

AN ADDRESS TO THE PUBLIC.

6. **Spermatorrhea — Self-Pollution, OR THE GRADUAL DECAY OF MANKIND.** — The public have not the least conception of the vast amount of suffering entailed upon humanity by the practice of self-abuse. My readers, who will follow me, will be amazed at the sad effects of what they may have considered an innocent practice. Unfortunately for the history of human nature, it has been found coeval with every form of society, savage or civilized. It is a crime most monstrous, unnatural, and filthy, odious to extremity, and its consequences absolutely ruinous; destroying conjugal affection; perverting natural inclination; and extinguishing the hope of posterity. Increase and multiply is the Scriptural text, the perpetuation of the species being with the great Designer of the universe an object of the first interest. All living beings are mentally and physically formed with a view to this great end. With what encouragement to virtue, therefore, said an ancient author, may young people behold a man of the age of fourscore, with a wife of the like antiquity, both blessed with healthy, hale constitutions, and fresh, wholesome countenances, with sound minds and perfect senses, active limbs and cheerful tempers, presiding over a healthy progeny, perhaps to the third or fourth generation, and all of these blessings owing, under Providence, to their temperance and continence; when, if we turn our eyes upon licentious masturbators, we shall find them with meager jaws, pale looks, feeble hands, and legs without calves; their generative faculties weakened, if not destroyed, in the prime of their youth, a pest to others, and a torment to themselves. It is my wish that this publication may become extensively familiar to superintendents of schools, and to the clergy, to parents and guardians, and all to whom is intrusted the formation of youthful character. It will be useful in enabling them to make timely discovery of this hateful practice among those committed to their care, and it may put them on their guard, so as to enable them to take such precautions as may be most fitting to avert the consequences. There are few of those who have devoted themselves exclusively to the treatment of sexual diseases, who are not deeply impressed with the general prevalence of self-pollution, seminal, nightly emissions, with gleet, strictures, buboes, swelled testicles, suppression of urine, wasting away of testicles and penis, discharges from the urethra, etc.

Of the many misfortunes that afflict mankind, and degenerate the

human race, that of "self-pollution" or masturbation is the greatest. Thousands of the most noble and gifted young men have gone down to an untimely grave, from the practice of this debasing and degrading habit. It is easy to know a person who is addicted to this deadly vice, merely from his looks. The evidences are unmistakable. They can not practice this evil without being known, for it defiles their minds, their consciences, and their appearances. Stop, then, unfortunate friend, for your deeds are known! Do you know, erring friend, that you are commanded in "Holy Writ" to glorify God in your bodies and spirits, which are His? St. Paul, in reference to the heathen, remarks, "Being given up to uncleanness, they dishonor their own bodies." Friends and fellow-men, we will not be like the heathen. We will try to excel in all good works. St. Paul says, a little further on, "That it is the will of God that we abstain from all uncleanness." And there are hundreds of other Scriptural passages of the same tenor. Reader, it is a good thing to observe and obey the will of God—for thus shall we be happy through life, as also will our disembodied spirits forever after be.

When the self-pollutor is clearly informed of the utter impossibility of his ever becoming the parent of a sound and vigorous offspring, surely he will forego the habit. All sexual excesses, of whatever kind, tend, unmistakably, to the production of a weakly and puny progeny—beings who will bring no honor to themselves or to mankind. Self-pollution destroys the nervous system; it deadens the brain; it creates melancholy, misanthropy, disgust, indifference, and several grades of madness, and often *insanity*. And is this to be wondered at, when we reflect that the vessels are, by an artificial stimulus, made to secrete the semen by a forced process, and for such unnatural purposes?

It is impossible for a self-pollutor to be a true lover. How can a man who is himself debased, truly love a noble, pure, and virtuous woman! The warm and passionate kiss—the exhilarating and delightful embrace, which two innocent and moral lovers feel—exist but in the diseased fancy of a self-pollutor. He can not love; he does not love himself. Instead of loving, he is continually trying to destroy his own physical existence. It is true that he is greatly inspired at the sight of a voluptuous woman; but this sort of love is purely sensual—a love that a common prostitute might inspire. God looks not down approvingly upon such love. This kind of love would seduce, and then abandon. But true, innocent, and virtuous love would never seduce, never abandon—never think of such a

thing. When a virtuous man truly loves a woman, he could no more contemplate her seduction than he could think of taking his own life. We can not do violence to that which we truly love. The thing is utterly impossible!

But it is due to truth for me to say that the self-pollutor does not really contemplate the injury of any one. He longs for health, vigor, and manhood. He is the unconscious victim of a fatal spell!

The horrible consequences which attend self-pollution may be enumerated thus: Involuntary emissions, pains in the back and head, dimness of sight, and loss of memory and hearing; mucous discharges from the urethra; wasting away of the testicles, penis, etc.; decay of the back-bone; anguish, remorse, and tears; fatal wasting away of the flesh; the powers of the body gradually decay; at times aroused by frightful and horrible dreams, palpitations, faintings, coughs, slow fevers, and consumption; irksome and incessant uneasiness; thoughts of committing suicide; heat of urine and difficulty of voiding it; tumors upon the testicles, penis, bladder; incapability of cohabitation; absence of all pleasure when cohabiting; debility of the digestive organs; diseases of the intestines, liver, and spleen; discharge of fetid matter from the fundament; general debility of the whole system, etc. These are some of the symptoms of this vile practice of self-pollution or masturbation. But to continue: for the hundredth part of the evil effects of this habit never can be told. To him who has not reformed, the continuation will, I do believe, adhere to the immortal spirit when divorced from its material and physical companion.

Self-pollution, or masturbation, as it is called, as I have said before, is a cause of involuntary emissions, and is very prevalent among boys and young men. To some extent, it prevails among bachelors and widowers. It is terrific, when viewed in the light of its prostrating influences. It kills the body, and ruins the soul for usefulness and manly purposes. It is not confined to males, though much more common among them than females. It kills men quicker than women, other things being equal, from reasons which will readily appear obvious to the mind of every intelligent reader. Innocent, pure, sublime, sensual delights, the imagination of the self-pollutor knows not! He dwells everlastingly in the inner courts of the sensual. As a necessary consequence the intellectual and the moral in him grows faint. It makes him voracious in appetite, though wasting away in flesh, thus exhibiting the paradox of gluttonous eating and skeleton appearance! It creates a thirst for

which water has no quenching power. It predisposes the organism to take on disease in many cases, where otherwise the body would resist successfully, and thus furnishes a clew to a class of ailments which perfectly confound the parent, and puzzle the physician who is not familiar with its results. Hundreds of parents spend hundreds of dollars in payment of physicians' bills, and receive no equivalent, in the improvement of their sick sons, simply because their sons are self-pollutors, and neither they nor the physicians know it. Look at the list, legitimately the product of this practice: Heat of the scalp, pain in the temples, neuralgia, early baldness, which, unless it is hereditarily transmitted, I regard as an unmistakable sign, for it affects both sexes alike. Dull pain in the cerebellum, partial deafness, catarrh in the head, nasal passages; soreness of the throat, pain between the shoulders, darting through the lungs—consumption caused by this and excessive married and sexual intercourse more than all other causes put together. Palpitation of the heart, enlargement of the heart, dyspepsia, arising from inflammation of the mucous lining of the stomach, or from irritation of the organic nerves, attended with dull headache in the forehead above the eyes, when this is the case; liver complaint, decay of the back-bone, paralysis of the bladder, irritation of the urethra, enlargement of the prostate gland, impotence when awake, and priapism when asleep, with nocturnal emissions, and slow but fatal wasting away of the flesh. Unite to these diseases of the body, the morbid condition of the soul, which I have sketched. Do you wonder that human beings die? Does it surprise you that depravity exists, and that while doctors keep silence, and ministers remain profoundly ignorant—the redemptive means which the church and society use, should be, to a great extent, a failure?

But when one comes to add to the pressure which these diseases make on the vital energies, the remedies which the faculty use, it becomes more surprising that any sufferer lives. For heat of the scalp they will prescribe a cathartic; pain in the temples, a blue pill; baldness, brandy and sweet oil; pain in the cerebellum, blisters; partial deafness and blindness, prussic acid; soreness of the throat, lunar caustic; pain between the shoulders, scarification and cupping; consumption, everything; enlargement of the heart, usually not anything; dyspepsia, gum guaiac and brandy; liver complaint, calomel; decay of the back-bone, the actual cautery, etc.

One who practices masturbation never reaches the highest exercises of the generative function, till he has so far become depraved that emissions take place involuntarily. Then he is perfect in deg-

radation. The sublime heights of devilish fancy have been climbed, from whence he can look into the depths of a ruin that await his descent. If it is any consolation to a young man to wear garlands red with his life's blood, that consolation is his, when from self-pollution he passes into that state where emission takes place in spite of himself.

Is there a mockery more deep, more bitter, than that desolation of spirits which an affectionate woman must feel, when she clasps, entwined within her circling embrace, the mere wreck of sensualism; the horrible victim of self-pollution; 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 generative organs 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 can not 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 vigor, power, and beauty.

A Roman physician, whose opinion, supported by John of Aca-rius, author of a work composed for the Emperor, observes, "If nocturnal emissions continue a little time, the consequences are consumption and death; for the most balsamic part of the humor and animal spirits is dissipated. The whole body falls away, and particularly the back; the patients become feeble, dry, and pale. They languish in slow, melancholy agony." Let this antiquated, yet terribly correct portraiture, deter the thoughtless from practices which lead to such a state.

In conclusion, will state: In cases of this character, I find it best to remove from the mind of the patient every sexual thought and desire, until I can permanently re-invigorate the general system. By this means I have for many years cured the most hopeless cases, many of which have been pronounced by other physicians as incurable. My charges in these cases are only for the medicines used, depending entirely upon the generosity of the patient as reward for my services. Where friends feel they need treatment, address me as per title-page, and prompt attention will be given.