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 he 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 hat 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 less, 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 a diminution of feelblement 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, e'en 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 an. 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; it took 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 licentiousness, the gangrenous and the 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 most life but a series of fearful plagues and epidemics, the diseased bodies scarcely being capable of containing the constant 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 reduced 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 Kohlnoor of Medicines

—KNOWN AS—

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 most 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 state of affairs 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 cases of past middle age. It may come on as the second or third stage of Spermatorrhœa, or it may develop slowly or suddenly without any symptoms of Spermatorrhœa. It may be accompanied by various nervous and exhausting symptoms, or these may be wholly absent. If vital fluid is being lost, and the Impotence is due to the weakness thus caused, nervous exhaustion in time is sure to come, sooner or later. Young men who have endangered or injured their sexual power by abuse in early years, and older men who have exhausted themselves by their indiscretion, will find in No. 8 a complete and satisfactory cure.

Symptoms for which No. 8 should be used: Emissions, day or night, flushing and chilliness, stupidity and tendency to doze or sleep, mental weakness, failing memory, lack of power of application or energy, restlessness, pain and smarting if passing urine, pain in the kidneys, headache, pimples on the face or body, itching of the genital organs about the scrotum, thighs, legs, anus, etc., wasting of the organs, stringiness and softening, etc., etc., sluggish bowels, pains in the head (front, top and back), dizziness on stooping over or kneeling, specks before the eyes, erotic dreams, melancholy (developing sometimes into insanity), numbness of arms, hands, feet or legs; twitching of the muscles of the eyelids and elsewhere, timidity, despondency, dribbling of the urine, troubled breathing, loss of will power, bashfulness, burning of the scalp and spine, sudden sweating, sudden nervous trembling, weight on the brain, weak and flabby muscles, desire to sleep late in the mornings, failure to be rested by sleep, weakness and torpor the day after a nightly emission has occurred, the oozing of a thick white fluid from the urethra when constipated or straining at stool, is almost always the result of abuse or excess, and unless cured, almost invariably results in complete or partial impotency, and frequently in insanity and death. The loss often occurs during the sleep or at the stool, and even from the slightest cause. Sometimes the escape is imperceptible. Indigestion, innutrition, emaciation, shortness of breath, palpitation, nervous debility, want of energy, vertigo, want of purpose, dimness of sight, dullness of hearing, aversion to society, blushing, want of confidence, avoidance of conversation, desire for solitude, listlessness, and inability to fix the attention on a particular subject, cowardice, depression of spirits, giddiness, excitability of temper, moroseness, etc., are all symptoms of this exhaustion. Subsequently the yellow skin reveals the bones, the sunken eyes are surrounded by a leaden circle, the vivacious imagination becomes dull, the active mind grows insipid—in short, the spring, or vital force, having lost its tension, every function wanes in consequence.

No 8 acts upon the brain, mind, blood and the nervous system. Men, young or old, who have let business cares and worries, mental trouble, overwork and constant brain wear and tear, confinement or long hours in unhealthy offices, lack of exercise and the like ruin their previously good constitutions; or those who, through youthful abuses committed in ignorance or later excesses from unbridled passions, will find in No. 8 a true friend.

Facts for Men Who are Weak, Nervous and Debilitated.

Atrophical Consumption or General Debility

Is the result of defective nutrition, arising from depression of the nervous and muscular powers, but in the majority of cases it arises from self-abuse or the ERRORS of youth. The habit to which I allude is termed self-abuse; and why it is not more noticed by physicians as a powerful cause of bodily decay is a matter of much astonishment. It is far more common than some imagine. It is not confined to the youth of one sex only. It is not confined to the great and affluent of the world; it is common alike to rich and poor, to the young as well as those of RIPER YEARS. It is in vain that mock modesty attempts to throw a veil over THAT PRACTICE, which is the most dangerous because hidden in SECRECY, because medical men have not the courage to utter its very name. Thus is humanity betrayed, and thus are the health and happiness of thousands sacrificed to a FALSE DELICACY. The whole of this page would not suffice to tell the sad tale of sufferings entailed by this solitary vice. The following extracts will show the opinion of high authorities on this subject:

There is a vast deal of injury done to individual health by the abuses and excesses of the PRODUCTIVE FUNCTIONS. The primitive fathers and physicians have duly noticed the evils to which I allude. It is all very well for SENTIMENTALISTS and the MOCK MODEST TO DECLAIM AGAINST A NOTICE OF THEM, but justice, morality and the preservation of health, as well as the perpetuation of the human race, DEMAND IT. There are ignorant, intolerant bigots and fools who are unable to appreciate the importance of the subject. Tissot observes that THIS HABIT causes a decay of all the intellectual faculties; loss of memory; continual anguish; the bodily powers decay and the poor victim becomes afflicted with melancholy. Those who have given way to this deluding HABIT, STOP, before the whole frame is destroyed; it soon brings on all the infirmities of the most languishing OLD AGE and renders its victims indifferent to the amusements and duties of life. This habit deadens all the life and spirit of youth; its votary becomes like a faded rose; a tree blasted in its opening bloom; a wandering skeleton, nothing remaining but debility, LIVID PALENESS, a withered body and a mind overwhelmed with wretchedness. Nature becomes exhausted; it is the wreck of youth and hope and life, together blended in one awful destruction. Let not PRUDERY turn aside at these details, for it is often the GOOD and INNOCENT who fall victims to these miseries. I have had access to various hospitals in FRANCE, where I have seen poor humanity in some of its most revolting forms. I could not behold without shuddering, on passing through the "Lazarus" ward of the great hospitals at Vienna and Paris, the utter wreck of folly's THOUGHTLESS victims. Let all young men avoid this vice of which I write as they would shun a nest of hornets. The effects of this habit are often unperceived or unnoticed BY THE PATIENT, and that for a considerable length of time, although its premonitory symptoms may often be seen by others for many months. In most cases the patients are PALE OF COMPLEXION, SLIGHTLY EMACIATED, SOMETIMES HAGGARD and SICKLY in APPEARANCE. Their manners are shy and nervous, and they often have an air of timidity. They are at once restless and listless, and do not exhibit that interest in life which characterizes those not laboring under disease. They also complain of LOSS OF MEMORY. This HABIT is fearful, and causes of nervous and muscular debility. mong its final effects are found—LASSITUDE, WEAKNESS, AVERSION TO TAKE EXERCISE, DIMINUTION OF SIGHT, IMPOTENCY, BARRENNESS, PALPITATION OF THE HEART, HYSTERIC feelings in females, trembling, melancholy, etc. The stomach is disordered and its muscular action is destroyed; disturbing dreams prevent sleep; the whole body is enfeebled, particularly about the LOINS; decay and emaciation succeed, and finally, palsies, lethargies and atrophy. The spinal marrow wastes away, the mind and intellect languish and the poor creature perishes a miserable VICTIM.

First Stage.

The brain and nervous system begin to feel the effect. Memory and application, good judgment, decision of character and clear-sightedness are not what they were. Headaches are common, bashfulness and trepidation, especially in the presence of ladies, is the rule. The person feels clumsy, embarrassed and ill at ease. Sleep is sometimes poor, being disturbed by horrid dreams. Drowsiness and a tired, languid feeling in the morning and a disinclination to rise and go to work, are certain signs of approaching nervous exhaustion. The eyes are dull and heavy. The pupils are unequal; often large, sometimes one large, one small. The hands tremble and perspire easily. The person is absent-minded, melancholy and fears the jests and ridicule of his associates. The skin, especially of the face, becomes coarse and red, and covered with blotches. Nervous twitching of the muscles of the eyelids and face is generally present accompanied by creeping sensations up the spine, flushing of the face, slight chills, dizziness and blindness before the eyes on stooping, and occasionally there are neuralgic pains about the heart. If unchecked the above-named symptoms rapidly merge into those of the

Second Stage.

Here all the symptoms of the first stage are usually present but intensified. Weakness is more pronounced and the nervous prostration more decided. There are flushings succeeded by chilliness, tendency to doze or sleep. Mental dulness, failing memory, lack of power of application, energy or concentration, restlessness, headaches, pimples on the face, peculiar sensations, torpid liver, failing sight, pains in the head, chest and limbs, dizziness on stooping, specks before the eyes, melancholy, sometimes insanity, constipation. Young men who have endangered or injured their sexual power by abuse in early years, and older men who have exhausted themselves by their indiscretion, will find in No. 8 a complete and satisfactory cure.

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