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A SELF GUIDE FOR
ALL MEN

D^B.L.W. de LAURENCE



A SELF GUIDE FOR ALL MEN

"Like unto the writing on the wall at Belshazzar's Feast." Contains Spiritual Wisdom, Knowledge and Advice, which is of **enormous value and importance** to every man, and these marvelous writings are bequeathed as a legacy to the Sincere man, who will do well to heed the **"Writing on the Wall"** in the Moral, Social and Commercial Arena of today, and he will profit and do well to **heed the warnings contained therein**, for he will **discover** within its pages the Wisdom, Advice and Knowledge for which his Soul has **cried aloud** within him for many years.

BY

DR. L. W. DE LAURENCE

Author of Manual of Disease and Modern Medicine—Hygienic Medicine, The Natural Cure System—A Book on Lung Complaint—Self Guide for All Men—Diseases of the Stomach and Digestive Organs—A Book for Married Women—Rheumatism, Its Symptoms, Treatment and Cure—Vegetarian and Whole Meal Cookery Book—The Human Body, Its Diseases and Treatment—The Healing Power of Nature—Health, Wealth, Disease and Death—The Laws of Health—Cure Thyself, How to Deal With Troublesome Complaints—The Book of Tanjore—(For Men)—Standard Medical Work.

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A Self Guide For All Men

This Famous Book was formerly published as "The Book of Tanjore." By request it has been revised, enlarged and republished under its present title for the exclusive use of young and middle aged men.

Its author being an eminent authority on the Mentality of Mankind; The nature and possibilities of the Human Soul and Mind, as well as Evil Passions and Sensuality, their relation to, and influence over the Mind, Soul and Physical Body in both Disease and Health, this work will be found A Guide to All Men.

On the opposite page is shown the sensualist in the bounds of his "Unholy Passions," showing in the background the **Vultures of Remorse and Regret**, ready to prey upon, and devour the soul. In the background is also shown **Hope** sinking out of sight as is also the last ray of Sunlight, leaving in their stead, the **Mournful Certitude and Darkness of Despair, Insanity or Death.**

This young man, while chained by the demon of his baneful acts, is thinking hard, bitterly—But too late. He has failed to think in time.

Thought, Self Control, and Real Will Power is all that can save. Thought, Will Power, Confidence, Belief, True Faith and Realization in one's ability to overcome things conquers, and solves life's problems; but only Thought and True Faith controls the will power.

When Will Power and Faith are weak, thought and thinking hard and bitterly comes too late. Are you going to use the power of true Faith to improve your health, to clear your mind, to solve problems and protect yourself from your evil desires and be a benefit to the human race, or are you to hesitate and waste, wonder, lament and delay until it is too late as with the young man shown on opposite page.

Whether you be young or old, realize now that your only salvation, your only hope, your only chances in life, are all in the exercise of faith and your will power.

How much will you use that power of true faith to control yourself? How long are you going to wait to use it efficiently to curb your lewd thoughts?

To what extent are you now, after reading this book, going to control your animal forces and evil passions? The picture on opposite page shows the man of sorrow and of weakness, pitifully and bitterly thinking of his great mistake; but his power of Faith is gone.

Thought comes too late to save him.

"Can a man take life to his bosom, and his clothes not be burned."—Prov. 6-27.

"Take just hold of instruction; let her not go; keep her; for she is thy life."—Prov. 4-13.

A Self Guide For All Men

In the Books of *Holy Scripture* we find, in *Genesis, Chapter 30, verses 14, 15, 16, 17*, the Testicles spoken of and directly referred to as Mandrakes. The testes (Testicles from *testicule, Accus. Of testiculus*, dimin. from *testes*, a testicle). "*Anat.* One of the two glands which Secrete the Seminal fluid in males." The testicles proper, as stated above, are the glands which secrete the Seminal fluid in males. They are protected by the Scrotum, which is the bag or external tegumentary covering enclosing the Testes in the higher mammals. In man it is subject to a distinct disease known as chimney-sweep's cancer, from the liability of that class to suffer from it. Other diseases are hypertrophy, erysipelas, inflammatory edema, and tumors of the scrotum. *Testes miliebres* is an ancient name for the ovaries; from the old notion that semen was secreted by females as well as by males. The Testes generate and secrete the Semen and are kept in a vigorous, strong and healthy state when properly supplied with healthy blood from the abdominal aorta.

INSANITY AND SUICIDE

Insanity and also Suicide (that great unpardonable and desperate deed of despair) have their source and origin in an imperfect and weakened state of the Testicles and Sexual forces; therefore, from this is to

be gained an idea of the vital importance which men in every age have attached to the proper performance of these functions, and when, by self-abuse or excess, they have been weakened, the terrible consequence will surely fall and descend onto him who is to blame. There are cases on record where the Testicles are more than two in number. However, sometimes only one is found. This is caused by the one of the Testes being withheld or retained in the abdominal canal. In Calcutta, India, there is a young man of great strength and fine physique who has four well-developed Testicles. Another case which is known to the physicians of a certain hospital is where a man of middle age upon examination was thought to have only one Testes, but upon a closer examination the other one was found to be retained in the abdomen, as stated above. The Spermatic cord is connected at the upper end of the Testicles. The glands or vessels proper for the semen are located on the lower outside surface of the bladder. These glands also contain a transparent fluid in which the Semen proper is floated and projected during the act of ejaculation. The Prostate gland is a delicate and highly sensitive organ, consequently very susceptible to inflammation and certain diseases. It is somewhat larger than an ordinary hickory nut, passes in front of the bladder and also a portion of the urethra. The Prostate gland generates a transparent mucilaginous substance which moistens the Urethra, through which the Semen is ejaculated during intercourse. Whenever the Prostate gland is even slightly diseased, or any inflammation whatsoever has been started therein, normal copulation is greatly interfered with and causes annoyance, dissatisfaction, and even very severe pain.

Where there is any sexual weakness the Seminal fluid is very often wasted with little effort of lewd imagination, especially at night when the patient is asleep. This, of course, as is well known, will bring about impotence and greatly diminishes man's vitality. Medical men have been known to treat cases of this nature, where a permanent wasting of seminal fluid is present, as venereal diseases. Their ignorance, of course, has been very disastrous to their patient.

The male organ of generation is composed of a root, body, and extremity, forming with the Testes and their appendages. The gland resembles a figure of a true cone; the interior is composed of a very delicate and highly sensitive set of nerves peculiar unto themselves. When these nerves and the whole male organ of generation of man are in a normal condition he generally enjoys good physical and mental health. However, it is to be regretted that many young men, as well as those during middle age, are so weak that they are unable to properly perform the function for which their organs were created. This, of course, is due to a general deficiency of Sexual force and vitality. This condition has been brought about and superinduced by that terrible state of mind and mental attitude which results from abuse and excesses, and unless this abnormal state is properly understood from a mental as well as a physical standpoint the chances of its cure are very small.

The glans-penis is covered by a foreskin, which during ancient times and even to this day is removed by an operation which is known as Circumcision, which means to cut off the prepuce foreskin of males; also to perform an analogous operation on females. *Circumcision* is spoken of in the *Scriptures* and refers

to rendering Spiritual and Holy by, as it were, cutting away the sins. "And the Lord thy God will circumcise thy heart, and the heart of thy seed."—*Deut. xxx.* Circumcision, strictly speaking, is the act or Rite of cutting off the foreskin in males, also an analogous operation on females; a Rite practiced not only by the Jews in ancient times, but by the Egyptians, Idumeans, Ammonites, Moabites, and Ishmaelites of the desert. The Jews practice circumcision only on males; the Arabs, Egyptians, and Persians circumcise both sexes.

Erection of the organ may be caused or superinduced by an unusual amount of urine in the bladder, which causes it to distend and is often present upon first awakening in the morning. The male organ proper being composed of a very delicate and sensitive system of nerves, is directly under the control of the mental or vital forces of man, and where there is any diminution of physical force, the organs are quick to manifest it by impotence and a weakened state. During normal health and proper sexual vitality the erectile nerves and muscles of the male organ during the act of coition become extended, and the seed, which is under the direct control of the mental forces of the mind, is ejaculated at this time. If man is in a proper state of sexual health, this act will in no sense of the word diminish his strength or mental force, but if ejaculation is caused by Morbid Imagination or night emissions take place during sleep, as a result of an evil dream, the whole physical body and the mental forces of man become weakened.

Semen, a word taken from *Latin* (seed, from the same root as *sere*—to sow).

Semen, properly speaking, is the seed or prolific

fluid of the male, or sperm; the secretion of a testicle; also spoken of and referred to as the seed of plants, or the matured ovule.

The Semen of a healthy male is a thick, clotty, mucilaginous, whitish substance, or fluid, with a peculiar odor, consisting in whole of a transparent fluid known as spermatic, or pertaining to and conveying the Semen, and the Spermatozoon, which are the moving, active constituents of the Seminal fluid. The Spermatozoon proper consists of a head, a rod-shaped middle piece, and a long, hair-like tail, by the vibratile motion of which they move in a spiral manner. Cold arrests their movements, and they may be deprived of vitality (the power of fecundation) in various ways. They were at first regarded as parasites and classified as *Helminthes* or *Infusoria*, and Von Baer maintained this view as late as 1835. *Von Siebold* discovered them in many vertebrates, but *Kolliker* was the first to recognize them as definite histological elements arising within the testes.

These Spermatozoon escape from their glands and are wasted and lost in the urine during stool, when a man is weak sexually; this, of course, weakens him accordingly, both mentally and physically, and he had far better have lost so much blood; but he cannot escape this loss if his organs have become weakened by violating nature's laws, for, if he has practiced self-defilement, thereby bringing about his own weakened condition, he must surely answer for his sin.

Spermatozoon are never found in the transparent fluid generated in the male before puberty, but only after this period. However, they are always found after puberty, and never disappear until very old age is reached or until man has lost his ability or power

to procreate his kind. By and through the act of *excesses* or *self-defilement* they become weakened, less active, and greatly diminished in numbers, and in some cases disappear entirely. This, of course, unfits man for marriage, as well as bringing about his dejection and downfall.

During copulation the female receives the Spermatozoon, or seed of the male, into the uterus (this, however, does not, as a rule, occur after ten or twelve days have passed since the last menstrual period), where it becomes connected with and merges itself with the ovum, causing conception or pregnancy.

The ovum within the *uterus* of the female is a germ produced within the ovary, and capable of developing into a new individual. It first appears as a very minute granule and globule, not surrounded by a cell wall. As it enlarges, a smaller spherical globule is formed in its interior. The external globule is called the germinal vesicle, the inner the germinal spot. Next a cell wall appears around the germinal vesicle, but separated from it by a certain interval, within which is a liquid containing globules of sarcode, the mass developing into the yolk. Then the vitelline membrane appears outside the yolk. There being little yolk in the human ovum, it is of smaller size than those of the inferior animals. It is a spherical body, about 1-120 of an inch in diameter. It was first discovered by *Von Baer* in 1827. The germinal vesicle is 1-720, and the germinal spot 1-3,000 of an inch in diameter.

Pregnancy is the quality or state of being pregnant, or with child; also the state of a female who has conceived or is with child. The law under a plea of

pregnancy provides that—*If a woman, being pregnant, is convicted of a capital crime, the execution of the sentence is delayed until after the birth of the child.*

There is no doubt whatever that sexual weakness and self-defilement are the frequent and direct causes of many cases of insanity and suicide. However, this will be considered in another chapter in this work, for it is a law that *self-defilement* is like unto a *curse* to him who becomes so weak-minded and loses his self-control to the extent of practicing *Onanism* (masturbation). Again, thousands of men, both old and young, and also women, suffer from nervous debility without knowing it. Their mental, sexual, and vital forces have become undermined and weakened so slowly and surely that they have not realized that they are pitiful and helpless victims of their excesses. They think that their health and sexual powers are normal and that they are only just a little bit nervous. However, it is a law that any weakening of the mental or sexual forces will surely in time result in man's wandering from the soundness of judgment, and he will quickly show that mental *aberration* which is so conspicuous in the *insane* and those who commit *suicide*, and unless the proper treatment is sought and obtained these terrible results must surely follow, as it is a patent fact that the mental and physical weakness which results from *Self-defilement, Sensualism, and Excesses* is in many cases the direct cause of *Insanity, Suicide, and Premature Death*. To prove this I shall cite here the case of a young man who is a bookkeeper in a well-known bank, being 24 years of age when he wrote to me telling me that he was troubled with undue and extreme nervousness,

that any jar or sudden noise was sure to irritate and bother him. His general condition of health, so he stated, seemed to be good. His appetite also appeared good, there being times that he felt that he could scarcely wait until he got his meals, and if he did not obtain them on time he would get weak, nervous, and trembling. This in itself indicated some serious trouble or loss in his system. However, to be brief, this young man had through Self-defilement brought on himself vital weakness. I sent him a copy of the book and knew that it would show him the *horrible* and *terrible consequences* of his unnatural and beastly acts. He wrote advising that he would send for a box of "TANJORE," that famous East India Remedy, and try a month's treatment. However, he neglected to do so. He wrote again in about thirty days, saying that he had been bordering on *Insanity* and *Death*, and was barely able to leave his bed. I advised him as a friend and good Samaritan to at least try a course of treatment by taking "TANJORE." He did so, and inside of two months all nervousness and weakness had entirely left him. He had also regained his sexual power and activity and was very loud in his praise for this famous East India Remedy, known as "TANJORE."

FACTS OF THIS CASE

The facts of this case are very plain and simple, for the debased and morbid condition of his mind, which had been caused by Self-abuse, affected his whole nervous system. The great loss also of seed by Night Emissions and also in his urine had been such

a drain on his vitality that it had sapped all of his nerve force. The digestive organs had been called upon to perform more than their ordinary amount of work, as nature was seeking some means to supply the loss, consequently the digestive system broke down under the great strain and effort it was making to supply this loss to the system, and when the stomach became affected his whole nervous system went to pieces, having no strength or vitality left to overcome the disease, and in his case *Insanity* and *Suicide* were only warded off by careful attention to the advice contained in this book and a thorough course of treatment by "TANJORE."

This young man's case is similar to many that are brought daily to my attention. Almost any disease is liable to manifest itself after the nervous system has been affected by this vile habit, even though the habit has been discontinued, for the system will never regain its former strength and vitality unless a thorough course of treatment is taken. Still another case where "Tanjore" has proved its wonderful worth is that of a young man of about 30 years of age who had practiced the solitary habit while in College, but had abandoned the practice for about five years, in the meantime having indiscriminate intimate relations with the opposite sex. The consequence of this and his previous habits had brought on a weakened condition of his organs and there was a continued waste of the Spermatozoon during stool. This, of course, brought on Spermatorhe, but after a course of treatment by "TANJORE" all waste of Semen in the urine was stopped and he was once more strong and healthy, physically, mentally, and sexually.

SPERMATORRHŒA

Spermatorrhœa, from a pathological standpoint, is a real or apparent discharge of Seminal fluid, without voluntary venereal excitement. It is of two kinds: (1) True, in which discharges of Spermatozoon occurs. (2) False, or Prostatorrhœa, in which a fluid, clearer and more tenacious than the seminal fluid, and destitute of Spermatozoon, is discharged.

This disease, which makes its victim a pitiful sufferer, consists of a continuous involuntary loss of Semen in the urine and by unconscious emissions during sleep. *Spermatorrhœa* quickly presents itself in every variety and nature of nervous disease in men, for whenever the nervous system is affected the Semen escapes from its glands into the Testes.

That the presence of the Semen strengthens and invigorates man's system is indicated by the change that takes place in a young man's life at the age of puberty, for when his organs begin to generate and secrete the semen his voice becomes firm and strong, the beard starts to grow on his face, and his muscles soon acquire firmness and great strength, his whole body changing to a more convincing and manly appearance.

Nothing, not even the loss of blood from one's veins, would prove as *destructive* to the vitality and strength as the unnatural loss of semen, for this loss depletes the nervous system more than would fifty times the loss of the same amount of blood.

This loss and terrible drain on the system soon affects the mind and brain, for the seed, as stated above, is an *essential element and force* to the nervous system, consequently it can be readily understood

how its loss by *Self-defilement and excesses*, which are unnatural, leaves the system and organs in an *impotent and depleted condition*.

There is most certainly no doubt of the great importance of this fluid being properly secreted and retained; neither is there any question of the terrible results and horrible consequences which surely follow its premature and unnatural loss, wasting, or unconscious evacuation during sleep.

The seed of the male is a life and strength giving element, and upon man's ability to generate and retain healthy seed depends his health and happiness, for it has been designated to him to carry out and fulfill the process of reproduction and procreate his kind.

The fact of profuse losses at stool and by unnatural evacuations by nocturnal dreams has been given very little attention by the doctors, owing to the fact that the reputable physician does not care to identify himself with the specialists and quacks who fill the daily papers and magazines with advertisements.

However, the fact of these quacks existing in such large numbers only proves the existence of this terrible disease and the horrible suffering it entails on thousands of men of every age. Of course, it is a fact that these pitiful victims of their own folly often seek the advice of these quacks for that relief which they can only obtain by a proper course of treatment. This book extends a helping hand and suggests a remedy that will prove a Godsend to those of suffering mankind who have been abandoned by the regular physician and left to the mercy of the specialist and dishonest empirics.

“He who covereth his sins shall not prosper; but

those whosoever confesseth and forsake them shall be happy."—Proverb, 28-13.

UNNATURAL INDULGENCE

It is a well-known fact that excessive indulgence produces weakness and Nervous Debility. This debility and nervousness is caused by the loss of the seed from the system and the nervous exhaustion following the act of ejaculation.

Ejaculation of the seed by unnatural habits affects the nervous system, owing to the abnormal manner in which it has been caused and also because he who has become a victim to this terrible habit has already depleted his vitality and strength so that his nervous system is in no condition to stand the shock and excitement which this act produces on both his mind and nerves. Again, this habit affects the mind and imagination so that in time involuntary, spontaneous emissions occur during sleep so often that the poor unfortunate and pitiful soul becomes more weakened and despondent.

This, together with the continual evacuation and loss of vital fluid while passing the urine or straining at stool, tends to destroy and paralyze the strength of the organs completely, as well as to make the victim a miserable, pitiful, dejected, and despondent wreck of his former self—a morbid automaton, as it were.

An ancient and learned Hindu sage published in *Sanscrit* a treatise on this terrible disease which, when translated, attracted great attention in India, China, and Europe and caused many to investigate its nature and seek out a proper remedy for its cure. The properties of the remedy suggested here, which is known

as "TANJORE," have been known and used among the Hindus of Northern and Central India for centuries.

* * * * *

It will be readily seen from what has been written here that *Nervous Debility*, *Sexual Weakness*, and *Spermatorrhœa*, as well as Impotence, are caused, *first*, by unlawful defilement or excesses; *second*, by frequent unconscious and involuntary evacuations of the seed; *third*, by excessive, selfish indulgence and Sensuality.

SYMPTOMS OF THIS TERRIBLE DISEASE

The outward symptoms which always accompany this terrible disease are at times overlooked by the patient until he is forced to consult a physician or seek a remedy; for he realizes that his digestion and even his brain and mental forces are becoming affected.

This last symptom is very common among Sensualists and those who practice this evil habit, and indeed *one need not hesitate to declare that in most of the cases who apply to us for treatment, that the general system has been completely undermined, indeed, so much so, that the patient appears greatly emaciated, and exceedingly nervous. His skin is either ruptured with pimples or dry and parched, wrinkled, muddy and cloudy in appearance. His healthy look and color is gone, his eyes are hollow, dull and sunken, with dark, ominous circles underneath, while his whole appearance, manner and conduct imply and indicate nervousness and undue anxiety.*

He is constipated, his stomach cannot digest strong food or drink, owing to his bowels being deranged. Performing the function of his sex, *with any degree of satisfaction*, has become to him impossible, owing to the weakened condition of his organs. Discharge of the fluid is either premature or only takes place after an *unsatisfactory and tiresome effort*, and is attended with irritating difficulty and extreme nervous exhaustion.

He becomes, owing to his continuous brooding over his condition, despondent, morbid, morose and peevish; shuns his fellow men and the society of the opposite sex, sinking deeper and deeper into a state of melancholy and mental aberration.

“The glory of young men is strength; and the beauty of old men is the gray head.”—Proverbs, 21-29.

Nervous Debility unfits him to properly control his mind and direct his thoughts or mental forces and he *loses his Personal Magnetism* and Influence over his fellow men and the ladies of his acquaintance. The memory is affected, and he no longer knows what a good night's sleep means, for, being easily worried, he exists continually in a state of nervousness and fear.

His whole manner and conduct is that of a soul that is guilty of a monstrous crime.

“As a dog returneth to his vomit, so a fool returneth to his folly.”—Proverbs, 36-11.

Other Symptoms, of course, are present; in fact, they are so varied and numerous that it becomes almost impossible to accurately enumerate them. However, the following are given with the hope that

they will be the means of pointing out the *terrible* error of man's folly and the curse of Self-defilement.

OTHER SYMPTOMS OF SELF-DEFILEMENT

Involuntary emissions while passing urine.

Involuntary emissions while at stool.

Involuntary emissions while asleep.

Involuntary emissions without proper extension of the organ.

Losses due to partial extension.

Involuntary emissions while in the presence of the opposite sex.

Losses due to nocturnal dreams.

Eruptions and pimples on face and body.

Premature discharge during copulation.

Priapism (morbid tension of the male genital organ).

Decrease of Sexual Power.

Only partial development of the organs of generation.

Inability to have a proper extension of the erectile tissues.

Diminution of erectile force.

The above symptoms are at times accompanied with various kinds of diseases—that is to say, that when the system, vital and mental forces of a man or woman, have been weakened by Excesses or Self-defilement, disease can very easily get a hold in their system and, owing to its weakened state, will be very hard to cure. If a man who has not been guilty of abuse of his organs had only a cold on his lungs, or in his kidneys, it would quickly yield to the ordi-

nary treatment, but if the lungs or kidneys had been impaired and weakened by excesses or emissions the ordinary means of treatment would fail to bring about a cure and, until *by the proper medicine or remedy* the primary cause has been removed, the trouble would only increase.

Any disease of the Stomach, Lungs, Kidneys or other Functions and Organs of the body, which has its origin or primary cause in Spermatorrhœa (sexual weakness), cannot be cured by the ordinary physician or remedies, unless all unnatural losses of vital fluid are, by some good specific remedy, stopped entirely; for nature cannot give health and strength to an individual *whose system is continuously being drained of its vitality.*

Self-abuse, plainly speaking, is the act of polluting or defiling (defilement). The state of being polluted or defiled; uncleanness, impurity, defilement. It is also that which pollutes or defiles man by causing *the emission of seed at other times than during coition.* *The folly of youth disqualifies a person for intercourse with his fellow men, rendering him unfit for sacred uses.*

Impotence, Sexual Weakness, Nervous Debility, Premature and Involuntary Ejaculation affects and impairs every Organ, every Function, every Nerve, every Sensation and every Muscle in the body of a man as well as causing mental aberration.

The man who continues the act of Masturbation or indulges in excesses will surely grow cadaverous in appearance and act in a cadaverous manner.

The victim and sufferer of the above diseases always show and experience the following symptoms:

Cadaverous appearances of the face and body.

Sleeplessness.
Loss of Personal Magnetism.
Condition of anxiety.
Deficiency of energy.
Want of firmness in action.
Want of firmness in voice.
Poor eyesight.
No concentration of energy.
Hearing affected. Easily excited.
Aversion for the society of either sex.
Bashfulness.
Easily fatigued.
Condition of Lassitude.
Catarrh.
Muscular Rheumatism.
Sensitive to changes in the weather.
Bleary eyes.
Bowels constipated.
Pallor of face.
Heart affected.
Lungs easily affected.
Extreme nervousness.
Poor appetite.
Deficiency of confidence.
Inability to carry on or direct a conversation.
Sense of loneliness.
Desire of being alone.
Unable to fix the attention or mind on any particular business or object.
Entire loss of Personal Influence.
Deficiency of courage.
Spirits easily depressed.
Poor memory.
Pains in the back.

Pains in different parts of the body.
Weak and nervous after sleeping.
Nocturnal and lascivious dreams.
Quarrelsome nature, etc.

STERILITY AND IMPOTENCE

It is well for the reader to understand and be able to draw an intelligent distinction between Impotency and Sterility. (*Sterility* is referred to in *Genesis*, 29 Chap., 30-31 Vrs.)

Sterility, strictly speaking, is a quality or state of being Sterile or Barren, which means unproductiveness or unfruitfulness, which, in itself, means want or absence of power of producing young. This also implies incapacity to procreate. *Impotency* in itself means physical inability by a man or woman for copulation, and "Incurable impotence," at the time of marriage, may be pleaded as a reason for nullity, for, one who is deficient in sexual activity, is weak, feeble and destitute of power to have normal copulation. Consequently an impotent man is an undesirable owing to his inability to properly perform his duties as a husband.

Sterility, as stated above, is present even though the man has sexual force enough to perform the act of copulation. However, his seed has no life or strength, consequently it produces barrenness.

Impotency has its direct cause and origin in excesses or self-defilement, and if it happens that the facts of this horrible and debasing practice have not been manifested, by producing any abnormal condition of health or disease in the body of the one who has become its victim, Impotence is nevertheless pres-

ent, for this disease consists of a deficiency of vital power, involuntary or delayed emissions, and also impoverished condition of the semen. There is also a deficiency of venereal desire owing to the nervous and weakened condition of the entire system. Of course it is to be understood and known that excesses will also bring about and cause impotence not alone in man but also in the female.

IMPOTENCE AND NERVOUS DEBILITY ARE MANIFESTED AS FOLLOWS:

During coition the seed is prematurely ejaculated or involuntary emissions occur three or four times a week—in fact, the sight of a nude picture or even a woman is sufficient to arouse the weak imagination. Venereal desire very seldom manifests itself, and when it does it is of slight duration owing to the fact that the passions and mind of the man are diseased and weakened by the seed having, in the past, escaped and wasted away. As stated above, impotence may plead as a reason for nullifying marriage and *no man has any right to marry while in this terrible state*, for it is his solemn duty to save an affectionate and innocent woman from the curse and anguish of his own self-defilement, for this in itself unfits him for marriage and he should, instead of contemplating marriage or entering matrimony, seek a proper remedy that will cure him and give him back his strength and manliness before he dares to approach the altar with his bride. If he fails to do this he will curse the day he was born and his marriage bed will be converted into a curse instead of a blessing. His defrauded wife will soon realize his

weakness and the sins of his terrible acts and past life of sensuality, for when she realizes that she has married a man that is not able to procreate and whose efforts to do so are feeble, she will shrink from his embrace and her health and happiness will fade away in her anxiety and desire for a child and that warm love which every true woman craves. However, if sexual activity and vital power has not been entirely burned up by unholy passion and involuntary emissions, the wife may become pregnant from the weak and nervous efforts of her husband. This weakness will be inherited by her child, which will be puny and sickly owing to her having become pregnant from a weakened husband whose seed was impoverished. I will cite here for the benefit of the reader still another case which has been brought to my attention. A man in Denver, Colo., had for some time been *losing his sexual activity*, and, not receiving results from his family physician, he decided to try the famous East India Remedy known as "TANJORE." He confessed to me that he had a well-sexed and affectionate wife and, he himself being of a passionate temperament, had indulged to excess and to such an extent that he was suffering from nervous debility and that recently he scarcely experienced any venereal desire. This, together with the morbid mental state which had come over him, unfitted him to carry on his business, and preyed so heavily on his mind that he was fearful that he would ultimately become insane, and as he expressed an earnest wish to try this wonderful remedy I advised him to do so. He continued the treatment as directed for one month, and then ordered another box of "TANJORE," to be taken three doses a day. In about a month I re-

ceived word from him stating that "*I am a wonder and astonishment to my wife, children and friends owing to my wonderful change and renewed vitality and health. My appetite is better than it has been for years. I am wonderfully improved mentally, physically and sexually far beyond my expectations, and the benefit that I have derived from "TANJORE" is almost incredible.*

The loss of vital fluid which always occurs from self-defilement, sensuality or excesses is not always the same with every man. Some will become only partly impotent, and with great effort they are able to "stall" along, but when this does happen there is a condition of disgust and indifference on the part of the wife. In some cases where the seed is impoverished the man at long intervals is able to have connection, for his organs, although weak, are not completely disabled, and, with proper, judicious treatment, this threatened total disability may be cured, but prompt treatment is the great essential, for if improper treatment is taken the case becomes worse, as the failure of cure will have a bad effect and suggestion on the mind of the patient. In these cases "TANJORE" has proved a God's blessing.

SIN OF SELF-DEFILEMENT

Most every physician and professional man has during his career seen the terrible results and effects of sexual weakness and self-abuse, and, pitiful to relate, many cases are the result of ignorance of the horrible effects of this abuse of the sex power.

In consequence of the same the writer feels it his duty to show the young men of this country the awful results and effects of the *sin of self-defilement*, that

filthy and unnatural habit, by and through which hundreds of young men and women defile their souls and bodies by yielding to their passions and sensual thoughts, thinking that because they commit this act in secret or privacy they can escape the all-seeing eye of God, and procure unto themselves those conditions which nature and God has only intended to be participated in a legitimate way.

Nature will not permit man or woman to outrage its laws or defile their souls and bodies without exacting and demanding of them a penalty for their sin, and the result or penalty of self-defilement is without question one that is most awful and terrible in its nature.

The penalty for self-abuse and excesses brings to the victim conditions of mind and body that are such that he can scarcely endure them and many times he seeks relief in suicide or his mind and body become so weakened and exhausted he either fills a premature grave or goes *insane*, for his mentality becomes disordered and the organs of his body give away to disease and he at last perishes in the fury and flames of abnormal passions which have got far beyond his control.

RECORD OF SUICIDE OR SELF-MURDER IN THE UNITED STATES FOR THE YEAR OF 1905

The terrible record of *self-murder* (suicide) in the United States during the year of 1905 is appalling, and one of the most *lamentable* features of the year's record of violence.

This record shows only too plainly that suicide in this country is steadily *increasing*.

Another striking feature is the fact that there were almost *twice* as many men as women who destroyed themselves by self-murder during the past year.

However, all past records show that twice as many men as women *commit suicide*.

This is because self-abuse and sexual weakness are more *prevalent* among men than women.

The number of poor human souls that went down to a *suicide's grave* during the year of 1905 was 10,342.

Of this number, 4,134 killed themselves while *despondent*. Those who suffer from vital weakness or sexual depravity always *grow despondent*.

There were 1,826 people who killed themselves while *insane*. Self-abuse, sexual weakness and impotency affect the mind and mental forces and *cause insanity quicker than any known agency*.

There were 1,525 persons who committed suicide because of domestic infelicity.

Domestic infelicity *always* has its first origin in sexual incapacity or sensuality. There were 958 people who destroyed themselves because of disappointment in love.

It is a well known fact that those who are weak sexually have very little, if any, *success* in winning the love of another.

There were 411 who committed this great *unpardonable deed of despair* because of ill health.

There is no disease which so *quickly undermines* the health as impotency and nervous debility, while those who are strong sexually *never* suffer from ill health, or a broken down nervous system or constitution.

TABLE OF THE VARIOUS CAUSES

Despondency	4,134	Unknown	721
Insanity	1,826	Ill health	411
Domestic infelicity.	1,525	Liquor	375
Disappointment in		Business losses.....	32
love	958		

Poison was the most common agency of destruction, 4,732 persons having taken that route into the hereafter. Besides these, 2,861 shot themselves, 1,022 used the rope, 868 drowned themselves, 706 cut their throats, 45 threw themselves in front of trains, and 44 out of windows or from roofs; 23 burned themselves to death, 28 stabbed themselves, 10 blew themselves up with dynamite, and 3 starved themselves.

Chapters might be written and records and statistics produced to show that *self-murder* (suicide) has its *origin and cause* in sexual weakness and sexual depravity.

The insane, among us today, are *increasing* three times as fast as our population. In England, one out of every 285 is *insane*. In the state of New York there are 26,000 in the *insane asylums*. The state of Wisconsin *contains* three thousand epileptics. It is estimated that there are a million of various classes of men who are defective mentally in this country. Self-defilement lowers the physical capabilities and also lowers the mental tone of man or woman.

The sensualist and masturbator has a *weakened will and mind*; they are incapable of making a final decision because they *cannot* reason clearly. They become a victim and prey to their impulses. All their passions and thoughts are equally *abnormal* and

excitable owing to the fact that their power of self-control has been *lost*.

The *Holy Scriptures* declare that the *curse causeless* shall not come.

“As the bird by wandering, as the swallow by flying, so the *curse causeless* shall not come.”—*Proverbs* 26:2.

The young men and women who have polluted and *tainted* their souls by self-defilement are a far greater *menace* to this country's welfare than tainted money or white slavery, of which we have heard so much of late.

The leading authorities on this subject in this country consider self-defilement and sensualism quite as *formidable* a social plague as another venereal disease known as syphilis, and estimate that the number of *suicides* arising, directly or indirectly, from these baneful habits will annually *equal* the combined death rate from typhoid fever, pneumonia and tuberculosis.

That suicide is steadily and *surely* on the increase in this country will be shown by a study of the following table, which is correct. This table gives the number of suicides each year dating back to the year of 1899:

1899.....	5,340	1903.....	8,597
1900.....	6,755	1904.....	9,240
1901.....	7,245	1905.....	10,342
1902.....	8,291		

THE PRINCIPAL OF MAN'S PASSIONS

The passions were given to man and woman to use and when they are kept under control they give strength and beauty to us, but once they gain the

mastery they will surely wreck and ruin the soul they were to serve.

Every person should understand that these powers have their origin in man and woman's nature, but they are not evil of themselves; for it is only by indulging in a baneful manner or to excess that they become evil, for excess implies a perversion of the will. But the principal of all of man's desires have been given to man for his good, that they may spur him unto the accomplishment of great things. It is only their abuse that does harm. No person should give himself up to sensuality, for unnatural venereal desires and unholy passions are like a horse that is useful when under control, but *dangerous* when it obtains the mastery. A passion, or desire, becomes pernicious the moment when you cease to *govern* it, and when it causes an injury to yourselves or to others.

The passions are levers that increase man's powers tenfold, and aid him in the accomplishment of the designs of Providence; but if, instead of ruling them, he allows himself to be ruled by them, he falls into every sort of excess, and the same force which, held well in hand, would have been useful to him, falls upon and *crushes* him. All passions have their source in a natural sentiment or a natural want. They are, therefore, not evil in themselves, since they constitute one of the providentially appointed conditions of our existence. What is usually meant by "passion" is the exaggeration of a need or a sentiment. But this exaggeration is the excessive action of a motive-power, and not the power itself; it is this excessive action which becomes an evil and leads to evil consequences of every kind.

“Every passion that brings man nearer to the nature of the animal takes him further from the spiritual nature.”

Every sentiment that raises man above the nature of the animals is evidence of the predominance of his spiritual nature over his animal nature and brings him *nearer to perfection*. Ordinarily a slight effort upon one's part suffices to enable him to vanquish his evil tendencies. Indeed, very slight effort is often all that is needed if man will only use his *will power*, but it is sad to state that very few make any serious effort whatever to vanquish their evil passions, for if they would make but slight effort they would obtain efficacious help from the action of their own wills. The good spirits will also certainly come to his aid, for it is their mission to do so. The action and force of the passions are never so strong and violent that man or woman will be unable to overcome them or be powerless to withstand them. There are many who say “I WILL,” but whose will is only on their lips and who are not sorry that what they declare themselves to be an action of will does not take place. When a man is unable to vanquish his passions, it is because, through the defilement of his soul, he takes pleasure in yielding to them.

He who controls his passions comprehends his spiritual nature; he knows that every victory over them is a triumph of his spirit over the flesh.

OBSERVATION OF THE INSANE

Careful observation of the cases of insanity which are admitted to the insane asylums of this country will convince the most skeptic that eighty per cent

of them are the result of perverted sexual conditions and self-defilement, and, although this may not be known and understood previous to or at the time of their entrance into the madhouse or insane asylum, it is determined as a fact after they have been inmates but a short time.

If the iron gates of the insane asylums were opened to the men and women who practice this baneful habit or indulge themselves in carnal desires, so that they could go and become eye witnesses to the terrible state and horrible conditions of misery of those poor souls who, by their unholy acts, have been numbered among the insane and have been shut up in an iron cage like a wild animal, *their faces would blanch with fright and fear and they would from that day on be the masters and rules of their passions.*

For would it not make an impression on your mind and cause you to halt in your headlong and mad plunge into self-defilement and pollution, to see a poor, dejected, miserable human soul who had, through perverted indulgence, become insane and had to be treated as some kind of a wild beast.

Have you any idea of the miserable existence of these poor wretches who are turned over to the mercies of their hard-hearted keepers? If you have not, go and see them, watch them cringe before their keepers, hardly daring to look you in the face.

THE CHAMBERS OF DEATH

The Holy Scriptures inform us that unlawful relations with a bad woman have cast down many wounded; yea, many strong men have been slain by

her, for her house is the way to Hell, going down to the chambers of Death.

These poor crazy souls in the insane asylums, who have become the victims of their own unnatural lust and passions, live, look and act as though they were in the clutches and chambers of the damned and that their souls were already fitted for the chambers of hell.

The scenes in some institutions where these poor wretches are kept like a criminal or murderer are certainly heart-rending, and they cannot but impress the most hardened mind as being pitiful in the extreme, for it must be considered that, in the majority of these cases, the poor victims were ignorant of the sin they were committing as well as its terrible effects on their souls, minds and bodies, and, as stated before, if you only knew and could see how these poor human beings are treated, you would never desire to take the least chance of becoming one of their number. There is this very day a custom which prevails in more than one insane asylum in this country where those who have become so addicted to this terrible habit that their minds dwell on no other thing, the only thought that comes to them being their mad desire to appease their passions, and to prevent their doing so their parts are treated to a liberal application of *Tincture of Iodine, Cantharides (Spanish Fly)*, or some other drug that will set up a local inflammation and blister, causing such a soreness of these parts that they cannot touch them. Another custom is to cross the arms at the wrists and bind them in this condition, and fasten a plate on their crossed hands at meal time and make them eat like an animal, for if the hands were loosened they would instantly

defile themselves. After their meal is eaten the hands are strapped securely behind their backs.

This, together with the strong drug that has been applied, keeps them from committing their baneful acts, for if their parts were not treated in this manner, they would rub themselves against the sides of their cells until they had satisfied their evil desires.

However, in the end it is a much mooted question whether this does any good, for, if the act is prevented during the day, when the victim at night has tossed himself to sleep on his uncomfortable bed, his filthy imagination and nocturnal dreams bring about the result anyway.

THE PATH OF THE SENSUALIST ABOUNDS WITH TERRIBLE DANGERS

The writer believes and knows that if these writings (which are by one who knows whereof he speaks) serve to save even one young man or woman from this terrible fate and to show the absolute certainty of the curse which will certainly fall upon those who allow their pernicious passions to control them, and thereby be the means of assisting the unfortunate one to curb his passions, they will not have been written without good and sufficient reward.

No young man can enter into life through the portals of manhood and begin an existence consisting of the sole gratification of his passions, giving his mind up to unholy, lewd and voluptuous thoughts and not pay the price or penalty thereof, for his sensualized soul will be overcome by his indulgence and gratification in carnal or sensual pleasures, and he soon realizes that he is living and existing in an at-

mosphere that is unholy. For there is a sanctity even of body and soul which the sensually minded man does not even dream of, and his sin will react unto him with a terrible consequence. The path and life of the sensualist abounds with terrible dangers, for once the soul succumbs to the evil passions the fatal work begins, and all energy of the body, mind and soul is wasted, and life becomes an illusion and existence a curse. The mind and soul becomes morbid and despondent, while fear and anxiety predominate. These of course attract little or no attention at first, but in due time the mental and vital forces of the system become so impoverished that man becomes a little more than a wreck of his former self. No man must think that because the evil results and consequences of his debased acts do not appear early that they will not be present at all, for he may rest assured that even if they are late in arriving, they will in time break down his constitution. However, he has not long to wait until his mind will begin to receive fearful impressions, his life and existence seem to be one of extreme dissatisfaction. Everything seems to go wrong, many of his efforts fail without any visible or apparent reason. He becomes easily discouraged and this dangerous state can no longer be regarded with indifference upon his part and, while he still continues the gratification of his debased passions he feels overcome with disgust and contempt for his own actions, as his soul, in trying to free itself of lewd thoughts, revolts against him. He becomes greatly emaciated and deficient in energy, and is brought face to face with the terrible fact that a continuation of his indulgence will bring on some terrible calamity.

Self-defilement in itself constitutes an abandonment of man's social and commercial position in the world; for you may take what view of this matter you please and you will find that these facts are more than true. Outraged nature refuses longer to tolerate the act or supply the system of the sensualist with strength and vitality. Pure and virtuous thoughts no longer are tenants of the soul, the lewd and sensual ones which, having driven them out, now predominate, and they feed like a *vampire* upon the soul, mind and body of their victim, serving to make him an ambiguous being upon the path of life. An existence of this kind, constantly surrounded by adverse evil influences, renders the mind incapable of directing its thought force, while repetition of the act of self-defilement makes the wretched man unable to participate in the affairs of life. His organs have become so used to being influenced by his thoughts that they act automatically in connection with his imagination, thereby greatly exhausting his nervous system by involuntary emissions. He in time feels an aversion for the opposite sex, finding more satisfaction in self-defilement, and he need not be surprised if his morbid thoughts force him into compliance with their wishes at any hour of the night or day, even under the most trivial excuse, and these frequent filthy actions upon his part, connected with involuntary evacuations at night, soon render him incapable of having proper health and the foundation for the terrible disease of impotency has been laid.

If by chance association is had with one of the opposite sex, its result is *disgust* on her part, and she feels (and rightfully so) nothing but *aversion*

for the man who has wasted and impaired his vital forces, totally unfitting him to properly perform the part his creator destined him to take.

Remorse and regret, those silent, relentless enemies, now attack the shattered soul, producing the most *bitter* agony, and the helpless victim of his own baneful acts suffers the tortures of the *damned*. Unlawful indulgence, sensuality, and self-defilement annihilate and *drive out youth and vigor* from the system and soon bring on a feeling of age. Many young boys and girls defile themselves before they are seventeen years of age and their souls have become deeply steeped in the mire of sensualism. The young man or woman becomes old before their time. Venereal desire and capacity for intercourse is either annulled or insufficient and the victim is bordering on a morbid state of mind that is more pitiful than death. Evacuations of seed, which formerly only occurred as the direct result of lewd dreams, may now occur at any time of passing the urine, or while at stool, for when this terrible disease has reached an advanced stage there is a continual wasting and discharge, as the delicate glands of the testes have become so weakened that they have no power to retain it.

THE CURSE OF CELIBACY

The usages of certain so-called religious faiths have doubtless been instituted from good motives. Experience, however, has shown many of them to be morally objectionable. The celibacy of the olden times was based on the expressions in which St. Paul recommends the unmarried, rather than the married, state, as more favorable to a devout life. But to

make that which suits exceptional persons into a law *binding* on the average person must always incur the risk of *abuse*. History shows that moral evil from this cause has been very widespread. After an examination of the works of the Ascetic writers—the nature of the evidence being “unfit for publication”—the general results of close inquiries may be stated as follows:

(1) That the Monastic vow and the life of celibacy failed to secure the professed object of the institutions in all but a very few instances, and that *it did not* promote that purity of the heart which was acknowledged to be its only good end.

(2) That, besides the evil of cutting men from the common enjoyments, duties and sympathies of life, the work of maintaining and defending their chastity absorbed almost the whole energies of those who sincerely labored at it, so that to be chaste *in fact and in heart* was pretty nearly the sum of what the many could do, even with the aid of starvation, excessive bodily toils, and depletic medicine, to say nothing of his prayers, tears and flagellations.

(3) That the Monastic Institutions, even during their earlier era, entailed the most *deplorable miseries and generated the foulest and most abominable practices*, so that for every veritable Saint which the Monastery cherished it made two wretches whose moral condition was in the last degree pitiable or loathsome.

Many men, both old and young, who have ceased their baneful habits, and are not even troubled by involuntary evacuations, are puzzled as to their continued condition of debility. They are still very nervous and really unfit to successfully compete with their fellow men or carry on their business with any

degree of success, suffering, as they do, at times from despondent moods and a deficiency of confidence.

They have thought they were entirely free from the effects of their past habits, but, while they may have discontinued the practice, there is nevertheless a condition present which is almost if not equally as bad as the one they have just been congratulating themselves as having escaped.

This is due to a continuous escaping of the seed in the urine, while passing the same. Of course it must be understood that this is just as disastrous to the health and depletes the nerve force and energy equally as much, if not more, than night emissions.

The following explanation will serve to show just why and how this is so.

Connected with the *urethra* are the ducts referred to above, and from these highly sensitive glands the seed, or vital fluid, is forced into the urethra during normal coition. In a man who is healthy and strong physically and sexually, these ducts are strong enough to retain the seed until the moment of transmission; but when they have been robbed of their former firmness and strength by excesses, they can no longer secrete and retain the vital fluid, especially during the straining at stool, or when there is any venereal excitement present. These delicate ducts, which nature intended as the storehouses of the male seed, are highly susceptible (owing to their relaxed and weakened condition) to dilation by the urine passing over them, and it is while thus dilated that the seed escapes and is wasted in the urine. Again, owing to the urethra and bladder being inflamed and irritated by past abuses, the urine is voided quite frequently, thereby causing a continuous drain and waste.

A REVELATION

- This explanation and knowledge will be like unto a revelation to many men who have suffered, as has been stated here, without knowing the real cause of their nervousness and depressed spirits. Every man who has suffered from nervous debility has noticed that the urine which he has passed during the night contains cloudy secretions. These secretions are without any question whatsoever the seed which has escaped from their ducts as stated above. Thousands of married men, who have never practiced this baneful act, but have indulged none too moderately, have never suspected the source of their oncoming weakness and debility. However, once this fact has been revealed to them, they at once recognize its truthfulness. There is no doubt but that the draining and wasting of the seed, of which they have been entirely unconscious, has been and is the direct cause of so much misery and untold suffering among married men.

There is no disease known in the annals of medicine which brings such genuine misery and terrible mental anguish and suffering as sexual weakness and nervous debility. However, upon reflection, this is not to be marveled at, for we must remember that these diseases are the direct result of self-defilement, which is *a polluting, soul-damning, disgusting and shameful practice, being in its very nature the most monstrous, filthy and unnatural crime that is known to man.*

A crime that so completely prostitutes and debases the soul of him who commits it that nature stretches forth its hand, in shame and outraged fury, to take

away and deprive the one guilty of this monstrous act, of natural venereal inclination and desire toward the opposite sex. And it is well that nature has made so wise a provision and destroyed or annulled conjugal affection and natural desire in the miserable being who has lost all manly and virtuous feeling, and who can only contemplate the gloomy and morbid spectre of wrecked manhood. Small indeed is the comfort or satisfaction which fills the mind of a man who reflects in solitude and silent contemplation upon his acts that have sapped his vitality and manhood and blighted his life before he has reached the half-mile stone in his earthly existence.

Enervated and broken in health and spirits by his acts of self-defilement, his sunken eyes, stooped and wasting body, with its decaying and impaired vitality, become the objects of his morbid thoughts and silent meditation. That the mentality of the sensualist soon shows that it is affected need not be wondered at when it is considered that the mind is forced to contemplate and dwell on the dark and shattered hopes of the past and future. No member of either sex can ever practice this fearful habit and *escape* its terrible effects. Some believe that if it is only committed at long or infrequent intervals that they will not be injured or will ever feel its effects; but this is a mistake, for once the soul is defiled and the mind contaminated the passions become the master and the man or woman the *slave* until they are cured. Many a young man and woman know to their sorrow the truth of the above statement, for they cannot forget how their memory, their mind, their health and strength have shown the terrible effects of their folly. Some will tell you that they have almost or about

stopped the habit, others who, while they were younger, gave away to it, have discontinued it, but nevertheless the harm has been done and the seed escapes from its glands and is wasted in the urine. This has affected the nerves and the mind so that the body becomes weakened and some good sexual remedy is needed to tone up and invigorate the nerves, veins, ducts and glands of the sex organs. *Then, and only then, will the vital fluid cease to waste itself, and if this is not done without delay, impotency, sterility, sexual weakness and nervous debility will result, accompanied with many ills and physical and mental disorders.*

The man who suffers from nervous debility knows not that healthy and peaceful repose of mind and self-confidence that should be his forte and assist him in meeting and overcoming the difficulties and vexations of life. Instead his mind and nervous system is continually harassed and aggravated by that awful, mournful certitude he has acquired, that each hour, each day, each week, each month, and each year of his life and unhappy existence will be more miserable and forbidding than the previous one has been.

One young man who had been so unfortunate as to acquire this accursed habit, which quickly ruined his health and peace of mind, informed the writer that he was on the verge of insanity and more than once contemplated self-destruction, when he saw the offer to send this book to him. He, after perusing its pages, said that he felt impressed with our frankness and sincerity to help him. Today he is greatly benefited and feels this work has been the means of saving him from a suicide's grave or a life of misery. This same young man has since married and is the proud

father of two healthy boys, who, it is safe to say, will never become, through sheer ignorance, blind victims to their passions, for their father's lesson was a cruel and hard one and he has a well defined intention, so he has informed the writer, of making his sons acquainted with the terrible results of this baneful habit, and warn them of its awful effect before it is too late.

Owing to so many bright young men and women becoming helpless victims of the habit through sheer ignorance, the writer would suggest early education of both sexes regarding sexual abuses as a potent remedy against their commission. Young men and women, and even boys and girls approaching puberty, have got to have sex education before these obnoxious conditions can be rectified.

Most boys and girls fall before they know how to stand.

We have all heard some people remark that only those of a weak mind and intellect are guilty of this habit. This of course is a mistake, for many a bright and brilliant career has been wrecked by it; but who is able to say whether or not there was no chance to *save* the one who became a victim of this terrible habit if he had received the proper advice and warning before it was too late? Of course the writer is not constrained to deny that, after this practice has been continued for some time, the *will*, as well as the mind, becomes impaired, and a cure cannot be effected without strengthening the mentality and also renewing the *will power*.

FREE WILL

The morphine eater, the drunkard and the sensualist have very little of what is known as "*free will*," for the will of such unfortunates is a thing that has ceased to manifest itself, if not to exist; a dipsomaniac is reported to have said that if he were given a glass of whiskey and felt thoroughly convinced that the drinking of it would immediately consign him to the pains and tortures of Hell, exposed to his gaze with all its terrors, he would be unable, through a want of will power, to resist draining the glass. This same principle also applies to the sensualist who has become depraved by his acts of self-defilement, although he fully realizes the terrible consequence of his acts, is unable to resist his insane impulse and desire, because he no longer has control of his mind or mental forces.

The hope of success where other means have failed to cure these frightful habits and mental disorders, fully justifies a careful reading of this work.

The reader and close observer can readily see the sad and pitiful aspect of these diseases and the sorrow that they entail, and quickly understand that peace and happiness and true felicity will never be known or experienced by that soul which has defiled itself in the vortex of its sexual thoughts and unnatural participation in delusive pleasures and passions, nevertheless there is hope for any man, old or young, who will determine to enter into a common effort with one who is sincere and can give him the required advice; for, if the *proper advice* is obtained, his transition from misery and disease to health and happiness will be rapid indeed. The man or woman

who continues to defy the law of nature by corrupting their soul can never expect to attain or participate in the happiness of matrimony, or even be respected by the opposite sex, for he is destroying the basis of conjugal affections and reciprocal love by rendering himself incompetent, by perverting and defiling his soul. Again, every man was intended by the Creator and pre-ordained to propagate his kind, but if he continues to weaken or destroy the vital powers given to him by continuing this vile and immoral habit, it will only serve to degrade him. No man or woman, no matter how strong they are physically or sexually, can for any length of time stand the terrible effects of unnatural indulgence, for when excesses are indulged in, even between man and wife, they will, in time, produce some weakness or disease; for excesses are always attended by a dismal train of misery and anxiety. During the first stages of nervous debility some men are incapable of properly controlling their temper. Let the mind dwell and picture to itself the unhappy circumstances and conditions surrounding the young or middleaged man, who has taken unto himself an affectionate and well sexed wife, when he is demanded to lay aside his foul practice for the sacred pleasures of the nuptial bed. Can you conceive or realize the despair and misery of the man and the cruel disappointment of his wife, who is quick to detect his weakness? Her husband, of course, for the time being, experiences a certain venereal excitement; he becomes nervous and unable to control his passions, which have become inflamed and beyond his control.

As stated before, sexual power may not be entirely destroyed and annulled, the wife may conceive and

become impregnated from the exhausting and exciting efforts of her husband, whose vital force is but a shade or shadow of its former self; for if she is healthy and strong, and of a true and affectionate disposition, this condition upon her part will partially make up for his weakness and pregnation may take place. However, as a rule, the offspring of this man is weak and highly susceptible to disease, and its chances of living and developing into a fine, healthy child are very small. Many of these children, by a wise provision of nature, perish and die before or after birth, others exist for a longer or shorter time, and the miserable father is forced to witness and see his child suffer from ill health and other conditions for which he alone is responsible. The *Holy Scriptures* inform man and woman that they are to multiply and increase the people of the earth. Those who, by self-defilement, make themselves incapable of fulfilling this command are made to regret it as long as they live.

BARRENNESS OR STERILITY

Barrenness, or Sterility, spoken of in Genesis, Chapter 29, 30-31st Verse; Chapter 30, 1, 2, 3, 4, 5, 6, 15, 16, 17 Verses, is recorded thereof as a curse of the Almighty God for the punishment of individuals, families and the tribes and children of Israel. Self-defilement, when this act has been committed during early manhood, diminishes the size of the organs, which, in consequence of their partial development and weakness, are not able to attain the size and strength and vitality that are necessary for proper generation and secretion of the seed. The organs

have simply refused to develop and expand under the act and excitement of self-pollution, whether this is practiced before or after puberty. Many men's organs are no more developed in size and strength than those of a boy of twelve years of age. This diminution in the size of these organs of course unfits a man for normal copulation, but they are not beyond the pale or reach of certain remedies *which nature has provided* to give strength, energy and vitality to these organs. The parts of many men, though very little undersized, become soft and flabby, having lost their firmness and elasticity. The whole circulatory system in these organs are affected, the spermatic cord is weakened and diseased by abuse. The nerves and muscles are shrunken and shattered. The *impoverished* seed, which by weak sexual excitement and lewd imagination has been generated, is destitute of vitality *and devoid of healthy Spermatozoon*, and the man's vitality and sexual power have faded away. In their place are substituted *impotent and weak organs* of inferior size and power. It is not infrequent that there is brought to the attention of the public the published notice of a divorce proceedings by order from court. The following is a fair sample of these proceedings and verifies the facts that have been stated in this book: "*That sexual incapacity for intercourse is a plea under the law for nullifying marriage and is considered sufficient grounds for divorce.*"

**SEXUAL INCAPACITY AS A PLEA UNDER
THE LAW FOR NULLIFYING MARRIAGE**

By order of the Supreme Court of Springfield, Mass., the following notice of divorce proceedings appeared in the Springfield News, November 3, 1902, at Springfield, Mass.:

TO THE HONORABLE JUSTICES OF THE SUPERIOR COURT, holden at Springfield, within and for the County of Hampden.

Humbly shows ANNIE W. H—, of Springfield, aforesaid, that she was lawfully married to John D. H—, now of New Haven, in the state of Connecticut, at Bradford, Orange County, State of Vermont, on the twenty-first day of August, A. D. 1901, that they have since lived together as husband and wife in Springfield, County of Hampden, in Commonwealth of Massachusetts, and she has ever conducted towards him as a faithful, chaste and affectionate wife, yet the said JOHN D., regardless of his marriage vows and obligations, has been guilty of cruel and abusive conduct and treatment towards your libellant and at the time of the celebration of said alleged marriage, on the twenty-first day of August, A. D. 1901, the said JOHN D. was impotent, in that the physical ejaculation of copulation occurred against the will of said JOHN D., before any entry of the vagina could be made, and in that said John D. was then and there stricken and sick of a disease called varicocele, and that said impotency and incapacity is incurable and has continued to the filing here. By reason of which incapacity the said John D. has been, and now is, unable to consummate said marriage although the plaintiff is apt and willing so to do.

WHEREFORE she prays that the bonds of matrimony heretofore existing between her and the said JOHN D. H— may be dissolved, and that she be given permission to resume her former name of ANNIE W. W—, and for such further orders and decrees in the premises as to law and justice may appertain.

Dated the seventeenth day of March, 1902.

The individual who has been so indiscreet must not be deceived or flatter himself that he can conceal or cover up his vile actions from his wife, neighbors or fellow men. The effects of this crime, and his self-defilement are stamped in his face. His eyes, which are the mirror and windows of his soul, show only too well its foul condition. The young man or woman who practices these unnatural vices, or the sensualists, may have normal appetite and apparently not suffer from the effects of their acts, but from time to time, as the urine is passed, or while they attend stool, they *waste* the semen. This makes them incapable of enjoying normal health. They also at night, while asleep, dream and really think that they are performing the act of coition. They are easily fatigued and discouraged, complaining of weakness and nervousness in the morning, for sleep has not brought them any rest or refreshment, and unless the man is so foolish as not to seek some good and sufficient remedy he will continue to become more weak and nervous and incapable of procreation. There is nothing in the world more dreadful, nor is there any picture more horrible, than that of the dejected soul and wretched individual who suffers the evils of self-pollution. These victims, who have been so deprived of their nerve force and strength that they become weakened and emasculate, are rendered effeminate and feeble. Greatly enervated by their folly and lust, they become pitiful objects, having the appearance of being older than they really are. Their muscles no longer tense and strong; their disordered organs display the emaciation of which they are suffering. No soul or mind can stand up under this terrible nervous strain; for of all the important and

life-giving elements in the body the vital fluid is the most essential, and when it is dissipated and wasted, it leaves the system open to disease and the nerves become shattered. These diseases are the most dreaded, the most subtle and the most terrible in their effects, and the more the individual wastes, dissipates or loses his seed, he loses his vitality and strength. Unlawful indulgence breaks his spirit and unfits him for business and social engagements; subduing by its horrible fascination the will power and energy of the man who, although conscious of the terrible wreck that is approaching, has lost his power of control or of resisting this subtle habit which has dragged him from his true position in life. Many fail to discontinue the practice because they have never received the proper advice and remedy. They are conscious of the deplorable conditions that they are bringing onto themselves and are very desirous of leaving off the habit. They have at times associated with the woman of the world only to discover that their force has left them; this makes them more despondent than ever and does not encourage them to further participation, for they know that it will only result in their shame and humiliation. If it is possible for them to have any connection whatever with one of the opposite sex, it is destitute of that satisfaction which only the healthy and well sexed know of. When this condition is present many are tempted to continue in the vice rather than seek the association of pure women, and the curse only deepens, for while the victim becomes excited by lewd thoughts of immoral women they go deeper and deeper into despair. These human souls, who are victims and slaves of their passions and licentious-

ness, are surrounded by evil influences which quickly fan into action their unnatural desires, and many times the organs, which have been abused and dissipated, refuse to obey their depraved desires. The mind and soul are goaded during the darkness and stillness of night, the rest is broken by immoral delusions and dreams, the days become dreary and gloomy, made miserable by passionate and lustful desires that can never be gratified. They are also barred from those pleasures and enjoyments which are accorded only to the virtuous man and woman, who are too wise to overstep the bounds of moderation. Their passions consume them, for they are not unmitigating and defy every effort to attempt to curb them. The *vampire* and *vulture* of remorse and humiliation are preying upon and destroying their vitals and peace of mind, and right here we see fulfilled the following prophecy which is made in the "*Scriptures*," to wit: "*That there is nothing done in secret that shall not be revealed, 'Neither Hid,' even from the recognition of mortals, that they shall not ultimately be made, even to them, evident as the noonday.*" Can you imagine a more terrible illustration, or picture to yourself results more horrifying than the effects of self-pollution, for it is a well-known fact that the man or woman who suffers these diseases fears "The all-seeing eye of the Almighty God." They know and realize that they are doing wrong and that the eye of God is upon them, but "*They have not the will to stop it.*" These depraved creatures, if caught committing this act by their fellow-men, would bow their heads and shrink in shame. Who is able to tell or prophesy their humiliation and sorrow when after they have passed from this life and

are forced to stand in the presence of God from whom nothing is hidden? The man or woman who is thus guilty of this dreadful depravity are secretly and deliberately depriving themselves of their rightful enjoyments and there is no hope of their escape from the condemnation of their fellow-men or their God. Those who hear the voice of warning which is "*Like unto the writing on the wall,*" and avail themselves of any opportunity or remedy whereby they may be cured will never regret it. If, as stated in this work, he who has committed this folly and is suffering the evil effects of his vicious thoughts, were to enter an Insane Asylum or an Institution where Masturbators are held in bond he would be stricken with terror and would quickly abandon this baneful habit which is destroying his peace of mind and physical as well as sexual capabilities.

Every man has a *horror of Solitary Confinement*, consequently, no matter how obstinately the Sensualist may set themselves against the idea and fact that their acts will not affect their mind and health, there are none who defile themselves who do not anxiously wonder what will be their fate, or what is going to become of them, for the thought of becoming an inmate of an Insane Asylum, or filling a premature or suicide's grave, is *appalling* to the stoutest heart.

For who, indeed, could contemplate, or look with indifference, on a life spent in the Mad House, which is an eternal separation from the world, and from all that he has loved, or the prospect of filling a suicide's grave? Who, without terror, could behold, yawning beneath him, the bottomless abyss of his depraved passions in which all his faculties and aspirations are

to be swallowed up forever? Who could calmly say to himself: "Because I have let my passions control me there is nothing in life for me but misery, despair, and dismal failure; all my bright prospects and hopes are ended. Even the good, that my father and mother have taught me, I have destroyed by my vile and baneful acts. And there is nothing to compensate them for the loss of my manhood. No other prospect beyond a broken and shattered mind and body. No future hope beyond this ruin."

Is there not something horrible in such a picture, something that sends an icy chill through the heart? The Sensualist has only a melancholy conclusion. His life becomes devoid of aim. All social ties have become ruptured and broken, and the holiest affections of the soul and mind will, in time, become destroyed forever if this polluting habit is not discontinued, for most terrible indeed is the inevitable fate of the Sensualist.

Again, there is no question whatsoever that hundreds and thousands of men perish by going to a premature grave as the direct result of this dreadful disease, or are numbered among the suicides. Again there is no question whatever that their numbers are greatly augmented by improper medical treatment and the effects of those remedies and medicines which they have taken and has failed to effect a cure. So great is the quantity of vital fluid lost that it cannot help but produce direful results. Again, this act shatters the entire nervous system. It has become a custom in this country for young men to congregate and indulge in immoral conversation, little realizing that there is nothing so degrading to their soul. Their minds become polluted and their pure

thoughts are driven out and in their place come filthy ones and talk of this nature is wanton, foul and vile, and, so complete is their subversion of that which is good and pure that young men or women who participate in it or even countenance it cannot claim any spark of virtue. Life at best on the earth for man or woman is not long. Consequently, their time is too important to squander in the atmosphere and society of those who are immoral, so they should take heed, and companions and conversations of this kind should be shunned, for no good or benefit can ever be received by mingling with those who are profane, or polluted, neither should any one give themselves up entirely to licentiousness. These habits detract from man and woman their peace of mind and destroy their health. Consequently, this book has been written and published at a great expense to warn these souls to abandon the habit before it is too late, and if they have not the power to do so let them read and re-read this work and endeavor to make of themselves true men and women again so that they can live and enjoy those powers and forces which their Creator has given them, and if they do not heed this warning they will grow old before their time and suffer the dreadful effects of their past follies and evil actions. Every man and woman owes to themselves the duty of reading pure books and publications and the sensualist who in order to feed his sensual taste reads licentious publications, hoping thereby to stimulate their passions will, by his voluptuousness, live to see the day that he will bitterly regret it.

Sexual weakness and Spermatorrhoea is a very *subtle and intractable* disease and often conceals itself from the eyes of the family physician, who in nine

cases out of ten will diagnose the trouble as some other disease. After treating this trouble, providing he has made a proper diagnosis, the regular practitioner, or family physician, soon wearies of it, for he will try many remedies, but unless he has the proper remedy and advice he will give up in despair, believing that he has done his best. This is a very common occurrence and one that you need not marvel at, for when you realize that a proper diagnosis is difficult to make unless one has made a special study of this disease, as we most certainly have, and that the family physician is not, as a rule, consulted in these cases, you will be inclined to believe that this is true.

Sexual weakness, strictly speaking, is a wasting or dissipating of the vital fluid, as stated before. In many cases it is present long before it becomes known, consequently the patient does not seek treatment until it has undermined the system and vitality. The proper remedy, and the only one that can give permanent relief, is one that will give strength and vitality to the organs and also cause an absolute discontinuation of the wasting and draining of the system of its vital force. The organs must become so strengthened that involuntary or premature losses are inhibited so as to entirely remove these abnormal and diseased states which have been brought on, and correct and repair the harm that has been done to the patient's health. The patient must also be assisted and strengthened, both mentally and morally, so that he will cultivate and entertain a condition of mind that is pure and virtuous or, in other words, his disordered mind and lewd imagination must also be treated by reading some such work as this. Divers remedies and different methods of treatment have in

the time past been advocated by many as being the only remedy that can cure these cases, and while the writer does not wish to be understood as saying anything against them, he cannot truthfully and honestly say anything particularly good of them. However, it is a fact well known to the practitioners of this country, that there are many remedies in use and on sale today that have no virtue whatsoever and that much injury has resulted from them. The patient must relinquish or abandon his filthy practice. This is the first essential, and right here is to be found the reason why so many doctors and remedies have *failed* to benefit or effect a cure. The writer of this work is known as *authority* on the Science of the Human Mind and Soul, and it has been his sole object in writing this Book, to have placed in the hands of the young and middle-aged men and women of this country a work that will show them the *terrible result and horrible effects of the sin of sensuality and self-defilement*.

Further, it is his wish and desire to place in the hands of every sufferer and victim of these diseases, a remedy that, when used in conjunction with the advice and warnings contained in this work, will be found to contain great virtue, and if this remedy, the preparation known as Tanjore, is faithfully used, it most certainly will be found *very beneficial* by the patient for the treatment of the herein mentioned troubles.

The writer well knows that many men, who have brought about a diminution of their vital force, either through sensuality or self-abuse, grow very morbid, and despondent and attract evil influences unto themselves. However, there is no need of being dis-

couraged, for the Almighty Creator, who is both just and wise, has provided a way that those poor human souls who have erred may be rescued and *saved* from the mirage and misery of their terrible sins.

As stated above, it is the wish and great desire of the writer that both the advice, knowledge and terrible warnings contained in this Book, as well as the remedy known as "TANJORE" may prove a blessing to all mankind. The writer sincerely believes that all will be benefited, who heed "The Writing on the Wall," and that we can look with confident hope for the *diminution* in time to come, of the terrible sufferings, both mental and physical, which are the common heritage of sensualism and self-defilement.

Regarding the properties of "TANJORE," they have been known and used for years, and every preparation in this remedy is a standard one.

The warning and words of advice contained in this book is only for those who wish to free themselves from the terrible chain and bonds of their unholy passions as shown in the engraving contained in the beginning of this book.

Remember, young man, or young woman, there are two ways set plainly before you; choose which you will. Choose the path of Virtue, and you will receive "Your Reward." Choose the path that *leads* to Self-Defilement and Sensualism and you will reap and realize their *curse and misery*. For the evil promptings and desire that lead you to commit this terrible sin, will in time *break you down*, and disease and remorse will attack your soul and body in a thousand places at the same time, and you will be *unable* to protect yourself unless you *abandon* the practice and restore your lost sex forces,

Therefore, *heed* the advice and warnings contained in this Book. Seek for and desire only that which is good. Avoid attracting evil, either in thought, desire, word, or act; pray daily to your Creator to help you, ask him to *deliver* you from your evil passions and you will *reap the reward* of the soul which desires only that which is Pure and Holy.

Remember that you have but a few short years to live on this earth. Seek to *retain* your youth and strength so that the corroding pangs of self-torment cannot invade your mind and soul. If you do this you will know happiness and contentment, and be respected, alike by your friends, because you possess perfect manhood. If you desire to accomplish things and succeed in life, drive from you all idle Levity, Sloth, Intemperance and Lust, so that you may become quite pure, and clean in your soul and thereby free from every perturbation and distraction of mind, and worthily use your life strength. Every man who reads this Book and *heed* its warnings and follows the advice contained therein will be able to abstain from indulging his passions and sensual appetite, which, in themselves, are only *bestial* passions.

Seek and strive to live a life that is *pure, temperate* and free from those acts which *degenerate a man to a brute*. Those who do this will enjoy life by being possessed of confidence and serenity of mind which no man can ever rob you of. Lastly, study this Book, *read and re-read it*; you will be rewarded for your time and labor. Study it as a true Christian studies his Bible. It will be a helpmate and companion to you. The author feels assured that every man who is at present, or has been in the past, a slave and victim of his evil desires will find knowledge and

warnings herein that will cause him to meditate and ponder over his baneful acts, until there shall *awaken* some responsive chord in his soul, which will lead him to again seek for the path that *leads* to virtue and purity, so that he may thereby be *saved from the inevitable fate of the sensualist*.

CURES.

The first thing that must be done is to give up this practice. This is not so easy, but requires time and careful living to be able to do so. The diet must be simple, sustaining, but unstimulating. Brown bread must always be eaten. Exercise must be taken regularly and systematically, all kinds are good, be it rowing, riding, walking, running, cycling, etc., etc. If not engaged in laborious work, then two hours must be taken for the health's sake. If it cannot be got during the day, it must be taken in the morning and evening before breakfast and after business. My further advice is, never be alone if possible, as solitude is an incentive to this habit. Go amongst people, or engage yourself with some hobby or fad. Get all the pure air you can, and make it a rule to sleep with your bedroom window open at least six inches all the year round. Sponge the body all over with lukewarm water, and have a good rub with a rough towel after. Do not lie in bed too long, but try to get up when you awake. Wellington's advice on this point is good: "When you turn over it is time to turn out." Six hours' rest will suffice if you are living naturally, but seven or eight may be taken. All intoxicants, as cider, beer, wines, and spirits, must be given up, as must the use of tobacco, by those who

desire to overcome this habit. Impure drugs and quack remedies I only mention to condemn, as they cannot assist one to overcome it. Keep away from theatres, music-halls, or places where a free exposition of legs and bosom is the chief attraction. Try to keep the mind free from sensual ideas. Do not read prurient literature, nor look at indecent photos, and avoid filthy talk if you want to overcome the habit. In some cases it may even be advisable to be circumcised, and so lessen the irritation which a long fore-skin causes. In severe cases the hands must be tied in such a way that they cannot reach the sexual organs, until the person can get into good bodily health. If these rules of health and diet are carried out I will promise my readers improved health and spirits, and an increase of will-power to overcome this secret and harmful vice.

The next thing for you to do is to realize and assert your manhood and stop the practice and indulgence which has brought on this trouble, and made you a victim and sufferer of these terrible diseases.

Have an understanding with yourself. Say to yourself, that you are from now on never going to be guilty of perverted indulgence or self-defilement. Repeat this to yourself each day, each hour, each minute, each second, each breath; breathe it into your soul. Let it become part of your life, sleeping or awake. Always say and think to yourself that you have, that you most certainly will stop this unnatural indulgence and habit, **AND YOU WILL.**

If you wish to regain your sexual strength, the writer most certainly wishes to help you do so, but you must, first of all, make up your mind to enter into a common effort with work for your cure. In other

words, you must make up your mind to follow the directions faithfully and heed the warnings given here. If you do this you will be more than pleased with the results obtained. It should be remembered that Sexual weakness in itself is a very intractable disease, and when of long standing, the bladder and kidneys may be affected. This will, of course, retard the cure, and not getting immediate results, you may be tempted to discontinue and to abandon it just when it has begun to do you good.

WARNINGS.

REMEMBER, that where the Sexual Powers are dissipated or wasted by perverted Sexual Indulgence or Self-Defilement, these conditions cannot be concealed from your fellowmen, for there will always be something in your conduct, your face, your talk, or your health that will indicate that you are paying the terrible penalty of your unnatural acts.

REMEMBER, that unless you drive evil thoughts and lewd imaginations from your soul you will become a miserable slave of licentiousness.

REMEMBER, that these evil and lewd thoughts are the slumbering embers of Sexual Depravity and, that even in the darkness and stillness of night, they will be fanned into a filthy and unnatural glow; that they will torment and goad your mind and soul with filthy dreams that will leave you weak and miserable in the morning.

REMEMBER, that Impotency unfits a man for marriage.

REMEMBER, that sexual weakness affects the memory, the sight, and shatters the mind so that the spirits become dejected.

REMEMBER, that young men who abuse themselves sexually have the appearance of old men.

REMEMBER, you will become pale, unmanly, stupid, base; indeed, many are the evils and terrible effects of these diseases.

REMEMBER, the eyes, which are the windows of the Soul, the telltale symbols of Sexual Weakness, will sink into the head.

REMEMBER, that your body becomes weakened and emaciated, that your mind and body will both become affected, and that you will show it in your face and actions.

REMEMBER, that once a man ceases to retain his sexual activity, while still young, he becomes a mere shadow of his former self.

REMEMBER, that it is impossible to escape the Vampire of Remorse or the terrible Vultures of Retribution which continually torment the soul of him who is so weak as to give in to his Passions.

REMEMBER, that Sexual Depravity brings on Suicidal Insanity and entails Misery and Self-Condemnation.

REMEMBER, that you have determined not to be subdued by the HORRIBLE FASCINATION AND WRETCHED INFATUATION OF PERVERTED SEXUAL INDULGENCE.

REMEMBER, that you have within you mighty and strong powers of Self-Control, which are brought into action by determination, and that you have at last aroused your determination.

REMEMBER, that Secret Pollution and Sexual In-

dulgence destroy your energy, scatter your courage, and will wreck your body, mind and soul.

REMEMBER, that the all-seeing "Eye of God" is upon you, and that God has said, "That nothing shall be done in secret that shall not be revealed," "Neither Hid," even from the recognition of mortals (men), that shall not ultimately be made, even to them evident and as plain as noonday." So practice not the solitary habit because the eye of God sees you attempting to satisfy your depraved desires by Unnatural, Delusive and Deceitful means, and that He will make you pay the penalty of your baneful acts.

REMEMBER, that Nature demands moderation in all things and "That extremes are unfavorable even as a river by its own swiftness creates obstructions for itself."

CAUTIONS.

Beware of all quack advertisements which frighten you, and then promise cure if you will only apply to them. All they want is your money. These so-called specialists live in all large cities, but, New York, Chicago, Buffalo, Cleveland, Baltimore, Cincinnati, Atlanta and other cities in the United States, and London, Manchester, Sheffield, Nottingham and Aberdeen, in England, as well as Paris, France, are some of the places from which these quacks send most of their cheap circulars, besides advertising their claims in the daily newspaper.

Clever and nicely worded pamphlets are given away by men who appear to be studying the good of the race. These books are the bait to catch unwary youths. You get into their meshes, they fleece you unmercifully, and then threaten exposure. I have

known a great many who have been swindled out of much money, and not one bit better, only wiser, for what they had spent. Beware also of clerical swindlers who profess to have discovered a plant out in Mexico, or some distant land. Another cheat is the person who tells you how he cured himself, and sends you the prescription gratis. Ask any chemist for the herbs and he tells you he knows them not, and it finishes up with you sending 21 shillings for the drugs to the writer of the pamphlet, and you are sold again, as he sends you some worthless stuff you might have bought for a few pence. Beware also of electric belts and appliances, these are often bits of copper and zinc fastened together and guaranteed to cure; they are miserable frauds. Do not let anyone caustic you nor burn the passage or you may suffer all your life in consequence. Learn to live correctly, know that you have got to develop self-control.

VARICOCELE.

Varicocele is a varicose or distended condition of the veins of one or both testicles. It is seen chiefly on the left; if both sides are affected the left one is usually more so than the right. The reason why this should be is hard to tell; some say because most people wear the trousers on the right, and others think it is because the left spermatic vein enters the renal vein instead of the inferior vena cava. I am inclined to think it is because the left testicle hangs usually lower than the right, the drag on the veins must consequently be more on this side, and the veins become relaxed in consequence. To this we must add the fact that varicose veins are more common in the left

leg than the right one, and what causes these will also cause varicocele on the same side.

CAUSE OF VARICOCELE.

Anything which prevents a free return of the blood to the heart will cause varicocele. It may proceed from a diseased or feeble heart; from diseased lungs which will not let the blood pass freely through the veins; from an enlarged or diminished liver; from a tumor in the abdomen; from the pressure of a truss, or from a constipated condition of the bowels, the accumulated foecal matter then pressing on the veins and preventing the blood from returning to the heart from these parts as quickly as it should. Indirectly, distention of the veins is caused or made worse by anything that weakens the tone of the body. Tea, coffee, tobacco, and intoxicating drinks help on its production, as does also want of exercise, or standing all day long in a shop or behind a counter. White bread, potatoes, and milk puddings, such as rice, sago, tapioca, and macaroni, etc., may help it on indirectly by inducing constipation. Excessive sexual intercourse, or much self-abuse may assist in its formation, but not so much as young men are led by quacks to believe.

SYMPTOMS OF VARICOCELE.

In most cases the symptoms are slight, and not worth mentioning, and were it not for quack pamphlets would rarely be noticed. When a varicose condition of the veins is present, the scrotum or bag is enlarged, the swelling taking place between the testicle or stone and the bottom of the body. On feel-

ing with the fingers an idea is produced that there is a bag of soft worms at this spot. The generality of persons suffer more or less from slight varicocele, but unless the scrotum becomes the size of a small seville orange, or larger, no notice should be taken of it. The symptoms most frequently observed are a feeling of weight in the testicle, a dull aching pain, and a dragging sensation which runs along the groin into the abdomen and to the small of the back. These symptoms are often experienced after a long walk, after standing all day, or after exercise of the legs all day as in using a treadle lathe, etc. If very bad it may cause a feeling of lassitude, weariness, and sickness. Excessive varicocele may cause wasting of the testicles and thus act as a bar to marriage.

CURE OF VARICOCELE.

Before treating this disease, it is well to know that a mild swelling of the veins is almost normal. This hint will prevent young fellows from rushing off to consult a doctor on that which is not harmful. Cure is brought about by means of local applications, and by getting the system into good working order. All bad habits must be discontinued, tobacco in every form must be given up; beers, wines, spirits and all intoxicants must be avoided; coffee and tea should not be taken as beverages, or if so very weak. Cocoa or milk is a better drink. Brown bread must be eaten, as it regulates the bowels. When potatoes are used the skins should be eaten, a green vegetable should also be taken with them to prevent constipation. Stewed fruit should be taken with rice, sago, tapioca, or macaroni pudding; better still, eat brown bread

puddings. Fruit may be eaten freely; it is one of the best blood purifiers and correctives we have. Exercise must be taken regularly; every person should have two hours' daily work or exercise. Those whose occupation is sedentary or quiet should walk two hours a day at one time or another; if they cannot get out during the day then they must do so at night. This applies also to those who stand the greater part of the day, as exercise improves the tone of the circulation and lessens the stagnation of the blood in the veins. If the veins are very large, and rub against the thigh, causing a feeling of soreness, then a very thin and light suspensory bandage may be worn. This bandage should be like a thin silk net rather than a bag, as support is required but not heat. In most cases suspenders are unnecessary. Sponging the parts with cold water is very useful, to brace up the scrotum, tighten the skin, and thus prevent these veins becoming prominent. This may be done night and morning, nothing need be added to the water, it is the cold water which acts as a tonic, not the added alum, lead, or salt sometimes ordered. Do not wear too hot clothing round these parts; avoid also cushions on chairs and very soft seats; a hard wood or a cane-bottomed chair is best to sit upon. With regard to operations, they are mostly unsuccessful, or harmful; tying the veins, cutting pieces out of them, etc., is never necessary; such operations generally do no good, they waste time, and in some cases may permanently injure these parts. Simple diet, observance of hygienic rules, the discontinuance of tobacco, stimulants, strong tea and coffee, with bathing of the parts in very cold water twice a day, will give the best results.

PROVERBS, CHAPTER 7.

(1) My son, keep my words, and lay up my commandments with *thee*.

(2) Keep my commandments, and *live*; and my law as the apple of thine eye.

(3) Bind them upon thy fingers, *write* them upon the table of thine heart.

(4) Say unto wisdom, Thou art my *sister*; and call understanding thy kinswoman:

(5) That they may keep thee from the *strange woman*, from the stranger which flattereth with her words.

(6) For at the window of my house I looked through my *casement*.

(7) And behold among the simples ones, I discerned among the youths, a young man void of *understanding*,

(8) Passing through the street near the corner; and he went the way to her *house*.

(9) In the twilight, in the evening, in the black and dark *night*;

(10) And, behold, there met him a woman with the attire of an *harlot*, and subtil of heart,

(11) She is loud and *stubborn*; her feet abide not in her house;

(12) Now is she *without*, now in the *streets*, and lieth in wait at every corner.

(13) So she caught him, and kissed him, and with an *impudent* face said unto him,

(14) I have peace offerings with me; this day have I payed my *vows*.

(15) Therefore came I forth to meet thee, diligently to seek thy face, and I have *found* thee.

(16) I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

(17) I have perfumed my *bed* with myrrh, aloes, and cinnamon.

(18) Come, let us take thy fill of love until the morning: let us *solace* ourselves with loves.

(19) For the goodman is not at *home*, he is gone a long journey:

(20) He hath taken a bag of money with him, and will come *home* at the day appointed.

(21) With her much fair speech she caused him to *yield*, with the flattering of her lips she forced him.

(22) He goeth after her straightway, as an *ox goeth to the slaughter*, or as a fool to the correction of the stocks;

(23) Till a dart strike *through his liver*; as a bird hasteth to the snare, and knoweth not that it is for his life.

(24) *Hearken* unto me though therefore, O ye children, and attend to the words of my mouth.

(25) Let not thine heart *decline to her ways*, go not astray in her paths.

(26) For she hath cast down *many wounded*; yea, many strong men have *been slain* by her.

(27) Her house is the *way to hell*, going down to the *chambers of death*.

PROVERBS, CHAPTER 9.

(9) Give *instruction* to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning.

(10) The fear of the Lord is the *beginning* of wisdom, and the knowledge of the holy is understanding.

(11) For by me thy days shall be *multiplied*, and the years of thy life shall be increased.

(12) If thou be wise, thou shalt be *wise* for thyself: but if thou scornest, thou alone shalt bear it.

(13) A foolish woman is clamorous: she is simple, and knoweth *nothing*.

(14) For she sitteth at the door of her house, on a seat in the high places of the city.

(15) To call passengers who go right on their ways:

(16) Whoso is simple, let him turn in *hither*: and as for him that wanteth understanding, she saith to him,

(17) Stolen waters are sweet, and bread eaten in *secret* is pleasant.

(18) But he knoweth not that the *dead* are there; and that her guests are in the depths of *hell*.

(14) The law of the wise is a fountain of life, to depart from the snares of *Death*.

(18) *Poverty and shame* shall be to him that refuseth instruction; but he that regardeth reproof (advice) shall be honored.

(19) The desire (sensual) accomplished is sweet to the soul; but *it is* abomination to fools to depart from evil.

(20) He that walketh with *wise men* shall be wise; but a companion of fools shall be destroyed.

(35) A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil (Sensuality) treasure bringeth forth evil things.

(15) The way of a fool is *right* in his own eyes; but he that harkeneth unto counsel *is wise*.

(32) But whoso *committed adultery* with a wom-

an lacketh understanding; he *that* doeth it *destroyeth* his own soul.

PROVERBS.

(5) A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels;

(12) Let us swallow them up alive as the grave; and whole, as those that go down into the pit:

(17) Surely in vain the net is spread in the sight of any bird.

(20) Wisdom crieth without; she uttereth her voice in the streets;

(10) When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

(15) Whose ways are crooked, and they forward into their paths:

(16) To deliver thee from the strange woman, even from the stranger which flattereth with her words;

(17) Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

(18) For her house inclineth unto death, and her paths unto the dead.

(19) None that go unto her return again, neither take they hold of the paths of life.

(20) That thou mayest walk in the way of good men, and keep the paths of the righteous.

(21) For the upright shall dwell in the land, and the perfect shall remain in it.

(13) Happy is the man that findeth wisdom, and the man that getteth understanding.

(4) But her end is bitter as wormwood, sharp as a two edged sword.

(5) Her feet go down to death; her steps take hold on hell.

(16) These six things doth the Lord hate: yea, seven are an abomination unto him:

(18) An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

(19) A false witness that speaketh lies, and he that soweth discord among brethren.

(20) My son, keep thy father's commandment, and forsake not the law of thy mother:

(17) A proud look, a lying tongue, and hands that shed innocent blood.

(24) To keep thee from the evil woman, from the flattery of the tongue of a strange woman.

(25) Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

(26) For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life.

(27) Can a man take fire in his bosom, and his clothes not be burned?

(28) Can one go upon hot coals, and his feet not be burned?

(29) So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.

(30) Men do not despise a thief, if he steal to satisfy his soul when he is hungry;

(32) But whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul.

(3) She hath sent forth her maidens: she crieth upon the highest places of the city.

(13) In the lips of him that hath understanding

wisdom is found: but a rod is for the back of him that is void of understanding.

(16) A gracious woman retaineth honour; and strong men retain riches.

(17) The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

(1) Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.

(4) A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.

(20) Deceit is in the heart of them that imagine evil; but to the counsellors of peace is joy.

(23) A prudent man concealeth knowledge; but the heart of fools proclaimeth foolishness.

(21) Evil pursueth sinners; but to the righteous good shall be repayed.

(9) He also that is slothful in his work is brother to him that is a great waster.

(29) The glory of young men is their strength; and the beauty of old men is the grey head.

SO-CALLED VENEREAL DISEASES.

The series of articles this week will be on different phases of the venereal disease question. It will tell the truth, seeking to avoid offense, and striving to make the presentation plain enough to be easily understood. As a further aid *The Tribune* will send a pamphlet on venereal disease to any one sending a self-addressed envelope and 6 cents postage. In this pamphlet will be a list of books proper to read.

We advise that, wherever feasible, girls go to their mothers and boys to their fathers for further information, or better still, that parents discuss these sub-

jects with their children. Family physicians hold an important relationship to these questions. Finally, there are a multitude of excellent books on these subjects, books that speak frankly, the tone of which is thoroughly wholesome.

These books are of the new style, in that the words employed and the ideas and illustrations used are chosen with a view of full understanding of them by the below average man and woman.

Insofar as the venereal diseases are concerned, conditions are bad. They are bad because the subject has been taboo. The flood of light that has been turned on everything else has been kept away from this subject. The mediæval method has been abandoned as to every other subject. Here a dark, jungle island has been left in a sea of light.

We believe that generalized information will clear out this plague spot as it has the others.

Venereal diseases should be reported, registered, and controlled from the health department, but these departments will not control it for years to come. Occasionally an exceptionally good city health department, such as those of New York City and Detroit, and such as California's among state departments, will attempt to register venereal disease. But the attempt at control does not go beyond registration, with some educational features attached. In our generation this is as far as government will go; that is, outside the army and navy.

Where is there hope of relief?

Thousands of people are killed; ten of thousands are made invalids for life. No class escapes. It blinds babies; it mutilates innocent women; it lays low the men.

It is called the "red plague." It deserves the name; it is a plague, and it is stained red.

When the government fails us what remains? Education—such a knowledge of the facts as will lead to self-government. This paper sees its duty. It proposes to do it.

Much of venereal disease can be prevented by greater morality. There will be groups of the young to whom chastity can best be taught by religious teachers.

Some of the education necessary to prevent venereal disease is properly the function of these teachers, as other parts must be done by parents; others by physicians; others by school teachers; others by health departments; others, by the drama, and still others, by the public press.

Webster's definition of virtue is rectitude; strength; efficacy; valor, chastity. It would be a good idea to remove the semi-colons and allow strength to flow into the other meanings. The meaning of this suggestion is that it is wise to promote virtue by ending the blindness of virtue.

The problem of morality is not the problem of venereal disease. With it, however, it has many points in common. Efforts to promote morality will result in bettering the venereal disease conditions.

Therefore, the student of the venereal disease problem is in sympathy with the workers in the morality problem. However, venereal disease is one matter and immorality another.

The venereal diseases should be classed with the contagious diseases. They should be reported at the health departments, and measures for their control planned by health departments.

One of the reasons why the movement to prevent venereal diseases has not made headway is because it has got mixed up with several other movements and these have introduced elements that have made all sorts of difficulties.

One of these is the relation between the transgressions of the moral law and venereal disease. The popular idea that all venereal disease results from immorality has put a check on preventive measures.

Accurate information about venereal disease will remove some of this hindrance. Several truths about venereal disease should be more widely known.

Not every venereal infection results from transgression of the moral law. A large part of venereal disease is innocently acquired. Infants, homes, orphan asylums, and children's hospitals find it well nigh impossible to keep free from venereal infections. If they think otherwise it is because they have never followed the policy of proper examination of their inmates.

Within the last ten years two of the most up to date hospitals in Chicago have had experiences of this character. New buildings had been erected; every detail represented the last word in hospital construction and maintenance. The intention was to maintain everything so attractively that people with homes would prefer to go to the hospital. Each had provided an attractive, up-to-date children's ward.

Alas! within a month after opening venereal disease was epidemic among the children.

A meeting of the hospital superintendents of the city was called by the health department. The upshot of this meeting was that the careful, high grade hospitals in the city adopted the policy of inspecting

children on entrance and sending the infected to the county hospital.

The county hospital, already under great strain to separate the children into scarlet fever groups, measles groups, and other groups, was further required to divide each group into two subgroups—the venereally infected and those not so infected.

The superintendents decided that the county could not escape getting venereally infected children in its wards. They were compelled to maintain separate wards, and it was wise for other hospitals to unload the venereally infected children into them.

About this condition there was nothing temporary. The condition has existed for a long time. It will continue to exist until a definite policy to prevent it is inaugurated.

It is not a local condition. There is about as much innocently acquired gonococcal infection amongst young girls and babies in one portion of the country as in another.

Nor is the innocent acquirement of gonococcal infection limited to children. Most of the women suffering from pus tubes are not so suffering as the result of their own immorality, and many of them not as the result of anybody's immorality.

In order to understand the manifestations of gonococcal infections it is necessary to know something about the germ which causes it. The germ of gonorrhoea is known as the gonococcus. It is one of the pus cocci. As a general proposition, we get on comfortably with the pus cocci. They make fairly good neighbors. With some of them we live in peace and harmony all the time. With most of them the lower animals (horses, dogs, chickens) live in com-

plete harmony about all the time. Some of them have but slight capacity to harm and then only for a brief season.

For instance, a puss coccus, the staphylococcus, will crawl down a hair and get under the skin. Inflammation is set up; leucocytes rush to the field; a boil results. Within a week the leucocytes will have whipped out the pus germs, and the boil will be well.

Other cocci are usually bad neighbors, their peaceful states being rarer than the belligerent ones. The gonococcus, being of the pus germ family, behaves in a similar manner. It has the family traits.

In its generally known role it produces a violent suppurative inflammation. This stage starts after a three day incubation period. This violent period lasts two weeks.

In this period there is a good deal of local soreness and swelling. The pus cocci get into the lymph stream and are carried to the lymph glands.

Occasionally one of these suppurates just as happens in an abscess or a boil. There is some fever and some aching. The toxins of the coccus are circulating in the blood.

Then follow the weeks in which the germs are getting accustomed to their neighbors. The suppuration gets less and the swelling passes away.

This is followed by the stage in which the germ is quite well adapted to its new surroundings. The germs have got into some gland or some fold that does not easily clean itself, and there they may lie, quiet and harmless, for an indefinite period.

The stage of violent infection in the new host is succeeded by the stage of mild, latent infection, as in the first host.

This tendency to become adapted to its surroundings is what makes gonorrhoea hard to control—that is as a contagion spreading from person to person. You will remember that I said this same character made malaria hard to control—this tendency to become chronic, to relapse; this tendency of the parasites to make themselves halfway at home in the blood of the host.

More than half of the men have gonococcal infections at some time or other in their lives.

A large percentage of the women suffer from such infection.

A small proportion of the children are infected by it.

The gonococcus infects the moral about as often as the immoral; the innocent as often as the guilty.

It produces sterility, blindness, and congenital deformity.

It kills by the thousands; maims by the tens of thousands; it disables by the hundreds of thousands.

It rarely gets into the blood stream.

Once an infection occurs, the gonococcus is liable to lurk near the site of infection for years. When its symptoms are cured it is still there and ready to harm; then is the time of the truce of the bear.

Under a policy of ignoring gonorrhoea the community is growing worse infected all the time. The policy of reporting and registering it, as with other forms of contagion, will come slowly. It will crawl with painful, discouraging, halting advances.

In the meanwhile we must hope for escape through education. There are other things we had rather learn about. There is nothing that we have more need to learn about.

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The plants from which the properties of Tanjore have been extracted are very rare and valuable, being raised upon the mountain ranges of Northern India and until discovered by The East India Remedy Co., were only known to the Hindus of Central and Northern India, who have for centuries known the wonderful virtue of these rare plants.

The remarkable cures made by this remedy known as Tanjore have attracted international attention and many renowned specialists of sexual depletion and Nervous Debility declare that it is the very best remedy known or obtainable by Medical Science and although those who have never tried this good and famous East Indian Remedy cannot, of course, appreciate its full worth or wonderful virtue, however, its virtue and reputation will always live and loom up in history of *Materia Medica* as a great and wonderful remedy for the sexual and generative organs of mankind, as it most positively will invigorate and strengthen the sexual organs, relieve all bestial and unnatural desire and undue nervousness, thereby giving again to the weakened man his desired vigor.

SAD RECORDS OF DISAPPOINTMENT.

Many thousands of young and middle aged men today are inmates of some asylum or retreat or have gone to an early grave because heretofore it has been found almost impossible to obtain reliable knowledge and advice such as is given in the following pages, or to purchase a remedy which had been scientifically compounded and prepared for these diseases.

That many sincere men have been imposed upon in this country by so-called cure-all remedies, which have been placed upon the market by unprincipled men who have pretended all manner of knowledge of these diseases is a notorious fact, as the sad records of disappointments and failure to get cured, and stay cured, will abundantly testify.

SO-CALLED CURE-ALL REMEDIES.

These unprincipled men and the failure of their so-called cure-all remedies have so discouraged and offended the feelings of good minded and sincere men who desired to be cured that they have felt that it was almost impossible to obtain relief and many have written saying that they were so grateful and thankful that at last a reliable remedy had been scientifically compounded with the sole object of supplying this long felt want.

TANJORE A SPECIFIC.

Regarding the great virtue and worth of "*Tanjore*" as a specific for these diseases we have taken that up in another chapter in this work, however, it may be depended upon that "*Tanjore*" will be found nature's perfect remedy for these ailments and we are the Sole and Exclusive Manufacturers of this Remedy and we desire to admonish and warn the Public to be careful for there have been attempts made in the past by certain unscrupulous men to use our name to further their fraudulent schemes.

However, they have been so quickly detected and

prosecuted that we feel that in the future the public will not be annoyed by those who have tried to imitate or substitute something for our exclusive remedy which is so well known to be just the thing for young and middle aged men and we have many thousands of letters testifying that "TANJORE" has been a God-send to those who have used it and that the advice and knowledge contained in The Book of Tanjore have been the greatest blessing of their whole life.

Many have been impelled to express to us the enthusiastic admiration which they feel for this wonderful remedy, which certainly shows that it is all and more than we claim for it, else it would not be so justly appreciated by those who have used it, as the appreciation of "*Tanjore*" by those who have tried it is almost unbounded, for they know and realize that it is just as represented and far ahead of any remedy on the market today for the treatment and cure of sexual weakness and unnatural desire.

Tanjore is sold in sealed boxes, or amber bottles, which we have had made for this purpose and in each package will be found a pamphlet printed in good clear type, giving all necessary directions, etc., as well as further advice and knowledge for the treatment and cure of these terrible diseases.

TANJORE NATURE'S MOST PERFECT REMEDY.

Tanjore is not to be confused or compared with any of the so-called cheap sex remedies sold, which owing to their impurities and utter lack of scientific compounding and the cheap manner in which they are manufactured, makes it necessary for the patient to take such a large quantity to be effective that many of them only produce nausea and disgust, and consequently they are useless as a remedy for the sexual and generative organs.

Tanjore is nature's most effective and perfect remedy for these diseases and has been proven as such, for it will be found beneficial in the most obstinate

cases and it has taken its place as one of the most valued remedies for mankind in the whole world.

DO NOT BE DECEIVED

by cheaper remedies because they are cheap, for many times they will be found to be utterly worthless and ineffective.

TANJORE A VEGETABLE COMPOUND.

Tanjore being a rare and valuable vegetable compound, is sold in sealed boxes, containing one full month's treatment with all directions. As stated above, each box contains 30 days' treatment, or ninety (90) doses and if purchased at the special price of \$1.50 per box (former price \$3.00 per box), you will only be paying five cents a day for this wonderful remedy and our special prices makes "Tanjore" the cheapest, most effective, and best remedy in the world for the money.

It has been the object to do this very thing, so as to place this good-valued and effective remedy within reach of every sincere and deserving man who has suffered the loss of his sexual activity, or is suffering from involuntary losses or nervous debility and sexual weakness. It is also our object to further introduce this famous remedy and prove its universal worth as a sex remedy for man, so a special price of \$1.50 per box.

Your druggist does not sell Tanjore, preferring to sell some cheap substitute which he tells you is just as good.

Warning.—Accept no substitute. Insist upon having a box of Tanjore, and you will find that you will never regret it as we have established an international reputation and we respectfully request that if you feel the need of a remedy of this kind that you will try a month's treatment of Tanjore, for we are sure you will be benefited, pleased and delighted with the results obtained from this famous remedy.

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