

A LECTURE  
ON THE  
**Philosophy × of × Disease,**  
AND  
HOW TO CURE THE SICK WITHOUT DRUGS,  
WITH AN  
EXPLANATION \* OF \* MAGNETIC \* LAWS,

BY  
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# LECTURE.

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The subject of health and how to recover it when lost, is a theme which more than any other concerns every human being.

Without health there can be little happiness or intellectual progress. Lack of bodily health gives us weak, vacillating, erratic characters; for the body is to the brain as the foundation to a building, or the bass in music—that which sustains the rest.

We find many persons whose minds teem with beautiful thoughts and grand conceptions, whose lives are almost lost so far as the world is concerned because they lack the vital force to outwork them into actual life, and they lie like hidden treasures, useless because they lack the force to bring them forth to bless the world.

It should be the office of the Physician to educate the people in regard to the laws of life; teach them that sickness is in consequence of violating natural law, and that health can not be restored without obedience to these laws. Instead of this they have dealt by the people as have the Priests in religious matters—kept them in ignorance covered up with the Latin language, and refused to explain, and thus they pass for paragons of wisdom, because people are not allowed to question, and they shut their eyes, open their mouths and swallow whatever the Doctor prescribes, and take the fearful consequences, when did they exercise their own common sense they would forever cease using such deadly poisons, and resort to natural methods. I have been in constant practice for twenty-five years, and have never used a particle of medicine, although treating all kinds of diseases with the most satisfactory results. In fact, is there

any reason for poisoning a person because he is sick? This woeful blindness to the facts of these abuses are causing heart-aches and suffering all over the land, and the only hope for the people is in arousing them to think for themselves instead of trusting their souls in the hands of the Priests or their bodies to the tender mercies of the Doctors.

For the last three thousand years the medical profession have been laboring to find out what disease is, but are at the present day unable to define it. They have written long and elaborate articles on the locality of different diseases, but are entirely ignorant of its nature.

Physicians, and people generally, have regarded, and still regard disease to be an enemy to life, that in some mysterious way gets into the organism; and in order to expel it or drive it out, or kill it in some way they must use some powerful remedy that will have a particular effect to destroy or neutralize that particular disease. Thus in brain diseases they must have some specific that will act on the brain. Lung diseases which must be met with some fashionable remedy, such as Sarsaparilla, Cod Liver Oil, etc. Diseases of the Liver for which the famous Blue Pill is a sovereign remedy; and so on through the catalogue. Now if they could find the exact point where the disease was located, get it fairly cornered, find out its exact dimensions, and be sure and not hit anywhere else,—no doubt they could destroy it beyond even the hope of a resurrection; but, as it is, the disease and the patient are generally killed at about the same time.

We define disease to be "*remedial effort, or vital action in relation to things abnormal.*" No action can take place in a living structure but *vital action*. Normal vital action constitutes health; abnormal vital action disease. As soon as vital action ceases, death ensues. The proper method to pursue in treating the sick is to direct the remedial effort, diminish or increase its intensity. To effect this the old-school physician administers his drugs, and invests them with the power to perform cures by

acting in certain ways upon the system. Ask how they act. Why they can not tell exactly how, but tartar emetic produces vomiting by acting on the stomach in some way. Calomel and Jalap act on the bowels as cathartics, etc. *Herein lies the great mistake in putting the action in the lifeless inorganic matter which belongs alone to the powers of life.* Try your emetic on a dead man's stomach; if it is the medicine that acts, it will have the same effect upon a dead stomach as a living; but, on the contrary, if it is the stomach that acts to expel the medicine, then we might expect the results we see in the experiment. The solution of the problem is this: It is the office of the stomach to digest food, which, if taken in proper quantity and of the right quality, it will do without any outward manifestation, and the person will feel no difference whether his stomach is digesting food or not. Now when this poison or foreign substance is taken into the stomach, it is recognized by the vital powers as an enemy to life; it cannot be assimilated and appropriated to the uses of the system in replacing the waste that is constantly going on, and the instinct of self-preservation causes the system to make an effort to throw off the poison, and vomiting ensues, which is the way the stomach has of showing its repugnance to and ridding itself of a foreign substance. Each organ makes remedial effort in its own peculiar way, which does not show the disease is confined to that particular organ. Consumption is generally considered to be a disease of the lungs alone, and specifics to act on the lungs are given, which only hurries the patient to the grave. In the first place, morbid matter has accumulated in the system, caused by obstructions of the bowels, skin, or other depurating organs, and the impure matter which should have been thrown off through these emunctories are retained in the system, rendering the blood impure and clogging up the machinery of life. By and bye remedial action commences, and the lungs is the point from which depuration goes on, and the action may be so great as to destroy the parts, and death results. In

cases of diarrhoea, the bowels is the point of depuration, and if permitted to take its course, would generally result in health, though we can alleviate the suffering and hasten the purification by supplying proper conditions. Instead of this, people generally think if they can stop the action or check the diarrhoea, they have done what is best. This they can readily do by giving drugs—for nature, true to herself, never does two great things at once, and, recognizing in the medicine a more deadly foe than the previously existing poison, the vital forces are rallied to defend the system from this worse enemy, and the disease is cured; but are the causes removed? No, and as soon as the system recovers from its contest with the drug, if so be it has life enough left, it will resume the struggle, may be in the same direction if not in some other form of disease. And herein consists the beauty of the drug practice. If a doctor once gets a patient into his hands, he is pretty sure of a customer for life, which will not be long unless he have a remarkable constitution; and if so there will be plenty of business for the profession among his children. The theory of medicine has no science, no philosophy, not even common sense to commend it. I do not mean to say that drug-doctors do not possess common sense, for many talented men have honored the profession; but, the more profoundly educated they have become, the farther they have departed from the plain, simple teachings of nature. They do not start upon the right basis, and, having started in the wrong direction, the farther they go the farther they are from the truth. They need to reverse their doctrines and practice and learn natural laws. We take the position that nothing that is poisonous in health can be beneficial in disease; that all drugs are poisons, and the only remedies that should be employed in treating the sick are those agents which are requisite to the maintenance of the body in a state of health. These and these alone compose our "*Materia Medica*." Air, light, food, exercise, rest, temperature, bathing, and magnetism are necessary in health, and are the means that should be employed in treating the sick.

All that I have said, shall say, or can say against drug medication, and in favor of the Hygienic system, is more than confirmed by the standard authors and living teachers of the drug system. I will give a few specimens of their testimonies on these points. And first, let me introduce to the reader some of the most eminent of the living professors of our Medical Colleges :

“LOOK ON THIS PICTURE.”

Said the venerable Professor Alex. H. Stevens, M. D., of the New York College of Physicians and Surgeons, in a recent lecture to the medical class : “The older Physicians grow, the more skeptical they become of the virtues of medicine, and the more they are disposed to trust to the powers of nature. Notwithstanding all of our boasted improvements, patients suffer as much as they did forty years ago. The reason medicine has advanced so slowly is because physicians have studied the writings of their predecessors, instead of nature.”

The venerable Professor Jos. M. Smith, M. D., of the same school, testifies : “All medicines which enter the circulation *poison the blood* in the same manner as do the poisons that produce disease.” Again : “Drugs do not cure disease ; disease is always cured by the *vis medicatrix naturæ*.” And again : “Digitalis has *hurried thousands to the grave*.” Dr. Hosack, formerly a professor in this College, used to say that it derived its name from the fact that it “*pointed the way to the grave*.” And yet again : “Pruissic acid was once extensively used in the treatment of consumption, both in Europe and America ; but its reputation is now lost. Thousands of patients were treated with it, but *no a case was benefited*. On the contrary, *hundreds were hurried to the grave*.”

Says Professor C. A. Gilman, M. D., of the same school : “Many of the chronic diseases of adults are caused by the *maltreatment* of infantile diseases.” Again : “Blisters nearly always *produce death* when applied to children.” Again : “I

give mercury to children when I wish to *depress* the powers of life." And again : "The application of opium to the true skin of an infant is very likely to *produce death*." And yet again : "A single drop of laudanum will often *destroy the life* of an infant." And once more : "Four grains of calomel will often *kill an adult*." And finally : "A mild mercurial course and mildly *cutting a man's throat* are synonymous terms."

Says Professor Alonzo Clark, M. D., of the same school : "From thirty to sixty grains of calomel have been given very young children for croup." Again : "Apoplectic patients who are *not bled* have double the chances to recover that those have who are bled." And again : "Physicians have learned that *more harm than good* has been done by the use of drugs in the treatment of measles, scarlatina, and other self-limited diseases." And yet again : "My experience is, that croup *can't well be cured*; at least, the success of treatment is very doubtful. A different mode of treatment is introduced yearly, to be succeeded by another the next year." Once more : "Ten thousand times ten thousand methods have been tried *in vain*, to cure diabetes." Still another : "In their zeal to do good, physicians have done much harm. They have *hurried many to the grave* who would have recovered if left to nature." And, finally : "All of our curative agents are poisons ; and, as a consequence, *every dose diminishes the patient's vitality*."

Says Professor E. H. Davis, M. D., of the New York Medical College . "Tablespoonful doses—480 grains—of calomel have been given in cholera." Again : "The *modus operandi* of medicines is still a very obscure subject. We know they operate, but exactly *how* they operate is entirely unknown." And again : "The vital effects of medicines are very little understood ; it is a term used to *cover our ignorance*."

Says Professor E. R. Peaslee, M.D., of the same school : "The administration of powerful medicines is the most fruitful cause of derangements of the digestion." Again : "The giving of



morphine, or other sedative, to check the cough in consumption is a *pernicious practice*."

Says Professor Horace Green, M. D., of the same school: "The confidence you have in medicine will be dissipated by experience in treating diseases." Again: "Cod-liver oil has *no curative power* in tuberculosis."

Says Professor H. G. Cox, M. D., of the same school: "There is much truth in the statement of Dr. Hughes Bennett, that blood-letting is *always injurious* and *never necessary*, and I am inclined to think it entirely correct." Again: "Bleeding in pneumonia *doubles the mortality*." And again: "Calomel does *no good* in pneumonia." And yet again: "The *fewer remedies* you employ *in any disease*, the *better for your patient*." And once more: "Mercury is a sheet-anchor in fevers; but it is an anchor that *moors your patient to the grave*."

Says Professor B. F. Barker, M. D., of the same school: "The drugs which are administered for the cure of scarlet fever and measles, *kill far more than those diseases do*. I have recently given *no medicine* in their treatment, and have had excellent success." Again: "I have known several ladies become HABITUAL DRUNKARDS, the primary cause being a taste for stimulants, which was acquired in consequence of alcoholic drink being administered to them as medicine." And again: "I am inclined to think that mercury, given as an aplastic agent, does *FAR MORE HARM THAN GOOD*." And yet again: "I incline to belief that bleeding is *INJURIOUS* and *UNNECESSARY*." Once more: "There is, I am sorry to say, as much empiricism *IN THE MEDICAL PROFESSION* as out of it." And, finally: "Instead of investigating for themselves, medical authors have *COPIED THE ERRORS* of their predecessors, and have thus retarded the progress of medical science and perpetuated error."

Says Professor J. W. Carson, M. D., of the same school: "It is easy to destroy the life of an infant. This you will

find when you enter practice. You will find that a slight scratch of the pen, which dictates a little too much of a remedy, WILL SNUFF OUT THE INFANT'S LIFE; and, when you next visit your patient you will find that the child which you left cheerful a few hours previously, is STIFF AND COLD. Beware, then, how you use your remedies!" Again: "We do not know whether our patients recover because we give medicine or because nature cures them. Perhaps BREAD-PILLS would cure as many as medicine."

Says Professor E. S. Carr, M. D., of the New York University Medical School: "All drugs are more or less adulterated, and, as not more than one physician in a hundred has sufficient knowledge in chemistry to detect impurities, the physician seldom knows just how much of a remedy he is prescribing." Again: "Mercury when administered in any form is taken into the circulation and carried to every tissue of the body. The effects of mercury are not for a day, but FOR ALL TIME. It often lodges in the bones, occasionally causing pain YEARS AFTER IT IS ADMINISTERED. I have often detected metallic mercury in the bones of patients who had been treated with this SUTILE POISONOUS AGENT."

Says Professor S. St. John, M. D., of the same school: "All medicines are POISONOUS."

Says Professor A. Dean, LL. D., of the same school: "Mercury when introduced into the system ALWAYS ACTS AS A POISON."

Says Professor Martin Paine, M. D., of the same school: "Our remedial agents are themselves MORBIFIC." Again: "Our medicines act upon the system in the same manner as do the REMOTE CAUSES OF DISEASE." And again: "Drug medicines do but cure one disease by producing another."

Says Professor S. D. Gross, M. D., late of the New York University Medical School, now of the Louisville (Ky.) Medical College: "Of the essence of disease very little is known; indeed, nothing at all."

Such being the deliberate assertions, declarations, and confessions of those who advocate, teach, and practice the drug system, let us see next what they say of the system which we advocate, and which they oppose :

"AND NOW LOOK ON THIS "

Says Professor Parker : "As we place more confidence in nature and less in preparations of the apothecary, MORTALITY DIMINISHES." Again : "Hygiene is of FAR MORE VALUE in the treatment of disease than drugs." And again . "I wish the MATERIA MEDICA was in Guinea, and that you would study MATERIA ALIMENTARIA." "You are taught learnedly about MATERIA MEDICA and but little about diet." "We will have LESS MORTALITY when people eat to live." And, finally : "I have cured granulations of the eyes in chronic conjunctivitis, by Hygienic treatment, after all kinds of drug applications had failed."

Says Professor Carson : "Water is the BEST DIAPHORETIC we have." Again : "My preceptor used to give colored water to his patients, and it was noticed that those who took the water RECOVERED MORE RAPIDLY than those of another physician who bled his patients."

Says Professor Clark : "Pure cold air is the BEST TONIC the patient can take." Again : "Many different plans have been tried for the cure of consumption, but the result of all has been unsatisfactory. We are not acquainted with any agents that will cure consumption. WE MUST RELY ON HYGIENE." And again : "CREAM IS FAR BETTER for tubercular patients than cod-liver oil, or any other kind of oil." And yet again . "In scarlet fever you have nothing to RELY ON but the vis MEDICATRIX NATURÆ." Once more : "A hundred different and unsuccessful plans have been tried for the cure of cholera. I think I shall leave my patients hereafter nearly entirely to nature ; as I have seen patients abandoned to die and left to nature recover, while patients who were treated died." And,

finally: "A sponge-bath will often DO MORE TO QUIET restless, feverish patients than an anodyne."

Says Professor Barker: "The more *simple* the treatment in infantile diseases, the *better the result*."

Says Professor Peaslee: "Water constitutes about eight-tenths of the weight of the human body, and is its *most* indispensable constituent." "Water is the only necessary—the only natural—drink."

Says Professor Gilman: "Every season has its fashionable remedy for consumption; but Hygienic treatment is of *far more value* than all drugs combined." Again: "Cold affusion is the *best antidote* for narcotic poisoning. If the medical profession were to learn and appreciate this fact, the number of deaths from narcotism would be diminished one-half." And again: "The continued application of cold water has more power to *prevent inflammation* than any other remedy." And yet again: "The application of water to the external surface of the abdomen is of *great importance and value* in the treatment of dysentery. I have also *cured* adults by this means alone." Once more: "Water is equal in efficacy, as a diuretic, to *all other* diuretics combined. Water is *the* thing that produces diuresis; all other means are subordinate." And, finally: "Water is the *best febrifuge* we have."

Says Professor Smith: "The vapor of warm water is the *most efficacious expectorant* we have." Again: "Abstinence from food is one of the *most powerful antiphlogistic* means."

To the above testimonials against the drug system, and in favor of the Hygienic, I will add the opinions of a few of the standard authors of the Allopathic School:

Dr. Beach: "Is it not as dangerous to employ one of our regular mineral and butchering doctors as it is to jump into the dock, take poison, or to hazard life in any other way? And may we not regard such practice among the same calamities as pestilence, earthquake, or famine?"

Dr. Mackintosh, of Edinburgh: "No better evidence can be offered of the ignorance of the profession generally, as to the nature and seat of any disease, than the number and variety of remedies that have been confidently recommended for its cure." In the treatment of epidemic cholera, he cites a catalogue of nearly one hundred remedies, among which is ordinary bleeding! bleeding from the arteries! saline injection into the veins! etc., etc., equally as murderous or unphilosophical and devoid of reason.

Sir Thomas Witherby, M. D., relating a cure of dropsy, the result of the patient's self will, said: "Now, no man upon earth, in his senses, would have prescribed such a water course to cure dropsy; which shows how little we know of nature, and the great uncertainty of Art." Water treatment is the only reliable agency for a cure in dropsical affections, and the reason why can be made plain to a common-sense perception.

Dr. Adam Smith calls universities the "dull repositories of exploded ideas."

Hartmann, M. D., of Vienna: "Taking the general run of practitioners, we can convince ourselves that the most of them evince nothing but the rudest empiricism under the cloak of science."

Dr. Madden: "In all our cases we did as all other practitioners did—we continued to bleed, and *the patients continued to die.*"

Dr. Reid: "More infantile subjects are diurnally destroyed by the mortar and pestle than in the ancient Bethlehem fell victims to the Herodian massacre."

Dr. Thomas L. Nichols: "If medicine were only as wise as surgery! When a man has a broken bone, the surgeon is content to put it in its place, prescribe rest and a moderate diet, and leave nature to mend it. But when it is the liver or lungs that are disordered, the doctor bleeds, blisters, doses, gives alteratives, cathartics, opiates, and does more mischief in a week than nature can remedy in a year. I confess I have no

patience with the folly of patients, or the ignorance, to call it no worse, of physicians."

Prof. Jackson, M. D., of Philadelphia, says: "There must be a medical reform."

The eminent author and physician, Dr. Dewees, retired from practice many years before his decease, and about the year 1840 expressed his increasing want of confidence in medical practice, in conversation with Dr. Bourne.

Dr. Hoffman: "Few are the remedies whose virtues and operations are certain; many are those which are doubtful, suspicious, fallacious, false."

"Gentlemen, ninety-nine out of every hundred medical facts are *medical lies*; and medical doctrines are, for the most part, *stark, staring nonsense*."

Professor GREGORY, of Edinburg, Scotland.

"I am incessantly led to make an apology for the instability of the theories and practice of physic. Those physicians generally become the most eminent who have most thoroughly emancipated themselves from the tyranny of the schools of medicine. Dissections daily convince us of our *ignorance of disease*, and cause us to blush at our prescriptions. What *mischiefs* have we not done under the belief of *false facts* and *false theories*! We have assisted in *multiplying diseases*: we have done more; we have *increased their fatality*."

BENJAMIN RUSH, M. D.,

Formerly Professor in the first Medical College in Philadelphia.

"It cannot be denied that the present system of medicine is a *burning shame* to its professors, if indeed a series of vague and uncertain incongruities deserves to be called by that name: How rarely do our medicines do good! How often do they make our patients *really worse*! I fearlessly assert that in most cases the sufferer would be *safer without a physician* than with one. I have seen enough of the MAL-PRACTICE of my professional brethren to warrant the strong language I employ."

Dr. RAMAGE, Fellow of the Royal College, London.



"Assuredly the uncertain and most unsatisfactory art that we call medical science is NO SCIENCE AT ALL, but a jumble of inconsistent opinions; of conclusions hastily and often incorrectly drawn; of facts misunderstood or perverted; of comparisons without analogy; of hypotheses without reason and theories not only useless, but DANGEROUS."

*Dublin Medical Journal.*

"Some patients get well with the aid of medicine; more without it; and more IN SPITE OF IT."

Sir JOHN FORBES, M. D., F. R. S.,

Physician to Queen Victoria.

"Thousands are annually SLAUGHTERED in the quiet sick-room. Governments should at once either banish medical men, and proscribe their BLUNDERING ART, or they should adopt some better means to protect the lives of the people than at present prevail, when they look far less after the practice of this DANGEROUS PROFESSION, and the MURDERS committed in it, than after the lowest trades."

Dr. FRANK,

An eminent European Author and Practitioner.

"Let us no longer wonder at the lamentable want of success which marks our practice, when there is scarcely a sound physiological principle among us. I hesitate not to declare, no matter how sorely I shall wound our vanity, that SO GROSS IS OUR IGNORANCE of the real nature of the physiological disorder called disease, that it would, perhaps, be better to do nothing and resign the complaint into the hands of nature, than to act as we are frequently compelled to do, without knowing the why and the wherefore of our conduct, at the obvious risk of HASTENING THE END OF OUR PATIENT"

M. MAGENDIE,

The eminent French Physiologist and Pathologist.

"I may observe that, of the whole number of fatal cases in infancy, a great proportion occur from the inappropriate or undue application of EXHAUSTING REMEDIES."

Dr. MARSHALL HALL,

The distinguished English Physiologist.

"Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a BLIND EXPERIMENT UPON THE VITALITY of the patient."

Dr. BOSTOCK,

Author of the "History of Medicine."

"I wish not to detract from the exalted profession to which I have the honor to belong, and which includes many of my warmest and most valued friends; yet it cannot answer to my conscience to withhold the acknowledgment of my firm belief, that the medical profession (with its prevailing mode of practice) is productive of VASTLY MORE EVIL THAN GOOD; and were it absolutely abolished, mankind would be INFINITELY THE GAINER."

FRANCIS COGGSWELL, M. D., of Boston.

"The science of medicine is a BARBAROUS JARGON, and the effects of our medicines on the human system in the highest degree UNCERTAIN, except, indeed, that they have DESTROYED MORE LIVES than war, pestilence, and famine combined."

JOHN MASON GOOD, M. D., F. R. S.,

Author of "Book of Nature," "A System of Nosology," "Study of Medicine," etc.

"I declare, as my conscientious conviction, founded on long experience and reflection, that if there was not a single PHYSICIAN, SURGEON, MAN-MIDWIFE, CHEMIST, APOTHECARY, DRUGGIST, nor DRUG on the face of the earth, there would be LESS SICKNESS and LESS MORTALITY than now prevail."

JAMES JOHNSON, M. D., F. R. S.,

Editor of the *Medico-Chirurgical Review*.

These extracts, which might very easily be extended so as to fill a large volume, shall conclude with the following con-



fession and declaration deliberately adopted and recorded by the members of the National Medical Convention, representing the ELITE of the profession of the United States, held in St. Louis, Mo., a few months ago :

"It is wholly incontestable that there exists a wide-spread dissatisfaction with what is called the regular old allopathic system of medical practice. Multitudes of people in this country and in Europe express an utter want of confidence in physicians and their physic. The cause is evident: ERRONEOUS THEORY, and springing from it, INJURIOUS, often—very often—FATAL PRACTICE! Nothing will now subserve the absolute requisitions of an intelligent community but a medical doctrine grounded upon RIGHT, REASON, in harmony with and avouched by the UNERRING LAWS OF NATURE and of the vital organism, and authenticated and confirmed by successful results."

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## FEVERS.

I will now proceed to speak of fevers, of the causes of which the Allopathic Schools profess entire ignorance. I will speak briefly of the characters, causes, type, and rationale of fevers, and give some general hints by which any person may be enabled to treat any fever in its first stage without danger, and with perfect success.

A fever is a simultaneous disturbance of most or all of the bodily functions, such disturbance being manifested in paroxysms more or less severe of cold, hot and sweating stages. It commences with languor, lassitude, and general uneasiness, followed by shivering, rigors or chills, then succeeded by hot flashes over the surface with aching sensations, especially in the small of the back, redness and turgescence pervade the entire body accompanied by head-ache, furred tongue, frequent pulse, deficient secretions, and general loss of strength. After a while the superficial heat or redness subsides or abates, and the

paroxysm ends by more or less general or local sweating. Either stage of the paroxysm may be disproportionally severe, or either may be so slight as to hardly be observed. It would be a profitless waste of words to try to give all the causes of fevers. In a general sense they may be summed up briefly in the following: Local contagious or poison: improper food; impure water; vitiated atmosphere; personal uncleanness, over-exertion; extremes and changes in temperature: gluttony; intemperance, &c. Medical books are full of amusing statements on this prolific subject. Harper, in his "Physician's Vade mecum," gives us among the free predisposing causes of inflammatory fever, the following: "Pléthoric habit of body, with a strong muscular system, a good and unimpaired constitution." If muscular strength and a good constitution predispose us to disease, it is very dangerous to have good health. Ever since medicine became a system (it never was a science) the theory of fevers have more than any other subject displayed the genius of the great masters of the profession; yet at the present day there is no generally recognized theory in our medical schools; yet the whole subject seems simple enough. The reason, I think, why an explanation has not been found, is because they have never sought it in the right direction. Medical philosophy, instead of rationally tracing the effects to improper living, and abused, and misapplied hygienic agencies, have expended oceans of midnight oil, and centuries of brain-labor in trying to think out some specific, strange, hidden, mysterious thing, substance, or cause, whose existence should in some magical manner account for all the phenomena of fevers. Of course their labors have been worse than a useless expenditure of time and labor, for they have misled and befogged others.

The type or kind of fever, according to our theory, will depend upon the constitution of the individual. A man of strong, vigorous constitution, accustomed to an active out-door

life, but living as people generally do—eating everything their miseducated appetites crave, whether wholesome or not—is exposed to unusual cold, heat, wet, labor or some similar vicissitude. In a short time, a day or so, he has a fever. Its type will be inflammatory. You never saw a person of the above description taken with typhoid fever; they may be drugged into one, but are never taken with a low fever; and why? Because his vital energies are strong, his viscera powerful, and in him nature, the organic instinct of self-preservation, is successful, in throwing the action to the surface, which is the simplest and most easily cured of any fever; and any person who has sufficient vitality to have inflammatory fever, would always recover if left to nature entirely; but by a rational course of treatment we can relieve the suffering and shorten its duration. Now shall we bleed the patient? This will reduce the fever; but how does it reduce the fever? By diminishing the power of the system to act by taking away a part of the life principle. But the cause of fever being in the blood, will not taking blood take out a part of the impurity? True, but does it not also take a greater amount of the pure blood, and thus render the system less able to purify itself? Prof. Payne says truly: "The lancet has slain more than war, pestilence, and famine," and still he calls it "the sheet anchor of the profession." Take a man with this most simple form of fever, and dose him with calomel, castor oil, opium, nitre, and the generally given drugs, constantly increasing the amount of impurities in his system, and what prospects are there for its purification? The labor required being greater, the exhaustion is correspondingly great, and the patient runs into a typhoid fever, and finally many times the grave, all in consequence of his treatment, while the Doctor does what his books tell him is the true course to pursue. Now let us look at a sensible method of treatment. The head is hot, throbbing and painful. All Doctors will say apply cold water to

the head. The whole surface is red, the capillaries are distended and somewhat congested, the skin is dry, pores closed. What is the indication? To reduce the heat and congestion and promote the natural action of the skin. Now what will do this most readily? Certainly not a dose of calomel or quinine. Let us reason. Doctors should use reason as well as other people. If cold water will relieve the head when there is too great determination of the blood to that part, why will it not the skin? Try the experiment; envelope the patient in a sheet wrung from cold water, so as not to drip; then a blanket, two or three comfortables nicely wrapped around and well secured at the feet so as to keep them warm, with cold applications to the head, and note the effect. The cold water on the surface reduces the heat by contracting the blood vessels so they contain less blood, and also by evaporation, as you all know it takes considerable heat to warm water to the temperature of the blood, which is about 98 degrees. In a short time the patient feels warm and easy, and sinks into a quiet slumber. The wet sheet in contact with skin is warm, the skin is moistened, the pores opened, and an action takes place between the water contained in the sheet and held in contact with the skin and the fluids of the body, which is termed exosmose and endosmose action. You can see this action illustrated by taking two tumblers of water, one pure the other colored, and put a piece of candle wicking from one to the other, and you will see the water change from one vessel to the other till both is of the same color. This is the action of which I speak. But to my patient whom I left in a pack—the pure water is absorbed and the impurities thrown out. The patient may remain in for a half hour unless he feels restless and uneasy, when he must be taken out, bathed over the surface with cool water to remove all impurities thrown to the surface, wiped quickly, and put to bed. A few repetitions of this process, and the system will be purified and health restored without taking



weeks to recover from the effects of the drugs, and the relapses, worse to be dreaded than the first, which is merely a drug disease; and the teeth are not destroyed nor the whole system filled with poison which nature must throw off by another disease. No food should be taken while the fever continues, and only the simplest and most easily digested in convalescence. Plenty of pure air should fill the sick room, no matter what the disease.

Another man of feeble constitution and sedentary life, is similarly exposed and taken. His fever will be typhoid. There is less vitality to react successfully, and the internal commotion will be greater in proportion to the external. The surface is less turgid, but the internal viscera suffers more. The brain manifests delirium, the lungs engorgement, the liver congestion, the stomach and bowels torpor or relaxation, and we have what some physicians call congestive fever; and here the same general principles are to be called into exercise. Cold applications to the congested parts, with warmth to the extremities, with cleansing and strengthening the bowels by cool-water enemas, are the principal features of treatment.

If the above patients have been gross in their eating habits; if pork, sausage, cheese, and fine constipating farinaceous food have constituted a large proportion of their diet, they will have a yellow tongue, a bitter taste in the mouth, bile in the stomach,—making the type bilious. The first the regular bilious, and the latter bilious typhus. In such cases, besides the treatment suggested, the patient should always drink plentifully of warm water, which will dilute the bile and render it less offensive, and it will either be ejected by vomiting or carried off through the alimentary canal.

I might report case after case of the different forms or types of fevers that I have treated, where in a few days or weeks by the skillful application of hygienic agents the worst forms of the diseases have been cured, and finally resulted in better

health than ever before, because the system had become purified and builded from better material.

Scarletina, the great scourge of childhood, often sweeping off in a single season the bright buds of promise in almost every family circle in a city or town, is perfectly manageable with our method of treatment. I have for nineteen years been in constant active practice, and have never lost a single case, and I most thoroughly believe that it is the treatment that kills the children instead of the disease,—else why do not some of my cases prove fatal? I have often taken cases after being pronounced incurable by drug-doctors, and cured them. I might make the same statement in regard to diphtheria, having treated hundreds of cases without ever having lost a patient. I might go on and speak of the different forms of diseases—tell their causes and proper treatment, but time forbids. But I will state that no drugs ever restored any individual sick person to health, for they possess no life-giving power. They are all anti-vital, and, when taken into the system, must be excreted the same as any other cause of disease; and the only reason that so many persons live who take medicine, is, because human nature is possessed of wonderful powers of endurance.

The rationale of Fever is this: The living organism is endowed with the inherent power of self-preservation. Each organ or part to a certain extent resists all morbid agents, and expels all morbid materials from the body through the secretive organs. If the causes of disease—all of which may be summed up under the head of impure and obstructing materials, and exhausted nervous powers—diminish the depurating power of the skin, the lungs, liver, bowels, kidneys, etc., increase their labors in order to keep the body pure. If the kidneys are impaired functionally, the skin, lungs, etc., have an augmented duty to perform. But the causes of disease often operate and increase so gradually that all the secretory functions are impaired. Hence the effort to relieve the system is gen-

eral. A universal commotion takes place. Some organs were originally stronger than others. Some may have been more impaired by bad usage or previous diseases than others. Hence the struggle may not be evenly balanced. Though all the vital powers co-operate in the "effort of nature," they will act with uneven or irregular energy; the whole vital house is thrown into disorder, and we have a fever—the kind depends upon the circumstances already alluded to. But action and repose ultimately succeed in all the animal economy. After the organism has prepared itself for the remedial or expulsive effort (which constitutes the cold stage), the vital instincts (*vis medicatrix naturæ*) direct their whole energies to the surface (the reactive or hot stage) as the best means of purification. At length fatigue ensues, rest must and will be had, and the heat abates, the heart's action becomes milder, the flushed appearance subsides, and we have the collapse or sweating stage, which concludes the paroxysm. If the morbid causes were slight in intensity, and the morbid material small in quantity, the single struggle may suffice to purify the system. And it will not be repeated. If not, the effort will be renewed until victory or death results. If this view of fever is right, the drug system of treatment must be wrong. Instead of aiding and assisting nature, it tends to smother her efforts, and adds still other extraneous agents for the vital powers to contend against.

All diseases are cured by nature, the power of the organism, the vitality, and all we can do is to supply conditions for the purification of the body, and the building up of the structures. This cannot be done by administering poisons internally or externally, but by Hygienic agents alone. We have a large class of patients afflicted with chronic diseases that depend upon their physician's care year after year, constantly taking medicines and constantly worse for taking them, among which we find so many ladies afflicted with diseases of the

generative organs with its accompanying condition, general debility of the whole system. In these cases every system of drug practice utterly fails to cure, and they are kept along by stimulation, than which nothing could be more destructive.

In the treatment of all diseases the first duty of the physician, if he is expecting to effect a cure, is to see that the causes are removed; then with a proper application of hygienic agencies adapted to the condition of the patient, he may hope for cure. With these and all diseases of nervous debility and exhaustion there is nothing of so much consequence as magnetic treatment, and most of these cases can be cured by this powerful agent in connection with properly regulated baths, exercise, and general habits of living. And as the whole theory of magnetism is so generally misunderstood, or not understood at all, I will try and explain at length, having made it a study both in theory and practice.

## PHILOSOPHY OF MAGNETISM.

Every organized body is surrounded by an aura, an atmosphere of finer matter—spirit essence we will call it—peculiar to itself, eliminated from the coarser material constituting the tangible body.

This atmosphere, like our common atmosphere, is not perceptible to the common eye, nor can it be felt by the coarse instincts of the unspiritualized animal nature. The powers of this magnetic sphere have been in operation always, and recognized indistinctly by people of all nations, although its philosophy and laws have not been understood. It belongs to animal life and higher forms of matter; the same as electricity belongs to earthly and mineral matter, and corresponds somewhat with electricity in being powerful but unseen, but is different in being a higher form of matter produced by a higher grade of organization,—the one being the finer essence of the



earthy and mineral; the other being that of the animal and human. One is cold and lifeless, the other warm and life-giving; one is negative, the other positive. The atmosphere or magnetism of every person varies in quality and quantity, according to the organization and condition of the individual; for as this magnetism is eliminated from the physical, it partakes of its condition—is coarse or fine, pure or impure, health-giving or disease-producing, according to the physical condition generating it. This magnetic influence affects everything we touch or come in contact with,—the room we occupy is filled with it, the clothes we wear, the food we prepare, the garments we make, the letters we write,—all things that come near us are more or less affected by this subtle influence, and it becomes, at once, a powerful agent of happiness or discord, health or disease, life or death.

Bring two persons together that are very unlike magnetically, markedly dissimilar in quality and texture, and their spheres will not blend at all; but each stands distinct, separate by itself, as oil and water will separate. They do not like each other; cannot tell why, perhaps, but are instantly repelled, and the more they try to come together, the farther apart they stand. You, all of you, can doubtless recall some instance where you took a dislike to a person at first sight, and could not tell why you did. You knew nothing derogatory to their character, in fact, believed them to be good people, yet nevertheless, could not feel pleasantly in their society, and would shun them if possible. The reason for this was the fact that their magnetism and yours could not mingle, but was repellant to each other; hence there could be no assimilation. On the other hand, you have met persons you were instinctively drawn to, as if by some unseen power,—some charm as it were,—have felt, when you first met, as though you had been long acquainted, and their very presence was to you rest, peace and satisfaction, and you would feel stronger, happier and better

by being in their society,—not so much in consequence of the exchange of ideas, as that their very presence seemed a benediction.

Take a person with a diseased body, and filled with impurity, and the magnetism thrown off from that body will be more or less impregnated by the impurity therein; and to a person in health a diseased condition may be induced by coming in contact with the individual. I have, by sitting near persons who were habitual tobacco users, when in a passive receptive condition, been so affected by their narcotized tobacco-filled magnetism as to have become nauseated, even to the point of vomiting. In this manner our tobacco-users are filling the atmosphere with this poisonous emanation; and how prostrating it must be to those whom the ties of nature bring in close contact. How very injurious to the delicate absorbent nature of a little child, an infant, must be the magnetism of a tobacco-using father, with which it is in close contact during the whole hours of the night, sucking in poison, which may, perhaps, cause nervous prostration, debility, and various forms of nervous diseases. Think of this, fond, loving parents, and save your little innocents from its baneful effects; save them from the suffering that may come to them in after years from this poisonous influence.

It is by this law that contagious diseases are conveyed from one person to another—this law of magnetism. You know, in small pox, you need not come very near the person,—only within the radius of his sphere to take the disease; in fact, an article of clothing kept in the room, never having been in contact with the person of the diseased, will absorb a sufficient quantity of the magnetism to convey the disease to persons coming in contact therewith weeks afterwards; but who among even our learned doctors, can tell us of the laws of contagion? And yet they are simple enough, if only sought in the right direction. A diseased person, when brought into magnetic re-

lations with one who is not diseased, and whose sphere is not repellant to him, will convey to that person a portion of the diseased magnetism; he will be benefited, the other party injured. This is amply illustrated by the well-known fact that, where a healthy person sleeps with an invalid, the invalid is benefited, while the other party is injured. This is known to be a fact, but its philosophy is but little understood.

The quality of the magnetism is not only affected by the physical condition, but also by the mental organization and condition; and the predominating portion of the mind, be it moral, intellectual, or animal, will be strongly marked in the magnetic sphere of the person. A person with a moral, honest, generous nature, with benevolence and the kindly feelings developed, is really a benefactor to the people; his very presence is a promoter of morality and goodness, because that is the element he throws off, and it awakens a corresponding element in those who come within his influence, the same as by acting mirthful you arouse mirth in others, or sorrowful, you awaken feelings of sadness. Let a person of the above character enter a company, and every heart beats lighter—every one feels more kindly; there is an influence of peace and brotherly love that pervades the whole room, and every person catches the feeling unawares; and when they separate each has a better opinion of humanity, more self-respect, and is really more benefited than he would have been by a sermon on morals. Another person might come in who was selfish, fretful, always complaining, never satisfied with humanity or the world, and although no expression of the kind may escape his lips, yet his magnetism would soon spread gloom and discontent among the whole company, and they would go home disgusted with themselves and all the world. Thus our lives, our feelings, really affect the world more than our words. Who does not enjoy a jolly, generous, good-feeling person, though he may be incapable of deep thought, better than a

misanthropic logician. This very law holds good in regard to immoral persons—persons who are given to the commission of crime—their very magnetism is a hot bed to develop criminals.

By understanding these laws, and rightly using the knowledge thus obtained, a reform could be effected in society such as can be produced in no other way, by regulating the magnetic relations of individuals. Then we would never place together criminals, so that each increases the immoral tendencies of others, but they would be placed in the spheres of persons who were morally developed and positive to them, for the positive always impresses—the negative receives impression, so that they by being with those who throw off a moral magnetism will absorb that magnetism; and as the sick will gradually gain health by absorbing healthy magnetism, so the morally sick will become benefited by absorbing the moral atmosphere by which they are surrounded.

When two persons, whose magnetism is about equal, come together, that are not adapted, they mutually repel each other, and no effect is produced upon either by the spheres of the other party; but it sometimes happens that one is very much the stronger, and, when circumstances cause them to be together, the stronger impresses the weaker, and the magnetism may be so wanting in adaptation to the individual as to act as a poison, while the other may be wholly unaffected by the presence. This, sometimes, is the case in the so-called marriage relation (never in true marriage, for in that there is a mutual blending), where one party is strongly positive to the other, and wholly unadapted, and it causes disease and suffering, and the person thus affected becomes more and more repulsed constantly, until the very presence of the party becomes unbearable, and a separation is demanded as the only relief. The other party cannot realize this necessity—sees no reason for any such feeling, and, not understanding these magnetic laws, censures the person when they are no more to be

blamed than they would be for refusing to eat an article of food that they knew would make them sick, or to take a poison in any other form.

Another condition we sometimes find, that it requires great skill to regulate, is where one party may be fed by the other—for instance, the wife may be magnetically fed by the husband; he may supply her necessities in that direction, while she may be unable to give an element to him in exchange. She thrives; he starves. He can give her the element she lacks, but she can not him, and in time this constant draft upon him, without receiving anything in return, uses up his capital stock, and magnetic starvation is the result—he becomes weakened; electric; his life-forces, as it were, are gone; he cannot stand it, and, perhaps, is brought EN RAPPORT with some person who can feed him in this respect, and an attraction is formed at once—he is drawn by as natural a law as the needle is drawn to the magnet. Do you chide him for this attraction? As well chide the falling apple for acting true to the law of gravitation. It is only selfishness that would take from a person without giving an equivalent—only supreme selfishness that would thus hold to starvation a soul in the land of plenty; and it is a species of selfishness too much pampered, too much excused. As well excuse a person for taking the last morsel of bread from his fellow, leaving him to starvation, and then deny to him the right to accept a pittance from any other source.

We have a great many demands to supply, a great many parts to develop, and, to do this effectually, we need a variety of associations; we need to mingle with different classes in society, meet different persons upon various planes of life, with diverse natures and varied experiences, in order to feel, round out, and fully develop the true harmonious man; and by this exchange and interchange of elements we grow in physical and spiritual strength. Isolation is starvation. By living an

exclusive life, by mingling with only a few persons, and those of one particular kind, we become dwarfed in intellect, narrowed in our sympathies, and are only the faint semblances of what we might otherwise become.

The farther advanced persons are, the more susceptible they become to these finer spiritual laws—the more they are injured by being placed in wrong relations, or the more they may be benefited by being placed in right relations to them. These are the natures most easily benefited by magnetic treatment when sick. There is more of spirit matter in them than there is of the coarser earthy—hence, coming naturally more under the control of spirit laws. All the different methods of medical treatment come as a natural result of the growth of the people, and are adapted to them in their various stages of development, the same as the different doctrines of the different churches. The old allopathic system is to the medical profession as the Catholic Church is to the theological, the old, the primitive, the least progressive, the most dogmatical and assumptive, and originated when mankind was in the same state of infancy and ignorance, and the condition and demands of the people originated the ideas and practice. The organization of the people at those early periods contained much of the coarser, grosser elements, more of the earthy than spiritual, hence was less antagonistic to those foreign mineral materials.

Arcagathus was the first regular, as Pliny informs us, who flourished 200 years before Christ, and who was banished from Rome on account of his severity of treatment; but he had his followers; but the people of that period being of the earthy, were not so seriously injured by the contest between their vital forces and the foreign substance or enemy introduced; in fact, it was not so great an enemy as it is to the spiritual organizations of the present day; and, in ridding itself of these foes to life, other impurities were also eliminated, and

the strength of the organization was so great that the after depression did not amount to exhaustion or debility.

As the world moved along, constantly refining in all its organizations, humanity was developing farther from the coarse, crude, mineral plane; hence, the incompatibility between the human and the mineral conditions of matter became greater, and the effects of this mode of practice became more injurious; and as the people developed in their reasoning faculties they could discern something of the absurdity of many of these methods, and there came a demand for something better; a feeling of prejudice arose—a natural repugnance to that system of practice—and not having advanced far enough to see the injurious effects of all poisons, they only ignored minerals, and the botanic system was developed, which was about as much ahead of allopathy as the Episcopal Church is in advance of the Catholic. The botanic system, however, made its mark, and was in advance—a breaking of the ranks.

They, thinking they had ignored the injurious part, the mineral, made up for the loss by the excessive quantity of their vegetable decoctions. The most unfortunate part of the case was that, although they did not kill them outright, as was often the case in the other practice, they found, by the time they had overcome the disease they commenced with by their composition No. 6 and lobelia, they had burnt out the stomach, or so impaired its condition as to have produced confirmed dyspepsia; and the thinking people began to complain of the excessive quantity and nauseous quality of the potions.

The growing demand in the people for something better met with a response, a supply, and homeopathy was developed; and the cry, "Eureka," went abroad, small in quantity, and so pleasant to the taste that even the natural instincts of childhood against poison could be overcome, and the sugar pellets were so nice to take. This system was a mighty advance—a great step on the road of progress; and had the practitioners of



that school followed the dictum of their authors—the idea that the higher the delusion the greater the potency—little harm would have been done; but allopathic ideas would frequently come in, and stronger doses would be given, which, as the remedies were of the most concentrated nature, often did serious harm; and the question would, at times, obtrude itself into the minds of the thinking people, why should we poison our sick at all—what reason is there for so doing? At length, hydropathy was introduced, ignoring all poisons or medicines, and it was found that the sick could be cured without drugs of any kind by the judicious regulations of hygienic agencies—air, light, diet, exercise, rest, and the scientific application of water of various temperatures were found to do mighty works, and it was superior in having no bad results following—no drug diseases resulting. The body was purified by the various bathing processes, and, being fed upon food containing the natural elements to build it up in purity, health would naturally follow, and it seemed complete. By and by, persons were treated by this method, persons of a delicate, fine, spiritual nature; and by the time they were thoroughly cleansed and purified, there was nothing left of them, as it were,—they had no power to recuperate, to build up. Their system had exhausted all the power it possessed in eliminating the impurities, the cause of the disease; and debility and exhaustion were the results. They had, perhaps, been saved from the grasp of death, but in a condition of debility that rendered them nearly useless. There was a demand for something more—this was well, but lacking something; and magnetic treatment was developed, which just met the needs of such cases; it was adapted to the more advanced spiritualized condition of the people; and by the life-giving powers of this subtle agent, vital force was imparted, nerve power strengthened, and the person made to feel new life, new hopes, new aspirations. There were various other modes and methods intro-



duced during all the years we have thus hastily glanced over. about as many kinds and forms as there were kinds and forms of religious beliefs; and each old theory fighting every new one, with about the same bitter and uncharitable spirit, each of which was developed by, and according with the different degrees of growth of those interested in them, and a law of correspondence held good throughout.

Each school of practice, however, has been affected more or less by the new ideas and discoveries of those they have constantly ridiculed, despised, and persecuted; they could not get entirely outside of the law of universal progress. The very magnetism thrown off by the advanced minds of the age, modified, almost without their perceiving it, the theories and methods of the old; changed, to a certain extent, their modes of practice, the same as it has the doctrines of the churches. But, to-day, there are plenty of people on all these planes of life, plenty who believe in all these doctrines and methods; and as soon as the world outgrows them they will cease to exist, because they will then be of use no longer. The most advanced minds ignore the old in medical practice, the same as in theology. They can readily perceive that these theories originated in the undeveloped and childish conditions of the people, and, like many of the absurd religious views, have been handed down to us, and we have received them without questionings; and, to-day, the people are worse enslaved by the medical profession than the clerical; are worse doctor-ridden than priest-ridden; and that is saying a good deal.

All through the ages we have seen glimpses of the facts of the effects of magnetism, but without the appreciation of its philosophy. Christ, when upon earth, healed the sick in accordance with this principle, by this law. He was possessed with superior powers in this direction, and healed the sick precisely as our healers do at the present day; and when the sick woman was healed by touching the hem of his garment, thus

coming within his sphere, it is recorded "he felt virtue go out of him;" in other words, he felt exhaustion, even though he did not know of her presence. Some he could not heal because of their unbelief; conditions were with him as with us necessary; the operator must, for the time, be positive to the operated upon; and having faith in the power of the operator, places the patient in a negative receptive condition.

When a person is in health, the electric and magnetic forces are in balance; but when they become diseased, debilitated, the magnetic powers become weakened, and the person will fall into the electric, cold, lifeless condition. Then comes a call for magnetism, and from some external source; the laboratory is unable to elaborate it; then, as the nerves are the mediums of communication, by bringing the nerves of a person fully charged with the magnetic fluid, in connection with one who is depleted in this respect, the fluid passes to the person lacking until an equilibrium is formed; a portion of the life principle is conveyed to the one lacking; virtue goes out of the healer to the healed. Thus the nerves become strengthened and built up, a natural action in the system established, and health comes as a consequence.

You must at once see the great importance of a pure healthy organism in the operator, in order to produce health in the patient; and another thing, there must be an adaptation between the operator and the operated upon; hence we have healers adapted to certain planes of humanity.

We find a coarse, gross organization adapted to those of a similar nature, and able to perform remarkable cures for them, while they would be wholly un-adapted to those of a fine spiritual nature; in fact, would be repulsive to them and a positive injury; they would be worse, instead of better, for the treatment.

One fact, right here, which is this law. A person on a more refined, advanced plane, cannot injure one who is less refined

and advanced. The latter may be unable to receive any benefit from the operator, from the fact of his being so far in advance of him that he has not the capacity grown to receive it; but if he can receive, every particle he takes will help him in the advance march on the road of progress.

On the other hand, a person of fine spiritual nature may be very seriously and positively injured by being treated by one on a lower, grosser plane, for the magnetism thus conveyed being wholly unadapted to the individual, and being of a lower type and quality, must be received, like any other foreign, useless material, only to be excreted or thrown off from the system; hence having to make an unnatural effort to rid itself of this foreign, useless material, the system becomes debilitated instead of strengthened in consequence. The laws are but little understood, hence many have suffered and will suffer, in consequence of their ignorance of this, as well as other natural laws.

But some of you may query—Are not our healers affected by spirit influence, and helped from this source to perform their cures? Some may be and some may not. The same magnetic laws hold good with spirits, as with persons in the form; and magnetism is imparted in accordance with the same laws.

Among our mundane operators, we find, at times, a person so strongly positive to another person as to be able to control him entirely, not only physically, but mentally. He can make his subject speak his thoughts, see whatever he sees or imagines, manifest all his mental characteristics, or those of any other person he wills him to, makes him speak with all the eloquence he himself is capable of, see whatever sight he impresses him with, and believes himself to be whoever or whatever he wills him; will turn pale with imaginary pain, and is a perfect subject to the will and wishes of the operator.

This is a law of mind termed psychology, and is denied at the present day by no intelligent, cultured person. Now, if minds exist after they leave the physical form, which we not only believe but know to be the case—they would be subject to the same laws and have the same relations to other minds, and the same power over them as though in the form. Sometimes, persons who are unbelievers in spirit control, think they have demolished the whole foundation of our faith when they pompously assert it is all psychology; but they seem to forget one important fact, that is, that when any one is psychologized, there must always of necessity, be a psychological operator. We believe our trance speakers are only under psychological control, but as there is no operator in the form controlling them, we can but conclude that it is one out of the form. The same is true of some of our healers; they are only the machines, used by spirits, to operate upon others; in other cases, they assist the operator by imparting to them magnetism in accordance with the laws we have already tried to explain; in other cases, healing is performed by the person's own magnetic powers, without any special assistance or outside influence. Some operate upon patients by this psychological law, but they are seldom permanent cures. For instance, a man who has been long crippled, and unable to walk without assistance, visits a very strong operator, and he gets control of him, commands him to walk, and, behold, he can do so, throws away his crutches, and walks off. In a short time, as soon as this influence wears off, it is as bad as ever. I have very little faith in the cures performed in this way. But where the person is magnetized, the magnetic fluid imparted to, and assimilated by him, until he becomes strengthened and built up, there is no such danger, because he then acts from his real condition instead of mental control. These magnetic laws are universal and all-powerful, and we are affected by them, whether we will or no. We draw to us, by our magnetism, persons with a corresponding sphere, both in the form and out. Like attracts

like. If we are low, coarse, and grovelling in our natures, we draw to us similar associates, both in and out of the form, and the tendency in this direction is only strengthened by being fed by the same element in others. If we are true, pure, and loving, we draw around us the same grade of persons, the same exalted influences from both sides of the river, and thus our desires and efforts for goodness, virtue, and an exalted, useful life, are intensified, and we are made strong and brave or the right.

The greatest study of man is mankind; and yet there is no science known upon which so little time and thought is expended as the science of human life; and none, I can truly say, so little understood. Persons often spend years and some devote a lifetime to the study of mathematics, and have become able to calculate the distance of the heavenly bodies from us and from each other, the times of their revolutions and the courses in which they move. They have searched the depths of the earth and brought forth the treasures of the mineral kingdom, and determined at what periods of time the different strata of rocks were formed, and what species of animal life existed at the different epochs of the earth's history.

They have classified and arranged the products of the vegetable kingdom, and given them their generic and specific names.

They have so excelled in the study of Natural Philosophy as to be able to control the lightning and make it do their bidding. And the iron horse with its lungs of steel and breath of flame, hurrying people from one part of the earth to another as by a breath, and the floating palaces upon our seas and rivers. All the great truths and principles thus embodied were sought out by man, and he is now reaping the results. But man, the crowning glory of the universe, the embodiment of immortal existence, with his triple nature, and the laws that govern him as a physical, intellectual and moral



being, are almost unknown and but little studied; hence we see their violation all around us, and behold inferior beings when we should see almost gods.

When will ministers teach their congregations that it is their duty to obey all the laws of their being,—that it is impossible to keep the spirit pure when the temple in which it dwells is corrupted and diseased? When will mankind learn that they have a threefold nature, and that the one cannot be developed or perfected without the developement of the others? That from diseased physicals come impure desires, unholy feelings, and criminal acts? As he becomes familiar with these facts, the importance of maintaining a good physical condition, and the method of regaining it when when our vital machinery is impaired, will be apparent to every thoughtful mind. Then may we hope and expect to have sound minds in healthy bodies. Then will people become pure in word, thought, and action. Ladies and gentlemen, is not this worthy at least a portion of your thought and labor? Seek to know the truth, and, when you have learned it, abide by its teaching.



A LECTURE

ON THE  
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HOW TO LIVE

CENTURY

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