# A CHAPTER OF ADVICE

# TO YOUNG, OLD AND Middle - Aged Men.

## How Youthful Dissipations Make Drafts Upon Old Age--The Language of the Passions.

"The good I do hath oft been
evil spoken of by fools."
"A man without wisdom lives
in a fool's paradise."

"Though I look old, yet am I strong and lusty, for in my youth I never did apply hot and rebellious liquors in my blood; nor did not with unbashful forehead woo the means of weakness and debility; therefore my age is as a lusty winter—frosty but kindly."—Shakespeare.

"Old age has the foundation of its joy or its sorrow laid in youth. Every deed, right or wrong, that transpires in youth reaches toward, and has a relation to, all the after-part of a man's life. A man's life is like the separate parts of a plant which unfold out of itself, every part bearing relation to all that antecede. That which one does in youth is the root, and all the 'afterparts,' middle age and old age, are the branches and be fruits, whose character the root will determine. His body is placed in a world adapted to nourish and protect it. There are elements of evil in it if a man pleases to find them out. A man can wear his body out as quickly as he pleases, destroy it if he will.

"Every immoderate draft which is made by the appetites and passions is so much sent forward to be cashed in old age. We may sin at one end, but God takes it off at the other. Every man has stored up for him some 80 years, if he knows how to keep them, and those 80 years, like a bank of deposit, are full of treasures; but youth, through ignorance or through immoderate passions, is wont continually to draw checks on old age. Men do not suppose that they are doing it, although told that the wicked shall not live out half their days. Men are accustomed to look upon the excesses of youth as something that belongs to that time.

"I do not object to any amount of gayety or vivacity that lies within the bounds of reason or of health, but I do reject and abhor, as worthy to be stigmatized as dishonorable and unmanly, every such course in youth as takes away strength, vigor and purity from old age. Every man that transcends nature's laws in youth is taking beforehand those treasures that are stored up for his old age; he is taking the food that should have been his sustenance in old age, and exhausting it in riotous living in his youth.

"I do object to a man's making an animal of himself by living for the gratification of his own animal passions.

"Men have an impression that youth is very much like wine, crude and insipid until it has fermented, and thrown down the lees, and the scum has been drawn off, the great body between is sound and wholesome and beautiful. I am not one that thinks so. I think that youth is the plant life, and that every wart or excrescence is so much enfeblement to its fruit-bearing power. I do not believe that any man is the better for having learned the whole career of drunkenness and lust or the dallyings of indulgences that belong to a morbid life. A young man that has gone through these things may be saved at last. He has gone through an experience but for which his manhood would have been both stronger and nobler. Excess in youth, in regard to animal indulgence is bankruptcy in old age.

"The appetites of youth, which either in social or in solitary life drain down the vitality and impair the constitution, are so many insidious assaults on old age. I would that the young knew how clearly these things are written. God's handwriting is very plain and very legible to those who have eyes to see. There is not an intelligent physician that does not read as he walks through the streets the secret history of the lives of those whom he meets, and that, too, without following them in their midnight career. I care not to have men come to me and state their secret courses; I can read it in the skin and in the eye.

THE LANGUAGE OF THE PASSIONS.

"There is not one single appetite or passion that has not its natural language, and every undue indulgence of that appetite or passion leaves that natural language, more or less, stamped upon the skin, upon the features, upon the expression of the face or the carriage of the body.

"There is always some token that tells what men are doing if they are doing anything to excess.

"Men think that if they commit their wickedness in secret places or in the night, it is not known. It is known, although no man may ever say to them: 'Thou art guilty.'

"The use of stimulants in youth is another detraction from happiness in old age. Men usually take what they least need. In other words, we follow our strongest faculties and not our weaker ones, and therefore if men are excessively nervous they almost invariably seek to make themselves more so.

"I rejoice to say that I was brought up from my youth to abstain from tobacco. In rare cases, where there is already some unhealthy or morbid tendency in the system, it is possible that it may be used with some benefit, but ordinarily it is unhealthy.

"I believe that the day will come when a young man will be proud of not being addicted to the use of stimulants of any kind.

"I believe that the day will come when not to drink, when not to use tobacco, not to waste one's strength in the *secret indulgence of passion*, but to be true to one's nature, true to God's law, to be sound, robust, cheerful and to be conscious that these elements of health and strength are derived from the reverend obedience of the commandments of God, will be a matter of ambition and endeavor among men."

"Bigotry with spiteful aim,
Doth sometimes try to smite the sage's eye,
And steal behind the steps of truth,
To cast a slur on sacred pages.
I wage my battle with a purpose keen.
Nor fear the hand nor tooth of jealousy."
—Lubon.

"If all the noble blood of Rome were but infused in some men's hearts, 'een then it would not make a wise man of a fool."—Lubon.

Man Creates His Own Diseases.

In a general sense, disease is the legitimate and necessary results of the violations of the laws of our physical being—the conditions of health. It is reasonable to infer that there is no pain, sickness, and but few deaths which do not result from infringement of these laws—health being in a certain sense natural, and disease accidental, inflicted in the line of penalty. We may conclude that the great and good Father is best pleased with His children when they regard all of His laws, including, most certainly, the laws of the body, established for the regulation of that body, by a proper observation of which a natural condition of good health can be secured—our health being as certainly under our control, and to as great an extent as any branch of our business or employment, or our education—while disobedience, and consequent physical suffering and disease, not only are not in accordance with His pleasure and design, but such violations of His laws will constitute sin, as certainly as a violation of a moral law, both, having the same divine origin.

The true condition of the advanced man is that in which his whole being is harmoniously developed, the body so cared for and fed that it will have some of the vigor and endurance of its original state, as he came from the hand of the Creator, when, as one of the best thinkers of the age in which he lived, Horace Mann, said of man before he fell, physically, by gross violations of organic laws, "He was so perfect in his bodily organs, so defiant of cold and heat, or drought and humidity, so surcharged with vital force, that it took more than two thousand years of the combined abominations of appetite and ignorance, in troll successive ages of outrageous excess and debauchery to drain off his electric energies and make him even accessible to disease; then it took ages more to breed all of these vile distempers which now nestle, like vermin, in every fibre of the body!" Although sufferings, tortures and disease follow in the direct line of penalty for disobedience, a disregard of necessary laws of our being, these penalties are administered in mercy, what we call disease being, generally, only efforts of nature to avert the worst results of our wrong-doings and to improve the general condition of the system.

If our Heavenly Father punishes us for our physical sins, our reckless disregard of the physical laws which He instituted for the protection of our health and the promotion of our physical welfare He supplemented such penalties with reconstructive instrumentalities, recuperative measures, conducive to our real good. If we suffer, it is because we are wrong; we outrage our physical being. It would be blasphemous to charge the good Father with creating idiots, monsters, the physically dwarfed and diseased, surcharged with the overflowing rottenness of incestuousness, the gangrenous and foul deformed, the blind and the halt, the thousands of the victims of degraded and vicious parents, in whom the foul emanations, in the form of malignant diseases, are constantly outcropping from week to week, rendering morbid life but a series of fearful plagues and epidemics, the diseased bodies scarcely being capable of containing the current stream of foulness which naturally flows from a vicious and licentious life down to a sin-cursed progeny. No, if we suffer, it is because we procure sufferings, MAN CREATES HIS OWN DISEASES.

"A simple, light answers as well for a hundred men as for one."

"Truth is heavy, therefore few care to carry it."

"Save the man in the boy."

Reason thus with life:—"If I do lose thee, I do lose a thing that has been trusted to my keeping."

"The gods are just, and of our pleasant sins make whips to scourge us."—King Lear.

## MANY MEN

From the effects of youthful imprudence, have brought about a state of weakness that has produced the general system so much as to induce almost every other disease, AND THE REAL CAUSE OF THE TROUBLE scarcely ever being suspected, they are doctored for everything but the RIGHT ONE. Notwithstanding the many valuable remedies that medical science has produced for the relief of this class of patients no treatment has as yet met with the extraordinary success of THE LUBON SPECIFIC MEDICINES. Out of thousands of cases treated by these Specifics fully 80 per cent. have been cured.

## M. V. LUBON'S

## Marvels of Healing and Kohinoor of Medicines

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## SPECIFICS NO. 8, A, B, C AND D

The Great Health Renewers.

M. V. LUBON'S Specific Medicines will cure the debilitating effects of youthful excess, overwork, confinement, worry, care, sedentary habits, excitement, etc. The above are more common causes of Sexual and Generative Diseases than is generally supposed, because the system is so run down that there is very little stamina or vitality to rely upon. If this weakness is allowed to go unchecked, the mind will become diseased, the eyesight will be impaired, and the vital forces consumed—thereby causing partial or complete impotency. Impotence is most common in men past middle age. It may come on as the second or third stage of Spermatorrhœa, or it may flow slowly or suddenly, without any symptoms of Spermatorrhœa. It may be accompanied by various nervous and exhausting symptoms, or these may be wholly absent. Paralyses