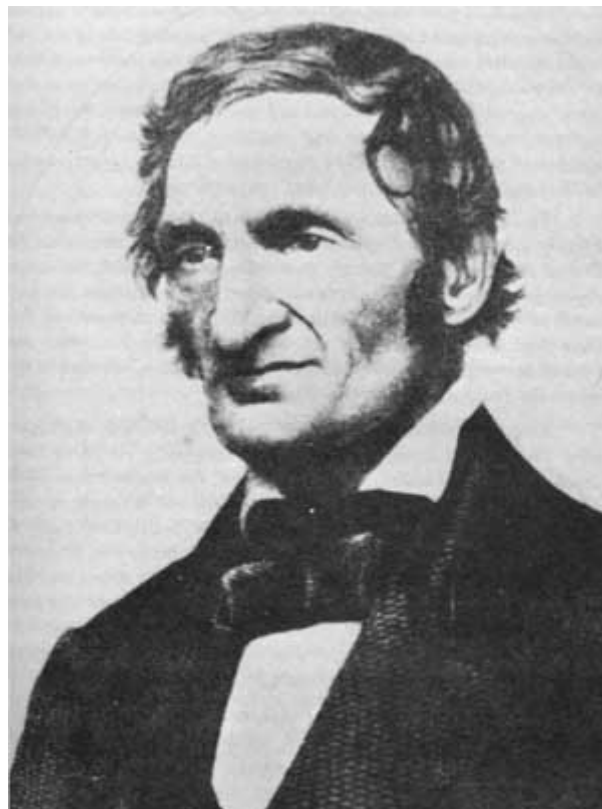


DR. WILLIAM ANDRUS ALCOTT, PH.D, LL.D.



Henry did it to himself. Tuberculosis is caused by masturbation.

**“NARRATIVE HISTORY” AMOUNTS TO FABULATION,
THE REAL STUFF BEING MERE CHRONOLOGY**



WILLIAM ANDRUS ALCOTT

DR. WILLIAM ANDRUS ALCOTT, PHD, LLD

1798

August 6, Monday: [William Andrus Alcott](#) was born at Wolcott, Connecticut.

NOBODY COULD GUESS WHAT WOULD HAPPEN NEXT





DR. WILLIAM ANDRUS ALCOTT, PHD, LLD **WILLIAM ANDRUS ALCOTT**

1817



Two vegetarian followers of the Reverend Cowherd, the Reverend William Metcalfe and the Reverend James Clark, and 39 lay members of their Bible Christian Church, set sail from England for the United States of America. Some of them would remain vegetarian and would provide a nucleus for an American vegetarian movement. Here is an extract from Janet Barkas's 1975 *THE VEGETABLE PASSION*:

Reverend William Metcalfe, a Manchester clergyman and homeopathic doctor, was inspired by Reverend Cowherd and the Bible Christian Church movement in England. Metcalfe, who interpreted the Bible in terms of vegetarianism vehemently denounced meat-eating and alcohol. He immigrated to America in 18[17] and settled in Philadelphia, where he used the schoolroom and articles in newspapers as means to disseminate his liberal ideas. An essay, *ABSTINENCE FROM THE FLESH OF ANIMALS*, was published in 1821 although his major achievement was the conversion in 1830 of Sylvester Graham and [Dr. William Alcott](#). Metcalfe continued to serve without pay at the Bible Christian Church. When the British Vegetarian Society was founded in 1847, Metcalfe corresponded with Sylvester Graham, Alcott, and others to begin a similar organization in America. The result was the first American Vegetarian Convention in New York on May 15, 1850. The following November, The American Vegetarian and Health Journal began under the editorship of Metcalfe, a position he held until his death in 1862.

**LIFE IS LIVED FORWARD BUT UNDERSTOOD BACKWARD?
— NO, THAT'S GIVING TOO MUCH TO THE HISTORIAN'S STORIES.
LIFE ISN'T TO BE UNDERSTOOD EITHER FORWARD OR BACKWARD.**



WILLIAM ANDRUS ALCOTT **DR. WILLIAM ANDRUS ALCOTT, PHD, LLD**

1827

 [William Andrus Alcott](#) graduated from the medical training of [Yale College](#) and became a physician.

In this year or the following one, [Reuben Crandall](#), having graduated from [Yale](#), also became a physician.

THE FUTURE IS MOST READILY PREDICTED IN RETROSPECT





DR. WILLIAM ANDRUS ALCOTT, PHD, LLD WILLIAM ANDRUS ALCOTT



May: In Brooklyn, Connecticut, the Reverend Samuel Joseph May organized the first ever convention “to improve and bless the Common Schools.”



At this convention attended by over 100 persons he learned of an experiment being conducted in a small town in western Massachusetts about 50 miles (one day’s stagecoach travel) to the north, Cheshire.





WILLIAM ANDRUS ALCOTT DR. WILLIAM ANDRUS ALCOTT, PHD, LLD

The experimental school in Cheshire, Massachusetts was being run by a rural master named [Amos Bronson Alcott](#). The schoolmaster had renamed Primary School #1 as “The Cheshire Pestalozzian School” in honor of the educational theories of the [Swiss](#) innovator [Johann Heinrich Pestalozzi](#), and the school’s motto he selected was “Education’s all.”

*I shall institute a new order of human culture. **Infancy** I shall invest with a glory – a spirituality, which the disciples of Jesus, deeply as they entered into his spirit, and caught the life of his mind, have failed to bring forth in their records of his sayings and life.*

May learned of this experiment from a not entirely impartial source, Bronson’s cousin [William Alcott](#), who was just in this year graduating in medicine from [Yale College](#). May wrote to Bronson “urgently to visit me.”

THE ALCOTT FAMILY

THE FUTURE CAN BE EASILY PREDICTED IN RETROSPECT





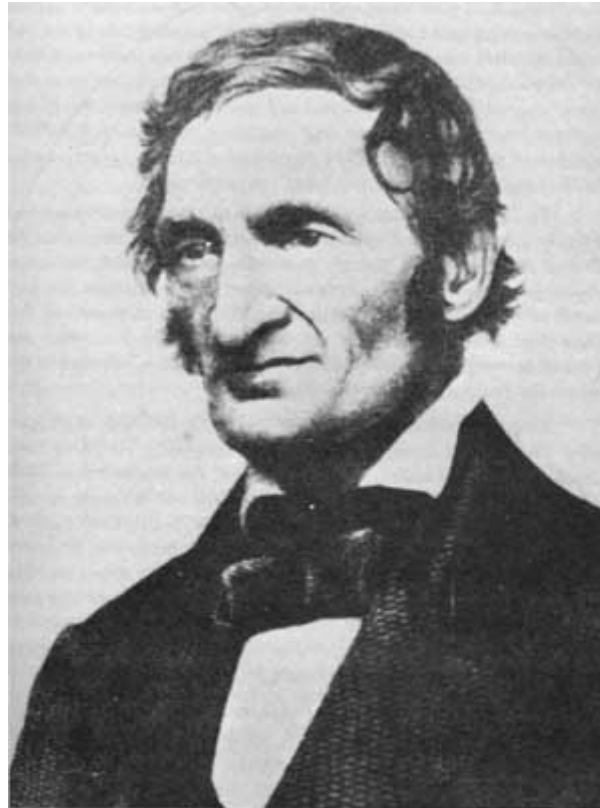
DR. WILLIAM ANDRUS ALCOTT, PHD, LLD WILLIAM ANDRUS ALCOTT

1831

➡ To support [the Alcott family](#) in Germantown near Philadelphia, [Bronson Alcott](#) taught school.¹

For five years [Dr. William Alcott](#) and William Channing Woodbridge would prepare school geographies and maps, and edit American Annals of Education and a weekly for young people, Juvenile Rambles.

➡ August: [Dr. William Alcott](#)'s 66-page "Essay on the Construction of School-Houses" won the prize offered by the American Institute of Instruction.



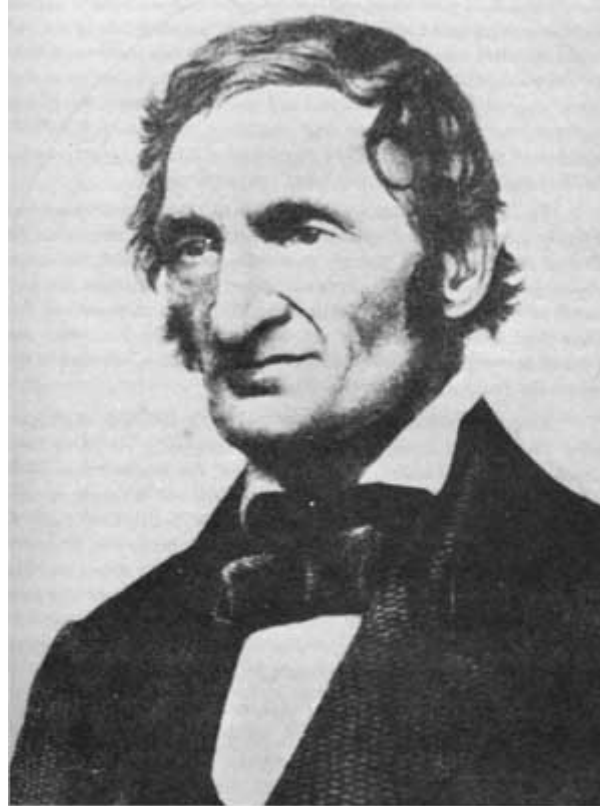
1. Thoreau's bearded Harvard classmate John Weiss, whose grandfather was a German Jew but who became a Unitarian minister, was from Germantown. Had he been taught by [Alcott](#) ?



WILLIAM ANDRUS ALCOTT **DR. WILLIAM ANDRUS ALCOTT, PHD, LLD**



October: [Dr. William Alcott](#)'s "History of a Common School," Annals of Education I: 468-72.



CHANGE IS ETERNITY, STASIS A FIGMENT

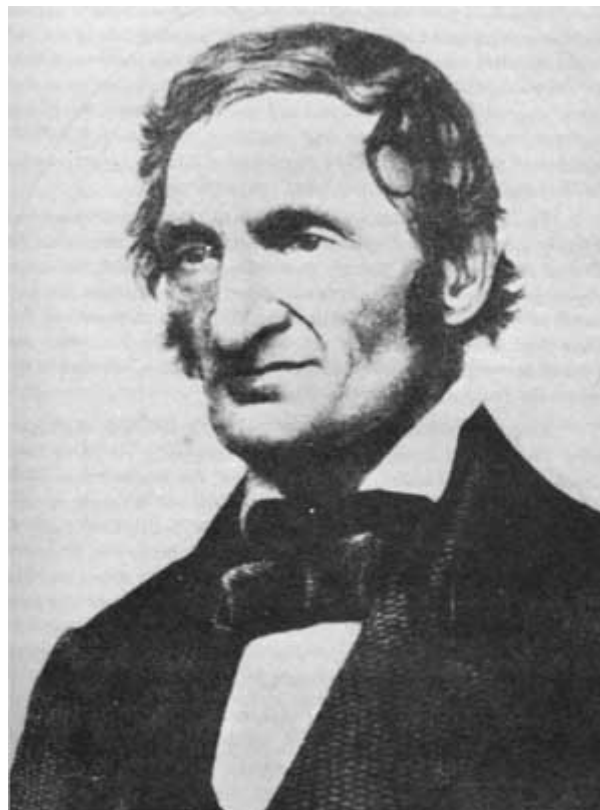


DR. WILLIAM ANDRUS ALCOTT, PHD, LLD WILLIAM ANDRUS ALCOTT

1832



In this year [Dr. William Andrus Alcott](#) relocated to [Boston](#), where his 66-page ESSAY ON THE CONSTRUCTION OF SCHOOL-HOUSES: TO WHICH WAS AWARDED THE PRIZE OFFERED BY THE AMERICAN INSTITUTE OF INSTRUCTION, AUGUST, 1831 was published in Boston by Hilliard, Gray, Little, and Wilkins, and Richardson, Lord and Holbrook.



DR. WILLIAM A. ALCOTT

DO I HAVE YOUR ATTENTION? GOOD.



WILLIAM ANDRUS ALCOTT

DR. WILLIAM ANDRUS ALCOTT, PHD, LLD

1833



According to [Dr. William Alcott](#)'s THE YOUNG MAN'S GUIDE, the cause of [tuberculosis](#) was the solitary vice, self-abuse ([masturbation](#)).

‘HE THAT SINNETH AGAINST GOD, DESTROYETH HIS OWN SOUL.’

chambers of drunkenness and debauchery; and, with the young man mentioned by Solomon, descended through them to those of death and hell.

It may be worth while for those sober minded and, otherwise, judicious Christians, who are in the habit of attending fashionable parties at late hours, and taking their 'refreshments,' to consider whether they may not be a means of keeping up, by their example, those more vulgar assemblies, with all their grossness, which I have been describing. Is it not obvious that what the *wine*, and the fruit, and the oysters, are to the more refined and Christian circles, what wine and fermented liquors may be to the more blunt sensibilities of body and mind, in youthful circles of another description? But if so, where rests the guilt? Or shall we bless the fountains, while we curse the stream they form?

SECTION III. *Diseases of Licentiousness.*

The importance of this and the foregoing section will be differently estimated by different individuals. They were not inserted, however, without consideration, nor without the approbation of persons who enjoy a large measure of public confidence. The young ought at least to know, briefly, to what a formidable host of maladies secret vice is exposed.

1. *Insanity.* The records of hospitals show that insanity, from solitary indulgence, is common. Tissot, Esquirol, Eberle, and others, give ample

testimony on this point. The latter, from a careful examination of the facts, assures us that in Paris the proportion of insane persons whose diseases may be traced to the source in question, is *one in from fifty-one to fifty-eight, in the lower classes.* In the higher classes it is *one in twenty-three.* In the insane Hospital of Massachusetts—I have it from authority which I cannot question,—the proportion is at least *one in three or four.* At present there are about twenty cases of the kind alluded to.

2. *Chorea Sancti Viti; or St. Vitus's dance.* This strange disease, in which the muscles of the body are not always at the command of the patient, and in which the head, the arms, the legs, and indeed every part which is made for muscular motion often jerks about in a very singular manner, is sometimes produced in the same way. Insanity and this disease are occasionally combined. I have known one young man in this terrible condition, and have read authentic accounts of others.

3. *Epilepsy.* Epileptic or *falling sickness fits*, as they are sometimes denominated, are another very common scourge of secret vice. How much they are to be dreaded almost every one can judge; for there are few who have not seen those who are afflicted with them. They usually weaken the mind, and sometimes entirely destroy it. I knew one epileptic individual who used to dread them more than death; and would gladly have preferred the latter.

Idiocy.	Palsy.	Apoplexy.	Blindness.	Hypochondria.
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4. *Idiotism.* Epilepsy, as I have already intimated, often runs on to idiotism; but sometimes the miserable young man becomes an idiot, without the intervention of any other obvious disease.

5. *Paralysis or Palsy,* is no uncommon punishment of this transgression. There are, however, several forms of this disease. Sometimes, a slight numbness of a single toe or finger is the first symptom of its approach; but at others a whole hand, arm, or leg is affected. In the present case, the first attacks are not very violent, as if to give the offender opportunity to return to the path of rectitude. Few, however, take the hint and return, till the chains of their slavery are riveted, and their health destroyed by this or some other form of disease. I have seen dissipated young men who complained of the numbness of a finger or two and the corresponding portion of the hand and wrist, who probably did not themselves suspect the cause; but I never knew the disorder permanently removed, except by a removal of the cause which produced it.

6. *Apoplexy.* This has occasionally happened; though more rarely.

7. *Blindness,* in some of its forms, especially of that form usually called *gutta serena*, should also be added to our dark catalogue. Indeed a weakness of sight is among the first symptoms that supervene on these occasions.

8. *Hypochondria.* This is as much a disease by

itself as the small pox, though many regard it otherwise. The mind is diseased, and the individual has many imaginary sufferings, it is true; but the imagination would not be thus unnaturally awake, if there were no accompanying disturbance in the bodily functions. Hypochondria, in its more aggravated forms, is a very common result of secret vice.

9. *Phthisis*, or consumption, is still more frequently produced by the cause we are considering, than any other disease I have mentioned. And we know well the history of this disease; that, though slow in its progress, the event is certain. In this climate, it is one of the most destructive scourges of our race. If the ordinary diseases slay their thousands, consumption slays its tens of thousands. Its approach is gradual, and often unsuspected; and the decline to the grave sometimes unattended by any considerable suffering. Is it not madness to expose ourselves to its attacks for the shortlived gratifications of a moment?

There is indeed a peculiar form of this disease which, in the case in question, is more commonly produced than any other. It is called, in the language of physicians, *tubes dorsalis*, or *dorsal* consumption; because it is supposed to arise from the *dorsal* portion of the spinal marrow. This disease sometimes, it is true, attacks young married people, especially where they go *beyond* the bounds which the Author of nature intended; and it is

DISEASES OF LICENTIOUSNESS.

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its symptoms.The sufferer's only hope of relief.

occasionally produced by other causes entirely different; causes, too, which it would be difficult, if not impossible to prevent. Generally, however, it is produced by *solitary vice*.

The most striking symptom of this disease is described as being a 'sensation of ants, crawling from the head down along the spine;' but this sensation is not always felt, for sometimes in its stead there is, rather, a very great weakness of the small part of the back, attended with pain. 'This is accompanied with emaciation, and occasionally, though not always, with an irregular appetite. Indeed, persons affected with this disease generally have a good appetite. 'There is usually little fever, or at most only a slight heat and thirst towards evening, with occasional flushings of the face; and still more rarely, profuse perspirations in the latter part of the night. But the latter symptom belongs more properly to common consumption. The sight, as I have already mentioned, grows dim; they have pains in the head and sometimes ringing in the ears, and a loss of memory. Finally, the legs become weak, the kidneys and stomach suffer, and many other difficulties arise which I cannot mention in this work, followed often by an acute fever; and unless the abominable practice which produced all the mischief is abandoned, death follows. But when many of the symptoms which I have mentioned, are really fastened upon an individual, he has sustained an injury which

can never be wholly repaired. All he can hope is to prolong his days, and lengthen out his life—often a distressing one. A few well authenticated examples of persons who debased themselves by secret vice, will, I hope, satisfy those who doubt the evils of this practice.

One young man thus expressed his sufferings to his physician. 'My very great debility renders the performance of every motion difficult. That of my legs is often so great, that I can scarcely stand erect; and I fear to leave my chamber. Digestion is so imperfect that the food passes unchanged, three or four hours after it has been taken into the stomach. I am oppressed with phlegm, the presence of which causes pain; and the expectoration, exhaustion. This is a brief history of my miseries. Each day brings with it an increase of all my woes. Nor do I believe that any human creature ever suffered more. Without a special interposition of Divine Providence, I cannot support so painful an existence.'

Another thus writes; 'Were I not restrained by *sentiments of religion*,* I should ere this have put

* What inadequate ideas are sometimes entertained by young professors of religion, and even by those more advanced, in regard to the purity of character which is indispensable to the enjoyment of a world of bliss—a world whose very source, sum, end and essence, are *Infinite Purity* itself!

Since the first edition of this work was published, I

DISEASES OF LICENTIOUSNESS.

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More examples of disease.

Looking to the grave for relief.

an end to my existence; which is the more insupportable as it is caused by myself.'

'I cannot walk two hundred paces,' says another 'without resting myself; my feebleness is extreme; I have constant pains in every part of the body, but particularly in the shoulders and chest. My appetite is good, but this is a misfortune, since what I eat causes pains in my stomach, and is vomited up. If I read a page or two, my eyes are filled with tears and become painful:— I often sigh involuntarily.'

A fourth says; 'I rest badly at night, and am much troubled with dreams. The lower part of my back is weak, my eyes are often painful, and my eyelids swelled and red., I have an almost constant cold; and an oppression at the stomach. In short, I had rather be laid in the silent tomb, and encounter that dreadful uncertainty, *hereafter*,

have received several letters of thanks for having ventured upon this long neglected, but important subject. Teachers, especially, have acknowledged their obligations, both in person and by correspondence. One teacher, in particular, a man of considerable experience, writes as follows:—

'The last chapter of the book, is by no means, in my view, the least important. I regret to say that many *religious* young men, through ignorance, are attached to the last mentioned vice. I could wish that what you have written could be carefully read by every *young* man, at least, in our land. Alas, dear sir, how little do mortals know, when they do not understand their physical structure!'

than remain in my present unhappy and degraded situation.'

The reader should remember that the persons whose miseries are here described, were generally sufferers from *hypochondria*. They had not advanced to the still more horrid stages of palsy, apoplexy, epilepsy, idiotism, St. Vitus's dance, blindness, or insanity. But they had gone so far, that another step in the same path, might have rendered a return impossible.

The reader will spare me the pain of presenting, in detail, any more of these horrid cases. I write for YOUNG MEN, the strength—the bone, muscle, sinew, and nerve—of our beloved country. I write for those who,—though some of them may have erred—are glad to be advised, and if they deem the advice good, are anxious to follow it. I write, too, in vain, if it be not for young men who will resolve on reformation, when they believe that their present and future happiness is at stake. And, lastly, I have not read correctly the pages in the book of human nature if I do not write for those who can, with God's help, keep every good resolution.

There are a few publications to which those who are awake to the importance of this subject, might safely be directed. One or two will be mentioned presently. It is true that their authors have, in some instances, given us the details of such cases of disease as occur but rarely. Still, what has happened,

Where the path of error may end.

One more warning.

in this respect, may happen again. And as no moderate drinker of fermented or spirituous liquors can ever know, with certainty, that if he continues his habit, he may not finally arrive at confirmed drunkenness, and the worst diseases which attend it, so no person who departs but once from rectitude in the matter before us, has any assurance that he shall not sooner or later suffer all the evils which they so faithfully describe.

When a young man, who is pursuing an unhappy course of solitary vice, threatened as we have seen by the severest penalties earth or heaven can impose, — begins to perceive a loss or irregularity of his appetite; acute pains in his stomach, especially during digestion, and constant vomitings; — when to this is added a weakness of the lungs, often attended by a dry cough, hoarse weak voice, and hurried or difficult breathing after using considerable exertion, with a general relaxation of the nervous system; — when these appearances, or symptoms, as physicians call them, take place — let him *beware!* for punishment of a severer kind cannot be distant.

I hope I shall have no reader to whom these remarks apply; but should it be otherwise, happy will it be for him if he takes the alarm, and walks not another step in the downward road to certain and terrible retribution. Happiest, however, is he who has never erred from the first; and who reads these pages as he reads of those awful scenes in

nature, — the devastations of the lightning, the deluge, the tornado, the earthquake, and the volcano; as things to be lamented, and their horrors if possible mitigated or averted, but with which he has little personal concern.

Sympathizing, however, with his fellow beings — for though *fallen*, they still belong to the same family — should any reader who sees this work, wish to examine the subject still more intimately, I recommend to him a Lecture to Young Men, lately published in Providence. I would also refer him, to Rees' Cyclopaedia, art. *Physical Education*.

The article last referred to is so excellent, that I have decided on introducing, in this place, the closing paragraph. The writer had been treating the subject, much in the manner I have done, only at greater length, and had enumerated the diseases to which it leads, at the same time insisting on the importance of informing the young, in a proper manner, of their danger, wherever the urgency of the case required it. After quoting numerous passages of Scripture, which, in speaking of impurity, evidently include this practice, and denouncing it in severe terms, he closes with the following striking remarks,

‘There can be no doubt that God has forbidden it by the usual course of providence. Its moral effects, in destroying the purity of the mind, in swallowing up its best affections, and perverting its sensibilities into this depraved channel, are

among its most injurious consequences; and are what render it so peculiarly difficult to eradicate the evil. In proportion as the habit strengthens the difficulty of breaking it, of course, increases; and while the tendency of the feelings to this point increases, the vigor of the mind to effect the conquest of the habit gradually lessens.

‘We would tell him (the misguided young man, that whatever might be said in newspapers respecting the power of medicine in such cases, nothing could be done without absolute self-control; and that no medicine whatever could retrieve the mischiefs which the want of it had caused: and that the longer the practice was continued, the greater would be the bodily and mental evils it would inevitably occasion.

‘We would then advise him to avoid all situations in which he found his propensities excited; and especially, as far as possible, all in which they had been gratified; to check the thoughts and images which excited them; to shun those associates, or at least that conversation, and those books, which have the same effect; to avoid all stimulating food and liquor; to sleep cool on a hard bed; to rise early, and at once; and to go to bed when likely to fall asleep at once; to let his mind be constantly occupied, though not exerted to excess; and to let his bodily powers be actively employed, every day, to a degree which will make a hard bed the place of sound repose.

Other forms of licentiousness do not escape punishment.

'Above all, we would urge him to impress his mind (at times when the mere thought of it would not do him harm) with a feeling of horror at the practice; to dwell upon its sinfulness and most injurious effects; and to cultivate, by every possible means, an habitual sense of the constant presence of a holy and heart-searching God, and a lively conviction of the awful effects of his displeasure.'

I should be sorry to leave an impression on any mind that other forms of licentiousness are innocent, or that they entail no evils on the constitution. I have endeavored to strike most forcibly, it is true, at solitary vice; but it was for this plain reason, that few of the young seem to regard it as any crime at all. Some even consider it indispensable to health. This belief I have endeavored to shake; with how much success, eternity only can determine.

Of the guilt of those forms of irregularity, in which *more* than one individual and sex are *necessarily* concerned, many of the young are already apprized. At least they are generally acquainted with the more prominent evils which result from what they call excess. Still if followed in what they deem moderation, and with certain precautions which could be named, not a few are ready to believe, at least in the moment of temptation, that there is no great harm in following their inclinations.

DISEASES OF LICENTIOUSNESS.

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Excess.	Guilt far short of this.	A great mistake made.
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Now in regard to what constitutes excess, every one who is not moved by Christian principle, will of necessity, have his own standard, just as it is in regard to solitary vice, or the use of ardent spirits. And herein consists a part of the guilt. And it is not till this conviction of our constant tendency to establish an incorrect standard for ourselves, and to go, in the end, to the greatest lengths and depths and heights of guilt, can be well established in our minds, that we shall ever be induced to avoid the first steps in that road which may end in destruction; and to take as the only place of safety, the high ground of total abstinence.

But although the young are not wholly destitute of a sense of the evils of what they call excess, and of the shame of what is well known to be its frequent and formidable results, — so far as themselves are concerned, — yet they seem wholly ignorant of any considerable danger short of this. For so far are they from admitting that the force of conscience is weakened by every repeated known and wilful transgression, many think, (as I have already stated) promiscuous intercourse, where no matrimonial rights are invaded, if it be so managed as to exempt the parties immediately concerned from all immediate suffering both moral and physical, can scarcely be called a transgression, at all.

I wish it were practicable to extend these remarks far enough to show, as plain as noon-day light can make it, that every criminal act of this

kind — I mean every instance of irregularity — not only produces evil to society generally, in the present generation, but also inflicts evil on those that follow. For to say nothing of those horrid cases where the infants of licentious parents not only inherit vicious dispositions, but ruined bodies — even to a degree, that in some instances excludes a possibility of the child's surviving many days; — there are other forms of disease often entailed on the young which as certainly consign the sufferer to an early grave, though the passage thither may be more tedious and lingering.

How must it wring the heart of a feeling young parent to see his first born child, which for any thing he knows, might have been possessed of a sound and vigorous body, like other children, enter the world with incipient scrofula, diseased joints or bones, and eruptive diseases, in some of their worst forms? Must not the sight sink him to the very dust? And would he not give worlds — had he worlds to give — to reverse those irreversible but inscrutable decrees of Heaven, which visit the sins of parents upon their descendants — ‘unto the third and fourth generation?’

But how easy is it, by timely reflection, and fixed moral principle, to prevent much of that disease which ‘worlds’ cannot wholly cure, when it is once inflicted!

I hazard nothing in saying, then — and I might appeal to the whole medical profession to sustain

Recovery never complete. Fearful details. A desirable change.

me in my assertion — that no person whose system ever suffers, once, from those forms of disease which approach nearest to the character of special judgments of Heaven on sin or shame, can be sure of ever wholly recovering from their effects on his own person; and what is still worse, can ever be sure of being the parent of a child whose constitution shall be wholly untainted with disease, of one kind or another.

This matter is not often understood by the community generally; especially by the young. I might tell them of the diseased eyesight; the ulcerated — perhaps deformed — nose and ears, and neck; the discoloration, decay, and loss of teeth; the destruction of the palate, and the fearful inroads of disease on many other soft parts of the body; besides the softening and ulceration and decay and eventual destruction of the bones; and to crown all, the awfully offensive breath and perspiration; and I might entreat them to abstain, in the fear of God, from those abuses of the constitution which not unfrequently bring down upon them such severe forms of punishment.

A thorough knowledge of the human system and the laws to which all organized bodies are subjected, would, in this respect, do much in behalf of mankind; for such would be the change of public sentiment, that the sensual could not hold up their heads so boldly, as they now do, in the face of it. Happy for mankind when the vicious shall be

Study of Physiology. A caution. The best youthful guides

obliged, universally, to pass in review before this enlightened tribunal!

Young men ought to study physiology. It is indeed to be regretted that there are so few books on this subject adapted to popular use. But in addition to those recommended at page 346, there are portions of several works which may be read with advantage by the young. Such are some of the more intelligible parts of Richerand's *Physiology*, as at page 38 of the edition with Dr. Chapman's notes; and of the 'Outlines of Physiology,' and the 'Anatomical Class Book,' two works recently issued in Boston. It must, however, be confessed, that none of these works are sufficiently divested of technicalities, to be well adapted, as a whole, to the general reader. Physiology is one of those fountains at which it is somewhat dangerous to 'taste,' unless we 'drink deep;' on account of the tendency of superficial knowledge to empiricism. Still, I am fully of the opinion that even superficial knowledge, on this long neglected topic, is less dangerous both to the individual and to the community, than entire ignorance.

And after all, the best guides would be PARENTS. When will Heaven confer such favors upon us? When will parents become parents indeed? When will one father or mother in a hundred, exercise the true parental prerogative, and point out to those whom God has given them, as circumstances may from time to time demand, the most dangerous

rocks and whirlpools to which, in the voyage of life, they are exposed? When will every thing else be done for the young rather than that which ought never to be left undone?

Say not, young reader, that I am wandering. You may be a father. God grant that if you are, you may also act the parent. Let me beg you to resolve, and if necessary re-resolve. And not only resolve, but act. If you are ready to pronounce me enthusiastic on this subject, let me beg you to suspend your judgment till the responsibilities and the duties and the anxieties of a parent thicken round you.

It is painful to see — every where — the most unquestionable evidence that this department of education is unheeded. Do you ask how the evidence is obtained? I answer by asking you how the physician can discover, — as undoubtedly he can, — the progress of the drinker of spirituous liquors, by his eye, his features, his breath, nay his very perspiration. And do you think that the sons or daughters of sensuality, in any of its forms, and at any of its stages, can escape his observation?

But of what use is his knowledge, if he may not communicate it? What person would endure disclosures of this kind respecting himself or his nearest, perhaps his dearest and most valued friends? No! the physician's lips must be sealed, and his tongue dumb; and the young must go down to their graves, rather than permit him to make any effort to save them, lest offence should be given!

The subject is, however, gaining a hold on the community, for which none of us can be too thankful. I am acquainted with more than one parent, who is a parent indeed ; for there is no more reserve on these subjects, than any other. The sons do not hesitate to ask parental counsel and seek parental aid, in every known path of temptation. Heaven grant that such instances may be speedily multiplied. A greater work of reform can scarcely be desired or anticipated.

But I must draw to a close. Oh that the young were wise,¹ and that they would 'consider!' 'There is a way which seemeth right unto a man, but the end thereof is death.'

There is, then, but one course for the young. Let them do that which they know to be right, and avoid not only that which they are sure is wrong, but that also of which they have *doubts*. Let them do this, moreover, in the fear and love of God. In the language of a great statesman of the United States to his nephew, a little before his death, let me exhort you, to 'Give up property, *give up every thing — give up even life itself, rather than presume to do an immoral act.*' Let me remind you too, of the declaration of that Wisdom which is Infinite;—
 'HE THAT SINNETH AGAINST GOD, DESTROYETH HIS OWN SOUL.'

END.

READ THE FULL TEXT

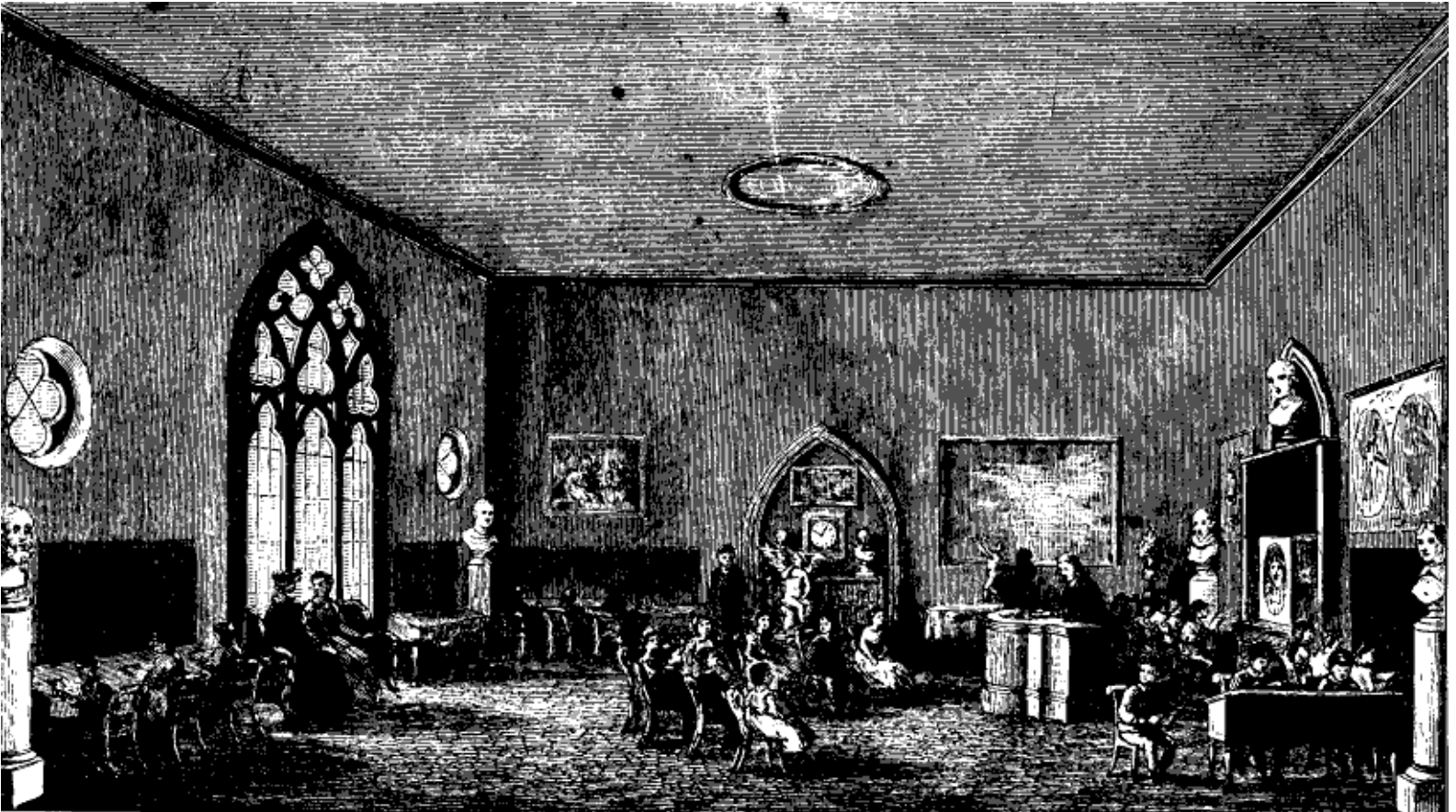


DR. WILLIAM ANDRUS ALCOTT, PHD, LLD **WILLIAM ANDRUS ALCOTT**

**WHAT I'M WRITING IS TRUE BUT NEVER MIND
YOU CAN ALWAYS LIE TO YOURSELF**

[HDT](#)[WHAT?](#)[INDEX](#)**WILLIAM ANDRUS ALCOTT****DR. WILLIAM ANDRUS ALCOTT, PHD, LLD****1834**

September 22, Monday: At 10AM, the School of Human Culture opened its doors for business in the Masonic Temple on Tremont Street directly across from the Tremont House and the Boston Common. The school occupied two rooms on the fourth floor, the top floor, at a rent of \$300.⁰⁰ per year. The furnishings, for which [Bronson Alcott](#) went further into debt, included not only a larger-than-life “bass-relievo” of [Jesus](#) Christ over a bookcase behind the schoolmaster’s enormous desk, and busts of Plato, [William Shakespeare](#), [Socrates](#), and [Sir Walter Scott](#) in the four corners of the classroom, but also a portrait of the Reverend [William Ellery Channing](#) (father of one of the pupils) and two geranium plants. Alcott had heard [Waldo Emerson](#) preach in 1828, and now Emerson was doing him the honor of visiting his school.



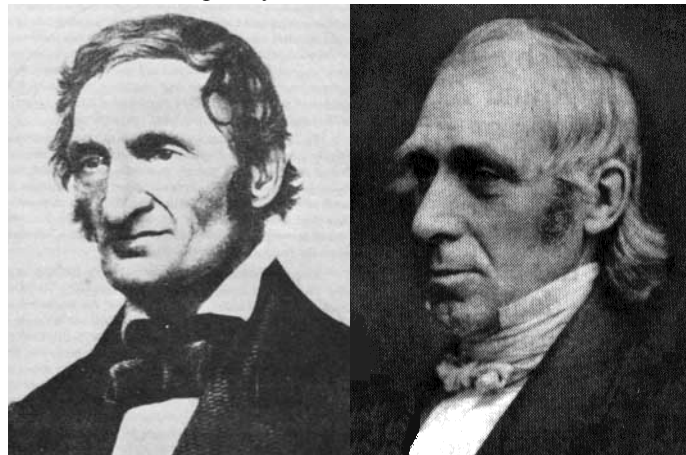


DR. WILLIAM ANDRUS ALCOTT, PhD, LLD WILLIAM ANDRUS ALCOTT



[Elizabeth Palmer Peabody](#) became Bronson Alcott's assistant at this Temple School, and began boarding with the Alcott family. There were, initially, 30 pupils.

The students used desks having individual shelves and a hinged blackboard that could swing forward or back. Evidently, this desk had been developed by Bronson's cousin, [Dr. William Andrus Alcott](#).



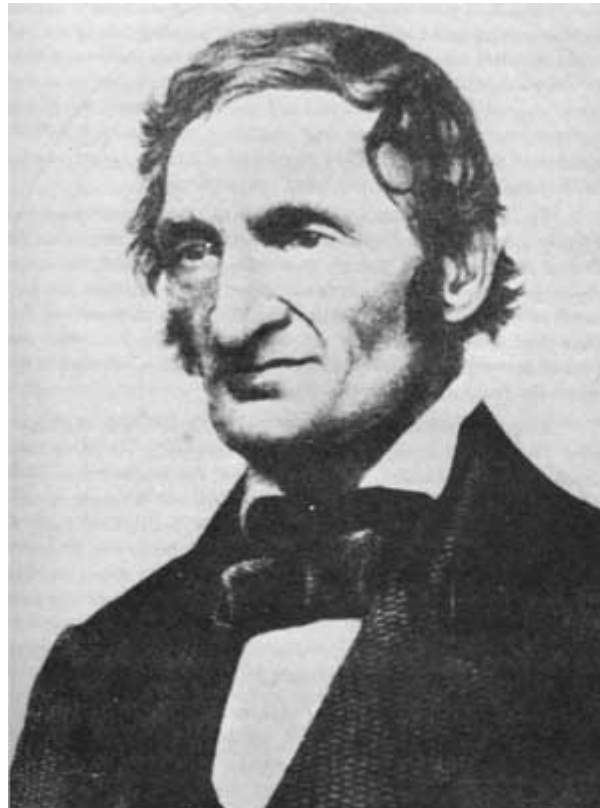


WILLIAM ANDRUS ALCOTT **DR. WILLIAM ANDRUS ALCOTT, PHD, LLD**

1835



[Dr. William Andrus Alcott](#)'s "On Cleanliness," in The Moral Reformer and Teacher on the Human Constitution admonished readers "that he who neglects his person and dress will be found lower in the scale of morals, other things being equal, than he who pays a due regard to cleanliness."



Mr. Clean



DR. WILLIAM ANDRUS ALCOTT, PHD, LLD **WILLIAM ANDRUS ALCOTT**

The 4th edition, in Boston, of his ever-popular THE YOUNG MAN'S GUIDE:

THE

YOUNG MAN'S GUIDE.

BY

WILLIAM A. ALCOTT,

FOURTH EDITION.

BOSTON:

PUBLISHED BY SAMUEL COLMAN,

SUCCESSOR TO LILLY, WAT, & Co.

1835

[HDT](#)[WHAT?](#)[INDEX](#)

WILLIAM ANDRUS ALCOTT **DR. WILLIAM ANDRUS ALCOTT, PHD, LLD**

ADVERTISEMENT TO THE SECOND EDITION.

THE rapid sale of a large edition of this work, and the general tribute of public praise which has been awarded to its merits, instead of closing the eyes of the Publishers or the Author against existing defects, have, on the contrary, only deepened their sense of obligation to render the present edition as perfect as possible; and no pains have been spared to accomplish this end. Several new sections have been added to the work, and some of the former have been abridged or extended.

ADVERTISEMENT TO THE THIRD EDITION.

AN increasing demand for the Young Man's Guide, evinced by the sale of more than five thousand copies of the work in a few months, have induced the publishers to give a third edition, with some amendments and additions by the author; who has also derived important suggestions from gentlemen of high literary and moral standing, to whom the work had been submitted for examination.

THE PUBLISHERS.

DR. WILLIAM ANDRUS ALCOTT, PHD, LLD **WILLIAM ANDRUS ALCOTT**

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Among the diseases caused by sexual licentiousness are the [tuberculosis](#) that was the scourge of the Thoreau family of Concord. This phthisis condition was caused by [masturbation](#), onanism, self-abuse, which is a crime against God and against one's own body. The punishment prescribed by God for this is [consumption](#). Implicitly, nobody needs to feel sorry for the victim of such a malady, who personally had caused all this harm to himself or herself, caused it through a lack of proper private self-restraint and through a lack of respect for God and His law:

LICENTIOUSNESS (pages 340-354): *Phthisis*, or consumption, is still more frequently produced by the cause we are considering, than any other disease I have mentioned. And we know well the history of this disease; that, though slow in its progress, the event is certain. In this climate, it is one of the most destructive scourges of our race. If the ordinary diseases slay their thousands, consumption slays its tens of thousands. Its approach is gradual, and often unsuspected; and the decline to the grave sometimes unattended by any considerable suffering. Is it not madness to expose oneself to its attacks for the shortlived gratifications of a moment?

There is indeed a peculiar form of this disease which, in the case in question, is more commonly produced than any other. It is called, in the language of physicians, *tabes dorsalis*, or dorsal consumption; because it is supposed to arise from the dorsal portion of the spinal marrow. This disease sometimes, it is true, attacks young married people, especially when they go beyond the bounds which the Author of nature intended; and it is occasionally produced by other causes entirely different; causes, too, which it would be difficult, if not impossible to prevent. Generally, however, it is produced by *solitary vice*. ...A few well authenticated examples of persons who debased themselves by secret vice, will, I hope, satisfy those who doubt the evil of this practice....

When a young man, who is pursuing an unhappy course of solitary vice, threatened as we have seen by the severest



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penalties earth or heaven can impose, – begins to perceive a loss or irregularity of his appetite; acute pains in his stomach, especially during digestion, and constant vomitings; – when to this is added a weakness of the lungs, often attended by a dry cough, hoarse weak voice, and hurried or difficult breathing after using considerable exertion, with a general relaxation of the nervous system; – when these appearances, or symptoms, as physicians call them, take place – let him *beware!* for punishment of a severer kind cannot be distant....

There is, then, but one course for the young. Let them do that which they know to be right, and avoid not only that which they are sure is wrong, but that also of which they have *doubts*. Let them do this, moreover, in the fear and love of God. In the language of a great statesman of the United States to his nephew, a little before his death, let me exhort you, to 'Give up property, give up every thing – give up even life itself, rather than presume to do an immoral act.' Let me remind you too, of the declaration of that Wisdom which is Infinite; – **'HE THAT SINNETH AGAINST GOD, DESTROYETH HIS OWN SOUL.'**




8th month 26th: [Friend Joseph Ricketson, Senior](#) of [New Bedford](#) wrote to [Dr. William Andrus Alcott](#) about his family's food habits:

VIEW THE PAGE IMAGES



WILLIAM ANDRUS ALCOTT DR. WILLIAM ANDRUS ALCOTT, PHD, LLD

1836

 [Bronson Alcott](#)'s THE DOCTRINE AND DISCIPLINE OF HUMAN CULTURE was published as a 27-page pamphlet by [James Munroe](#) and Company in [Boston](#). It would probably be this of which [Henry David Thoreau](#) was thinking, when he would write in the "Economy" chapter of [WALDEN](#) that:

[WALDEN](#): In this course which our ancestors took there was a show of prudence at least, as if their principle were to satisfy the more pressing wants first. But are the more pressing wants satisfied now? When I think of acquiring for myself one of our luxurious dwellings, I am deterred, for, so to speak, the country is not yet adapted to *human* culture, and we are still forced to cut our *spiritual* bread far thinner than our forefathers did their wheaten. Not that all architectural ornament is to be neglected even in the rudest periods; but let our houses first be lined with beauty, where they come in contact with our lives, like the tenement of the shellfish, and not overlaid with it. But, alas! I have been inside one or two of them, and know what they are lined with.

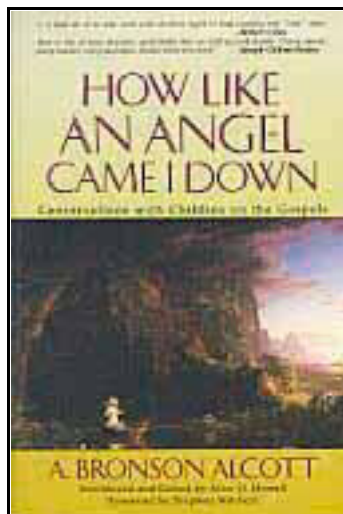


DR. WILLIAM ANDRUS ALCOTT, PhD, LLD WILLIAM ANDRUS ALCOTT

(In this same year, these 27 pages would be recycled as an Introduction to Alcott's CONVERSATIONS WITH CHILDREN ON THE GOSPELS.)²

Christopher Columbus Baldwin confided to his diary, after having taught school in Massachusetts for “four winters in succession,” noticed about himself that he had come to the place where he “never looked upon a child that I have not felt for the moment as tho’ I wanted to fall to whipping it — so hardened does the heart become by teaching school.”³ During this year, also, [Dr. William Andrus Alcott](#) recommended in his book on education that one should refrain from striking a child on its head with a piece of wood such as a “tailor’s press board” or the “heavy end of a wooden whip handle” for fear of dulling its “mental faculties.”

2. [Bronson Alcott](#). CONVERSATIONS WITH CHILDREN ON THE GOSPELS CONDUCTED AND EDITED BY A. BRONSON ALCOTT, Volume I, as transcribed by [Elizabeth Palmer Peabody](#). Boston: [James Munroe](#) and Company, 1836. The Introduction to this volume consisted of the 27-page pamphlet which had previously this year been published in Boston, THE DOCTRINE AND DISCIPLINE OF HUMAN CULTURE. [Refer to the Arno Press, New York reprint edition, two volumes in one, 1972, or to the Lindisfarne Press edition of 1991 titled HOW LIKE AN ANGEL CAME I DOWN]



3. DIARY, 1829-1835. Worcester MA: American Antiquarian Society, 1871.



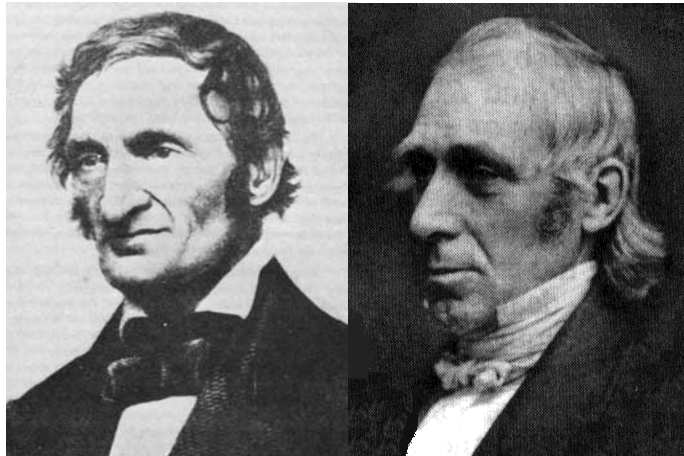
WILLIAM ANDRUS ALCOTT DR. WILLIAM ANDRUS ALCOTT, PHD, LLD

1837



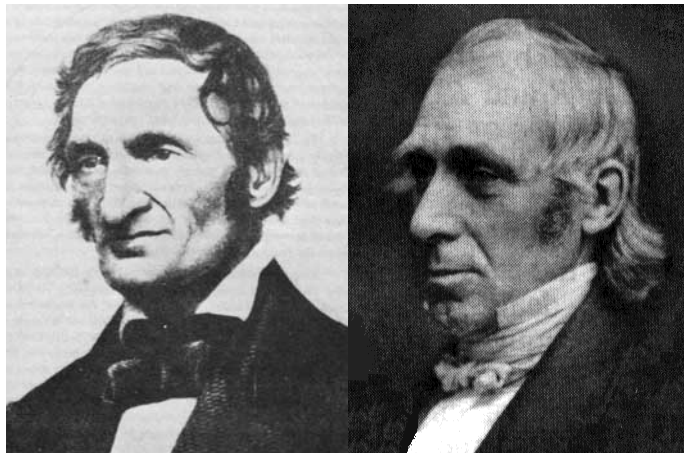
March: [Dr. William Andrus Alcott](#)'s review of RECORD OF CONVERSATIONS ON THE GOSPELS, VOLUME I, Annals of Education VII: 143. In this as in all his mentions of [Bronson Alcott](#)'s school, William manages the difficult stunt of condemning his cousin's religious attitudes while commending his cousin's principle of elevating the spiritual nature of the pupil by development from within.

THE ALCOTT FAMILY



May: [Dr. William Andrus Alcott](#)'s "School for Moral Culture," Annals of Education VII: 233. [Bronson Alcott](#)'s plan of studies was used to show the extent of intellectual instruction in his school, but without commendation of the school as a whole.

THE ALCOTT FAMILY

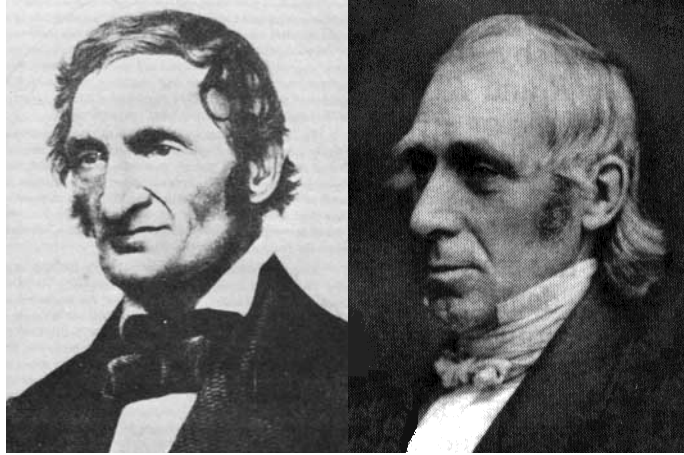




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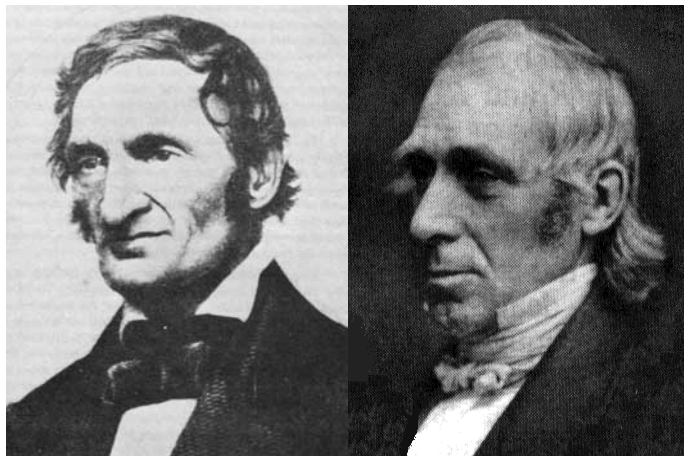
➡ May: [Dr. William Andrus Alcott](#), in “Story Telling in Schools,” [Annals of Education VII](#): 217-19, offered the teaching techniques of [Bronson Alcott](#) in illustration of the possibilities of storytelling as a natural and rational method of instructing the mind and heart.

THE ALCOTT FAMILY



➡ September: [Dr. William Andrus Alcott](#)’s “Moral Education and Instruction,” [Annals of Education VII](#): 392-8. This article refers to the necessity for “moral” or rather sex education of parents and children, as opposed to the policy of “concealment.” [Bronson Alcott](#)’s CONVERSATIONS ON THE GOSPELS, apart from the religious opinions, are commended as attempts to cultivate the spiritual rather than the animal nature.

THE ALCOTT FAMILY

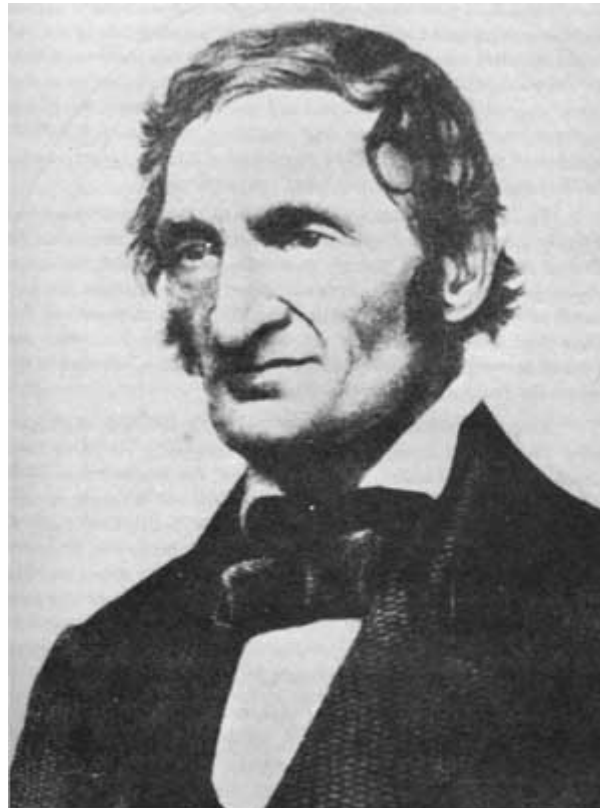




WILLIAM ANDRUS ALCOTT **DR. WILLIAM ANDRUS ALCOTT, PHD, LLD**

1838

In Boston, George W. Light printed [Dr. William Andrus Alcott](#)'s THE YOUNG HOUSE-KEEPER OR THOUGHTS ON FOOD AND COOKERY.

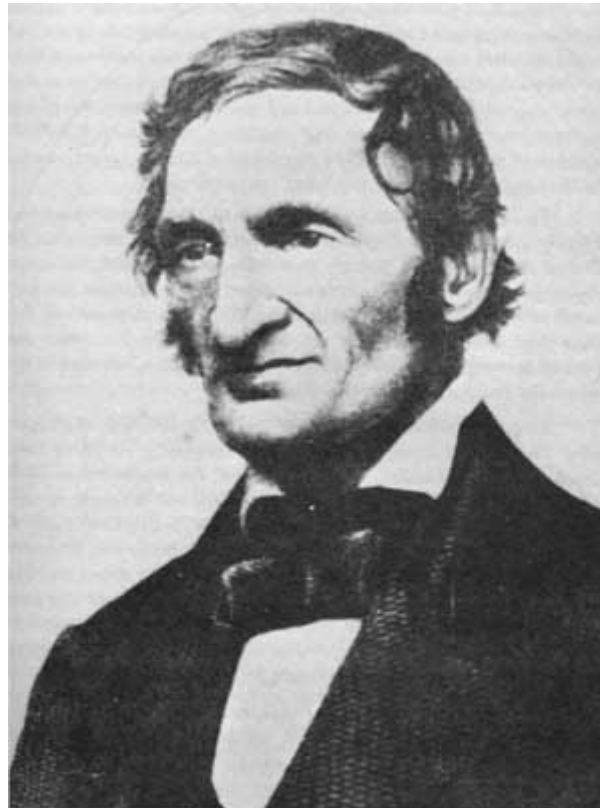




DR. WILLIAM ANDRUS ALCOTT, PHD, LLD WILLIAM ANDRUS ALCOTT

1839

[Dr. William Andrus Alcott](#)'s CONFESSIONS OF A SCHOOL MASTER Andover, NY: Gould, Newman and Saxton, 316 pages (Illustrative of William's early career as a teacher, and of general conditions as well.)





WILLIAM ANDRUS ALCOTT **DR. WILLIAM ANDRUS ALCOTT, PHD, LLD**

1842

[Dr. William Andrus Alcott](#)'s THE YOUNG WIFE (by the time of his death he would have authored some one hundred treatises).

READ THE FULL TEXT

Here are some sample contents:

CHAPTER IV. LOVE OF IMPROVEMENT.

Female capabilities. Doing every thing in the best possible manner. Unending progress. Every person and every occupation susceptible of improvement, indefinitely. Doing well what is before us. Anecdote illustrative of this principle. Personal duties. Two great classes of persons described. Hopes of reaching the ears of the selfish.

CHAPTER VII. SELF-GOVERNMENT.

What self-government includes. Cheerfulness a duty. Discretion. Modesty. Diffidence. Courage. Vigilance. Thoughts and feelings. The affections. The temper. The appetites and passions.

CHAPTER XII. INVENTION.

Why woman has invented so few things. Abundant room for the exercise of her inventive powers. Hints. Particular need of a reform in cookery. Appeal to young women on this subject.

CHAPTER XV. THE RIGHT USE OF TIME.

Great value of moments. An old maxim. Wasting shreds of time. Time more valuable than money. What are the most useful charities. Doing good by proxy. Value of time for reflection. Doing nothing. Rendering an account of our time at the last tribunal.

CHAPTER XVI. LOVE OF DOMESTIC CONCERNS.

Reasons for loving domestic life. 1. Young women should have some avocation. Labor regarded as drudgery. 2. Domestic employment healthy. 3. It is pleasant. 4. It affords leisure for intellectual improvement. 5. It is favorable to social improvement. 6. It is the employment assigned them by Divine Providence, and is eminently conducive to moral improvement.—The moral lessons of domestic life. A well ordered home a miniature of heaven.



DR. WILLIAM ANDRUS ALCOTT, PHD, LLD **WILLIAM ANDRUS ALCOTT**

1846

Boston republication of Bronson Alcott's cousin [Dr. William Andrus Alcott](#)'s THE YOUNG MAN'S GUIDE — a publication which may help us understand how very novel [Thoreau](#)'s advice for this generation, in his two books, actually would be:

THE

YOUNG MAN'S GUIDE.

BY

WILLIAM A. ALCOTT,

INDUSTRY (page 38): Nothing is more essential to usefulness and happiness in life, than habits of industry. "This we commanded you," says St. Paul, "that if any would not work, neither should he eat." Now this would be the sober dictate of good sense, had the apostle never spoken. It is just as true now as it was 2000 years ago, that no person possessing a sound mind in a healthy body, has a right to live in this world without labor. If he claims an existence on any other condition, let him betake himself to some other planet.

[Henry "Space Cadet" Thoreau](#)! Betake yourself to some other planet!

INDOLENCE (page 48): An indolent person is scarcely human; he is half quadruped, and of the most stupid species too. He may have good intentions of discharging a duty, while that duty is at a distance; but let it approach, let him view the time of action as near, and down go his hands in languor. He wills, perhaps; but he unwills in the next breath.

What is to be done with such a man, especially if he is a young one? He is absolutely good for nothing. Business tires him; reading fatigues him; the public service interferes with his pleasures, or restrains his freedom. His life must be passed on



WILLIAM ANDRUS ALCOTT DR. WILLIAM ANDRUS ALCOTT, PHD, LLD

a bed of down. If he is employed, moments are as hours to him – if he is amused, hours are as moments. In general, his whole time eludes him, he lets it glide unheeded, like water under a bridge. Ask him what he has done with his morning, – he cannot tell you; for he has lived without reflection, and almost without knowing whether he has lived at all.

Henry “Good-For-Nothing” Thoreau! –What have you done with your morning? Have you lived at all?

MARRIAGE (pages 244-245): Whatever advice may be given to the contrary by friends or foes, it is my opinion that you ought to keep matrimony steadily in view. For this end, were it for no other, you ought to mingle much in society. Never consider yourself complete without this other half of yourself. It is too much the fashion among young men at the present day to make up their minds to dispense with marriage; – an unnatural, and therefore an unwise plan. Much of our character, and most of our comfort and happiness depend upon it. Many have found this out too late; that is after age and fixed habits had partly disqualified them for this important duty.

Henry “Bachelor Slacker” Thoreau, get out there and mix it up with the fair sex!

On the other foot, it should not be presumed that Thoreau would be going against the common wisdom on just each and every topic. On the following topics, for instance, one suspects that Thoreau would not issue any quibble:

DRUNKENNESS (page 62): “Be temperate in all things,” is an excellent rule, and of very high authority.

Drunkenness and Gluttony are vices so degrading, that advice is, I must confess, nearly lost on those who are capable of indulging in them. If any youth, unhappily initiated in these odious and debasing vices, should happen to see what I am now writing, I beg him to read the command of God, to the Israelites, DEUT. XXI. The father and mother are to take the bad son “and bring him to the elders of the city; and they shall say to the elders, this our son will not obey our voice: he is a glutton and a drunkard. And all the men of the city shall stone him with stones, that he die.” This will give him some idea of the odiousness of his crime, at least in the sight of Heaven.

DRESS (page 75): Dress should be suited, in some measure, to our condition. A surgeon or physician need not dress exactly like a carpenter; but, there is no reason why any body should dress in a very expensive manner. It is a great mistake to suppose, that they derive and advantage from exterior decoration.

For after all, men are estimated by other men according to their capacity and willingness to be in some way or other useful; and, though, with the foolish and vain part of women, fine clothes frequently do something, yet the greater part of the sex are much too penetrating to draw their conclusions solely from the outside appearance. They look deeper, and find other criterions



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whereby to judge. Even if fine clothes should obtain you a wife, will they bring you, in that wife, frugality, good sense, and that kind of attachment which is likely to be lasting?

Natural beauty of person is quite another thing: this always has, it always will and must have, some weight even with men, and great weight with women. But, this does not need to be set off by expensive clothes. Female eyes are, in such cases, discerning; they can discover beauty though surrounded by rags: and, take this as a secret worth half a fortune to you, that women, however vain they may be themselves, despise vanity in men.

BATHING AND CLEANLINESS (pages 88-89): Cleanliness of the body has, some how or other, such a connection with mental and moral purity, (whether as cause or effect -or both- I will not undertake now to determine) that I am unwilling to omit the present opportunity of urging its importance. There are those who are so attentive to this subject as to wash their whole bodies in water, either cold or warm, every day of the year; and never to wear the same clothes, during the day, that they have slept in the previous night. Now this habit may by some be called whimsical; but I think it deserves a better name. I consider this extreme, if it ought to be called an extreme, as vastly more safe than the common extreme of neglect.

Is it not shameful -would it not be, were human duty properly understood- to pass months, and even years, without washing the whole body once? There are thousands and tens of thousands of both sexes, who are exceedingly nice, even to fastidiousness, about externals; -who, like those mentioned in the gospel, keep clean the "outside of the cup and the platter,"- but alas! how is it within? Not a few of us, -living, as we do, in a land where soap and water are abundant and cheap- would blush, if the whole story were told.

THEATERS (pages 176-177): Much is said by the friends of theaters about what they might be; and not a few persons indulge the hope that the theatre may yet be made a school of morality. But my business at present is with it as it is, and as it has hitherto been. The reader will be more benefited by existing facts than sanguine anticipations, or visionary predictions.

A German medical writer calculates that one in 150 of those who frequently attend theaters become diseased and die, from the impurity of the atmosphere. The reason is, that respiration contaminates the air; and where large assemblies are collected in close rooms, the air is corrupted much more rapidly than many are aware. Lavoisier, the French chemist, states, that in a theatre, from the commencement to the end of the play, the oxygen or vital air is diminished in the proportion of from 27 to 21, or nearly one fourth; and consequently is in the same proportion less fit for respiration, than it was before. This is probably the general truth; but the number of persons present, and the amount of space, must determine, in a great measure, the rapidity with which the air is corrupted. The pit is the most



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unhealthy part of a play-house, because the carbonic acid which is formed by respiration is heavier than atmospheric air, and accumulates near the floor.

(page 177): There are however other results to be dreaded. The practice of going out of a heated, as well as an impure atmosphere late in the evening, and often without sufficient clothing, exposes the individual to cold, rheumatism, pleurisy, and fever. Many a young lady, -and, I fear, not a few young gentlemen, - get the consumption by taking colds in this manner. Not only the health of the body, but the mind and morals, too, are often injured. Dr. Griscom, of New York, in a report on the causes of vice and crime in that city, made a few years since, says; "Among the causes of vicious excitement in our city, none appear to be so powerful in their nature as theatrical amusements. The number of boys and young men who have become determined thieves, in order to procure the means of introduction to the theatres and circuses, would appall the feelings of every virtuous mind, could the whole truth be laid open before them."

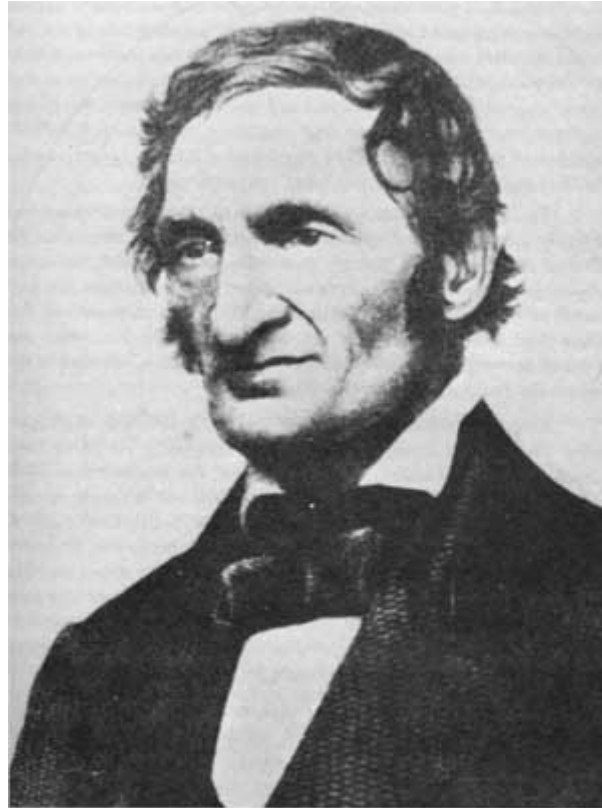
FEMALE SOCIETY (page 230): No young man is fully aware how much he is indebted to female influence in forming his character. Happy for him if his mother and sisters were his principal companions in infancy. I do not mean to exclude the society of the father, of course; but the father's avocations usually call him away from home, or at least from the immediate presence of his children, for a very considerable proportion of his time.

HATS AND RUDENESS (page 367): By rudeness I do not mean mere coarseness or rusticity, for that were more pardonable; but a want of civility. In this sense of the term, I am prepared to censure on a practice, which in the section on Politeness, was overlooked. I refer to the practice so common with young men in some circumstances and places, of wearing their hats or caps in the house; - a practice which, whenever and wherever it occurs,



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is decidedly reprehensible.





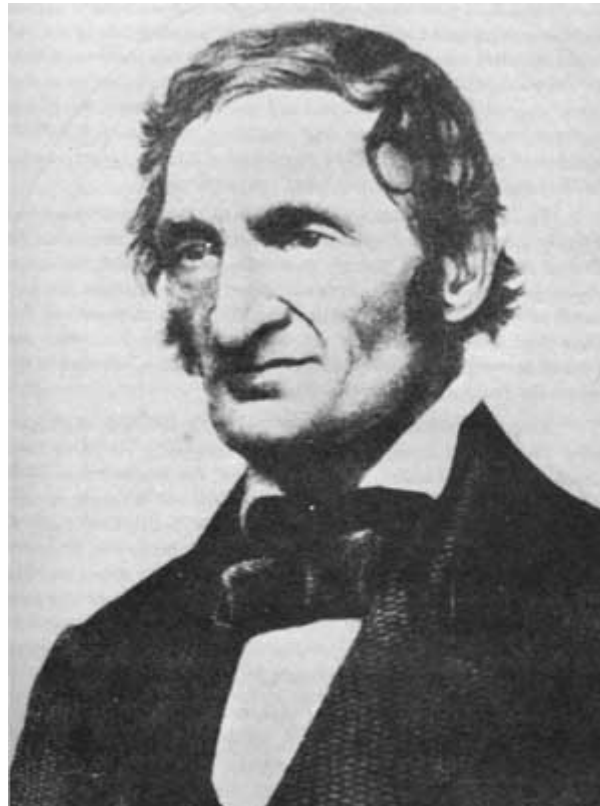
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1849

[William Henry Harvey](#)'s A MANUAL OF THE BRITISH MARINE ALGAE... (London: John van Voorst). Also, his *PHYCOLOGIA BRITANNICA* (Plates 217-294). (London: Reeve & Banham). Also, his THE SEA-SIDE BOOK: BEING AN INTRODUCTION TO THE NATURAL HISTORY OF THE BRITISH COASTS (London: John Van Voorst, Paternoster Row; this would pass through a series of editions).

THE SEA-SIDE BOOK

[Dr. William Andrus Alcott](#)'s FAMILIAR LETTERS TO YOUNG MEN ON VARIOUS SUBJECTS. DESIGNED AS A COMPANION TO THE YOUNG MAN'S GUIDE, first published in [Providence](#), [Rhode Island](#), added to his familiar preoccupations, such as that the cause of a man's ails (such as the [tuberculosis](#) that was then endemic among the Irish workers in New England factories) must be that in defiance of God's law and to the damage of his own health, he had not in private kept his hands off himself, the added details that just as spicy food was to be avoided because it stimulated the lusts, so also spicy reading (was he referring to one-handed magazines, or to WALDEN?), for the same reasons, was to be avoided.



Mr. The Spicy Life Is Not Worth Living

MASTURBATION

There is even a graver class of books than those to which I have

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MOTHER CAREY'S CHICKEN.

on the watch for prey. Its name, Petrel, is given, Mr. Yarrell tells us, from its "habit of paddling along the surface, from the Apostle Peter, who walked on the sea."



STORM PETREL.

The last little bird of which we have spoken ends the list of our marine birds, and naturally suggests to us a storm, as a storm does a shipwreck ; and from a shipwreck to floating pieces of timber, or drift-wood, the passage is easy and natural. We shall now inquire whether such floating spars are worth examining. They often come ashore covered externally with Barnacles, and pierced through and through by the *Teredo* and *Limnoria*. All these animals have something interesting in their history. The Common Barnacle



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here alluded, that are far too exciting for the healthy mental palate. This class is to be found in our bookstores. I scarcely know a man who would hesitate to keep and sell them, even though he were a professed disciple of the Saviour.

This may seem a very grave charge, but is it not founded on the strictest truth? It is not asserted, or even intimated, that these men who sell the machinery of Satan, even consider well what they are doing. They are trained to it – they act as mere machines, or almost so. If you say they have no right thus to act – they are bound to reflect – my reply is, *that* is your own assertion, and not mine. To their own master they stand or fall, who deal out to the community, in any way or shape, what operates like a fire-brand every where, whether it acts upon the body, the mind, or the heart. Nor does it mend their condition very much to be able to say in the great day of account, that they did it in sport, or even to obtain a livelihood.

Should you be so fortunate as to escape the deteriorating influences of the whole paraphernalia of physical, intellectual, and moral excitement; and should the temptation present itself of spreading before the public, as a means of gaining a subsistence for yourself and family, such things as I have referred to, remember that you are not now in the condition of those whose minds have never been at all enlightened on this subject. Weigh well the consequences of your conduct, before you act. Remember your accountability to God, and to future generations.

...How can a person be expected to deny himself and take up his cross, in the larger, less frequently occurring affairs of life, who has not first learned to deny himself in small matters?

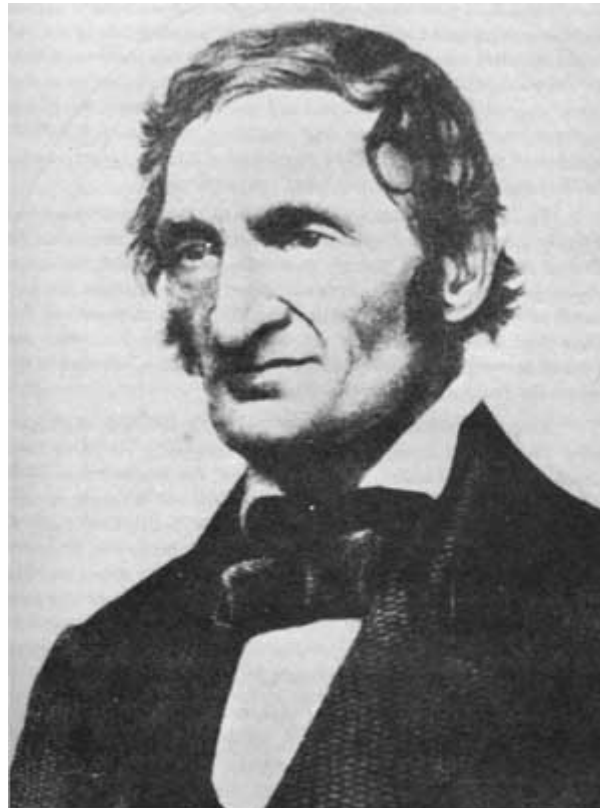
The same remarks and the same admonitions may apply to the case of those before whom exciting intellectual and moral food is continually presented. If they govern the appetite – which incessantly cries, Give, give – in these smaller occurrences, may they not hope to pave the way for self-government in larger matters, whenever the time of trial shall come? ... For until each generation shall be as an improved edition of that which precedes it, the work of God, delegated to man on earth, will never be accomplished.



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1857

[Dr. William Andrus Alcott](#)'s THE LAWS OF HEALTH: OR, SEQUEL TO "THE HOUSE I LIVE IN" (Boston: John P. Jewett and Company).





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1858

[Dr. William Andrus Alcott](#)'s THE HOME-BOOK OF LIFE AND HEALTH; OR, THE LAWS AND MEANS OF PHYSICAL CULTURE ADAPTED TO PRACTICAL USE was published in Boston. The passage below, from pages 229-30, is part of a more general discussion of the physiology of skin and skin hygiene. Dr. Alcott was a critic of the fashionable racist fear of tanning among white people, particularly among white women, and of fashion in general and the corollary debilitating moral and physical harms arising from over-refinement:

No reflecting person will doubt with regard to the influence of air on the skin. Whether light is equally indispensable, there may be a hesitancy. But let us look at the matter as it is, and trace its analogies. The vegetable that grows in seclusion and darkness -as the potato in a dark cellar- is uniformly pale, delicate, and feeble; expose it suddenly to the influence of the air, the rain, the cold, or the heat, and it suffers. So does the animal, and probably for similar reasons. The light of the sun is necessary to both.

And as a plain matter of fact, they who are seldom abroad in the open air, or, when they are, very carefully protect themselves from the sunlight by broad-brimmed hats, bonnets, gloves, umbrellas, veils, and covered carriages, and, when within doors, close the shutters and draw close the blinds and curtains, have much more of that delicate, semi-transparent, waxwork appearance,...than those who are more exposed.

It is not so terrible an evil to have the skin a little browned or tanned as many suppose. It is, at the same time, a little thickened and hardened. Not a few individuals would be gainers in point of health, especially children and females, by being slightly tanned over their surface.

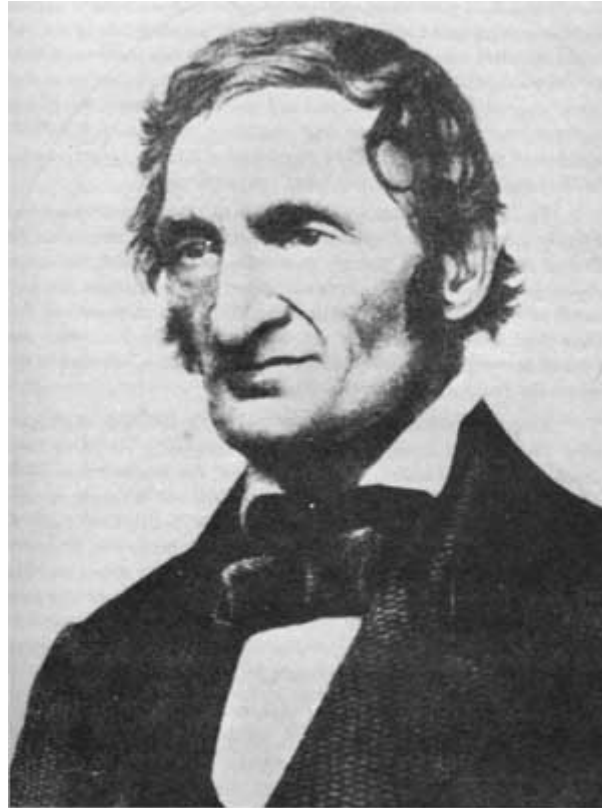
Let no one construe these remarks into an encouragement to that sudden exposure which, in our own climate, in July and August, might sometimes blister the skin....

There can be little doubt that, in order to the best of health, mankind require not only a certain amount of moral and intellectual light; but also a certain amount of sunlight. Light...does much to establish and perpetuate...a centrifugal



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tendency in the system.





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1859

Henry Barnard's [PESTALOZZI](#) AND [PESTALOZZIANISM](#) was reprinted from the *American Journal of Education* (NY: F.C. Brownell, 468 pages). This volume contains the biography, educational principles, and methods of [Johann Heinrich Pestalozzi](#) together with extracts from his various works, and biographical sketches of several of his principal assistants and disciples.)



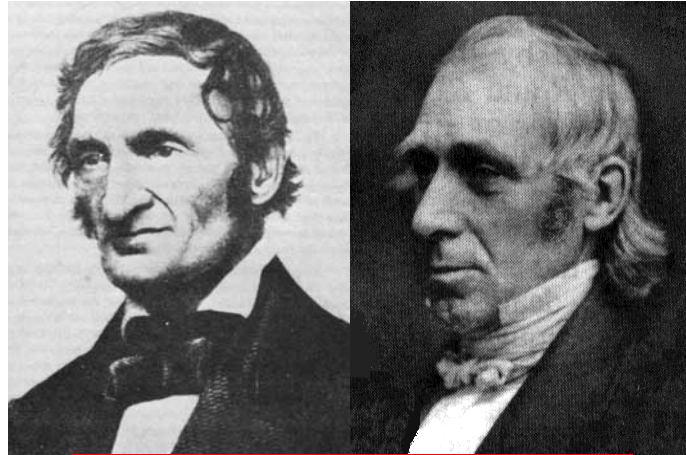
HENRY BARNARD

Also published by this press in this year was the same author's EDUCATIONAL BIOGRAPHY: MEMOIRS OF TEACHERS, EDUCATORS, AND PROMOTERS AND BENEFACTORS OF EDUCATION, LITERATURE, AND SCIENCE, REPRINTED FROM THE AMERICAN JOURNAL OF EDUCATION, a volume in which, curiously, [Dr. William Andrus Alcott, PhD, LLD](#) is included and his more enduring, endearing cousin Bronson Alcott very much not



DR. WILLIAM ANDRUS ALCOTT, PhD, LLD **WILLIAM ANDRUS ALCOTT**

included.



INTRODUCTION

DR. WILLIAM A. ALCOTT

F. A. P. BARNARD

CALEB B INGHAM

JAMES G. CARTER

EZEKIEL CHEEVER

WARREN COLBURN

TIMOTHY DWIGHT

GEORGE B. EMERSON

WILBUR FISK

TH. HOPKINS GALLAUDET

JOHN S. HART

SAMUEL JOHNSON

WALTER R. JOHNSON

JOHN KINGSBURY

SAMUEL LEWIS



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HORACE MANN
LOWELL MASON
DENISON OLMSTED
DAVID PERKINS PAGE
HARVEY PRINDLE PEET
CYRUS PEIRCE
WILLIAM F. PHELPS
WILLIAM RUSSELL
CALVIN ELLIS STOWE
GIDEON F. THAYER
NICHOLAS TILLINGHAST
WM. CHANNING WOODBRIDGE
SAMUEL READ HALL
MRS. EMMA WILLARD

March 29, Tuesday: [Walden Pond](#) thawed.

[William Andrus Alcott](#) died in Auburndale, Massachusetts, the author of some one hundred books (during this year a 2d edition to his 1849 volume on vegetarianism would be published).

VIEW THE PAGE IMAGES

Julia Dent Grant, the wife of Ulysses S. Grant, along with the other Dent daughters, had been “given” [slaves](#) as presents by their father while they were children (although presumably the titles to this property would have remained in the name of their father Fred Dent, Sr.). A year or two before, Ulysses S. Grant had either purchased William Jones, a 5'7" mulatto born in about 1825, or –we aren’t sure which– he had been gifted with Jones by Fred Dent. On the slave market in this year, a middle-aged male like Jones might have been worth between \$800 and \$1,000, depending on health and skills. In early 1860 the Grants would be moving from White Haven, Missouri to Galena, [Illinois](#), and any slaves that the Grant family took along with them on their journey from Missouri to Illinois would at their destination of course be considered free. On this day (therefore?) Grant [manumitted](#) Jones.



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March 29. Driving rain and southeast wind, etc.

Walden is first clear after to-day.

Garfield says he saw a woodcock about a fortnight ago. Minott thinks the middle of March is as early as they come and that they do not then begin to lay.

GEORGE MINOTT



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1883

A new edition of [Dr. William Andrus Alcott's TOBACCO](#), ITS EFFECTS ON THE HUMAN SYSTEM, PHYSICAL, INTELLECTUAL, AND MORAL:

**TOBACCO,
ITS EFFECTS ON
THE HUMAN SYSTEM,
PHYSICAL, INTELLECTUAL, AND MORAL
BY
DR. WILLIAM. A. ALCOTT.**

**WITH
NOTES AND ADDITIONS
BY NELSON SIZER,
Author of "Forty Years in Phrenology"; "How to Teach,
or Phrenology in the School-room and the Family";
"Choice of Pursuits, or What to Do and Why";
and for more than thirty years Phreno-
logical Examiner in the office of
Fowler & Wells**

**NEW YORK:
FOWLER AND WELLS, PUBLISHERS.
753 BROADWAY,
1883.**



DR. WILLIAM ANDRUS ALCOTT, PHD, LLD **WILLIAM ANDRUS ALCOTT**

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**EDWARD O. JENKINS,
Printer and Stereotyper,
20 North William St., New York**



WILLIAM ANDRUS ALCOTT **DR. WILLIAM ANDRUS ALCOTT, PHD, LLD**

PREFACE

This work of Dr. Alcott has had a wide circulation, and has saved thousands from forming a bad habit and reclaimed many who were slaves to it. He was one of the early and earnest writers on this much needed reform, but since his day, new phases of the habit have appeared: – notably, that of the cigarette, the worst form of the habit, enticing to ruin of growth, health, and morals millions of children and youth. With new devices for dissipation, new means are required for reform. Fifty years ago few used tobacco before the age of twenty, but with the increase of wealth and enterprise, the habit has so increased, that a majority seem to be devotees, and children six years old openly or stealthily practice it.

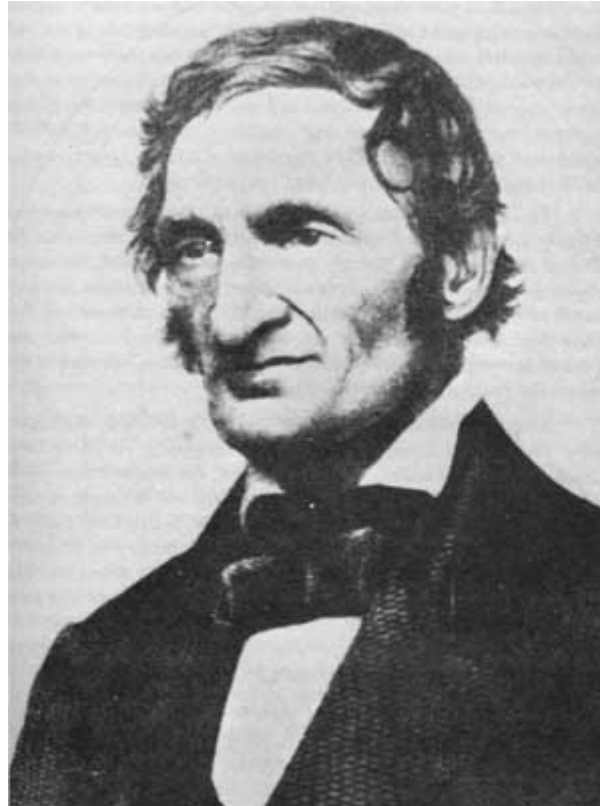
The author of the NOTES and ADDITIONS has had peculiar opportunity, as the Examiner in the Phrenological Office of Fowler and Wells, during more than thirty years of professional contact and converse with the public, to learn the prevalence, the evil, and the slavery of the tobacco habit, and through his advice and labors to emancipate many, and to dissuade others from entering upon the habit; something of which is embodied in the Notes appended to this work.

Nelson Sizer.



DR. WILLIAM ANDRUS ALCOTT, PHD, LLD **WILLIAM ANDRUS ALCOTT**

THE USE OF TOBACCO



1 PRELIMINARY REMARKS

INTEMPERANCE and disease, like the ocean, have their tributary streams – some of greater, others of less magnitude and importance. Seldom, if indeed ever, does the individual break out an inebriate or a sick man at once. A long train of causes often intervene, like the long train of fountains and rills and rivers between the ocean and its sources.

Among the larger, more efficient tributaries to the ocean of Intemperance, is Tobacco. I here refer to all the varied forms in which it is used, whether in chewing, smoking, or snuffing. This source of intemperance is, moreover, greatly increasing, especially in our cities, towns, and villages, and in our seminaries of learning.

Let it be understood, however, that, in what I am about to say on the on the subject of Tobacco I shall have reference, principally, to its use by the healthy. With its prescription for medicinal purposes, or its application in art or manufacture, I have at present, almost as little to do, as with [opium](#), or calomel, or fermented or distilled liquors.

Let it not be thought, however, that I entertain the slightest



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unkind feeling towards the habitual devourer to tobacco, in any of its forms. The slave to [tobacco](#), like him who is enslaved to the use of rum, opium, coffee or tea, is, in my view, a diseased person. Shall we come down in vengeance upon the sick? So did not He, by whose worthy name most of us are called. Let us rather, like him, compassionate the diseased and enslaved of every sort; and, as far as may be in our power, afford them relief. We may not, it is true, be able to exorcise the evil spirits by a word; but we should at least, do all in our power. Our words, though not such as our Lord's were, may scatter light and truth; our deeds, though unlike His, may be deeds of love, and may console, encourage and elevate. Only let us, in all we say and do, be governed by the great law of kindness. Let me not even be suspected of a disposition to be severe on particular classes of men, any more than on individuals. My simple purpose is to speak on both individuals and classes just as much as the nature of the case appears to require, and no more; but not to shrink from that exposure which is necessary, merely to court the favor of any individual, class or caste. It is the evils of [tobacco](#) at which I aim, and not the person -man, woman or child- who uses it, however degraded he may be. Indeed, the more degraded a person is, in my view, the more tender ought we to be of the little reputation which remains to him. Yet, degraded the slave of tobacco certainly is; deeply so. "Were it possible," says Dr. Rush, "for a being who had resided on our globe, to visit the inhabitants of a planet where reason governed, and to tell them that a vile weed was in use among the inhabitants of the globe we had left, which afforded no nourishment; that this weed was cultivated with immense care; that it was an important article of commerce that the want of it produced much real misery; that its taste was extremely nauseous; that it was unfriendly to health and morals, and that the use of it was attended with a considerable loss of time and property, - the account would be thought incredible". "In no one view," confides Dr. R., "is it possible to contemplate the creature, man, in a more absurd and ridiculous light, than in his attachment to tobacco."

II. — THE HISTORY OF TOBACCO

The history of this plant has been so faithfully presented to the public eye, especially by Dr. Mussey, in a pamphlet he has written on the subject, that it will hardly be necessary to enter upon it here. It is with its effects, principally -its physical and moral bearings- that I have to do. I shall dwell, moreover, on matters of fact, rather than advance the theories or speculations of my own mind, or of the minds of others. My object here is to enlighten and instruct, and not merely to excite or amuse.

There is, however, one fact connected with the history of [tobacco](#), in our own country, which I am unwilling to pass over in silence. In the year 1620, when the colony at Jamestown, in Virginia, had been established about thirteen years, a great



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want was felt of female aid, not only to soften the asperity of manners in a society composed wholly of males, but to give stability to the colony, by encouraging the domestic or family institution. Ninety females, of respectable character, (as far as appears,) but of humble fortune, were imported from England, and sold to the planters at Jamestown, for wives, at the rate of 120 lbs of tobacco, valued at fifty cents a pound, for each individual purchased. During the next year, 1621, sixty or seventy more were sent over and sold for the same commodity, but the price had been advanced by the London Company to 150 lbs. a head. The first slavery, therefore, in Virginia, was the slavery of whites, of the wife to her husband; and the first exportation of tobacco was for this singular purpose of purchasing companions for life.

III. — TOBACCO AND THE TEETH

The opinion is greatly prevalent, that, whatever may be the other effects of tobacco, it certainly preserves the teeth, especially when chewed. Common, however, and even plausible as the opinion is, it is not difficult to show that it is very far from having its foundation in fact.

The soundness of teeth will always bear an exact proportion to the soundness and firmness of the gums, and of the lining membrane of the mouth, and the whole alimentary canal. But, that tobacco makes the gums loose and spongy, and injures the lining membrane of the alimentary canal, especially that part of it called the stomach, is as well attested as any fact in physiology. The application of tobacco, therefore, to the inside of the mouth and to the gums -if the foregoing principle is correct- instead of preserving the teeth, cannot otherwise than hasten their decay.

And so, in point of fact, we find it. The teeth of those who use tobacco are in a less perfect state than those of other people - I mean those whose habits are no worse than theirs in other respects. For there are many more things which injure teeth as well as tobacco; and it would be unfair to compare the tobacco-chewer, whose habits may be correct in other respects, with those individuals, who, though they use no tobacco, are yet addicted to gluttony or drunkenness, or have had their teeth spoiled by poisonous medicines.

The teeth of some tobacco-chewers, it is true, do not ache; for the tobacco, at least for a time, stupefies the nerves. Nor are there wanting cases, here and there, of old tobacco-chewers, whose teeth, so far as they are not worn out, are free from decay. But such cases are as rare as those of long-lived or healthy intemperance; and they prove just nothing in favor of tobacco. They simply show that the individuals who thus held out, had strong constitutions, with not hereditary tendency to diseases of the alimentary canal or the teeth, and, that if, in spite of the tobacco, their teeth were comparatively perfect, they would have been still more so, had they wholly abstained from it.



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But there is one thing to be observed in the case of those who chew tobacco, even when the teeth do not really decay: they wear out very fast. Dr. Mussey has verified the truth of this position, not only by observing the mouths of "some scores of individuals in our own communities," but likewise those of "several individuals belonging to the Seneca and St. Francois tribes of Indians, who, like most of the other North American tribes, are much addicted to the use of this narcotic."⁴ I have, myself, observed the same thing even in the case of those tobacco-chewers who boasted of their sound teeth, and of freedom from tooth-ache. I have seen them so worn down as actually to project but a little way beyond the gums. In the part of the mouth in which the cud is kept, this wearing out or wasting away is more obvious than in other parts.

Dr. Rush mentions a man in Philadelphia who lost all of his teeth by smoking. Dr. Warren, of Boston, assures us, that not only the common belief of tobacco being beneficial to the teeth is entirely erroneous, but that, by its poisoning and relaxing qualities, it is positively injurious to them. And such, it is believed, is the general opinion of medical men, not only in this country, but in Europe.

But, granting the most which can be claimed for tobacco in the way of preserving teeth—grant that it benumbs the nerves, and thus, in many instances, prevents pain—grant even, that it occasionally precludes all other decay, except that premature wearing out, of which I have spoken. Still, the general truth will remain, that it injures the gums and the lining membrane of the mouth, stomach, and alimentary canal generally, and, in fact, of the lungs also; and thus, not only prepares the way for various diseases, (to be mentioned hereafter,) but spoils the beauty, injures the soundness, and hastens the decay of those organs. It was, no doubt, the intention of the Creator, that the teeth should last as long as their owner. Yet, in how few of a thousand tobacco-chewers, or smokers, or snuff-takers is this the result?

IV. — INJURY TO THE VOICE.

"Tobacco, when used in the form of snuff," says Dr. Rush, "seldom fails of impairing the voice, by obstructing the air." The truth of this remark, though made about half a century ago, we see verified in the case of thousands of public speakers. It is not the snuff-taker alone, however, who injures his voice by tobacco, though the injury which he sustains may be most immediate and severe. By the dryness of the nasal membrane, which chewing and smoking produce, these vile habits have a similar effect. The smoke of the tobacco contains many fine particles of the weed itself, which lodge in the passages. Who does not know how soon smoke of any kind, especially tobacco smoke, will darken or blacken a white surface? Yet, how could it darken it, except by depositing a fine dust upon it? And is the lining membrane of the nasal passages less likely to receive

4. See his Essay on Tobacco.



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the dark, filthy, poisonous deposit than any other surface? Do we wonder, then, why the voice should be affected when the hollow nasal cavities are converted into so many flues of a sooty chimney?⁵

Dr. Mussey says, that the habitual use of tobacco, in any of the forms of snuff, cud or cigar, will sometimes produce weakness, tremulousness, and squeaking or hoarseness.

Dr. Allen, of Maine, says; "That tobacco is injurious to the voice, every one can testify, who has heard the harsh, thick, husky, mumbling, stammering, insonorous voice of the inveterate tobacco-chewer."

Dr. Woodward, of the State Hospital for the Insane, at Worcester, is decidedly of the same opinion. He, however, goes much further than Dr. Mussey or Dr. Allen, and attempts to show, from his strong cases and facts, that one frequent cause of permanent loss of voice in modern times, by public speakers, especially clergymen, is owing to the use of tobacco, in some of its forms. How far he is correct, in the latter opinion, is a point, which, in my own view, remains to be settled; though, of his general views of the injurious tendency of using tobacco daily, there can be no reasonable doubt.

V. — INJURY OF THE SENSES.

Of the injury of the senses by tobacco, there can be as little reasonable doubt as of the injury done to the voice by the same agent. A substance so powerful, whether in its more solid form, or in that of powder or smoke, cannot be applied to membranes in the region of the eyes, ears, nose and brain, day after day, and year after year, without seriously affecting them.

It injures the taste. Who has not observed the dull taste of the tobacco-chewer? "Nothing insipid," says the Journal of Health,⁶ "can be relished, after the mouth and throat have been exposed to the stimulus of the juice or smoke of tobacco." The tobacco-chewer and smoker may, it is true, be unconscious of any change in themselves; but his will not alter the matter of fact. Plain food soon becomes tiresome to them, and therefore it is usual to add a large amount of salt or other seasoning. Water, also, and even fruit, to the taste which is depraved by tobacco, soon become insipid; and not a few reject fruit altogether.

Tobacco impairs the smell. Some continue the use of this poisonous substance, till they can hardly smell at all. Perhaps snuff is more injurious to the sense of smell than tobacco. The Journal of Health says that the use of snuff destroys entirely the sense of smell, as well as injures the tone of the voice;

5. If this were the place for it, I might speak of the very great dimensions of the cavities connected with the nose — extending into the cheeks, forehead, &c. I might also say something of the still more extended cavity of the lungs, and show how the smoke of the tobacco must inevitably reach all these cavities, to blacken, irritate and poison their lining membrane, and thus, by being absorbed, to irritate and poison, in a greater or less degree, the whole system.

6. As I shall often refer to the Journal of Health, it may be well to state that its Editors were Drs. Bell and Condie, two of the most distinguished medical men in Philadelphia.



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while chewing and smoking vitiate the sense of taste. It is added, moreover, that those who make use of tobacco to any extent, have one and frequently two of their senses less perfect for it. Snuff-takers, it is insisted, are peculiarly liable to polypus in the nose.

It also injures the sight. How seldom do we find a snuff-taker or a tobacco-chewer whose eyes are not more or less affected? Germany, a nation of smokers, is proverbially a spectaclad nation. But, even among ourselves, the connection between the use of tobacco and defective or impaired vision, is sufficiently obvious.

Finally, it injures the hearing. This is so common a consequence of snuff-taking, that I need but to mention it. That chewing and smoking tobacco have the same tendency, only in a slighter degree, there can be not doubt; but, to show why it must be so, would lead us far away into the world of anatomy and physiology. Of the sense of touch, as affected by the use of tobacco, I am able to say but little. I will barely observe, that, in reasoning from analogy, we should be led to a suspicion of tobacco, even here. But, perhaps it is sufficient to impair our confidence in it, that I have shown it to be injurious, in a greater or less degree, to at least four or five of the senses.

Dr. Mussey mentions the case of Mr. Cummings, in Plymouth, N. H., who, though he enjoyed, at the age of twenty, the best of health, except weak eyes, commenced the use of snuff, and afterward, at the age of twenty-five, resorted to chewing and smoking. In this way he went on, for thirty years, till he was nearly destroyed. It is true, that he thought himself, all this while, remarkably temperate, though it is quite obvious that a moderate use of tobacco in each of the three usual forms, may have been equivalent to a free use of any one of them.

"The effects on his senses were striking. At the age of fifty-five, he could not read a word in any book without spectacles; and he had already been in the used of them several years. He had also been subject to a ringing and deafness in both ears for ten years, and at times the right ear was entirely deaf."

In about a month after quitting his snuff (which was the last thing he gave up,) his hearing became correct, and none of his troubles with this organ ever returned. It was many months, however, before he could dispense with his spectacles; but he finally got rid of them. At sixty-three, his senses were keener, especially his eyesight, than those of most men his age. Being a surveyor, he was able to keep his minutes without spectacles; thought, when obliged to use his eyes many hours in succession, particularly in the evening, he found his "glasses" quite convenient.

That the defective vision and hearing were owing, in no small degree, to the tobacco and snuff, is evident, from the fact that neither at the time of his abandoning these stimulants, nor subsequently, did he make any other change in his habits. He had



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always been what is called temperate in other things.

VI. — ITS EFFECTS ON THE APPETITE.

It has already been shown, that the use of tobacco, in any form, injures the sense of taste. Now, it is a general rule, that whatever injures or impairs the taste, tends also to impair the appetite. But we have direct and positive testimony on this part of our subject.

The "Journal of Health" says, that those who use tobacco experience, at intervals, a want of appetite. Dr. Rush says expressly, "It impairs the appetite." The testimony of those who have the care of our prisons and penitentiaries, is, that the inmates, most of whom have been habituated to using tobacco before they came there, have their appetite increased in a few days by quitting the use of it. Is not this equivalent to admitting that the previous use of it had impaired the appetite? Many of the facts or cases presented in Dr. Mussey's pamphlet, are to the same general effect.

There is extant an anecdote of Gov. John Hancock, which is much to my present purpose. To avoid the necessity of throwing off his saliva in good company -for he was a gentleman tobacco-chewer- he acquired the strange habit of swallowing it, which, in the end, almost destroyed his appetite, and, as is stated by Gov. Sullivan, increased the severity of those attacks of gout to which he was subject, and hastened his death.

VII. — IT DESTROYS DIGESTION.

On this point, we have testimony still more ample than on the former. Dr. Stephenson, in an essay read before the "Society for the Promotion of Knowledge," in New York, observes, "It must be obvious to the most unprejudiced mind, that the immense quantity of saliva expended during the use of cud and pipe, retards the digestive process, producing flatulency," &c. When the juice of the tobacco is swallowed, the evil is still greater.

Dr. Mussey says, "It is a mistake to suppose that smoking aids digestion. The very uneasiness which it were desirable to remove, is occasioned either by tobacco itself, or by some other means. If tobacco facilitates digestion, how comes it that after laying aside the habitual use of it, most individuals experience an increase of appetite and of digestive energy, and an accumulation of flesh?" He also says, "I know a boy of eight years of age, whose father had taught him the use of tobacco-cud, four years before. He was a pale, thin, sickly child, and often vomited up his dinner." On another occasion he says, "Physicians meet with thousands of cases of dyspepsia connected with the use of tobacco in some one of its forms."

Dr. Rush says, "It produces dyspepsia." Again he says, "It prevents the early and complete digestion of the food." Again, in another place, "It imparts to the complexion a disagreeable dusky color." This change of color, we may be certain, had



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something to do with derangement of the liver, and of the biliary system generally; but this state of things always involves or presupposes more or less of indigestion.

Dr. Cullen says, "I have found all the symptoms of dyspepsia produced by snuffing. The dependence of the disease on the snuff was perfectly evident."

Dr. Hossack, late of New York, says, "That the recent great increase of dyspepsia among us is attributable in part to the use of tobacco." Prof. Hitchcock says, "It excites indigestion." The "Journal of Health" says, "that most, if not all, of those who are accustomed to the use of tobacco, labor under dyspeptic symptoms." Dr. McAllister, of Utica, says of the habitual and habitually suffering smoker, that "he pursues a course which continues to weaken the organs of digestion and assimilation, and, at length, plunges him into all the accumulated horrors of dyspepsia." Dr. Stephenson says, "that, from the sympathy subsisting between the olfactories and the nerves of the stomach, the use of snuff has, in some instances, produced dyspepsia."

Authorities on this subject might be multiplied, were it desirable or necessary, to almost any extent. But, however far this were carried, and however numerous the cases presented, the slave of tobacco would still say in his heart, "All this testimony, and all these facts and cases are nothing to me. For, though my case may be a peculiar one, I know certainly, if I know anything, that tobacco, instead of hurting my digestion, greatly helps it."

Riding in a stage-coach, not long since, with a young man of twenty, and of general good sense and habits, I found him in the full belief that he could not possibly digest his dinner till he had followed it by a cud of tobacco; and I have not doubt of his sincerity. —Now, can it be that God so made the stomach that it cannot do its appointed work till aided by a cud of tobacco, a pipe or cigar, or a snuff-box?

But the worst forms and degrees of tobacco-slavery have not yet been adverted to. There are those among us, who honestly think that they cannot digest a meal till they have swallowed a quantity of the very juice of the tobacco. The case of Gov. Hancock had been already mentioned; to which might be added that of Mr. John Benson, a merchant in Boston, and several individuals, details of whose cases are to be found in the writings of Dr. Rush.

VIII. — IT PRODUCES THIRST.

He who uses tobacco habitually, in any of its forms, is often apt to be thirsty. And this circumstance alone renders tobacco suspicious. Those things which are most proper for the human stomach, and best adapted to the system generally, do not produce much thirst.

Is proof demanded on this point? Most unhappily for humanity it is at hand. The thirst of which I am speaking, is, most undoubtedly, a morbid or diseased thirst, but this does not



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render it the less real.

Dr. Mussey, in his writings, alludes frequently to this morbid thirst ad induced by tobacco. He also assures us of smoking, that it produced a huskiness of the mouth. Dr. Rush says "One of the usual effects of smoking and chewing" -he might have said, of snuff-taking too- "is thirst." "This thirst cannot be allayed by water, for no sedative, or even insipid liquor, will be relished after the mouth and throat have been exposed to the stimulus of the smoke or the use of tobacco." Here, I repeat it, is the strongest indirect testimony we could possibly have of the unnatural or unhealthy character of tobacco; for, a thirst which pure water will not quench, can never be any other than a diseased one.

Dr. Brown, of West Randolph, in Vermont, says, "The use of tobacco produces a dryness or huskiness of the mouth; thus creating a [t]hirst which in many cases is not satiated with any thing short of alcoholic drinks." But, a thirst which is not satisfied with any thing short of alcoholic drinks, cannot be a very desirable if, indeed, it were a healthy one.

The Report of the "New York Anti-Tobacco Society," for the year 1835 -written, it is believed, by Dr. Stephenson- is to the same effect "Chewing and smoking tobacco," the Report says, "exhaust the salivary glands of their secretions; thus producing dryness and thirst. Hence it is, that after the use of the cigar and the cud, brandy, whiskey, or some other spirit is called for."

IX. — LEADS TO INTEMPERANCE.

The testimony of the New York Anti-Tobacco Society just quoted, is as strongly in favor of the opinion that the use of tobacco leads to intemperance, as that it produces thirst. The Report even adds, that, "by rendering water and all simple drinks insipid, it creates an appetite for strong drinks."

Dr. Woodward says, "I have supposed that tobacco was the most ready and common stepping stone to that use of spiritous liquors which leads to intemperance. Those who chew or smoke tobacco, are rarely satisfied with water or other insipid or tasteless drinks; else, why should the bar-room and the grog-shop be the resort of the smoker?"

Dr. Mussey thus testifies: - "In the practice of smoking, there is no small danger. It produces a huskiness of the mouth, which calls for some liquid. Water is too insipid, as the nerves of taste are in a half-palsied state, from the influence of tobacco smoke; hence, in order to be tasted, an article of a pungent or stimulating character is resorted to, and hence, the kindred habits of smoking and drinking."

"A desire is excited," says Dr. Rush, while speaking of the effects of both smoking and chewing, "for strong drinks; and these, when taken between meals, soon lead to intemperance and drunkenness. One of the greatest sots I ever knew, acquired the love of ardent spirits by swallowing cuds of tobacco, which he did to escape detection in the use of it; for he had acquired the habit of chewing contrary to the advice and commands of his



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father." He also says, "the practice of smoking [cigars](#) has been followed by the use of brandy and water as a common drink."

Mr. Fowler, of Fall River, in his "Disquisition on the Evils of Tobacco," insists strongly on the natural connection between tobacco and exciting drinks; and fortifies his opinion by the authority, among others, of Dr. Agnew, Gov. Sullivan, and a writer in the *Genius of Temperance*.

The editors of the *Journal of Health* take the same ground, and quote their authorities. Among these is Dr. McAllister, who speaks very freely of tobacco as "paving the way to [drunkenness](#)," and of smoking, as being a very frequent precursor of the same evil.

The use of tobacco, says Dr. Stephenson, is one great leading step towards intemperance. But it is a lamentable fact, that the very many who stand the most prominent in the temperance reform, are grossly intemperate in the use of tobacco.

My own observation, so far as it goes, would confirm the idea of a connection between tobacco and stimulating drinks. Though there are many honorable exceptions, it is, nevertheless, the general rule that they go together. Or, at least, that he who uses tobacco, in any considerable quantity, will, sooner or later, come to be fond of exciting drinks. Who has not heard of the eagerness of all savage and barbarous people for exciting or stimulating drinks? Yet these same people, almost to an individual, are equally fond of tobacco in all its varied forms. Tobacco, moreover, is, of itself, an intoxicating substance. Messrs. Arms and Coan, American missionaries to Patagonia, testify of the savages there, that they are not only excessively fond of tobacco, but that they will even get intoxicated by mere smoking. I know the attempt is often made to show that narcotic substances, such as [opium](#), tobacco, coffee, &c., though exciting or exhilarating, are not really intoxicating. But the distinction which is thus attempted is almost without a difference, and is usually spoken of by those persons to whom it would be quite convenient to have a distinction shown, which, after all, it is more easy to assert than to prove.

X. — LEADS TO VARIOUS DISEASES.

But, tobacco not only leads to intemperance -of itself a disease- it both originates and aggravates a great many more of the complaints to which flesh in its fallen estate is heir. This will now be my object to show.

That tobacco is not only an irritant but a poison -a most virulent one, too- cannot be doubted. The authorities on this subject are exceedingly numerous, and highly respectable. Among foreign chemists, physicians, and other scientific men, whose experiments and statements go to establish the poisonous character of tobacco, are the highly respected names of Conwell, Vanquelin, Brodie, Berzelius, Hermstadt, Posselt, Reimann, Fontana, Albinus, Henry, Hooper, Boutron, Rees, Buchner and Wilson. Among our own countrymen, are Franklin, Rush, Silliman, Wood, Bache, Bell, Condie, Mussey, Graham, McAllister,



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Waterhouse, Woodward, Eberle and Ives.

I shall not attempt to follow out and present, in detail, the numerous experiments and opinions of these distinguished men. A few only will be selected. The following are the results of the experiments of Brodie, Vanquelin and Henry.

By the ordinary process of distillation, an alkaline principle, in small quantity, is procured from tobacco, called by chemists, nicotin, [sic] as well as an oily substance, called nicotianin. A drop of either of these, but especially of the former, is found sufficient to destroy life in a dog of moderate size; and two drops destroy the largest and most fierce. Small birds perish as the bare approach of a small tube holding it.

There is another oil procured from tobacco by distilling it at a temperature above that of boiling water, called empyreumatic oil. It is of a dark brown color, and has a smell exactly like that of old and strong tobacco pipes. A drop of it, forced into the lower portion of the intestine of a cat, causes death in most instances, in about five minutes; and two drops, applied in the same manner to a dog, are often followed by a similar result.

The experiments of which these conclusions are based, have been repeated and verified, in this country, by Dr. Mussey. His subjects were dogs, squirrels, cats, and mice. The following are among the most important of his experiments:

Two drops of oil of tobacco, placed on the tongue, were sufficient to destroy life in cats which had been brought up, as it were, in the midst of tobacco smoke, in three or four minutes. Three drops, rubbed on the tongue of a full-sized cat, killed it in less than three minutes. Two drops on the tongue of a red squirrel, destroyed it in one minute. A small puncture made in the tip of the nose with a surgeon's needle, bedewed with the oil of tobacco, caused death in six minutes.

"Dr. Franklin ascertained," says Dr. Mussey, "that the oily material which floats on the surface of water after a stream of tobacco smoke has been passed through it, is capable, when applied to the tongue of a cat, of destroying life in a few minutes."

"The Indians of our country," says the Journal of Health, "were well aware of the poisonous effects, and were accustomed to dipping the heads of their arrows in an oil obtained from the leaves of tobacco, which, being inserted into the flesh, occasioned the sickness and fainting, or even convulsions and death." "Tobacco," adds the same Journal on another occasion, "is an absolute poison."

But it is not in a concentrated form alone, that tobacco proves poisonous. A very small quantity of the tobacco itself introduced into the system, especially in the case of one wholly unaccustomed to its presence or use, has been known to extinguish life. The moistened leaves, even, when placed over the stomach, have proved fatal. It is related of some soldiers in Canada, that, when under hard service, they contrived to unfit themselves for duty by placing a moistened leaf of tobacco



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in the armpit. It caused sickness at the stomach, and general prostration.

Mr. Barrow, the African traveller, assures us that the Hottentots use this plant for destroying snakes. "A Hottentot," says he, "applied some of it from the short end of his wooden pipe, to the mouth of a snake while darting out his tongue. The effect was an instantaneous as that of an electric shock. With a momentary convulsive motion, the snake half untwisted itself, and never stirred more; and its muscles were so contracted that the whole animal felt as hard and as rigid as if dried in the sun."⁷

"The tea of twenty or thirty grains of tobacco," says Dr. Mussey, "introduced into the human body for the purpose of relieving spasm, has been known repeatedly to destroy life."

"Tobacco," says Mr. Graham, "is one of the most powerful and deadly poisons in the vegetable kingdom." "Its effects on the living tissues of the animal system," he adds, "are always to destroy life, as the experiments on pigeons, cats, and other animals, abundantly prove."

Dr. Hossack calls tobacco "a fashionable poison." Dr. Stephenson says, "To the practitioner it is well known that a cataplasm of tobacco applied to the region of the stomach, will produce violent and almost uncontrollable vomiting." Dr. Murray relates the history of three children who were seized with vomiting, vertigo, and profuse perspiration, and died in twenty-four hours, with tremors and convulsions, after having the head rubbed with a liniment made of tobacco, in the hope of freeing them from the scurf.

A case of importance came under my own observation. A strong, and, in general, a robust person, was affected, occasionally, by strangulated hernia. Tobacco, in one instance, being introduced by means of a bladder, quickly restored the strangulated intestine, but the prostration was excessive, and fears were for some time entertained that he could not survive it. He, however, slowly recovered, and lived several years, though he was never afterwards as vigorous as before.

Orfila, a French physician, says, that the decoction of a drachm [sic] of this drug, given, as in the last-mentioned case, by injection, in one instance, produced death. Indeed, the death of the French poet Santa Santeuil, was caused by the thoughtless person's emptying the contents of a snuff-box into his wine. As soon as he had swallowed the draught, he was attacked with excessive pains, violent vomitings, and faintings, of which he died in fourteen hours.

Now, if it be true that tobacco is thus poisonous - to man and all other animals - who could expect it to be used habitually, in any form whatsoever, without inducing disease? But on this point also we have the most undoubted and ample testimony.

Dr. Rush says, that even when used in moderation, "tobacco causes dyspepsia, headache, tremors, vertigo, and epilepsy." "It

7. "True it is that what is poisonous to brutes, is not always equally so to man, and vice versa. Nevertheless, in the present case, it is proved that tobacco is poisonous to both."



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produces," again he says, "many of those diseases which are supposed to be seated in the nerves." "I once lost a young man," he adds, "seventeen years of age, of a pulmonary consumption, whose disorder was brought on by the intemperate use of cigars." Dr. Woodward, after presenting a long array of facts showing the tendency of tobacco to produce disease -apoplexy, aphony, hypochondria, consumption, epilepsy, headache, tremors, vertigo, dyspepsia, cancer, and insanity - concludes with the following inquiry: - "Who can doubt that tobacco, in each of the various ways in which it has been customarily used, has destroyed more valuable lives, and broken down the health of more useful members of society, than have been sufferers from the complaint in question, (bronchitis) up to the present time, or than ever will be hereafter?"

Dr. Brown, of Providence, says, "The symptoms which are liable to arise from the habitual use of tobacco, whether chewed, smoked, or snuffed, may be any of the following: - Dizziness, head-ache, faintness, pain at the pit of the stomach, weakness, tremulousness, hoarseness of the voice, disturbed sleep, incubus or nightmare, irritability of temper, seasons of mental depression, epileptic fits, and sometimes mental derangement.

"From the habitual use," says Dr. Mussey, "of tobacco, in either of its forms, of snuff, cud, or cigar, the following symptoms may arise: -a sense of weakness, sinking or pain at the pit of the stomach, dizziness or pain in the head, occasional dimness or temporary loss of sight, paleness and sallowness of the countenance, and sometimes swelling of the feet, and enfeebled state of the voluntary muscles, manifesting itself sometimes by tremulousness, weakness, squeaking, a hoarseness of the voice, rarely a loss of voice, disturbed sleep, starting from early slumbers with a sense of suffocation, or feeling of alarm, incubus or nightmare, epileptic or convulsive fits, confusion or weakness of the mental faculties, peevishness and irritability of temper, instability of purpose, seasons of great depression of the spirits, long fits of unbroken melancholy and despondency, and in some cases, entire and permanent mental derangement."

The New York Anti-Tobacco Society, after attributing the alarming increase of consumption, dyspepsia, palsy, apoplexy, epilepsy, and the whole train of nervous diseases, in part to the use of tobacco, give the following statements in cases in addition to that of Gov. Hancock, which has been mentioned:

"The late Rev. Dr. S. Cooper, of Boston, by the constant use of snuff, brought on a disorder of the head, which was thought to have ended his days. A very large quantity of hardened Scotch snuff was found, after death."



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1983

James Armstrong's "Thoreau, Chastity, and the Reformers" appeared in Raymond D. Gozzi's THOREAU'S PSYCHOLOGY (Lanham, Maryland: UP of America).

"A Review From Professor Ross's Seminar"

James Armstrong looks at [Henry David Thoreau](#)'s attitude toward purity and chastity and its development in his late teens and early twenties. He links Thoreau's dietary attitudes (i.e. vegetarianism) and his sexual attitudes to reformers of the 1830s, especially [William Alcott](#) ([Amos Bronson Alcott](#)'s cousin) and Sylvester Graham (father of the graham cracker). The most basic motive for Thoreau's dietary and sexual asceticism, according to Armstrong, was "his desire to reduce the threats to his uncertain health." Armstrong cites Alcott's YOUNG MAN'S GUIDE and its influence on [WALDEN](#); Thoreau had obviously read it and used many of its themes, techniques and phrasing. YOUNG MAN'S GUIDE includes a 40-page section on licentiousness, including "solitary vice," i.e. [masturbation](#). Graham's theories on purity include strict dietary measures, and his books and lectures include vivid, erroneous descriptions of the kinds of diseases one can catch by being sexual active or masturbating. His theories also linked sex with [tuberculosis](#). Thoreau was probably aware of Graham's teachings, since Bronson Alcott was a follower of Graham's and Graham was a popular feature of the Atlantic coast lecture circuit. Armstrong argues that Thoreau's asceticism was set while young as a protection against the tuberculosis that was a danger to him and was reinforced in later years in his reading of eastern mystics, etc.

(J.J.B. 5-4-89)

There is no direct evidence that [[Henry Thoreau](#)] ever read or heard Sylvester Graham's "Lecture to Young Men," although he could hardly fail to be aware of Graham's teachings. Not only was his friend [Bronson Alcott](#) a practicing Grahamite, but so was Horace Greeley, editor of the New-York [Tribune](#), who voluntarily acted as Thoreau's literary agent.... Likewise, numerous acquaintances at Brook Farm and Fruitlands followed the Graham regimen ... it is inconceivable that Thoreau could have remained ignorant of Graham's doctrines. But whether or not he was impressed by the ugly specters raised by Graham or other sexual reformers, he must have been affected by one factor they all mention: the link between sex and [tuberculosis](#). Graham, in his "Lecture to Young Men" suggests not only that ALL sexual activity is conducive to [consumption](#), but that [consumptives](#) or suspected [consumptives](#) should refrain from sex altogether:

Those who are troubled with weakness of lungs or in any way predisposed to pulmonary complaints should be exceedingly careful to avoid sexual indulgence: and in



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some cases total abstinence is necessary. Pulmonary consumption is always more speedily developed and terminated in death, by venereal pleasures.

The calamities resulting from "venereal excess," according to Graham, could be avoided by a "pure and well regulated vegetable diet," which "serves to take away or prevent all morbid or preternatural sexual lust, and to bring and keep the instinct more in a truly natural state, and in strict accordance with the final cause of man's sexual organization, and thus enable him to be chaste in body and in spirit." Such a diet, in fact, seemed to be more important in regulating chastity than any other factor.

Graham warns that "venereal excesses occasion the most loathsome, and horrible, and calamitous diseases that human nature is capable of suffering." [He said:] "Remember my friends, the end of your organization! ... remember that the higher capabilities of man qualify him for more exalted and exalting pleasures than lie within the precincts of sensual enjoyment."

Even Sylvester Graham had developed symptoms of consumption when he was 16, and in 1837 Graham was to all appearances an active and healthy man at the age of 43. He died, in fact, at 57.

"MAGISTERIAL HISTORY" IS FANTASIZING, HISTORY IS CHRONOLOGY



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"It's all now you see. Yesterday won't be over until tomorrow and tomorrow began ten thousand years ago."

- Remark by character "Garin Stevens"
in William Faulkner's INTRUDER IN THE DUST



Prepared: August 16, 2014



DR. WILLIAM ANDRUS ALCOTT, PhD, LLD **WILLIAM ANDRUS ALCOTT**

ARRGH AUTOMATED RESearch REPORT

GENERATION HOTLINE



This stuff presumably looks to you as if it were generated by a human. Such is not the case. Instead, someone has requested that we pull it out of the hat of a pirate who has grown out of the shoulder of our pet parrot "Laura" (as above). What these chronological lists are: they are research reports compiled by ARRGH algorithms out of a database of modules which we term the Kouroo Contexture (this is data mining). To respond to such a request for information we merely push a button.



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Commonly, the first output of the algorithm has obvious deficiencies and we need to go back into the modules stored in the contexture and do a minor amount of tweaking, and then we need to punch that button again and recompile the chronology – but there is nothing here that remotely resembles the ordinary “writerly” process you know and love. As the contents of this originating contexture improve, and as the programming improves, and as funding becomes available (to date no funding whatever has been needed in the creation of this facility, the entire operation being run out of pocket change) we expect a diminished need to do such tweaking and recompiling, and we fully expect to achieve a simulation of a generous and untiring robotic research librarian. Onward and upward in this brave new world.

First come first serve. There is no charge.
Place requests with <Kouroo@kouroo.info>. Arrgh.