Alas! how many bright, bonny lads from country homes have, upon entering city life, fallen ready victims to the filthy charmer. Better far had they died than have chanced on so horrible a fate.

But what might have been had they been under the sheltering wing of some such organisation as the Health and Vim Association of Honour!

For your own sake join us; and when you are tempted to degrade yourself or another, the beautiful member's Badge, the card of membership, your sacred pledge, the remembrance of your brother members will provide you weapons, will strengthen your arm, and steel your nerves. Think you not a soldier fights the more valiantly as, amid rush and noise and blood of the heated

fray, he remembers, although he is too busy to look, his brothers-in-arms? So with you. When the battle is going hard you will strike all the stronger, all the surer, for knowing that you are one in a vast army of noble men and women who 'gainst fearful odds are battling for their purity and honour.

For the sake of others. What a wonderful thing example is! How easily and completely it conquers! Although we may scorn to take verbal advice yet somehow the unspoken, unwritten advice of some friend or acquaintance woos and wins its way into our affections, breaking down obstacles, overcoming prejudices, until at last we find ourselves willing victims to hitherto impossible habit. Life is to all more or less a game of follow-my-leader; we still worship our heroes.



Never forget, you are somebody's hero, somebody's example. You may not feel very concerned about this, but it should be a matter of grave import to you as to whether you are a good or a bad example. Which life sets the best example, think you, the life of the libertine or the life of the pure man ?

Would you show to the world the Badge of the Association of Honour or the marks of dissipation and debauch ?

Will you, by your alliance with thousands of earth's noblest sons, or by your sympathy and active fellowship with them, give such an incentive to purity of life and conduct that you may awaken and call forth all the best and noblest in those whose example you are and whose respect and admiration you have won?

Depend upon it, when your friends see your Badge and membership card they too will join.

Your co-operation will also help us to make the Association more useful and more effectual.

The unusually small fee should be no impediment and it will be used for the printing of such literature as the awful moral chaos of the present age demands.

I append the following particulars of the Health and Vim Association of Honour and commend this organisation as being in every way adapted to the requirements of the manhood of this country :

CONDITIONS OF MEMBERSHIP.

- 1.—An Entrance Fee of 1/- is charged, upon receipt of which a Membership Card will be given.
- 2.—All members must be readers of HEALTH AND VIM Magazine, the official organ of the Association.
- 3.—All members must promise to assist in the promotion of the following objects.

OBJECTS.

- 1.—To stimulate a feeling of sympathy and Brotherhood among readers of HEALTH AND VIM Magazine.
- 2.—To form a body of young men and women who will endeavour to propagate the gospel of Health, Strength and Purity of Life.
- 3.—To assist all who are desirous of living a healthy and useful life by the royal road of pure thinking, correct living, and rational exercise.
- 4.—To establish a united band of healthy men and women, who, by the nobility of their characters and the rectitude of their conduct, will bring conviction to the minds of the thousands who now live in the Slough of Despond, that life is worth living when lived in accordance with Nature's laws.
- 5.—To encourage a more general and practical adherence to principles of Hygiene, Physical and Mental Culture.

SOME OF THE PRIVILEGES.

1.—Subscriptions for HEALTH AND VIM 2/- per annum (rate to non-members, 3/-),

2.—Members are entitled to free advice.

3.—The approved contributions of members to Vim Parliament will be accepted before all others.

4.—An Association Badge will be supplied for 1/-

Form of application to be found on next page.

FILL UP, CUT OUT, AND SEND THIS FORM.

.....19

To the Secretary,

HEALTH & VIM ASSOCIATION OF HONOUR,
73, Queen Victoria Street, London, E.C.

SIR,—I have read "AMATIVENESS," and wish to be enrolled as a Member of the HEALTH AND VIM ASSOCIATION OF HONOUR. I agree to abide by the published rules, and desire that you will send me

1.—The Association Badge and Member's Card.

2.—The HEALTH AND VIM Illustrated Magazine (official organ of the Association) post free for one year, month by month, as published.

I enclose 2/- for Badge and Membership Card, and 2/- my subscription for HEALTH AND VIM.

Name.....

Address

NOTE.—If members would prefer to obtain their Magazine from the newsagents in their district they need only send 2/- for the Badge and Entrance Fee.

FREE ADVICE FORM.

EVERY day the author receives letters from readers asking for advice on personal health matters. These he is especially pleased to answer, but much valuable time and trouble might be saved by readers stating their cases fully.

For the convenience of readers the following "Personal Particular Form" is here published.

It should be clearly understood that the advice here offered to all readers who will fill up and send this Form is **absolutely free of charge of any kind**, and all answers are sent in plain sealed envelope.

Name..... Occupation.....
 State if Mr., Mrs. or Miss, or Title (if any).

Address.....
 (Full Postal Address).

Age last birthday..... Married or Single.....

State of Health.....

Doctor's Opinion (if any).....

Any pain?.....Where?.....How long?.....

Is skin clear, dull, or spotted?.....

Are you energetic or lacking in energy?.....

Do you soon get tired?..... Do you sleep well?.....

Do you eat well?.....How many meals per day?.....

What do you eat for breakfast?.....

Dinner?..... Tea?.....

Supper?.....Are you constipated or bilious?.....

Have you Varicocele, or Varicose Veins?.....

Have you any sexual weakness?.....

State cause, if known

N.B.—Further details may be given in a letter.

ADDRESS THIS FORM TO—**Mr. A. DENNISON LIGHT, M.E.,**
 Consultations Free. **73, Queen Victoria Street, London, E.C.**

List of Books Recommended by Author.

The Secret of Manhood.	A. DENNISON LIGHT.	1/2	post free
Colon Flushing.	" "	7d.	"
The Young Man's Curse	" "	1/2	"
The Upas Tree.	A. WELDON.	2/9	"
	(Superior Binding.)	4/9	"
The Life Force.	A. WELDON.	1/2	"
Man's Attainment.		7d.	"
The Weakness of Man.	Dr. AVERY.	1/2	"
Culture of Body.	"	1/2	"
Health and Vim.	(Monthly.)	2d.	
	(From all Booksellers.)		

All the above can be obtained from

Health and Vim Publishing Co., 73, Queen Victoria Street, E.C.

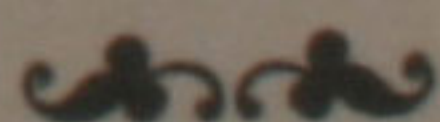
Right Chain.

(Latest Improved.)

THE weakening effects from which so many suffer during night time is absolutely prevented by wearing our Spinal Preventive at night. The danger of waste is occasioned by lying on the back, heating the spinal marrow and exciting the sympathetic nerves to such an extent as to create involuntary sensations.

The wearing of this Spinal Preventive is a perfect guarantee of immunity from such trouble.

The Appliance is sent under cover and post free for **2/6.**



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THE "IMPERIAL."

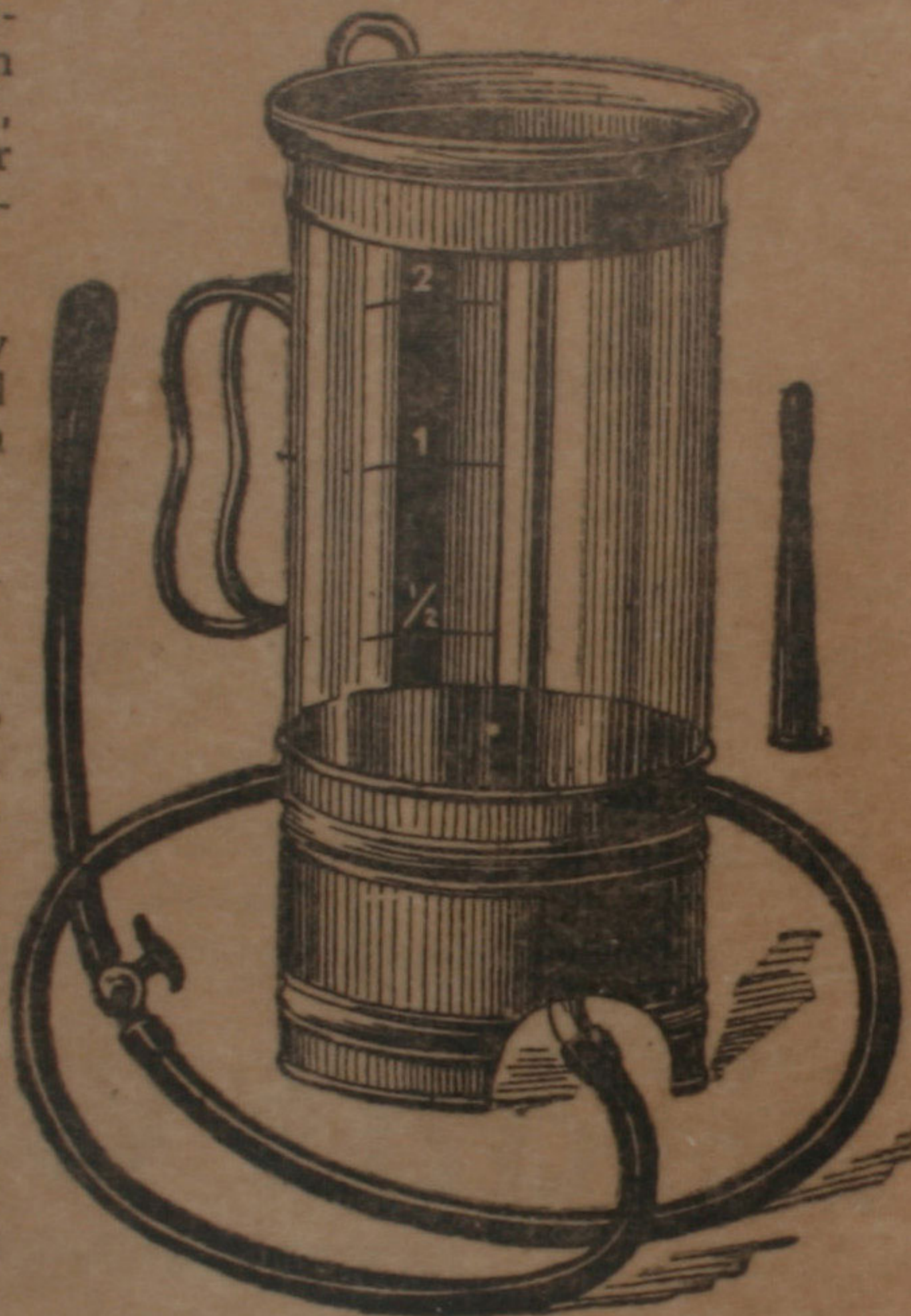
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Is Fitted with Improved Rubber Rectum Tube, 3-pint capacity, Water Gauge, Rubber Tubing, with full Directions, and Stop Cock.

"Colon Flushing," by A. Dennison Light and Dr. F. G. Avery, given free to each purchaser.

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Is a certain cure for Bowel Troubles, Constipation, Dyspepsia, Diarrhoea, Biliousness, Sick Headache, Kidney Troubles, Worms and other diseases of children. This is the best, latest, and only proper method of cleansing the system of all impurities. A protection against Cancer & Appendicitis.



HEALTH APPLIANCES Co., 56, Ludgate Hill, LONDON, E.C.

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To the HEALTH APPLIANCES Co.,

56, Ludgate Hill, LONDON, E.C.

Dear Sirs,—

I enclose Postal Order 8/6. Please send one of your 3-pint "Imperial" Douches, post free, to the following address, free from observation.

Name.....

Address

.....

