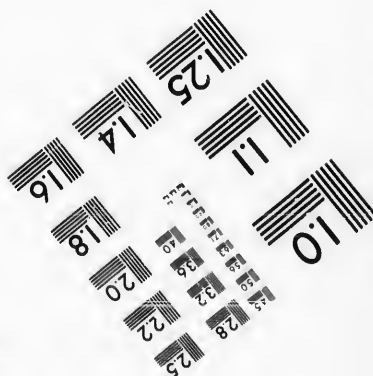
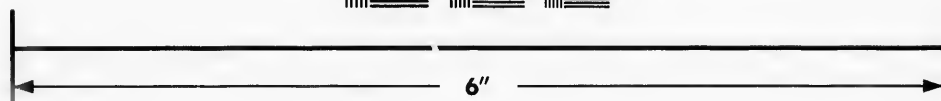
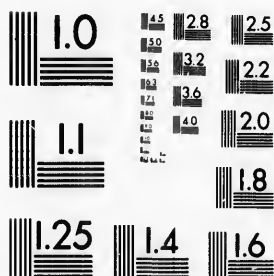


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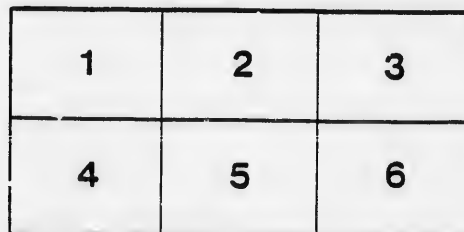
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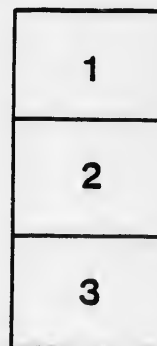
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1874

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DIDACTIC ELUCIDATIONS,

RESPECTING

The Original Sin, or the Sin of Imagination,

AND

Its Consequences, Morally, Physically and Mentally.

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*A warning to the Young, Advice to the Afflicted.*

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IMPORTANT SUGGESTIONS TO PARENTS, GUARDIANS, MINISTERS  
OF THE GOSPEL AND TEACHERS.

BY

M. H. UTIEY, M.D.

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Montreal, Canada.

1874.

The following, taken from the *Montreal Gazette*, Jan. 16, is worthy of note:

"The case of Mechella, the criminal who was executed in Hudson City, N.J., a few days ago, would appear to offer one more proof that intellectual power by no means depends on the size of brain. Mechella, it appears, was the possessor of an extraordinary and well-developed brain. The claim was made for this prisoner that his actions showed him to be a man of deficient intelligence, and that owing to his partially idiotic condition he was not morally responsible for his acts and should not be hung. The New Jersey Court of Pardons would not, however, entertain this appeal. A *post mortem* examination showed Mechella's brain to weigh 57 ounces and 1 scruple; a weight which has only been exceeded in one instance. Daniel Webster's brain—the heaviest of any recorded—although there have very possibly been heavier ones—weighed but two or three scruples more than that of Mechella. Very recently a measurement of Professor Agassiz's brain showed that while the organ was large and healthy, it did not approach the huge brains of which special account has been kept. From these facts it is evident that research in this field has but barely begun."

When research is made in this field it will be found that the intellectual powers do in a very great degree depend upon the size of the brain; but inherited mental and physical derangements, perverted natures, polluted imaginations, combined with a reckless and dissolute life, will derange and destroy the finest brain that ever existed. It is quite possible that Mechella might have been a great and good man had he been taught in childhood to obey the laws of his being, and to shun the greatest of all vices.

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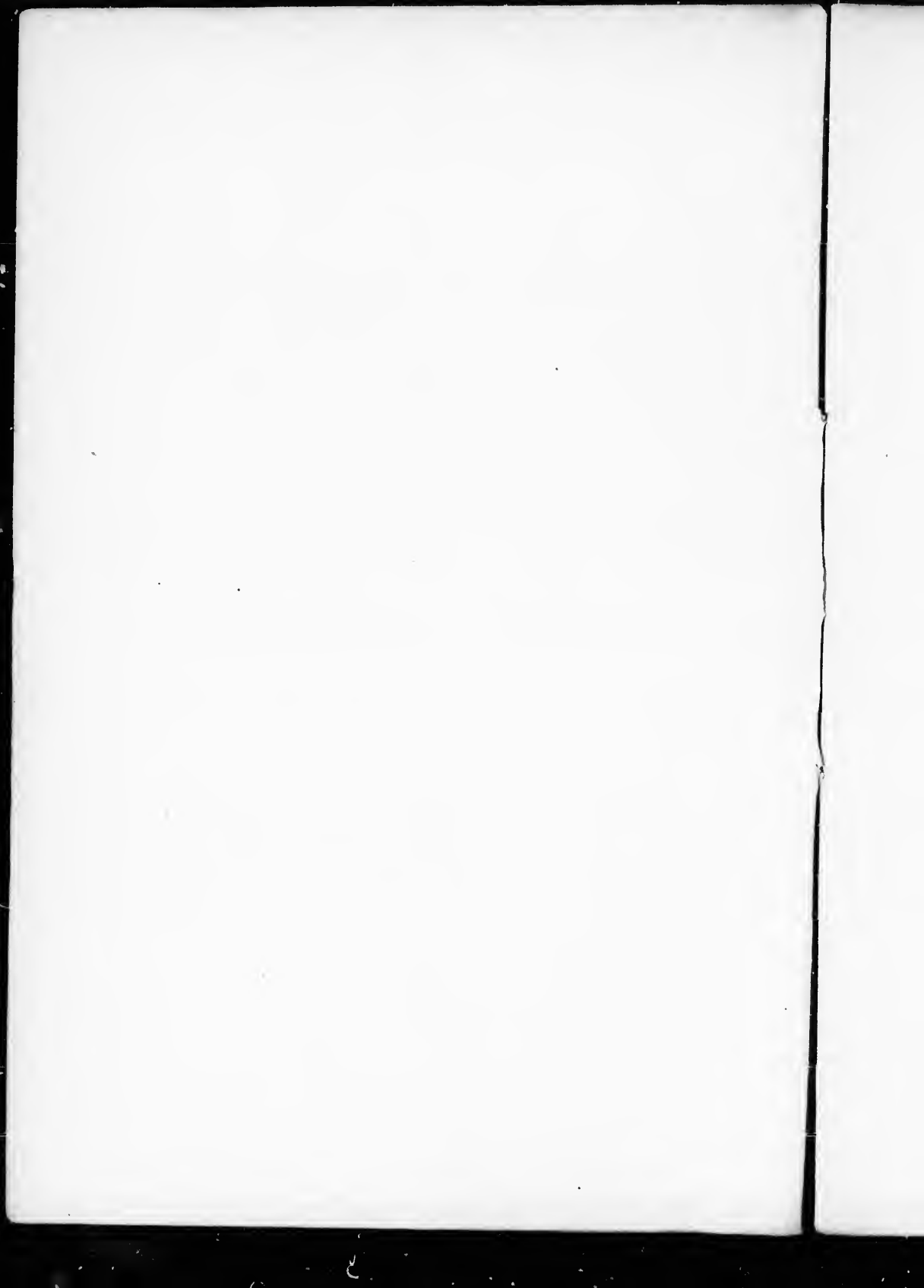
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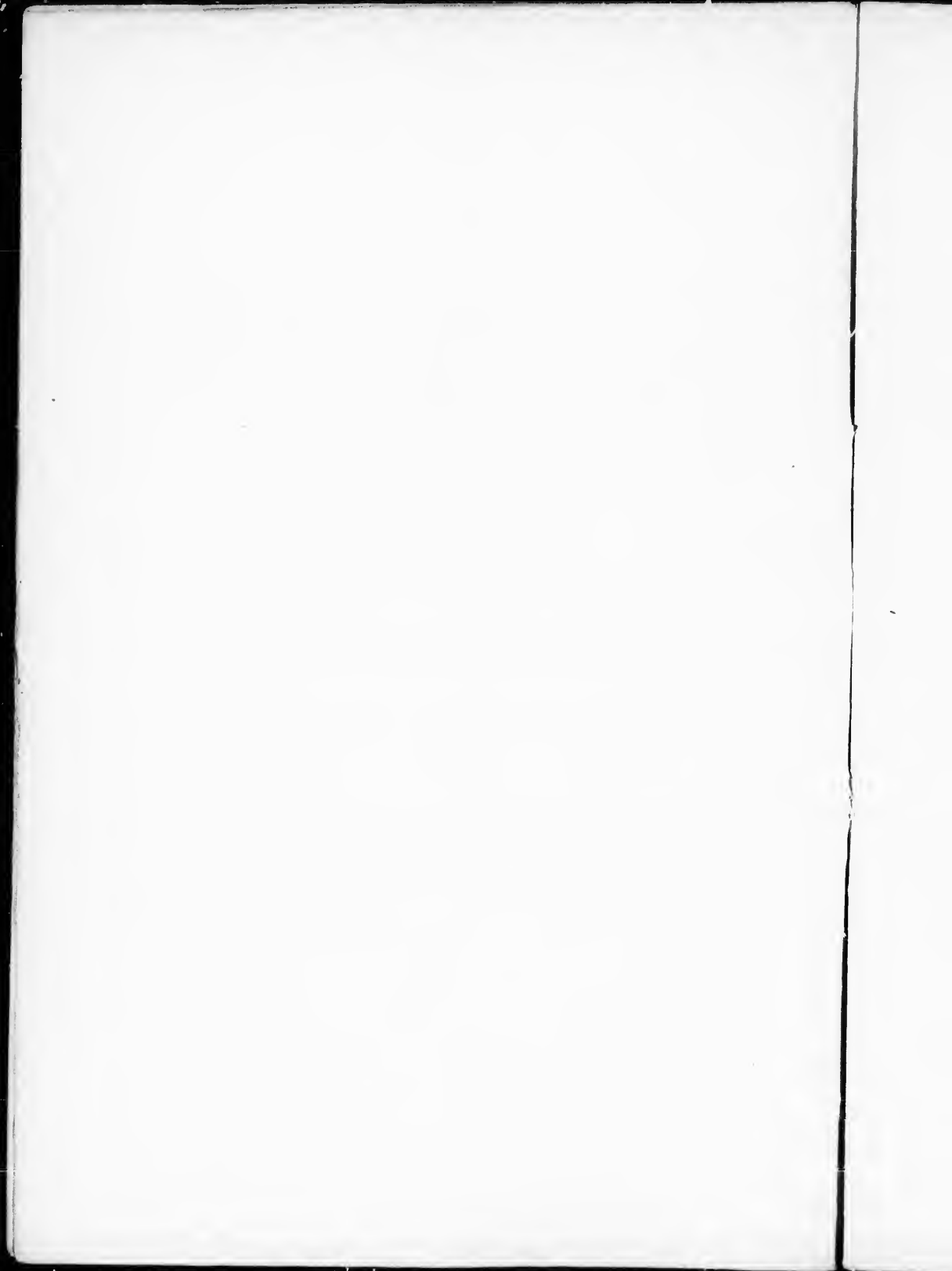
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## INTRODUCTION.

I do sincerely hope that the motives that have prompted me to publish the plain truths contained in this pamphlet will be understood by all. They *are* truths, and truths that apply to the practical lives of all alike, and it is a sincere desire to do good that prompts me to publish them; and if I can in a measure accomplish my object, I will most willingly face all the obloquy that can possibly be heaped upon me by those *canting hypocrites* that dwell in *whited sepulchres*, and advertise on the outer walls, in large and glaring letters, "*All is pure within; we are immaculate; nothing you can say interests us*, and we do not wish to be shocked and horrified by what you can say respecting vice." It does interest you. You may put on a faultless exterior if you like, but it will not prevent your mind from wandering in the seductive fields of imagination, and temptation to commune with images, beautiful but impure, that would lead you on to forbidden things that lie beyond, and finally to destruction. "Keep yourself from opportunity, and God will keep you from sin."



PLAIN PRACTICAL COMMON-SENSE TRUTHS ALL  
OUGHT TO KNOW.

THERE is an alarming and fearful amount of crime and misery, known and unknown, that springs from an ignorance of the laws of our being; and medical men are very much to blame for an almost criminal reticence respecting a very dangerous vice so prevalent among the youth of our land—the abuse of the sexual functions. Ministers of the Gospel neglect their duties respecting this great vice, so often mentioned in both the Old and New Testaments, the debasing sin—in other words, the “original sin.” They preach against the ten thousands of sins that arise from this contaminating vice, but not against the original vice. Fortunately there are a few physicians and ministers of the gospel that do their duty fearlessly, and speak the truth plainly and with good effect. Notably among them, the justly popular and highly intelligent and fearless Rev. Henry Ward Beecher. In a lecture delivered by him, in New York, to medical students, in 1867, and afterwards published in the *Journal of Health*, he says: “What God has created no man or woman need be ashamed to know about, especially when it is a knowledge of ourselves, and takes hold of the very essence of our being, and constitutes a part of our functions and duty. It is a shame that at this age of civilization both sexes should not be instructed in these things. Many a young man goes on, week after week, and month after month, holding out more and more plainly the signal of declining health and strength; no one inquires into his troubles or takes much notice of his perilous condition until it is too late to save him. At last his companions wear crape at his funeral, and the minister says, in the mysterious providence of God this young man has been prematurely called away. It is false! He fell a

victim of the violation of the laws of his own being, and suffered and died in consequence. It does not take a man with a rope around his neck, or a portion of poison in his stomach, to be a suicide. Many a man commits suicide by eating and drinking, and many a man drivels away his life in infinitesimal ways. Punishment for *violated* physical laws is just as certain as that the sun shines, and no man or woman can violate the laws of their own being, or any part of it, that there is not registered in time a penalty." Read what the Rev. John Todd, D.D., says: to whose efforts during about thirty years, we are so much indebted for the work of elevating the character and education of young men. He says: "In this life a heavier curse can scarcely hang upon a young man than that of possessing a polluted imagination. The leprosy fills the whole soul, time only increases it, and even the power of the Gospel can seldom do more than restrain without subduing it." The most to be dreaded are the mental diseases. The mind must manifest itself in connection with the body. The brain depends upon the common and natural forces of matter for its health and activity; and mental disease is the result of a series of disturbances or a want of supplies, a loss of vital force, and an unnatural and disturbed state of the organic functions. If this simple conception of diseases could be clearly understood and appreciated it would do away with much of the mystery and error respecting medicine. The mind is very dependant upon physical conditions; it is expressed to us through its material organs, the nervous system—the brain, and is only expressed normally when that portion of the nervous system through which it is expressed is in a condition of integrity capable of performing its functions in a proper manner. There is probably no higher authority on mental disorders than Dr. Henry Maudsley of England. These are his own words, or nearly so. He says the secret vice of youth and young men not only gives rise to a *particular* and *disagreeable* form of insanity, which is characterised by *intense self-feeling* and *conceit*, *extreme perversion* of feeling, and corresponding

derangements of thoughts in the *earlier* stages, and later by failure of intelligence, and by nocturnal hallucinations, and suicidal and homicidal propensities." Dr. Maudsley devoted a long and very able article to a description of this peculiar kind of insanity, which was published in the Journal of Mental Science, July, 1868. Not only is this kind of insanity insidious and frequent, but it is in very many cases incurable. The earliest consequences of this fearful habit is a disinclination to apply the mind to any kind of occupation that requires application. Then actual incapacity, general nervous debility—fretful, peevish, capricious, restless, sleepless, *disgustingly* disagreeable, no confidence in any one, or anything, *suspicious* of every body, always looking for something to find fault about, will not agree with anyone upon any subject. Then the accompanying diseases: constipation, indigestion, palpitation of the heart, epilepsy, St. Vitus dance, neuralgia, lumbago, rheumatism, paralysis, imbecility, and lastly *impotency*, at which point the imagination runs riot, and the whole moral nature becomes brutal and degraded. All this may appear startling—it undoubtedly *is* startling, and almost incredible to those that do not understand it, nevertheless *every word of this is as true as the moral law*. From recent reports of a large number of insane asylums in the United States for the purpose of ascertaining, as near as possible, how many have been driven there by this fearful vice, it has been found that the average is nine per cent., and in one prominent institution *fourteen* per cent. Now what can be more startling than such facts as these? And this is only a small proportion of the misery that is caused directly, or indirectly, by this vice. Who will dare to say that it is not clearly the duty of physicians, ministers, parents, guardians, teachers, and all that have the care of children, to use every means in their power to *warn*, and *instruct* them.

Hundreds have admitted, that have applied for help, that they were never warned against this vice, and lamented very much that they were not made aware of its consequences

when children, and some in their despair blame their own parents. It is a duty, no matter *how* it may be taken by the profession or others, to urge parents and guardians, and especially teachers and ministers, to look well after the children, to give them *some* intimation of their danger. Children can be taught purity without the least danger of exciting impure thoughts, or desires, and even if there *is* a risk of doing so, it is far better than to leave them in ignorance, and allow them to find out from their companions in an improper manner that which they should be guarded against. This is an important subject, not to be thought of and passed over lightly, it *must not* be neglected. The whole world suffers more from neglecting children in these respects *to-day* than from *all* the other evils on the face of the globe, and in fact nearly all vice may be directly or indirectly the result of *this* vice. And now to those who are suffering from this cause, you *must* obey the *command* of nature, whose laws you have through ignorance disobeyed. In the first place she *commands* you to *stop*! If you go on sinning, you will be *lost, body and soul*. Perhaps your weak flagging body and feeble mind will cry out, it is too late—It is *never* too late to mend. Seek for help, do not despair. And *do not* resort to quack nostrums, and by all means avoid all those wretched books put forth by unprincipled men, filled with vulgar and disgusting pictures, well calculated to frighten and draw the unfortunate and afflicted ones into nets prepared to catch and plunder them. And by all means, do avoid all superficial, supercilious, self-conceited, *boorish*, impudent wranglers, that constantly seek for opportunities as *teachers*, or otherwise, to prate about the “inestimable blessings of a thorough medical education,” and about *our* regular school, or *the* school—denouncing in the lowest, vilest, most ungentlemanly and bitter language, all that do not happen to belong to the so called regular school, calling them “quacks,” professional apostates and “ignorant pretenders,” sweepingly denouncing other *well known* and *justly popular* schools of medicine, and all *prin-*

*ciples* in medicine *not taught* in the *so called regular* school. There is only one thing to be admired about such men, and that is their unmitigated, narrow minded, bigoted, selfish impudence. It may possibly be a species of that disagreeable kind of insanity spoken of by Dr. Henry Maudsley, which can only attack a man that has lost his individuality and become filled with a perverted and selfish imagination, which unfits him for the duties of a physician, and makes him disagreeable in the extreme in *all* the ordinary walks in life.

It is an easy thing to distinguish a man from a *brute*. "A man is the noblest work of God." But when his manhood is gone he then becomes a *brute*, he wears the badge of lost individuality in his very face, he shows it in all his movements, and in all that he says or does, and when it becomes apparent to himself that *he is a mistake*, he becomes savage, *vulgar*, and *bitter especially* to his superiors. Then again, loss of virility so completely changes a man that he becomes unfitted for even the ordinary duties in life. He becomes disgusted with himself. And if a married man, disgusting in the eyes of the woman that he professes to love.

Young men you ought never to marry if you have the least suspicion that there is the least tendency to impotency, a *mere suspicion* of such a state of things in your *own* mind will go *far* to bring it about. Therefore it is always best for you to consult a good practical physician who has given the proper attention to such troubles, before you take such an important step, and thereby avoid committing a fraud upon nature, and a fraud upon the woman you profess to love. The laws both of Church and State declares such a union null and void. But if you do happen to be in that unfortunate and imperfect state you need not give way to despair. By a judicious and proper treatment you may be made sound again, as hundreds have been.

Dr. Julius Althus in his recent work on electro-therapeutics says, "It is reasonable to suppose that the vital secretions may be restored when lost, or improved when defective, by

the use of galvanism." In a measure this may be true in very early stages of the weakness, before the circulation of the blood and nervo-vital fluids become paralysed and the parts atrophied. When such is the case, as it is in nineteen cases out of twenty, there must be a means of restoring the circulation of the blood and nervo-vital fluids, for which purpose a valuable mechanical discovery has been made and patented, and so adapted, that with its use a perfect restoration of the circulation is easily accomplished, and perfect strength and vigor may be established, where no structural change has taken place, and in any event an important improvement may be made. It is a local weakness, and must be treated as such, always keeping in mind the derangements that have already been caused by it, both physical and mental. What man *is* happy? what man *can* be happy or successful in any of the pursuits in life if he is conscious that he has prematurely lost his manhood. A great proportion of family and business troubles arise from this cause, and a large majority of all the crimes committed are directly or indirectly due to the vice of sexual abuse. Parents entail these troubles and weaknesses upon their children, and upon their children's children, to the third and fourth generations. The great source of this physical and *moral* evil is ignorance. There is, as it were, a cloud of intellectual darkness that seems to hang over it, and the most effectual means of removing it is the diffusion of sound practical knowledge. There is no doubt but that the intimate connection between the sexual functions and the general mental and physical soundness is very plainly referred to in the Mosaic law. There it is distinctly stated that any man that is wounded or maimed, was forbidden to enter the congregations of the Lord, and was even forbidden to become a priest. (Deuteronomy xxiii. 1; xxv. 2.) There you will find a penalty that is very significant; and in those days even secret vices were not uncommon, and *whatever a spurious modern diffidence or false modesty may say, it was considered by the publisher of that great law, upon which*



*all* law ought to be based, as a proper subject for public instruction. The Mosaic law was no series of maxims for the benefit of a limited few, but was regularly read aloud to *all* the assembled people, without the least omission and without reserve. They were nurtured from childhood in its precepts, and no one *dared* even to *intimate* that it contained *perilous* and *insidious* information. In the Leviticus (xviii. 1-21; xx. 2) it will be found that the vice referred to, in the form in which it was then practised by the heathen nations as a religious rite, was condemned and punished with death. That other and more heinous sin which brought down the wrath of God upon, and derived its name from, the city of Sodom, was repeatedly condemned as an abomination (Leviticus xviii. 22; Deuteronomy xxiii. 17); and an equally vile crime against nature is solemnly cursed, in more than one place, in the book of Exodus. It is easy to exemplify, by many quotations in both the Old and New Testament, the importance which the Word of God attributes to a proper understanding of our duties as parents. Why was it deemed of such importance? You will find the reason given *is both* a fact in history and a warning for all time. "For whosoever shall commit any of these abominations, even the soul that commits them shall be cast off from among their people."

Terrible words, true at all times, and of all people! The curse of uncleanness, of sexual vice, is sure finally to destroy the individual, the family, society, the nation, and to extend its blighting power to future generations. An expert and close observer of human nature will find that many trivial matters often occupy men's minds and excite their hopes and fears, to the exclusion of matters of far greater moment. An illustration of this fact is, that the most important phenomena which can occur in the human progress from the cradle to the grave—phenomena, on the proper treatment of which depends the alternative of a long life of health, pleasure and happiness, or a short one of ill health and misery—those which popular knowledge is most

deficient in, and which have, by a deplorable misconception of the meaning and intent of moral precepts, been all but ignored by modern physiologists. This almost criminal neglect has in some measure been remedied by a few who dare to disregard the *low, foolish whisperings* of an *unmeaning false delicacy*, and work to dispel the dark cloud of guilt and ignorance in which ages of prejudice have enveloped the most momentous, most important, most interesting, and at the same time, most intricate branch of pathological inquiry.

For centuries this important subject has been left in the hands of unscrupulous impostors, who have prayed upon the credulity of the helpless sufferers. And even *now* those physicians that adhere to an *imaginary* rule of *uniformity* in the treatment of this alarming trouble will *fail* to do *any* good, no matter *how good* their intentions *may be*. The physiology of the reproductive organs is a subject so intricate, so extended, embracing so many almost unknown complications, and seeming contradictions, that it demands and requires a vast amount of deep, close and thorough study and experience to master it. It is a branch of the medical science that requires to be thoroughly understood in *all* its details, both in a physical and mental aspect. Physicians *especially must* pay attention to this subject. They *must not* treat it with presumptuous levity and careless indifference. The subject is a *very serious* one, one on which an *indefinite* series of human happiness or misery depends. Every single case ought to be treated according to its peculiar characteristics. Nearly all suffering from these indiscretions are extremely sensitive, and ought to be treated with the utmost delicacy respecting their troubles. It must be remembered that their physical organisms have become tainted with morbid predispositions, and their minds in a measure diseased. Sir Astley Cooper once observed, "If one of these miserable cases could be depicted from the pulpit as an illustration of the evil effects of a vicious and intemperate course of life, it would, I think, strike the mind with more terror than all the preaching in the

world. In many cases the irritable state of the mind of the victim leads to the destruction of life; and in this way annually great numbers perish; undoubtedly, he says, the list is considerably augmented by *maltreatment* and the employment of *injudicious* remedies." Hear what Dr. Storer, vice president of the American Medical Association, says concerning the hygiene of the functions of the sexes. He says, "The subject is one that concerns *all*, for it lies at the foundation of society—sexual health and disease, the need or advantage of divorce, the chance of home being such, or an empty name, an earthly paradise or a worse than purgatory—these are topics that affect *each* man, however careless he may appear to be."

It may be asked if these disclosures are not by their very nature subversive of good morals, and the calling attention to the true relations of the sexes suggestive to bad men of, and conducive *towards*, their *false* relations? Answer: First to ignore the existence of sin, error, and misery, is in reality encouraging it. It is like walking upon thin breaking ice. If we varnish over and seek to conceal vice, it looses half its grossness, becomes attractive, perhaps fashionable; let us strip it of its veil, and any soul, not wholly blackened, will recoil with horror.

Again we all of us learn the lessons of life by experience—and *sad* experience, *indeed*, it too often is. Many a man would give his own soul could his past life be restored to him, and its follies, its sins, effaced. Too often his soul is not his own to give; inextricably entangled in passion's web, wound about and about, with its myriad threads, there remains but the dead and worthless semblance of himself, that can be restored by naught but the boundless grace of God. Who would not gladly escape such risk, and welcome every premonition of danger?

Still again, many, claiming to be immaculate themselves, will ask, "Am I my brother's keeper?" And yet living together in communities, as we do, it must be confessed that we *are* responsible, every *one* of us, and to a very *great*

extent, for the shortcomings and evil deeds of all the rest, and it must also be confessed that there *does not* exist, that there probably *never* existed, a *perfectly* immaculate man, who never once has erred in the very matter we are now considering, either in deed, or in word, or in imagination. Consoling indeed for those of us who humbly confess our infirmities is this fact. Take the very basest of us, and he at times is conscious of vain regrets of his own misdeeds, and a fond desire that those whom he loves (for every man has such,) may be better than he. Take the very best of us, and he sees a height beyond any he has yet attained, that he prays he may yet reach and pass.

And further, not merely are these researches and publications for the general weal *perfectly legitimate* and *advisable* in themselves; but they *have been sanctioned by precedents* that have already been established. I do not refer to the attempts of unprincipled empirics to terrify the masses by over-drawn pictures of disease, nor of holy and well-meaning men to turn them to better ways by fervent descriptions of the wrath to come. We shall take neither the fear of things present nor future as our standard in this discussion, but appeal solely to each man's reason—and such appeals have been made before. They have been made in France by Ricord, by Lallemand, and others of the great medical philosophers of the day; by Parent-Duchatelet and by Diday. In England there are men like Acton who dare to sound the trumpet of alarm, bringing forward their facts from private practice, from the hospitals, and from the dead-house, and drawing from them indisputable conclusions.

The wise and good sayings of many other celebrated men might be quoted were it necessary. It is my duty, and *I will do it*. Addressing myself, as I am, to the non-professional readers, to warn them against hesitation and timidity in these matters. True delicacy is commendable—false delicacy is pitiable and dangerous. It is unbecoming. Self-neglect amounts to culpability, and is often the result of a

false delicacy. Many sufferers gather a smattering of knowledge as to symptoms, and at the same time a fearful amount of error and delusion from some empirical work, which lauds one medicine or application as the *universal* remedy for *any* number of disorders. Self-opinion and want of knowledge always go hand in hand; and the amateur, self-constituted doctor, by the treatment of his friends or himself, nearly always seriously increases the difficulties.

"Whoever has himself for a client, has a fool for his adviser."

Never tamper with yourself. There are no specifics in nature which work in opposition to the laws of nature. There are no drug-shop preparations which can reverse her laws. Nor are there any magic-drops, nor enchanted powders—no nervous antidotes, nor invigorating cordials which can dis sever the effect of any act or habit from its causes. Every pretender, therefore, who advertises his specific for "debilitated or impotent young persons" is a fraud; his only desire is to cheat, to defraud the unfortunate and often weak-minded victims out of their money. "He is wisest who has least to do with nostrum-vendors."

The proper treatment is to assist nature, with proper medicines, with electricity, or any other mechanical means that may be of use in restoring the circulation of the blood and nervo-vital fluids. Medicines alone will not, can not do it. It is useless to indulge the fond hope that nature is capable, in these cases, of resuming her lost powers without some assistance. Both the physical and mental, alike require our skill. Dr. Bucknal, in speaking of the brain, says: "The little cells, of which the grey-substances of the brain are composed, are the agents of all which is called mind, of all our sensations, thoughts and desires, and the growth and renovation of these cells are the most ultimate conditions of the mind with which we are acquainted. Not a sensation, not a thought or passing feeling can take place without a change in the living organism, much less can a diseased thought or sensation occur without such

change; for polished steel is not quicker dimmed by the slightest breath than is the brain affected by some abnormal condition of the blood." And this being true, what wonder is it that so many phases of mental diseases present themselves to our notice? What wonder that our insane asylums are filled with sufferers of all ages, in every stage of insanity? The brightest intellects are dimmed, and every now and then we are startled by the announcement that a bright light has been suddenly extinguished, dashed out by its own hand. The cities of the dead outnumber by far the cities of the living. Death is constantly claiming its victims, among the young, the middle aged, and the old. Infants die by thousands before they are born, and one fifth of those born alive are laid away in their little graves before they reach the age of seven years. The mental and physical infirmities of parents are entailed upon their children and upon their childrens' children from generation to generation, until the beautiful structure so fearfully and wonderfully made is thoroughly deranged in all its functions, and every one of the thousand strings of the beautiful harp is either broken, or rendered so discordant, that scarce a tone of sweetness can be made to vibrate from it. Sickness, sorrow, suffering, and death, are the rule of the race, while good sound health, with its accompaniments, joy and happiness are the rare seen exceptions. The dear little children are poisoned with drugs while in their cradles, and contaminated with swine-flesh. In childhood almost the first lesson they are taught in eating and drinking is that pork, ham, sausages, lard, in fact all parts of the filthy hog are the best possible aliment. That coffee, cider, and even whiskey are necessary beverages; and the benefit or propriety of using pure cold water, either internally or *externally*, is often left wholly to the decision of a perverted instinct. A careless indifference respecting cleanliness is the result of much misery. It should always be kept in mind that the human body is a mechanical arrangement of the most intricate and delicate construction, and that it must be looked to carefully in all its parts. Of all

the movements in this wonderful piece of machinery, there is none more important than the circulation of the blood and nervo-vital fluids. The blood circulates continuously, and with powerful force in a healthy body. Let us consider the principle of this motion. The heart placed a little to the left of the centre of the chest, between the lungs, is a very powerful organ, with right and left ventricle, and is constantly in motion, dilating and contracting. From the left ventricle springs the great artery, or aorta, which soon divides itself into numerous branches, some ascending and some descending. These numberless branches, which become smaller and finer in proportion as they are far removed from the heart, are spread and dispensed over every part of the body. The right ventricle, by contracting, forces the blood into these arteries with so much force, that it reaches the extremities of the smallest branches, and is returned to the heart again by the veins. It is a well known fact that the blood is filled with little globules; and those little globules are intelligent operators in our circulatory system, and we are dependent upon them for various selections which the blood makes from our variously introduced food, to be applied to the building up and keeping in repair our variously positioned organs. Those little animalculæ circulate through our systems as venous and arterial creatures, constantly at work building up and repairing their homes, carrying away the refuse charcoal, or burnt carbon, constantly renewing their bodies constantly going to and from the lungs, to discharge their little loads of carbon, and to take on a load of pure vital oxygen, and thus invigorated and lightened in color by the exchange, they return to their appointed work in the great ocean and its estuaries, the heart and arteries, renewing and refreshing the arterial circulation or arterial blood (so called), always carrying their full supply of stores for their own sustenance on their journey, and to build up and keep in repair their prized resorts, their appointed labors, which are our various organs. Thus, in an endless

round of globular action, are we alone enabled to account for such otherwise inexplicable processes, which select always the appropriate material for each organ of animal life. In this way we can trace our origin from Adam through these little globules, whose presence in our blood declare our blood relations, and point out to us our origin. They are the principal links in all animal creation, and each of these little derivative creatures carries the impress of Almighty forethought, power and beneficence. Conception is only a transmission of these little blood globules, and it is only when they become weakened or impaired, by age or disease, that they cease to do their office. It is through this source that original sin is transmitted from parents to children. These little blood globules become tainted, and carry the taint from one to another. The mechanism of the circulation of the blood is an inexplicable masterpiece of Divine wisdom and mechanical skill. For example, is it not wonderful that the motion of the heart should continue, without interruption, for seventy, eighty or a hundred or more years, and that so delicate a machine should not wear out by friction? Man is indeed a wonderful piece of mechanism. Every thing proclaims him lord of creation. It is wonderful to contemplate the number of invisible channels, formed and measured in a manner infinitely surpassing the art and skill of man, to convey, dispose, and cause to flow, regularly and without interruption, this precious little world of intelligent globules, upon which the transmission of life depends. Our inherited sensual imaginations and physical derangements may, in a very great degree, be corrected by judicious treatment and care; and virtuous lives. No doubt many have inherited the original sin, which is the inclination to abuse the sexual functions, yet that is no excuse for continuing these derangements caused by the practice of this fearful vice. Dr. Woodbridge says: "that the loss of an ounce of the vital fluid by abuse is equal to the loss of forty ounces of blood." This is startling, but no doubt true. In no way can vitality, both mental and physical, be so surely



rendered defective as by the loss of the principle that contains the very essence of life. The loss of this vital power, by means of this drain, renders men less able to resist the effects of change of climate, and of malarial poisons and miasma. It impoverishes the blood, weakens the circulation, and induces consumption, dyspepsia, nervous diseases and horribly distressing mental derangements. The little blood animalculæ work lazily and imperfectly through the circulation, the heart throbs uneasily, and nearly all diseases to which the human family are liable, may be traced to an impeded circulation of the blood and nervo-vital fluids, the cause of which may be traced to a want of vital force, resulting from abuses of the sexual functions. Bible history teaches us that the "Original Sin," consisted in the eating of the forbidden fruit from the tree of knowledge of good and evil; no doubt God's commands were disobeyed in the beginning of human existence, as they are at the present moment, and death *was*, and *is*, the penalty. *There is no law which God has made, the obedience to which is productive of greater good than obedience to sexual law!* Neither is there any law of man's organization, nor any law of God, *the violation of which is more certain to bring death as a penalty than the violation of sexual law!* Although death may not take place immediately, or for a long time, yet the expenditure of the vital force, and the exhaustion consequent upon it, is sure to hasten the day. The sexual instincts, when unperverted, are among the most complete and harmonious in nature. And when used in accordance with the laws which govern their functions, they become a source of the highest enjoyment and happiness. But when perverted and abused, when the laws which God has made to govern them are violated, then they become fruitful of the deepest misery and wretchedness, a source of constant sorrow, a *living death*. The law of nature is the law of God. Cicero said, "If nature does not ratify law all virtues loose their sway." Hallman said, "God forbid that we should submit our liberties to a jury of antiquaries. Laws made by men

are mere memoranda if they are not ratified by God through nature."

What is much wanted is to rid the medical profession of everything that looks like mystery and imposture, and to clothe medical knowledge in a dress so simple and intelligible, that it may become a part of academical education in all our seminaries of learning. Truth is simple upon all subjects, *especially* those that are so essential to the general happiness of mankind. In no one of the acts of men do we behold more error and weakness than in our present modes of education. We teach our sons words at the expense of things. We teach them what *was* done two thousand years ago, and conceal from them what *is* doing every day. We teach them to predict eclipses and the return of comets, from which no corporal advantages worth naming have *ever been derived*, but we give them no instructions in the signs which precedes general and individual diseases. How long shall the human mind bend beneath the usages of ancient and barbarous times? The essential principals of medicines are plain; there are many things in the arts more difficult to learn than a system of first principles in medicine. All the morbid effects of heat and cold, of intemperance in eating and drinking, and in the exercise of the body and mind, may be taught with as much ease as the multiplication table. All the knowledge which is attainable of diseases by the pulse, might be acquired at a less expense of time and labor than is spent in committing the Latin grammar to memory. A knowledge of the virtues and doses of the most active and useful medicines might be acquired with greater facility and a much greater degree of pleasure and satisfaction than the rules for composing syllogisms laid down in our systems of logic.

In support of the truth of this opinion, let us look at the effects of simplicity which have been introduced into the art of war. A few principles have supplied the place of volumes upon tactics, and private citizens have become better generals, and farm laborers better soldiers, in a few

weeks, than their predecessors in war were after an experience of fifteen or twenty years. Could changes equally simple and general be introduced, by means of our schools, into the practice of medicine, no arithmetic could calculate the advantages that would follow. Millions of lives would be saved by it for many years.

In thus recommending the general diffusion of medical knowledge, by making it an inseparable part of a general education, there is not the least intention of depreciating the medical profession. There will always be diseases and operations enough that will require the aid of skilled and experienced medical men. It may be well to remark, right here, that it is not the knowledge of the ten thousand minutiae of diseases, that secures success in practice, but that it is the possession of an innate power of vision—an inborn faculty to appreciate the meaning and relation of phenomena, as indicating the degree or character of an existing disturbance of the vital forces; and added to this there must be a corresponding tact to determine what remedy is adapted to the case.

This tact may be materially *sharpened*, but it can *never* be wholly *acquired* by experience. Therefore it is evident that physicians are born, not made. Good sound practical common sense, backed by a desirable and appropriate amount of technical information, is a far more valuable gift to a practitioner than a whole *libra* of abstract science. A physician may have a great amount of technical knowledge, without even a *moderate* degree of good common sense. The physician should, however, know all that is practically useful to him as a restorer of health. Pathological anatomy, as Rokistansky studied it, pursuing the material disorders of disease in the dead body, with as much tenacity as Columbus went in search of a new world, is something comparatively distinct from, and independent of, the *plain practical wants* of the sick room. A man may be a great pathological anatomist, and yet a very poor physician; a man may be a great physiological chemist, and yet a very unsuccessful

practitioner. He may be a second Cruveillier, and not succeed one half so well with his patients as one that has only a *general* knowledge of the *main* and most *important* facts of anatomy. In a word, a man may be *very* learned in *all* the *technical* phrases, and be the very worst kind of a practitioner. A physician ought to know, judge quickly, act promptly; that will entitle him to confidence, without which his efforts will be almost useless in a majority of cases. Valuable knowledge is not the fruit of asceticism, nor the result of unlimited indulgence; either extreme produces imbecility. The mind will not develope if isolated; it will not become strong by yielding loose rein to appetite, sentiment, or mere intellectuality. Reason ought to regulate a balance,—and it will if we have a correct idea of natural laws. For instance, imagination has many vices, and the sin of temptation is very general, even with those that we look upon as *patterns* of *virtue*. Sensual imaginations create sensual excitements that become very dangerous, from the fact that, by a sort of sensual sophistry, they are many times thought to be harmless, and without the pale of actual sin. It is an attempt to fileh from sin all the pleasure that can be procured without paying the penalty. Those who seek the excitement of temptation, show that they are only restrained from sin by fear, and not by principle, that while their lives appear to be on the side of virtue, their affections lean to vice; a mean contemptible sham. There are many to whom temptation comes unbidden, and to whom it is unwelcome. It is the result of circumstances, and many times of old weaknesses, old passions, that have been fought against without being conquered. The secret original sin of imagination is not only in itself a sin, but is the path by which the soul travels to transgressions which are beyond. It is perhaps a kind of sin that injures none but the sinner, directly, but *fouler, meaner, more contemptible, rotten-hearted* men, do not exist than the cowardly hypocrites whose lives are spent in dallying with thoughts of sin that they have not the courage to commit. A vision of naked vice, of whatever

sort, is a vision of deformity. There is no beauty in beastliness, save that which an excited, imagination lends to it. It is as *low* and *loathsome* as the serpent around whose evil eyes the poor bird flutters, until it drops, a victim to the poisonous fangs that await its certain coming. What if this imaginary world of sin could be unveiled? How would the imaginary thoughts of multitudes that appear to be immaculate read? There is vice enough in the world of actual life, and it is there we expect to find it, but there is far more in that other world of imagination that we do not see. Vice that poisons—vice that kills, vice that makes whited sepulchres of temples that are deemed pure even by multitudes of their tenants. No man, woman, or child, can be blameless or pure, who willingly and gladly seek indulgence in sensual imaginations. That remarkable poem written by Margaret Fuller, which ascribes an indelible taint to the maiden who *only dreams* of her lover, an unmaidenly dream, delicately pictures a significant meaning, intimating that there is a forbidden field in which the pure never can wander without becoming weakened in its poisonous atmosphere. This is the insidious poison that develops and excites the tendencies to sensuality and familiarizes the mind with vice. And it is in this field, in this poisonous atmosphere that the Devil seeks for his victims, it is in this field that he wins all his victories over virtue, this is *the Original Sin*."

A pure soul, standing firmly on the ground of virtue—pure in the presence of vice, will never bend from its rectitude, unless it should become a wanderer among the seductive evils of temptation, and entertain the images it will be sure to find there. Who talks of these dangers? Do not fathers and mothers, faithful perhaps in all other duties, shrink from counselling their children upon matters of this kind, always trying to console themselves that their children are pure minded in all things? Sooner or later, they find their mistake, and often when too late—when the character has suffered an injury, untold ages will fail to remedy it.

Let parents, guardians, physicians, ministers of the gospel

and teachers, all do their duty, and there will be fewer ruined families, ruined hearts, ruined hopes, far less crime, less sickness, less sorrow in this bright and beautiful world of ours. There ought not to be such a thing in the universe as an old soul. No man on earth ought to feel old, or realize that he is old; and he will not if he has taken proper care of his body and his mind. The immortal soul that dwells for years in a damp, mouldy, filthy house, weakened by and reeking with rottenness, drained of its strength and tainted by foul diseases, cannot expect to pass through the gates of the beautiful Temple of Life to that Garden of Eden, gorgeous with all that is pure, majestic and lovely; where none of the taints of man's original transgressions of Divine order can be found; where we can breathe the breath of flowers that never decay. No; the diseased soul cannot enter there. It must be made pure first. "The blackest soil can be made to grow the richest flowers, and the loftiest and strongest trees spring heavenward from among the rocks."



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