

**THE
REVOLUTION
IN
MEDICAL PRACTICE**

**A Treatise on Modern Curative Systems,
Contrasted with Old School Methods**



By
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DR. LOUIS BLUMER

PREFACE.

My purpose in writing a book of this nature is to answer the many questions that arise in my daily practice about the existence of the many different healing methods.

How to abolish failures and studies that are of no advantage to mankind, with full explanations why such failures occur, is one of my objects.

I have laid a foundation of the principles of promoting and keeping health, and shown how the people can unite with the doctors for health purposes. Also how combined efforts may find and establish a way to freedom from pain, how alarming disease may be checked, and how to prolong life, that it may lead us to a great health principle which every human heart is so strongly in favor of; with a brief history of the development of this work, how to save the loss of time and money of those who wish to study or become doctors of medicine, also how to save the afflicted from unnecessary expense and changing from one physician to another and as a reward for all they spend, receive the unkind word "incurable."

By thoroughly reading this book the reader will be informed on all healing methods and for what reason they have been established; where they come from; how to simplify the whole practice of healing art, and to place the same on a practical footing.

PREFACE

In this book material is found for the people, the doctor, the lawyer, and the legislator.

Anyone who values life, health, success, and happiness, cannot afford to lack the knowledge this book contains.

It is just what you need to know. Just what you will have to know; and just what you cannot afford to neglect to know.

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THE REVOLUTION IN MEDICAL PRACTICE.

THIS book is not of an ordinary nature. The contents require earnest thinking. It is written for the people.

Its aim is to impart a knowledge that is of the greatest importance to humanity. So the people must do a little thinking in this direction and not only busy themselves with every day's duties, forgetting that they have a mind or body until they break down.

We must bear in mind that health is of the greatest importance in human life, and we must have it first, last, and all the time.

Most people value their health very little until they lose it. For that reason we have outlined a path that if followed, will lead into the highest interest of our being and not only check disease, but also promote health and prolong life.

The protection of human health does not depend upon the many drug doctors, surgeons, hospitals, sanitariums, patent medicines, medical books, or Boards of Health, but all these and a great deal more exist, because we transgress nature's law which our health

depends upon, because of our abuse of the powers that nature has placed in our mind for the controlling of our body, and consequently we have to pay the penalty for that abuse in some form of what we call disease.

If we pay no attention to it, and consciously or unconsciously continue to violate these laws, a greater abnormal condition will certainly follow. In such cases we should be armed with knowledge, so as to know in what direction to turn that we may receive the remedies that our dear old mother Nature has prepared for us.

We so busy ourselves with daily duties, political and financial affairs, that we do not give health, the best thing we possess in the world, sufficient consideration, until an abnormal condition sets in, then we look around and find how dear health is to us. We are then sorry for not having given our health more consideration in proper time. We want to regain what we have lost. We then commence like a gambler, who has lost, and wishing to recover, instead of turning away and using fair judgment to regain his losses legitimately, without taking chances, he starts again speculating with what capital he has left, and as a result loses all he has.

This illustration applies to the sick; we lose our health transgressing nature's laws; we want to regain this loss, and begin with one whose practice with

poisons and drugs indicates him to be a greater law-breaker, and we gamble with our lives, knowing well that nature did not intend us to introduce poisons into our systems, nor are we built of such material as poisons, still we go on gambling with our lives, going from one gambler to another, believing these gamblers in human lives competent, as they are specially privileged and licensed by state laws to practice the dangerous game of which they themselves admit they do not know what the results will be.

Now, let us see with a clear understanding whose fault this is. Would such things occur if we had paid a little more attention to the more advanced ideas, to the natural means and modern methods that work in harmony with nature in her efforts to establish the normal condition? Certainly not. If we would inform ourselves on some subjects pertaining to health, we would learn many things. First: that drugs and poisons are of great injury to the body; second: that nature has its own remedies, its own laws that we must obey in order to regain our health.

We all probably know about the contest that is going on among doctors in regard to curing diseases by drugless methods. The more advanced and intelligent physicians favor working in harmony with nature, and turn to natural methods, proving their benefit and lasting results, brought about by employing non-

poisonous methods and at the same time taking no chances with human life.

The old school doctors who are so enthusiastic about their poison-school diplomas, fearing the loss of their means of earning a livelihood, or for other private reasons are fighting to uphold the drug standard, for the continuation of violating nature's laws, which they themselves admit privately and often publicly, is a dangerous practice, but believing so strongly that self preservation is of greater importance than human lives, are therefore struggling with all their united efforts and capital to influence legislatures and invoke the aid of the laws in every state of the Union, to uphold their own standard with the legal privilege of experimenting at will with human life, while they desperately oppose all progressive methods and seek to wipe out of existence other schools.

Doctors who follow the true natural methods and observing all this, desire to earnestly arouse the interest of all individuals, who appreciate the vital nature of this contest, against this nefarious attempt to restrict their own liberty of choice of treatment as well as to overthrow all methods not approved by the old schools.

OUR APPEAL

We now wish to appeal to every thinking person, to help us in spreading the great principle that will lead to health knowledge and curing of disease by Nature's own means.

We want the sober judgment of every man and woman to help us in fighting for right, truth, and correct principles. We are fighting against popular ignorance and superstition, against narrow-mindedness, and medical bigotry; against drugging and system poisoning, for it has injured and killed more than it has ever cured.

We ask you to recognize the truth. We have reasonable arguments and facts to convince everyone who loves his near and dear ones that we are right in fighting against drugging or poisoning human beings and sending thousands to premature deaths. We are laboring with you for the good and welfare of humanity and for the rights and liberty of every citizen under the stars and stripes.

We believe that in a country which is called the LAND OF THE FREE, we have a perfect right, wherever our health is concerned, to choose any physician, any doctor, regardless of whatever school to which he may belong. The medical doctors have, by in-

fluencing state legislatures, deprived us of that right, taken away all liberty, all right from other school practitioners and other methods, and all rights are given a poison-school. Still, with all such rights, they have simply protected their weakness; for the best medical leaders admit that prescribing drugs means only guess work.

No physician (Medical Doctor) can tell what the results will be of administering a drug to a patient.

Read Page 68 (Nature vs. Drugs.)

No legitimate practice, profession, or business need be protected from competition. They realize, when working hard to pass laws in their favor or to prohibit other practices, for no other purpose than to uphold their poison standard, and to keep the people in the dark, that if the field should be open, and other methods be allowed the same rights, their whole practice would soon go to pieces, as it has no foundation and they know it.

Nor would legislators elected to represent the people dare antagonize the public interest and welfare, by passing class legislative laws, and favoring methods so dangerous to humanity as poisonous drugs, of which the parties who favor and pass the laws are ignorant and do not know the danger.

United efforts by an intelligent public would not only prevent the passing of such laws, but people would send to our legislatures representatives prop-

erly qualified who would repeal these poison laws, and give an equal right to all practitioners, regardless of what school or method they employ.

Every method would have an opportunity of showing its own merits and those which have no merits would have to fall and die a natural death.

Not only would this be done, but it would help to save the poor sufferers from being misled by such laws to a practice which with its poisonous system produces numbers of cripples, invalids, candidates for brutal operations and sends so many of our dear ones to premature death, who would otherwise be saved.

Now, we are going to endeavor to establish facts, so that we may arouse an interest in every man and woman to help us fight for the truth and the right principles as expressed in this book.

Knowing well that our motives are of great importance to the health of every individual, we, therefore, may take the liberty of asking for your moral support.

We all know that the drug system has always been and will continue to be a failure in most diseases and we can see it plainer day after day.

As the people begin to realize this, they employ the more advanced methods; but many find themselves lost when they wish to employ any new method. They do not know in what direction to turn, as there are so many kinds. Again others claim that the new school doctors also make failures, and as we make

clear in this book why failures occur and give reasonable facts, we have decided to endeavor to unite all cults under one organization with the co-operation and association of the people as outlined here.

We wish to unite these different cults and isms so we can treat those that come under our care with greater success and no failures.

We cannot afford to experiment with the sick as under the present system; the people are getting day by day convinced of the worthlessness of drugs and they turn to us for relief. We must, therefore, be armed with good curative agents, that we may not make failures. We have experimented enough, and now, by employing the three agents which are mentioned elsewhere, are meeting with great success in curing the worst forms of disease.

In his younger days, the author had an opportunity to come in contact with a great and famous medical and psychological practitioner, whose fame at that time was greatly respected by all. He was a great student of medicine and studied in different institutions in Europe, acknowledged as the best; and he became the greatest enemy to the practice of the drug system.

He demonstrated his arguments by facts, and personally took pride in instructing me in psychology, the method that he believed would revolutionize the world in the future.

Learning fully the worthlessness of the drug or guess work system as he called it, and receiving great knowledge and personal instruction in the psychological methods of treating, then I started out to do some searching myself.

We all know many people are naturally talented, and searchers. The epoch making discoverers, inventors, real scientists, or other great men, are born, not made. We find them everywhere, among men of professions, mechanics, machinists, carpenters, scientists, etc., etc.

The born searchers are those who make all discoveries, inventions, and structures, that are mystifying to us. It is the searcher for truth who is born with talent and integrity, who is not satisfied with what he has learned, and is continually searching, searching to make things better and greater. Something of mechanism that will do this work quicker, safer, better, and more certain. He continues the search until his mind is satisfied that he has discovered something. Then he puts his discovery into activity and the world profits by it.

Among those men we find such as Edison, Marconi, Darwin, Harvey, Newcombe, Morse, Bell, Schuessler, and hundreds of others.

Without such men the world would be sleeping, sleeping, as in the old, old, centuries.

THE ARGUMENT.

I trust the reader will acquit me of egotism, but here it becomes necessary to refer to my own experiences.

Knowing myself to be an actualist, not simply an idealist, I have studied on these lines and put everything in actual practice and experimentation. But the best methods have not resulted to my entire satisfaction. While I cured a number of people of different afflictions, I failed in others, and I worried over these failures, day and night. I could not answer the questions to myself. Why did I cure one case and fail in another of the very same disease. Some will say, perhaps that patient whom I failed to cure did not have faith in the treatment, but such excuse did not satisfy me. I would say to myself, faith or no faith, I must find the method or methods that will cure every case that enters my office, and faith will come with the cure; or in other words, I must find some system that will benefit everyone who comes for treatment, and they will then have sufficient faith, and the cure will be certain. I was not satisfied with the one way of treating disease, and to keep at it all my life, regardless of the failures made.

I was in no way an enthusiast over that method and

I believe a practitioner can only be an enthusiast when he meets with no disappointments and failures in the treatment of the sick.

I then determined that I must study, sacrifice my office, my established practice and continue to study. My first and long effort was in psychology (Suggestive Therapeutics,) and I made a thorough study of it. Not only did I familiarize myself with the best works on the subject, but I took up the study in several of the best schools in the United States.

We learn in these courses and in the different works on this subject that all cures are due to suggestions. I have no proof to contradict these statements, but I must admit that during my practice of Therapeutic Suggestion or Psycho Therapy, I have failed in curing a number of patients, while giving them the treatments as directed by the schools and by the different authorities. Still I must give credit to Suggestive Therapeutics for curing a greater number of cases than any other single method. But the failures troubled my conscience, and because of these, I undertook the study of other methods.

I began investigating all schools of healing, took up studies in a number of them such as Mechano Therapy, Food Science, Hydropathy, Biochemistry, Electricity, Vibration, Christian Science, Mental Science, Nature Cure, etc., etc.

I studied one branch after another, put them into

practice, but none worked to my satisfaction. While making cures in some cases I failed in others. I continued the search in hopes of finding the missing link, but in vain.

When I found a person needed treatment with any of these methods I gave that which was, in my judgment, best suited for the case. The result was, I cured a greater number of patients than I did with one or two methods. Still I failed in some, and concluded now that I must either find the missing link, or give up the entire practice, and consider my long study in these lines as worthless.

Not being built from that easy-give-up material, I said, I must solve the problem, as I possess enough knowledge on the different branches, enough diplomas and degrees, and there is no other branch of any scientific value that I can turn to. I must, therefore, do the rest, and with the knowledge on all subjects of importance thus far gained, I commenced putting together the good that is in all, and observing the benefit that could be derived from them.

My aim was to find and prove why failures exist in the different kinds of natural healing methods.

THE PROBLEM SOLVED.

After bringing together the results of my whole study and practical experience, I came to the following conclusion: First, in order to make a real success in curing all forms of disease, we must divide the system in three parts. Namely: Psychological, (Engine) Mechanical (Machine) and Material (Food, water, etc.)

Second: That all the present systems of healing of any curative value to the human body, were based on one of these three branches, regardless of what system they may practice.

Third: To meet with success in treating all forms of disease, we must unite and simplify these three different branches, also eliminate all unnecessary studies that have no value in real practice and add in their place things belonging to these three branches.

Fourth: That any of the three branches mentioned could not succeed as a single branch with all the enthusiasm a practitioner can possess. To illustrate this I may compare our system to a weaving machine or loom. In order to keep the machine weaving, there must be the machine, material, and the engine in good working order. Let us say, for instance, the loom is the mechanical part of the body; the engine the Psychological part, and the material to carry on this process of weaving is the material of the body.

The two former, although very useful, are of no importance, unless you furnish the material, that the process of weaving is carried on by each of these parts.

Remember that I am comparing the mechanism of our own body, to illustrate how wrong it is to be an enthusiast over only one mode of treatment. Let us assume that the mechanism of the body becomes disordered, and you want to have it repaired. You want the weaving to be carried on in a natural way. You go to an expert, to an enthusiast of material means (food expert or biochemist) while you need a Machine expert.

You certainly cannot expect him to do anything other than to furnish you material for the body. He knows nothing else, and he is an enthusiast over his material means and furnishes you with them.

Your machine can probably not consume or absorb the material that is already in the machine, still the enthusiast will tell you to stuff the machine with his material, which is no doubt a necessity where needed, whereas in your case there is no possible chance of benefit, because it would clog the machine, for it requires a different line of treatment.

Let us call a mechanical expert and he will at once find the trouble and repair the machine by mechanical means and it will resume its natural functions.

The same applies to the mechanical worker, who may be an expert in his line, but his enthusiasm is so

great that he will forget that the engine or material need repairing, and he will go on repairing the mechanism when it needs the material or the engine.

The same thing would be true with the Psychologist who is an expert in repairing the engine, when the trouble may be either in the machine or in need of material. This example and illustration applies to all the present methods and cults that are in the field, and whose members are so enthusiastic over their methods because they can furnish argument, and proof that they are needed, but they go to extremes; claiming everything for their single branch, blindfolding the people as they are themselves, and furnish plausible proof and argument, followed with testimonials, showing that they have cured cases, which is no doubt the truth, when they came under the reach of their particular branch of practice; but this does not mean that others shall be deceived by following the same line, as it will surely fail, and they will not give the failure even a thought.

This is how it stands today, and why so many failures are made in every single line of treatment. This will clearly show every conscientious person why all schools fail to cure all disease.

To combine these three branches, that we can at once be in a position to resort to any of them, and correct these conditions immediately is the purpose of this argument.

Sometimes we may need the mechanical and material, or all three parts connected.

When we are armed with the proper knowledge we will certainly do the work and will not be governed by one mode of work. We will know how to turn to either side. We must learn principle, gain knowledge, and work; and not fill our minds with a lot of nonsense that has no value in actual practice. We must lay aside our enthusiasm and strive for the benefit of humanity; and answering to the call of helping the afflicted, we cannot afford to meddle with human life as the drug system does.

We must at once unite the three branches, the psychological, material and mechanical, then we will very seldom have failures. Should a failure then occur, we will feel justified in concluding that the whole system is beyond relief, and our conscience will be clear, as we have not administered poisons to kill anyone; but I assure you that we will have no failures.

Should we succeed in enlightening the people to the fact that we are in possession of the true principle, curative means that can reach their case, that they may not have to run from one to another and meet with continual disappointments, our purpose will have been accomplished.

Since I have extracted the good from all methods and combined all treatments and separated them as

described above, in the three parts, my work is rewarded with good results in all cases, and very seldom meets with disappointment. In my office I have cured cases that were given up by the best specialists and by nearly all the different cults and isms, and I have the evidence in my office to prove my statement.

OUR METHOD.

My mode was to outline a course of treatment for each individual case, and to treat it under as many systems as necessary to make a real success, although it meant very hard work in some cases, but still I was justified in knowing that I would not fail. I kept it up for some time treating each case separately with the greatest of care, and while in some cases I employed one mode of treatment, in others I used three or four, then again in some I was obliged to employ all methods. However, I made a success of all I undertook to treat and the satisfaction was great to both myself and the patients.

This began to attract the attention of a great number of people, people coming from all parts of New England, many who had been treated with almost every known method in existence. When I inquired of a number of them why they had tried so many different methods, they said, that some of their friends or neighbors had been cured of similar diseases, and

they thought they could be cured. After being treated for some months, without any results, they discontinued the treatment. I then inquired what made them believe that I would be more successful than others, for I may probably employ some of the methods which they have already tried. In reply they said, we learned that you have made a thorough study of all methods and you cure so many, we thought it worth while to give you a trial, and so they did. After a certain number of treatments, they have been discharged cured, some of them ailing for 10, 15, and 30 years, and as a result my practice was growing from day to day, I was obliged to employ help and calls from different cities and towns came pouring in, proving the deep interest the people take in one who can understand and successfully treat their ailments. They want competent practitioners who can cure them.

Many letters came to me from people wishing they could call on me but, as it was impossible, owing to their condition, asking if I would not favor them with a reply and advice, whether or not it would be advisable for them to take treatment from a Christian Scientist, stating at the same time they had just given up a Mental Scientist, who did not help them; while others would ask about Spiritual healing when they had just given up a Christian Scientist for not being helped, etc., etc. The personal inquiries to that

effect, also to what methods I employ aroused interest in me to give the following explanation which I believe will be greatly appreciated by the public.

MY EXPLANATION.

First, I must explain the different methods I employ in my daily practice, and so arouse the interest of other doctors that they may learn what the people want.

Second, enlighten the people as to these different methods, cults, and isms, that are in the practicing field, and under what classification they belong, that the people may be able to find or recognize them when they want to place themselves under their care.

Third, to explain the different names that some have adopted for merely the same mode of treatment and based on the same principles, but under a different heading.

My aim in doing this, is to establish the truth, that people may see this in its true light, that they may not be deceived by the name and may have a correct understanding.

For instance, they will immediately see that Mental Science, Christian Science, Mind Cure, Spiritual Healing, Christian Psychology, Faith Cure, spring from one and the same principle, and properly belong

under the heading where it comes from, viz: Psychological Therapeutics.

The different founders of these methods were only looking to give the same healing method that has proven of scientific value in controlling the disease, a different name or to cover it up with some religion, that people may believe them to be originators, inventors, or founders of something new.

Now I am going to throw some light upon different cults and isms and to answer the many questions put to me; I am going to explain to those who are not familiar with these things, about all the many methods there are, and under what heading they should go. Not to deceive the public; first we will take the Psychological or Suggestive Therapeutics or rather the battery of the body, mind and knowledge of the power within.

We quote the following from Dr. Parkyn, (Suggestive Therapeutics:)

PSYCHOLOGY.

(Si-Kol'o-Ji.)

"For the benefit of many unfamiliar with the above word, we print the definition.

"In brief, it means the Science of mind and a knowledge of the Power within the body, and the application of the Science to the physical ills of the body is known as Suggestive Therapeutics.

"The value of Psychology and Suggestive Therapeutics to the world at large, lies in its power to ameliorate conditions of disease.

"It is well to recognize that there are powers in the mind of man which will make the healthy man more healthy, but the point which will appeal most forcibly to a sufferer and an invalid is that by the use of psychology we bring into play an active, positive force which will make the sick body well, by restoring the normal or natural condition.

"The natural condition of man is health, and without touching here upon the vexed question of heredity and hereditary influences, it may be broadly stated that the old saying, 'AS A MAN THINKETH IN HIS HEART SO IS HE; is being constantly proven true. If a man believes himself to be sick, he will, by his own thought, produce in himself physical changes corresponding to

the nature of the disease he believes himself to be suffering from.

"The treatment of disease by psychological processes may be summarized thus:

"Thoughts are things; change the thought and benefit will ensue.

"Let us begin at the beginning and show what scientific warrant we have for our declaration that the mind of man is powerful enough, when properly directed, to control certain forms of disease. We can follow out our argument without diverting from the question as it applies to the healing art.

"It is now many years since the first pilgrim in search of health made his journey to Lourdes, France, in the hope that by the healing grace of the saint he worshiped he might be cured of his bodily infirmity. Wonderful indeed, to witness or read of, is the now yearly pilgrimage to that shrine of the halt, the blind, and the sick; and still more wonderful, to those who are ignorant of the principles at work, are the remarkable cures which result from that journey. It has been estimated that ten per cent of the so-called incurable cases have yielded to the healing power of the shrine. Is this, then, an evidence of a miracle? BY NO MEANS.

"Among all nations and peoples there are certain localities, or certain persons, credited with the possession of this healing power of supernatural origin.

"At the shrine of St. Anne de Beaupre, near Quebec, Canada, miraculous cures have been in order since the year 1661, when Louis Guimont, a farmer of Petit-Cap, being afflicted with a most painful rheumatism, went, through devotion, to place three stones in the foundation of the new church, the construction of which was just commencing. The record adds, 'He found himself, by the blessing of Heaven, suddenly cured.'

"Through the efforts of Monsignor de Laval, in the year 1670, a precious relic was obtained from Carcassonne, a town in France, nothing less, in fact than a notable fragment of a finger bone of Saint Anne herself. This relic was conveyed to the church and has not ceased to be the object of fervent devotion. The letters attesting its authenticity can be seen hanging in frames upon the walls of the sacristy.

"Within the past twenty-five years a marvelous efficacy in the curing of diseases has been found to exist in the waters of a spring which rises a few steps to the right behind the old chapel of Beaupre.

"It matters very little whether the particular 'charm' which works the cure is in the form of a piece of wood, a block of stone, a finger bone of a saint, a glass of consecrated water or a living being, the point to note is that a very large percentage of the so-called miracles are actually wrought, and that, apparently, through personal contact with the 'charm.'

"But we find that when a piece of ordinary wood was substituted, without the knowledge of the supplicants, for a supposed fragment of the true cross in Geneva Monastery, there was no abatement of the cures or miracles. When a piece of iron was inclosed in a small case, and held aloft to be gazed at by the stricken wretches in search of ease from suffering, the results obtained were precisely the same as when that case did indeed contain a bone from a foot of one of the saints.

"So that from this, and from a dozen other known facts of similar import, we gather this scientific truth:

"The healing virtue does not rest in the relic, but in the attitude of mind of the sufferer. In other words, those who were healed were healed by the power of their own minds, suddenly roused into activity.

"It may be taken for granted that among those unfortunates who made, and still make, their pilgrimage, and who return as sick as when they started, a larger proportion could be benefited and restored to health, by judicious employment of other methods. Faith worketh marvels truly, but faith alone is not sufficient for all things in this materialistic age.

"In these cures by faith there is no evidence of the transmission of divine power from the relic or agent to the sufferer. There is no evidence of a miracle. A miracle is something supernatural, something beyond the pale of natural law. Do we know of any example

in which the laws of nature were arbitrarily thrust aside? Are not such so-called miracles performed and repeated daily before our eyes by the employing of psychology (Suggestive Therapeutics)?"

Psychological treatment, although it has baffled the skill of the best physicians, does not claim to be working miracles, but proves that so-called miracles can be performed by placing the patient in a certain condition where the mind of the patient can be directed to cure the affliction. Of course this should be done by scientific methods, and not by the imitators who only abuse the mind of the patient instead of helping them.

The Psychological Method, as well as all other methods, has found a good deal of imitation and a good many people anxious to take hold of something and turn it or twist it over so as to be called the originators or founders of something new, and such so-called originators or inventors misapplied this psychological method, which was practiced many centuries ago, even in Egypt, but has only within late years been placed on a scientific basis that it may be studied and practiced to greatest advantage, Psychology as the study of the science, Suggestive Therapeutics, as the application of the science to the sick.

Now comes somebody, declares himself founder of something new, mixes up this scientific phenomenon with religion or with some other fanaticism, and

name, so that God Himself couldn't recognize it. They get around this work by a back door, and gain followers who do not understand the work, as the so-called founder cripples it up in such manner and form that it is a disgrace and pity to witness.

Some of them go under the name of Faith Cure, Mind Cure, New Thought, Mental Science, Christian Science, Spiritual Healing, Hypnotism, Vitaopathy, Magnopathy, Christian Pyschology, Magnetic Healing.

All these cults spring from Suggestive Therapeutics, and I must say to you in plain words, tear off the masks of them all and you will find that all cures made by these mentioned cults are due to Therapeutic Suggestion or Psycho Therapy. It has been demonstrated by many scientists, that many of their cures are made by mere accident, and not by science or knowledge of what produced them. The credit must be given to Therapeutic Suggestion.

Let all the members of the above mentioned cults and isms who are in practice for healing purposes make a study of the scientific value of Suggestive Therapeutics, and they will soon learn the true cause of their cures; what has produced them, and how to intelligently apply them to all classes of people in a scientific way. Then they will learn and know how to develop and apply directly the latent forces and to bring them into action in such manner, that it will

satisfy them, and as soon as they learn this truth they will no doubt waive their different cults and isms so fast that you will scarcely notice their existence, and you will see them all as scientific practitioners, under the heading of Suggestive Therapeutics.

I appeal to all practitioners of these different classes. I appeal to them in the interest of science and the interest of humanity, and also those afflicted, to once for all, make an end of these different masks and let the people see you in the right light. Do not study Suggestive Therapeutics and give it another name or disguise it with religion. Sacrifice your desire to be an originator or founder of something new for humanity's sake, for the sake of the poor afflicted sufferers who are in despair and do not know which of the above to try first.

I do not want to destroy the good the above methods have done, not at all, but to instruct the people on these lines and to place these different means of treating under the heading where they belong. A little study in Suggestive Therapy will certainly do it, and the result will be great enough to justify them all.

My aim is to establish the truth, and I believe that the truth seekers will help me to raise the banner of true principles. I want to unite and establish all natural methods as defined in this book, that we may do good work and be of real service to the afflicted race. By doing so our reward will be paid honorably and

financially, beside saving many lives which are otherwise sacrificed. I trust I have so far made clear to the readers some facts concerning one line of treating disease and my intention is to turn to another method which I have illustrated above as mechanical work.

MECHANO THERAPY.

Mechano Therapy is a word which can be easily understood and under this heading we mean the working of the mechanical body by manipulation of muscles and other movements of the structure of the body.

When an abnormal condition sets in and is due to mechanical faults, we can turn to the methods laid down in these branches and work the system until normal condition is again established.

The reader can see and comprehend this mode of work, and it suggests a reasonable mode of treatment, and is absolutely necessary in the correction of mechanical faults. But, here we are again. Practitioners that do this work are so enthusiastic over it and call it a cure all, that they go to extremes, claiming the whole world for their work, and laugh at those whom they fail to cure; stating the patient did not try their treatment long enough. They call not long enough 6 to 12 months but, the question is not the length of time only, why do they give a person Mechanical treatments when they need material or

Psychological (Suggestive Therapeutic) treatments?

My answer is, because they are enthusiasts and know only the one method. If they succeed in curing you, all right, if not, they don't give you a thought.

Now, let us see how many different methods there are that need to go under this heading. "Mechano Therapy" is as old as humanity itself; for back in the dawn of civilization we find that Egyptian priests used certain forms of manipulation. The Hindoos had some knowledge of mechanical motion. The Persians used mechanical movements for some disease, the Chinese used them for healing purposes.

The Greeks were the first who made Mechano Therapy known, and a number of them made a profession of it, and were highly honored for the good they did in some of the cases.

The Romans used a system of Mechano movements. Then in the later years the famous Swedes.

Dr. P. H. Ling (1776-1839) so systemized Mechano Therapy that this wonderful curative agent was brought to the attention of the civilized world and some of the colleges in Germany have established chairs to teach it.

In America I know of one college which teaches the true Mechano Therapy; from which I am a graduate.

All these historical facts were needed in order to prove that the other kinds of mechanical treatments,

such as Osteopathy, is only a part of Mechano Therapy, and many others, such as Physical Therapy, Massage, Swedish Movements, Physicultopathy, Vibration, Chiroprathy, Magnetic healing, etc. All practitioners under these different headings should, instead of opposing each other, and proclaiming their different so-called originator and founder to be the real founder of something never known before, rather look to their founders as men, giving an old practice a new name or probably placing the old practice on a better scientific basis.

At least they should put aside enmity and antagonism and study up the rest of Mechano Therapy, that they may know how to treat properly the mechanical body without making so many failures.

I have shown that some of them make failures in cases where the mechanical body alone needs treatment. I have treated in cases that indicated and required only mechanical treatment and the Osteopaths who claim to know more than those of other systems, failed to cure, and by thoroughly mechanical treatments I have cured the patient. This shows that they must take up the balance of the study in Mechano Therapy, and then establish themselves under the heading of Mechano Therapy, where they should all be, that the people may understand them better, and the name alone is plain enough to suggest to the people what it means.

Some of the Osteopaths will call a Megnetic healer all sorts of names, still when the Osteopath uses his fingers for manipulation, the Magnetic healer can have the same argument; that he, the Osteopath is using magnetism.

What proof can the Osteopath furnish to the Magnetic healer that there is no magnetism imparted from the Osteopath to his patient. The same with other methods. As long as positive proof cannot be furnish-ed it is more advisable to keep in good humor with all methods, but only to induce the less scientific methods to become more advanced and not to twist or turn over any practice to something that will deceive the public.

MATERIAL THERAPY

Now, let me go further and also explain the third mode of treatment, that should go under the heading of Material Therapy. Under this heading we must incorporate a greater number than under the former two, for under the material we live on, the material to carry on life, to carry on the weaving, first comes the food scientist, the Biochemic system of supplying deficiency, then Hydropathy, Oxygen, etc.

All these are at present different methods in themselves, but the people must know them under one heading of Material Therapy. We may have in the study

a number of branches to these three parts, but we must know that Material Therapy includes all the different branches thereof.

The reader is surely aware of the fact that life and health depend upon a certain quantity of nutriment, and nutriment is administered through the stomach.

The functions of the stomach and alimentary canal are to absorb and extract the nutritious elements for the body.

When these organs become disordered, and can no longer absorb and extract the needed elements from the food they are accustomed to, they must be provided in some other form, and in such cases a knowledge of the different chemical ingredients of the different foods is essential, to enable the physician to advise the patient as to what he can assimilate until the system recuperates.

Again, if the stomach fails to set free the minerals which are provided in the food we eat, and are necessary to the proper sustaining of the various textures of the body, and an abnormal condition follows, we at once resort to Biochemistry, which teaches how to supply the deficiency of these minerals, for they are the workers and builders of the body, and in proportion as there is a deficiency in some of these minerals, the process of proper distribution is interfered with, some portion of the organic material becomes a dis-

turbing element, and the system casts it out.

Let us assume that a certain mineral that carries the albumen through the body is not present in sufficient quantity, the albumen becomes useless and is thrown out through the kidneys. An old school doctor will call it a case of Bright's disease, and will administer a poisonous remedy, when really the lacking element only should be supplied; in other words, Nature gave a signal that she needed a certain workman to distribute that albumen where it belonged. The moment that workman is supplied, the albumen is again taken up and distributed throughout the body.

The same principle applies if the albumen is thrown out through the nasal passage, when the medical doctor will say the patient has catarrh.

Again, if it is thrown out through the skin or a gland, the doctor calls it an ulcer or scrofula, and many other names are applied to the same general difficulty, for these many named manifestations are but results of the same deficiency.

This class of difficulties comes within the province of Biochemistry, and the student of this branch of the science knows how to interpret nature's signals, can supply the needed workers, and the disease disappears, while the drug doctor will prescribe mercury in some form, or other poisonous drug, filling the system with elements it can neither use nor throw off, intensifying

the disease, or causing some other form of trouble with the system.

These are but illustrations of the general principle that certain mineral particles in the body carry and distribute certain other organic elements that compose the tissues, and that the cure of diseases arising from such causes is accomplished by replacing these minerals which are deficient. While one carries albumen, another carries fibrin, another water or other material.

It can now be clearly comprehended that no food specialist, Osteopathist, Psychologist, Mechano Therapist or other ist is fully equipped for uniformly successful practice until he understands Material Therapy.

Even the Christian Scientist, Mental Scientist or any Metaphysician cannot reasonably deny that the body exists, that it needs material sustenance, and that it cannot live on the mind theory alone.

Now, making things plain and clear, having laid down a fundamental principle, and shown how all these cults should be under their proper classification, to save the afflicted from trying one and another, finding practically or nearly the same kind of treatment, only under a different name, I say it will not only be a benefit to those afflicted, but also to the practitioner, for he will meet with less failures, and will be more highly respected by those he deals with.

Let us say that this book has influenced the better nature of these practitioners and they at once have carried out the plan proposed and each mentioned cult or ism qualified themselves, and adopted their proper heading. What are we to do then, as the reader will see that they will even then not know the means of correcting other faults not belonging to their division.

I will, therefore, go a little further and see how much greater it would benefit humanity if we should unite all the three principal methods, namely: Psychology, (Suggestive Therapeutics) Mechano Therapy and Material Therapy, in one combination, and how it will work in practice.

To answer this by my practical experience I must say that every case I have treated has made me feel a master of relieving suffering, and I have always been respected by patients whom I have treated, and with many whom I believed were so far gone that they were past relief; who have insisted upon me trying to do something for their relief, the treatment has been so successful that I was mystified myself.

I have cured in every city where I have demonstrated this work, a great number of so-called incurables and the interest of the people in this work grew greater and greater every day.

To know all the different branches and to be ready

to employ one, two, or all methods to accomplish a cure is the secret of my success.

My experience has taught me that the patient does not care how many methods are employed, if you can make him feel better and effect a cure.

I have for a number of my patients in my private practice, used all methods and worked hard enough to need an hour's rest after a given treatment, but I accomplished results and a cure.

I will relate to you an incident: A lady came to my office through the recommendation of her neighbor whom I had cured of an ailment considered by others as incurable. After a thorough examination of this recommended patient, I explained her condition to her, which was so badly neglected that I told her that I did not think I had better take the case. She asked me to at least give her a few treatments, as she believed I could do something for her after what I had done for her neighbor. She asked me so pitifully that I should at least gratify her with a few treatments, that I decided to do so. The poor afflicted creature was broken down both in mind and body, there wasn't a disease she didn't have, nor a part of the body that could be touched without her suffering agony. It seemed as if Heaven, earth, and all the universe had united, to send a curse on her body. She was in such agony that it pained the heart of every sympathetic person to see such a case.

I started to work on her and exercised my whole skill and knowledge and employed all methods with the intention of giving her some relief. When I finished the treatment after working over her for a few hours, she paid me the fee and left, and I must confess, I felt like a robber, in taking fees from a woman whom I knew I could not help. Although my work consisted of skillful and scientific labor, I decided not to treat her, should she come again.

A few days later the same woman came again, and her words were, "Doctor, I have never enjoyed a better night's rest, or felt better in the past fifteen years, than I have since that treatment you gave me. I have greater confidence and faith to-day in your treatment than I have ever had in any I have taken, and I know you are the one who can make me well." She did get well. For two months I treated her and at the end of that time I discharged her cured; and she is cured to-day, which is two years since the time she was discharged as cured.

This goes to prove that in some cases we must employ all methods to accomplish a cure, regardless of how hard such labor may be on our part, but WE MUST DO IT, if we really wish to answer to the noble call to relieve suffering humanity. The thing is to know how, and this is just the trouble with the majority of cults, methods, and isms, they do not know how. Their enthusiasm, as we have already

stated is so great, knowing that they have cured a few bad cases, that they pay no attention to the many failures they have made.

Therefore, my aim and ambition was and is to avoid failures, to explain to the people, as well as the practitioners, why failures occur, and to simplify the whole practice of healing that it may take less time to study, and at the same time, accomplish greater results, and do away with the studies that are of no advantage, and awaken the public against the injurious drug system.

How am I going to accomplish all this? By teaching the truth to the public, and this requires the natural searcher; the born one, those who can do it and possess enough integrity, enough ambition, enough energy to do the seeking for the sake of truth itself.

I hear some of you say, "That is easy, everyone wants to learn the truth."

By the way this reminds me of an incident: A lady believed her husband telling her a falsehood, and decided that everything he told her was an untruth. The more he tried to convince her of the truth, the harder it was to make her understand. She was so in the habit of disbelieving what he told her, that she could not see him in any other light, nor did she care to investigate into the matter and find out for herself, whether he really was telling a falsehood or not. The

husband suffered untold agony, until one day he told her that she must either change her attitude toward him, or he would end his life. Of course she didn't believe him, when one day she found that he had actually carried out his threat, then she realized what she had done, and began to investigate; and learned her mistake, when it was too late.

This example applies to all people who are educated to a system of poison. They are so strongly impressed with it, that it is hard to convince them of its error. They believe the falsehood to be the truth, and when they realize the truth, by experience, it is often too late. So we have to keep searching for the people who want to learn the truth.

How do you suppose we can do this? We cannot tell it to each individual; first of all we must come in contact with as many as possible and then we can at least convince some of them.

This query suggested public demonstrations in various cities, where the people could be gathered in large numbers, and I could proclaim the truth that would banish disease and prolong life.

PUBLIC DEMONSTRATIONS.

After much serious consideration, I decided to visit various cities, and endeavor to reach the public through lectures, after which I would demonstrate Psycho Therapy on the platform.

After some disappointments, and discouragements, I secured a hall in a neighboring city, and at the time of the first meeting, met a cordial reception by a large audience, who manifested their interest by soliciting treatments, and the result was, that I remained in that city about five months, during which the number of patients ran well up into hundreds.

I have given these same demonstrations during the past two years in various cities of Connecticut, and in this work, my great aim has been to arouse the people to the necessity of organization against the homicidal medical practice of the old schools, and to promote the union of all progressive schools or systems of treatment.

Many experiences, in Waterbury, Danbury, Hartford and elsewhere were very trying, and demonstrated the petty warfare which the organized medical fraternity will resort to, in their vain attempt to block innovations and to stop the wheels of progress, but many a lover of his race, many a moral hero has been martyred for his love of truth, and this is only a

repetition of what all apostles of a new idea are compelled to undergo. But I believe I am justified in saying that in the future these very medical men who have been fighting to death certain things and later approved the same ideas and claimed to establish them, will do the same in this case.

The people cannot be oppressed or tyrannized by the medical laws and allow themselves to be compelled to employ the poison or to inoculate innocent children with poisonous vaccine as a price to enter a public school.

The time is near at hand when the people will demand justice and constitutional right and liberty. They will send to our legislature men who will truly represent them and will work for the interests OF THE PEOPLE. They will be watched closely to see that they do so, and that no class of men can influence them for selfish benefit. They will always bear in mind that in this free country we must have right and liberty for everyone and special privileges to none.

We do not ask impossibilities. We know we are right and act as a free citizen of a free nation, and we will certainly get what we ask.

Up to the present time I have stated plainly what I have done personally in this matter and will continue to do this until the society which I have organ-

ized for this purpose, of advancing human health, will be capable of doing the work itself.

At the present time I am not sorry for the start and what I have already done. I have now another city in consideration where I am going soon. I will cover the State that I live in as well as possible, and if I succeed in establishing a number of branches according to my plans, I will then go into other States. I will not stop until the people are put on the right track.

Charlatanism, Poison fads, and blind theory have been carried too far. The helpless sick and the healthy people are kept in fear, more and more every day, of microbes, bacilli and new diseases.

The signs on the streets and cars which you have no doubt seen (don't spit here or there) will only increase consumption and not decrease it; for every time a person sees such a sign it brings to him or her the suggestion of consumption or bacilli, and the continual seeing and hearing of such signs will make such impressions on the mind of those who see them that they will soon have consumption.

Those who have studied Psycho Therapy (Suggestive Therapeutics) know very well that the majority of the so-called diseases are due to the impression made on the mind, or self-suggestion.

When people learn the truth and are looked after as

suggested in this book, there will be no need of such signs or quarantining of houses.

The full meaning of this situation will be better understood and appreciated as soon as active work begins in the establishing of the different branches of this society.

The reader will note, I have mentioned an organization, before going into details of its purpose and the great benefit it will accomplish for the people.

UNION NATUROPATHIC SOCIETY.

In my daily practice very often questions arise such as, what do you call your practice? When patients should happen to be treated by Mechano Therapy, I tell them they have been treated by Mechano Therapy methods, and they would say, why doctor, "I thought you were a Psychologist," then others would say I am a Biochemist, others a Food specialist, Hydropathist, etc., it depends upon what treatment I used in treating the patient.

To make an end to these different headings in public practice, I decided that all may call my practice "Naturopathy." This will mean, that all the combined natural methods, as stated in this book, are under this one heading. Of course these different branches may retain their name in study, but the

public will recognize them all under the one name.

Now, we also wish to avoid the misuse of such name, which some can adopt and use in their practice, not having the necessary knowledge. In order to do this I do not think it is necessary to invoke the aid of the law or to influence legislative members to pass laws to put all other practitioners out of existence, that only the true Naturopathist should have the right.

To do this would mean that we are going back to barbarism, or we would ask the law to give us a special right, and deny the right to others, which would not be Americanism; Equality, and constitutional liberty to all is what we want under the STARS AND STRIPES.

It is all right for the medical doctors who know that their system of poisoning is worthless to the people, and IF THEY pass laws to put other practitioners out of existence, they know only too well that they are doing it to protect their own system by force, which would otherwise fall to pieces as it has no foundation in truth, and they must force the people into their methods by expelling other systems. Therefore, we with a more advanced method, which has already proven to the people its merits, need not attempt to force the people into it.

The people themselves, as soon as they learn that we mean right, will act as free citizens, and will select

the methods which they believe to be most advantageous.

I do not want to deprive the people of the right of selecting their own doctor. Any person or organization who does that, or even tries to destroy the constitutional right of the people for which our forefathers fought, is certainly worthy to be treated as a traitor.

I believe in a square deal to all, as well as the different branches of practice, which are certainly of great benefit to the sick.

WHAT THE SOCIETY STANDS FOR:

My intentions are to put the whole matter on a practical footing for the interest of the people, as well as the practitioner, but here I must have the co-operation of the public, to help by becoming members of the association, which we have already organized under the name of **THE UNION NATUROPATHIC SOCIETY**. Any member will find it honorable to himself and humanity, as the whole health question will be closely studied by this society, and every member will have an opportunity to learn important things pertaining to health.

We can learn how to prevent disease and how to live properly. In one word, its members will receive

ten times in knowledge, in the prevention of disease, the cost of membership.

The society that I have personally organized has so far adopted my plan, which is as follows:

This society should be an organization whose mission would always be for the health of its members, and promoting of its knowledge in healing and prevention of abnormalities, called disease.

The society shall issue two kinds of membership certificates, (large and small,) the large ones for the doctors, and the small ones for the lay members. The society shall admit every intelligent person of good moral character, and it should be ruled as any legitimate parliament; that is, it should be composed of a double body, a higher and lower body; the higher board shall consist of the people, and the lower of the Naturopathic Physicians.

PHYSICIANS DUTY.

First, the physicians' duty is to act as a board of health for the society members, and their duty should be to hold examinations of its members at least twice a year, and when any disorder in the activity of a principal organ of any member is found, the member should be advised to take special care of his or her condition.

Second, it should post bulletins in the meeting room of certain instructions pertaining to health for

the interest of its members. No such bulletin should be posted unless it is agreed upon by the majority of members of that board that such bulletin is of actual value to the society's members.

Third, should any suggestion arise pertaining to the health of some individual member, any member of this board may call a special meeting to discuss the case and appoint a committee of Naturopathic physicians to take special care in attending to such individual member.

Fourth, it shall be the duty of this board to issue certificates of membership in the board to new physicians, who can produce a diploma or diplomas of a school or college in which he studied all branches that the Naturopathic Union requires. Should he not have such diploma, he must be carefully examined and then registered favorably or not to the other board; that is, the whole board of members. No certificate shall be issued to physicians unless both boards vote upon and pass it by majority, then the certificate may be issued, and they be recognized as a member of the Physicians Board.

Fifth, there should be no difference in this organization as to whether an applicant to the physicians' board possesses a diploma or not, so long as he can prove that he possesses the requisite education.

MEMBERS BOARD.

1. Every member must attend the meeting when members' examination takes place (every six months).

2. They shall be at liberty to patronize the single cults if they desire, without prejudice, provided their ailment indicates the need of such treatments, and if such single branch practitioner is a member of this organization. Such should be respected as a single practitioner until they shall gain the knowledge of the different branches. In this way we will not force out of existence these separate branches, but aid them to establish themselves, and acquire further instruction to make them a full fledged Naturopathic Physician.

Experience has taught that there are men and women who make better lawyers, or doctors when they study at home, as they take plenty of time studying the same paragraph or book over and over again, until they commit it to memory, as no one is hurrying them, whereas in a college course they hurry the student from one subject to another, and when finished he knows very little about his study.

3. Members of the society shall try to induce all their friends and neighbors to become members or to help this movement, by employing the Naturopathic Physician, and enlighten the people to the fact that

this organization tends to check the progress of disease by teaching its members how to guard against disease, and in this way the larger the membership the greater benefit will be derived and accomplished, as the regular examination of its members so many times a year will mean a great influence in checking the progress of any alarming disease. The society will from time to time make different by-laws, and all examinations must be kept sacredly confidential.

The members of this organization should always acquaint their friends and neighbors who wish to employ any practitioner of this society, and not to mistake the ordinary membership certificate for the Doctor's Certificate. A holder of such a doctor's certificate may or may not have a diploma of a school, still may be considered a competent and legitimate practitioner on the ground of receiving endorsement from both boards, physicians' and people's, whom he is to serve and no possible mistake can be made by issuing such certificate, as he must have a perfect instruction in the three branches mentioned.

No possible influence can be used on the part of a candidate, or votes solicited in order to pass him, as the society has a very strict by-law to that effect. No doctor who intends to receive a doctor's practicing certificate from the society shall in any way influence or solicit membership votes, directly or indirectly, and should there be any satisfactory proof

of receiving such votes, such candidates shall be expelled from the organization. With such a paragraph none will have the chance to use political means.

It should be clearly seen that I am not laboring with the practitioners or the people from a selfish motive, but for the benefit of all, and I am sure, every intelligent person will approve my position.

The membership dues of this organization are within the reach of all.

Now, dear readers, if you will only help to bring about success in this movement, it will not only help you in case of need, but you will help your near and dear ones. You need not be a sick person in order to take an interest in such a movement; but you must possess the character and ambition to say to yourself, I AM going to do something for human suffering, and you will certainly do so; and not only this, you will get closer to a knowledge that will teach you how to keep well.

Every reader of this book is urged to unite with this organization, and to ask their friends, no matter where they live, to become members, as the intention is to have a branch of it in every city, town and hamlet. No matter where we live, we must know how to live and how to prevent sickness.

To join this organization, it matters not what religion you profess. It is perfectly non-sectarian. Our religion should be HUMANITY'S HEALTH and

by keeping steadily in mind these words, we cannot distinguish any particular religion, as we are HUMAN. We never oppose any religion. All are good to their followers, but we strongly oppose healing methods that are disguised with religion of any kind, for if this should be, it would mean that those who believe in that religion should receive perfect health, while those that do not shall perish by suffering miserable disease.

We must bear in mind humanity, while we may not be able to make one believe and worship God in our particular way, but leave him free to worship God in his own way and join us as a human being to help his fellow men to establish this great religion Universal Health, and by doing so he or she will certainly raise the banner of friendship and brotherly love, for in case of sickness we all sympathize with the sufferer, regardless of nationality or belief.

When we succeed in gathering into one association with the people and the people with the doctors, together trying to solve the problem of conquering disease and to find the way to prolong life and freedom from pain, then we will have established a great humane principle.

Take immediate action and enroll as a member of this organization. Try also to keep up this membership, although you may for a time be distant from a branch.

You can write your ailments to the committee, the committee will read it carefully and find you need a Mechano Therapist or an Osteopath or a Suggestive Therapist, or Food Scientist, you will be given advice to try if you cannot find in your town a practitioner who practices this or that method that your case requires, and if so to take his treatment. In this way we will save the members much annoyance and expense, and even greater benefits will be derived by membership in this organization.

The moment there are members enough in any city or town a branch will be established that will do the same work as the parent society.

We must bear in mind that with united efforts, we will soon be able to solve the problem. We may not receive the full benefit from it immediately, but every member will be informed on all particulars until a branch shall be established in their locality.

This movement will certainly grow rapidly. It is a just movement and a fair one, but we must have the co-operation of every intelligent and fair minded person.

Anyone who becomes a member will receive an elegant membership certificate, suitable for framing. Such certificate will be an honor to every member, being a person of advanced ideas and good moral character.

We will also save the worrying and hunting of the

so-called scientist (drug doctor) who continually keeps on hunting for new germs and new poisons to kill them:—I mean the patient, and sometimes, by accident the germs also.

WHAT UNITED EFFORTS CAN DO.

We will by united efforts and by carrying out this plan prove to the germ and bacteria hunters that their so-called science is gone mad, that we can by turning to the right direction teach the people how to live, and what sanitary measures to adopt in the home of every individual, how to breathe and how to prevent disease when any such indications show, and drive their bacteria pets out of business altogether, as all members will be steadily under the care of examining physicians in the society meeting rooms.

All this is inviting, is it not? Anyone whose thinking mechanism is clear, can see I mean a square deal to all, even the medical doctor, if he is only willing to leave off his poisonous drug system, which is of no value to humanity. He can also have an opportunity to get into line by the more advanced methods. All he will have to do is to sacrifice his old *materia medica*, which teaches him to use guess work and combine it with poisons in order to administer it to a poor afflicted creature whose misfortune is to be sick.

By doing so he will not be looked upon as a danger

to his fellow men, as the people learn better day after day how to interpret the M. D. degree and after all experience they have with Medical Doctors.

They no more interpret the M. D. Medical Doctor, but "Medical Danger," and when all the rest of the people get to learn that M. D. really means danger, they will certainly keep away from it, and it will be better for such practitioner to sacrifice his danger degree and immediately get into line, for there are many brave men, M. D's, who have already done so.

The members of this organization will also have a body of men who will not only have as their mission to look after the healthy condition of the members, but also of the houses they choose to live in.

Should a member not find such house or tenement in a sanitary condition and complain of same to the city board of health, who will pay no attention to such complaint, all such member will have to do, is to report the same to the committee of this society, who will attend to it promptly, and force the board of health to take action.

Should such board of health fail to carry out its promise, it will be the duty of this society to immediately take action against the board of health. The duty of the society will also be to strictly investigate any brutal act by old school doctors, and to expose the same to the public, and if possible to take legal action. All this will and can be done, if the people work hand in hand faithfully.

OLD SCHOOL TRYANNY.

"Dr. Benjamin Rush, one of the signers of the Declaration of Independence said to Jefferson, "The constitution of this Republic should make special provisions for medical freedom, as well as for religious freedom." "To restrict the art of healing," said he, "to one class of men and deny equal privilege to another, will constitute the bastile of medical science. All such laws are un-American and despotic. They are fragments of Monarchy and have no place in a republic."

This utterance from the surgeon general of the Continental Army is well worth understanding. How different it is from the present medical tyranny, which says, stop the progress of health science, take away the liberty of the people to choose their own physician, persecute and prosecute the doctors of other schools, impose heavy fines, drag them into prison cells in the most shameless way, and let them pay a heavy penalty for the crime of treating people without poisons.

They say in fact, "Let us influence the newspapers to publish sensational articles against Natural practice. Let us do the above and work privately. All this has an influence over the people, and at the same time frightens these new practitioners, men who try

to proclaim new discoveries and new healing methods, as no person will want to be recognized as a criminal, and be dragged into prison cells for such work." Such is practically their reasoning. But, I must tell these drug and poison practitioners that such treatment has never prevented thousands of intelligent people from proclaiming the truth to the world. A man who, in his heart, feels that he has something of great benefit to humanity, will proclaim it to the world with all his life force and integrity, and nothing will stop him, even though he be a martyr and persecuted in such shameful manner. He will continue to fight for the true principle until the breath leaves his body or victory crowns his efforts.

Let us look back to the history of Spain. We will see how men, women, and children have been treated. They were persecuted in the most cruel manner, because of a different religious opinion. Did they, while being persecuted so shamefully, recant their belief? Certainly not. They asserted it stronger. They recognized that they were innocent martyrs. So the medical profession, instead of doing their noble work as doctors, instead of being open minded to anything new or better, have assumed the role of inquisitors of Spain; to prosecute and denounce innocent men and women to the world as criminals for daring to question their long established practice.

The writer of this book has now before him sever-

al articles concerning men who have been in this shameful manner arrested and declared criminals.

Can such a thing occur in the 20th century, or are we going back to the 14th century?

When death occurs under these new treatments, which is very seldom, it is made as sensational as possible by autopsies, made by the drug doctors, who can under such circumstances say anything they please, with the result that such healer may be tried for manslaughter, or possible murder. Although he may prove that his treatment cannot cause death, still the drug doctors who performed the autopsy would state the patient could have lived, if he had been under medical treatment.

Now see how hypocritical that is. Why do we see so many deaths in every daily paper? Who signs the death certificates? Certainly not the more advanced physicians, for they are deprived of such right. Who does? The drug doctor of course. Are autopsies made of the dead treated by drug doctors? Not often.

Why should not autopsies be made on those who died under drug treatment? Why should not all those who practice natural methods of healing, such as Naturopathists, Psychologists, Osteopathists, Mechano Therapists, Suggestionists, Masseurs, Chiropractics, Hydro-pathists, Christian Scientists, Food Scientists, Biochemists, etc., unite and demand a coroner's investigation and autopsy to see if the drug patient could

be cured by any other method. Haven't we a right as citizens of the United States, to demand equal right and liberty to all? Or are we going back to the days of barbarism, with special rights and privileges to some and denials to others?

WHAT ABOUT EQUAL RIGHTS?

Recently before the Presidential Election, I heard a United States Senator (Republican) state that the aim of his party is always to give equal rights to all, and special privileges to none.

How does this apply with the medical profession? Are they not as a class given special privileges, special monopoly to control the entire healing art; and to prosecute anyone who dare to step forward claiming he has a better way, a new way, a safer way, instead of taking chances with guess work in prescribing poisons, and taking chances on the lives of human beings? We can work in harmony with nature, and do a greater and better work. If there is any help at all, we are more than certain that we will help nature cure, and if the natural methods fail, we are sure that the poisonous system will certainly not save any such case. We believe, and I think it is the belief of every thinking person that it is better to die a natural death, than die of the effects of drug poisons. We have the words of many of the greatest medical men,

who have stated, "More people die from drugs, than from the original disease."

Those who have not already read the evidence against the use of medicine on Page (82) by the most prominent physicians and professors of medical colleges, will certainly find something of personal instruction in reading them.

In order to prove that, I appeal to all practitioners who are in the field to treat disease by natural methods, regardless of what division they practice under, to unite with me for that purpose, by demanding an autopsy and coroner's investigation on deaths under drug treatments.

We can with united efforts interest fair minded chemists or physicians, who would be willing to test the truth of our proposition. This will open the eyes of the people, and they will soon learn the truth. I am fully convinced that to overthrow such nostrums as drug poisons, we must have united efforts, and now is the time to combine.

We can get together about two million strong and if we only contribute one dollar each, and not wait, but do it right now, we could be prepared for attack or defense the country over.

If all liberal magazines should start the work it would not take over a month to get the sum of two million dollars.

Many newspapers also will help us, as we do not want such money for selfish purposes.

We want it for the benefit of humanity, and to prove that drug poisons and vaccination produce more disease and send more people to a premature death than the diseases themselves.

Since I began advocating this idea, it is rapidly gaining recognition. It seems that every fair minded person can see into the advantage of establishing this great health science. There will be no possible temptation under such organization to fight each other or to look upon each other as quacks or lacking in knowledge, but have in mind that each of the practitioners is working in harmony with the people to solve the problem of disease, and each has a mission to save the life of every individual case that is possible to save.

Our sole purpose is to study health and this can only be done when all are united in one strong organized body. The great object of this book, is to lead the people to success in health. We have taken the first step to success and victory, and I believe it deserves the support of all thoughtful and progressive persons.

SCHOOLS OF DIFFERENT NATURAL BRANCHES.

Up to this time the arguments advanced have been directed to the healers and practitioners of the various methods of Nature healing, and the people in general.

Now, I wish to reach the various schools or colleges in which these various methods of treatment are taught.

Above all things we need their friendly co-operation, and to secure this, perhaps a few suggestions might be pertinent, and well received by them.

Instead of confining their teaching to one particular branch of the healing art, why not broaden the course by a thorough and systematic study of the principles of the three branches above specified, and so bring yourselves in complete harmony with the proposed work? I fully realize the differences in human characteristics, that what appeals to one will antagonize another, but, in the one respect that we are all struggling against the pernicious but well fortified drug and poison practice, and seeking legal recognition all over the world, we are as one, and unless we do unite for a common purpose our victory is turned into defeat, or its accomplishment delayed, while many of our workers are made the victims of unjust laws.

NATUROPATHY VERSUS DRUGS.

Disease begins in a very mild form, and all an intelligent person feeling its approach should do, is to visit a Naturopathic Physician who will immediately do what is necessary, and teach you how to keep well. Should you not find one in your town, it will pay in the end to go to the nearest place where you can get a competent one. The Naturopathic Union will furnish a list of such.

I personally do all in my power to advocate the combined natural treatments.

I steadily go before the public, do my best to collect large audiences of investigators who are at liberty to bring any of their afflicted friends to our public halls, that they may receive **FREE TREATMENTS** at our expense, at the same time in the lectures we make it clear to the public that what can be demonstrated this way is only a small part of the work, while there are other natural methods which we cannot demonstrate under the public eye.

The people who avail themselves of seeing this work are convinced that if a five minute treatment can bring such desirable results, greater results can certainly be obtained when a regular treatment is given.

Thus hundreds are availing themselves of the oppor-

tunity, and they find to their supreme satisfaction a permanent cure. Then they help us spread the knowledge, and even they find great difficulty telling their friends the truth; that they have been cured by these methods, as their friends or acquaintances often ridicule them, or say that nature would have cured them anyway; or they ridicule the work in such manner that the patient will not advocate it again to another person, and all this because they are educated to believe a falsehood and when anyone proclaims the truth, they do not believe.

What is the result? The unbeliever, will have to go through the same experience some day. When they don't feel well they will go to a drug doctor. Then the result. If the body or constitution is strong enough to overcome the poisons, they may get well, but this happens very seldom. The majority of cases grow continually worse taking drugs, then they change from one drug doctor to another, believing him better than the first; still worse, they must see a specialist (Drug Specialist). Sometimes it is ten, fifteen, twenty-five, and fifty dollars for just the honor to see him; examination, consultation and a few lines scribbled on a piece of paper. The patient happily goes home with his prescription, goes to the drug store, tries to get it, finds it impossible, it must be ordered from some large drug store, and is informed it will cost a few dollars.

He takes the medicine a week, a month; and the time to return to the doctor is at hand, he tells the specialist he does not feel better, but worse. Well says the doctor, "I will change the medicine, and give you something stronger." The fee is paid, but the second experience is worse, the medicine was stronger and the pain grew stronger.

Then he tries another specialist, with the same result, growing worse and suffering more agony; then he recognizes the great virtue (?) in the drug poisons, At last he tries other methods, natural methods which he criticised at first, although his confidence has been destroyed and he looks at a doctor as a robber. He has lost his faith in everything. Still he is not satisfied to be a sufferer or incurable, and decides to give his last trial to the legitimate practice; to the methods that employ no poisonous drugs, that heal naturally and are at least harmless in every way.

Now, dear reader, just think what a practitioner must contend with when he receives such a patient, who has lost all hopes, confidence destroyed, spent all his money with drug doctors, doctored sometimes for five and ten years with drugs, is too impatient to give the new method a fair trial, and comes up with plain words, "I will try one or two treatments, if this does not help me, I will not try another."

The new doctor knows that the unfortunate patient has had such bitter experience, and is a victim

of the drug profession and of his own ignorance. The doctor tries to induce him to at least take more than one or two treatments, if he wants to try the merits of a new method, he should at least give it a fair trial; as the condition he is in requires more than one or two treatments to test the method.

Well, he decides to do so. Now, let us see him a few months later. He has become a convert, an enthusiast to the new method and although he ridiculed the work himself once, he is now doing everything in his power to convince all he can that these are the treatments that are a blessing to humanity.

BARGAINING PATIENTS.

Then again, if on the other hand, he is one of those over confident patients who are so strongly impressed by the drug doctor, who tells him he is incurable and nothing can cure him, yet decides to give the new method a trial, takes advantage of the free consultation and after keeping the doctor for an hour or more of his valuable time, asking all sorts of questions, such as "how will you do it?" "which way are you going to start?" "and why don't you know how long it will take to cure?" and a great many other similar questions. What are you to do with him?

He begins to bargain in the following manner: "You say I can be helped?" "Well, I'll tell you what

I will do. I will place a hundred or more dollars in the hands of my groceryman, or my butcher, or shoemaker, I don't care which and if you cure me, a year after I have been cured, you can get your money."

Now, do you approve of such bargaining with a man who does not simply write prescriptions, but actually performs scientific labor? I don't; but still I find an excuse for such behavior, and attribute it to the years in which drugs have been used and made such distorted impressions on the mental condition.

If you ask him if he ever made such an offer to a drug doctor he will say, "certainly not, for they gave me such lessons and I made up my mind not to spend another cent till I am cured." He does not ask his drug doctor how the drug will work.

Of course a Naturopathic Doctor cannot afford to waste time on such cases, for hundreds of intelligent patrons are ready to treat the new school physician more indulgently than the old school, as they can see that there are better reasons for doing so.

First, the new school does not use poisonous drugs or poisons of any kind.

Second, the physician earns his money legitimately, for he works both scientifically and skillfully, (not simply scribbling as old doctors do.)

Third, he works in harmony with nature.

Fourth, he does not do any guess work with drugs

and runs no risk with the patients' life.

Fifth, he has no craze for cutting or operating on human lives, and does not declare any part of the body useless.

Sixth, he does not advocate the inoculation of innocent children with putrid vaccine in order to allow them to enter the public school.

Seventh, he does not, as the drug doctors do, name the disease with jaw breaking names to frighten the patient to death.

Eighth, he does not frighten the patient with a death sentence or pronounce him incurable. His motto is "As long as there is life, there is hope," and many lives have been saved by inspiring hope.

Ninth, he does not depend on his laziness and is not afraid of doing work. Wherever necessary he rolls up his sleeves and does actual mechanical labor, and anatomical movement in order to increase the blood supply and action.

Tenth, his knowledge in every branch of natural methods makes him understand immediately what mode or course of treatments he may use in order to establish a normal condition in each individual case.

This seems very reasonable, and a person who is sick should consider all these points. "But why in the world do we need to know these things, we are not sick," says one healthy person, but right here we must tell these healthy people that while they enjoy

perfect health, they should be the first to know these important facts, for two reasons: First, to know how to keep healthy, and second, to save them from going through the experiences mentioned above.

Some are even aware of the fact that drugs have injured and ruined some of their friends or neighbors, still they believe they will act differently with them and they try them, then they commence to gain bitter experience with the drug system, until they come to us crippled up in such manner, that it requires a great deal of time with the true natural methods to bring about the natural and desired results.

MILLIONS FOR DRUGS.

How many of our loved ones are dying annually for the want of sufficient knowledge on these health questions?

The American people spend millions of dollars annually for drugs. Is it a wonder that they are a nervous race and so many of them crippled by the use of these drugs? They must suffer their allotted time on earth.

If this amount could be spent in the prevention of disease, we would certainly have a better race in a very short time, as the most economical course with malady is prevention, and prevention can only be taught to the people, if an organization of associated

brethren should exist between both the people and the practitioner, and both work for the interest of health as outlined in this book; then we will establish true brotherly love, not only among the people and the practitioners, but also among the practitioners, and their ridiculing and belittling of each other's method will cease. They will all be open minded to any thing of importance pertaining to health.

There will, under such organization be no opposition of anything new, but, on the contrary, everything that tends to bring a shorter road to health will be welcomed here. The practitioners will not be one idea men as the drug practitioners are. To those who think we ought to cure with one or two treatments, we say, if you wish to try Naturopathy for an actual cure, do so for your own sake, try it fairly, honestly, sufficiently, and with intelligent reasoning faculties. Do not reason that one or two treatments is a fair trial.

People who gave drug methods and drug doctors more than a trial, sometimes five, ten, fifteen, and even twenty-five years, come to us and expect us to work a miracle in a treatment or two, after they have nearly ruined their systems and it would take a number of our treatments to remove the effect of these drugs.

So be honest and fair in reasoning and by doing so you will help the progress of these new treatments that tend to free humanity from drug poisoning, cutting and inoculation of vaccine virus pus.

There are many people who believe that to test the skill and practice of a method one treatment is sufficient. It happens sometimes by giving the combined treatments that a case is aggravated temporarily, for reaction takes place and they, instead of continuing the treatment or asking for an explanation, resort to telling their friends or neighbors that they have tried enough of these treatments.

I have personally gone to much extra trouble to prove such notions false and proved it in a way that justified me.

I have recently treated a young lady about 28 years of age. She came with her friend who was also to take treatments a week later. I gave the young lady a single treatment with the understanding that I had better not treat her if she thought of taking a single treatment only, in her condition. She promised me faithfully that she would give the treatments a fair trial and after the first treatment I heard no more of her, until one day I met her friend and my curiosity to know how her friend was getting along, prompted me to stop her. I asked her how is Mrs. E.—? “Why she is as you know her, still in an awful condition. I thought myself to give your treatments a trial, but seeing that after a whole month’s treatment of Mrs. E. and what result she obtained, I thought I had better not.”

After listening to this statement, I told her that

there was not a word of truth in what her friend had said. She was so affected that she consented to let me prove that I was right, and I went, by arrangement with her. She called her friend to her house and I proved that my statement was correct. Not only did I win her for a patient, but after I cured her the same Mrs. E. came to me with such excuses and apologies that I forgave her, as she wanted to continue the treatments. She was also completely cured.

I make these statements and they can be verified. If I had not stopped that lady friend there would have been a number of silent growlers about the treatment who actually knew nothing about it.

We never pretend to work miracles, although quick cures are often made and it seems to be a miracle to the patient and to their friends. Nevertheless, nature must have its time. We can in the shortest possible time assist the recovery, but nature when assisted properly must have its gradual process.

The widest attention has been attracted by the cures we have made, and this could not have been done if those who placed themselves under treatment should have reasoned that if one or two treatments could not cure them they must give it up. It takes sometimes several treatments to arouse healing forces into action while it takes a very short time to recuperate.

We have cured patients that were declared as incurables by most prominent practitioners in the dif-

ferent healing methods, and medical doctors of the highest standing in their profession have been compelled to admit that they were incurables, by their methods.

I have many personal friends among the medical profession, who are broad minded enough to admit that I am right in every respect, and they indorse and approve of my practice and expressed a wish that the people would understand more about the truth advanced here.

STUDY OF MEDICINE A MISLEADING SCIENCE.

We may probably help hundreds of young men whose means are limited and whose ability can place them in a legitimate profession or a practice more desirable and more beneficial to them and humanity and liable to less disappointments, who would otherwise be misled by the present institutions of so-called medical science.

Many are the medical students whose personal knowledge or experience has not taught them, before starting the study of medicine, that it is no more than a study of guess work and an experimental work upon the lives of others.

They even feel themselves betrayed and robbed of their money and three years of their precious time in the study of a misleading science.

The writer of this book has among his acquaintance many such students who stated that they had no idea of such guessing rot before entering the medical college and in the medical college they were filled with enthusiasm over the alleged successful "cures" that are made with drugs and surgical operations.

Not having the experience themselves at the time, they naturally believed every word of their professors and teachers to be true, and the learning of it to be of great importance to humanity in the future.

They faithfully study their course until they get their sheepskin diploma, and go before their state board who act as despotically as the Czar of Russia in examining their victims. At last they are passed and permitted to establish themselves in their private practice.

Then begins the experimenting and they find that the several thousand preparations are worthless, harmful and dangerous, and they regret the loss of the three years of study, but it is not pleasant to look for another profession.

DISGUSTED DOCTORS.

Many such men, as soon as opportunity offers, will turn away with disgust from such methods, and proclaim the teaching of such a system nothing more than a misleading science, which leads many young men

to the study of useless and more or less dangerous practice, and as evidence of it, they leave off their practice and turn to the advanced natural methods in which they meet with less disappointment and take no chance with the life of a patient.

If I should attempt to enumerate the great number of such medical doctors who abandon with disgust the drug practice and now practice different branches of natural methods, it would certainly fill a volume within itself, although looked upon by their former fellow drug poisoners as quacks or charlatans. Still they work their way fearlessly and honorably, and in their heart they know, at least, that they are not poisoning their fellow men in the sick room, and in my opinion, they are men who furnish us with an example worth considering, for both the people who employ drugs and those who wish to study medicine.

These men would certainly not leave their practice if there were any good in it and it were of any benefit to the afflicted race.

The majority of old school doctors do not care what becomes of those they treat. Their enthusiasm is so great over their medical doctor degree that they believe themselves to be of great importance to the world. They do not believe that humanity could exist without them, and those believing this way certainly follow the teaching of their medical school, regardless of principles and nature slaughter. They will

continue to either cure or kill with impunity, and fear no answer to anyone except to themselves for they know their special right by statute is so great that they care not what becomes of the victims they are called to treat.

The grave has covered the secret of which produced the death, the disease or the drug.

Many distinguished physicians admit that the drugs are causing more deaths than the disease.

Dr. C. B. Humiston, M. D., of Cleveland, Ohio, who has made a special study of the phenomenon of death and who has been called to 15,000 death beds in America and Europe, stated in the New York World of September 20, 1908, as follows: "One startling thing that I discovered in my study of deaths and the fact which is now reluctantly conceded by medical men in cases where the patient has suffered great pain, and has been given narcotics, is that death is found caused by the drugs rather than disease. The proportion of deaths by narcotics is shockingly large."

Dr. Humiston is recognized as an authority on the study of deaths and if he makes such a statement publicly we must take it for granted that there is truth in his statement.

Now, let us see. Are these men held responsible for any deaths due to drugs? Certainly not. Do their consciences ever trouble them for sending their

patients to premature deaths? I should say not. The almighty dollar that they received for the work gratifies them and that is all they are after. The more death certificates they sign, the greater doctor they become, or believe themselves to be, but the time will soon come when they will have to answer for humanity to the higher power of creation.

Let such men who prescribe poisons bear in mind that there are secret forces in nature which always reveal the wrong done, and every man will certainly receive his due penalty in due time.

THOU SHALT NOT KILL.

The Appeal I Make Against Medicines Can Only be Strengthened by Reading the Following.

"One has only to read the candid opinions of eminent physicians of long practice to realize how tentative and purely experimental is the science of medicine.

Testimonials against the use of medicine, by the most eminent physicians and others."

The medical doctors claim to hold a lease in every state for the simple reason that they know the whole theory about disease but, they do not know how to cure it.

"Invalids who rely upon medical nostrums for a

cure should read what the highest medical authorities have said on this subject.

All curable diseases may be cured without medicine. It is enough for the invalid to know that the most eminent of the regular medical faculty have borne the most explicit testimony against the common practice of "taking medicines," drugs and drugging as uncertain, unsatisfactory and unworthy of confidence at all."

Dr. William Osler, M.D. who was recently chief-physician at Johns-Hopkins Hospital, Baltimore, said, "The young practitioner may bear in mind that patients are more often damaged than helped by the promiscuous druggings."

The late Dr. Austin Flint of Bellevue Hospital Medical College, one of the world's most eminent physicians, said: "Young doctors give too much medicine. A doctor will give more medicine the first year than in the next three; he will give more the fifth year than the next ten. The better doctor he becomes the less he gives, and I suppose if we would become perfect doctors we would give none."

Dr. Oliver Wendell Holmes, (and who does not know of Dr. Holmes, our beloved poet-doctor), "The Autocrat of the Breakfast Table," and certainly all must admit he was a distinguished physician, and at one time one of the professors of the Harvard Medical College. He was honest and bold enough in one

of his addresses before the Massachusetts Medical Society, to say: "I firmly believe that if the whole **Materia Medica** could be sunk to the bottom of the sea, it would be all the better for mankind, and all the worse for the fishes." Are not these conditions enough to satisfy any fair-minded man or woman in any walk of life, that it is folly to depend upon medicine alone in the cure of disease of any kind?

Prof. Gregory, of Edinburg: "Gentlemen, ninety-nine out of every hundred medical facts are medical lies and medical doctrines are, for the most part, stark, startling nonsense."

Dr. James Johnson, F. R. S., editor of the *Chirurgical Review*: "I declare it is my conscientious conviction, founded on long experience and observation, if there were not a single physician, surgeon, man mid-wife, chemist, apothecary, druggist or drug on the face of the earth, there would be less mortality and less sickness than now prevails."

Prof. J. W. Carson, M. D.: "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."

Dr. Marshall Hall, F. R. S.: "Thousands are annually slaughtered in the quiet sick room."

Dr. Ramage, F. R. S., of London: "The popular medical system has neither philosophy nor common sense to commend it to confidence."

Alex H. Stevens, M. D. : "The reason medicine has advanced so slowly is because physicians have studied the writings of their predecessors instead of nature."

The celebrated French physician Bichat says : "The science of medicine is a hopeless assemblage of inaccurate ideas, of deceptive remedies and of formula as fantastically conceived as they are tediously arranged, an incoherent assemblage of incoherent opinions."

Dr. Waterhouse, after lecturing twenty years in the medical department of Harvard College, declares : "I am sick of learned quackery."

The eminent Lugol, of Paris, says in a lecture delivered :—"We are following an erroneous course in our investigations, and must resort to some new modes if we desire to be more successful."

Dr. Evans says : "The medical practice of our day is, at best, a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence."

The Dublin Medical Journal discourses in this wise : "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 hypothesis without reason, and theories not only useless, but dangerous."

Professor A. H. Stevens, of the New York College

of Physicians and Surgeons, and author of Standard Medical text books, wrote "The older physicians grow, the more skeptical they become of the virtues of medicines and the more they are disposed to trust to the power of nature."

What should the general public and the practitioner think about drugs when men of great knowledge and professors of medicine with unquestioned authority express such opinions about the worthlessness of drugs? Are not these opinions based upon positive facts?

Can the medical profession lose anything by quitting the drug system?

Testimony of Dr. John Mason Good.

"The science of medicine is a barbarous jargon, and the effects of our medicines on the human system are in the highest degree uncertain, except, indeed, that they have already destroyed more lives than war, pestilence and famine combined."

Testimony of Dr. Jameson of Edinburg:

"The present practice of medicine is a reproach to the name of science, while its professors give evidence of an almost total want of true knowledge of the nature or proper treatment of disease. Nine times out of ten our mis-called remedies are absolutely injurious to our patients, suffering under diseases of whose real character and cause we are most culpably ignorant."

Testimony of Magendie. This French physician is

of high authority in the medical world. Hear him:

"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 disorders called diseases, that it would, perhaps, be better to do nothing, and resign the complaint we are called upon to treat to the resources of Nature, than to act as we are frequently compelled to do, without knowing the why and wherefore of our conduct, and at obvious risk of hastening the end of the patient."

Prof. Douglas MacClagan, of Edinburg University, in his inaugural speech says: "I tell you, what I say is the truth of God. I am an old physician, I am an old professor, but I want to tell the truth. We are guessing in the dark, and there is no such thing as medical science."

Sir Ashley Cooper, for a long time the physician of Queen Victoria, in summing up his experiences as a physician, says: "The science of medicine is founded upon conjecture and improved by murder." He thereby meant that the doctors were playing with the lives of their patients, and that by murdering them outright was an improvement upon life's long torments by conjectures.

Prof. Magendie, one of the greatest French physicians, in addressing the students of the Paris Medical College, said: "Medicine is a great humbug. It is nothing like science. Doctors are mere empirics when

they are not charlatans. We are as ignorant as men can be." The learned doctor continued, "I tell you frankly I know nothing of medicine. I repeat to you there is no such thing as medical science."

Do not the above references convict the medical profession of at least approaching murder?

Why shall one murderer be prosecuted and executed, while others are protected by law, with a legal right to murder and be free, and yet be recognized as worthy citizens.

What difference does it make how a person kills another, with a shot gun, pistol, or drug? In my opinion a man who administers a drug poison to a weak and sick person or child and ends the life of such, is more of a murderer than the one who commits a murder outright.

How many of the deaths that are recorded in the daily press are due to these drugs? Who signs these death certificates, if not these drug doctors? Why do the people know so little about these deaths? You read them in small type as ordinary news, still if one death occurs after a natural treatment a sensational affair takes place. It is spread broadcast throughout the land.

The medical profession boast that they can show that "IF" they had treated that case they would have saved that individual, and on the ground of these "IF'S," they order autopsies and will make the most

wicked accusations to be in a position to prosecute that practitioner, on account of causing the death of his patient.

How many of such prosecutions would take place if medical doctors should be held individually responsible for the death of their patient due to the drugs? I believe there would not be a single day that the courts would not be full of such cases.

Is this justice and equality, when one whose methods cannot cause deaths is prosecuted, while others who increase deaths by drugs and poisons go free?

OH, HOLY STATUE OF LIBERTY, what do your two emblems indicate while facing the new comers to this country before Ellis Island with the expression of light and liberty? If you would turn around you would be ashamed of that expression or greeting.

I wonder if the people are aware of the means to which these medical men resort to maintain their practice and to force their poisonous stuff on the public, claiming that they assist nature, that the patient can die easier.

Will the people always remain asleep in the matter? Can these men always carry on their nasty work and do what they please? Or are the people beginning to think for themselves and realize that they are deprived of their constitutional right as citizens?

Are the people not intelligent and educated enough

to take the liberty of choosing their own doctors? Every sane person wants to prolong life, and certainly will in a critical moment act according to his best judgment and belief to choose a practitioner whom he believes will do better by him in saving his life and why shall such person who tries to save his life be denied that right? If such person should happen to die (which seldom occurs under natural treatments) why could such death not be looked upon as a natural death? Certainly no poison could have killed that patient as no poisons were administered, and such person could surely not have been saved with poisons.

If the assisting with nature methods could not do it, their false theory, that if their drug method had been used they would have saved the patient falls to the ground. Why do they not save the ones they are called to treat?

Many of their victims come to the natural practitioners, claiming that they have been practically ruined by the drug system, both physically and financially, stating their disease started in a very mild form at first, and that they tried one doctor and another, with the result of passing beyond relief.

Then would you blame such individual for calling these doctors all sorts of names that are not found in an ordinary dictionary, not even in a Medical dictionary? Such individual has certainly learned a

great deal by experience, more than an ordinary person can imagine.

Drugs are always injurious to the system and more lives are daily destroyed by their use. Are not these facts worth considering by the intelligent members of the legislatures? Just think of it, the drug practice has been over and over again declared as injurious and the medical profession try with all their trickery to uphold their stand and force the poisonous drugs on the people! Furthermore they are using all means to discredit a new line of treatment of which they themselves are generally ignorant, but, of course they pretend to know it all.

I do not understand how anyone can testify to the reliability or to the standard of a thing of which he himself is ignorant. Is that justice? Are the people not competent to think for themselves or must they have the medical doctors to do the thinking for them?

Many of these laws are rushed through with such rapidity that the people have no chance to protest against them.

Right here we wish to appeal to every member of both houses, the House of Representatives and the Senate. Once for all make an end to this class legislation. If you only are true in your heart to the people, who elect you to work for their interest; true to the constitution, true to your family you will listen to the protests of the people.

Men who are willing to uphold the rights and liberty of this nation, I ask you all in the name of the people, give heed to this call. Do in the name of the people, whom you are supposed to represent, repeal the medical law that is on the statute books or amend it in such a way that will permit every qualified practitioner regardless of what school he represents, to be registered, and every person to have a perfect right to choose any practitioner he may prefer. We all know that every person uses his best judgment in such vital subjects pertaining to health. All practitioners are working to solve the problem.

SURGERY NEEDED.

How about surgery, do you believe in surgical operations? This question has been put to me so many times that I thought it would be well to answer it now in this book.

While I really believe surgery to be an exact science and sometimes needed in saving the life of a person, I do not believe in reckless surgery, as practiced by the every day surgeon.

Surgery has been in the last few years practiced with such great brutality that it requires an entire stop to the wholesale butchering now done, for unless the law will immediately put a check to the craze for cutting, there will not be a single person that will not be declared as having appendicitis or some other

afflicted organ or abscess that must be operated upon.

The record of so many appendicitis cases seem to indicate that appendicitis is getting to be contagious among the medical profession.

Hundreds are cut open for the simple craze of cutting and although not having any inflammation of the appendix whatever, still the operation is successfully performed, and the newspapers are full of the accounts. A week later an item reading as follows appears in the same newspaper: "Mrs. C—— was operated upon a week ago in Killtown Hospital. Although the operation was successfully performed, blood poison set in, and the patient died." Just think of it. They are expert cutters and risk the life of their patient to save it and don't know how to prevent blood poisoning with all their great knowledge.

Many thousands of their remedies with the best of hospital care and trained nurses cannot prevent blood poison setting in.

Whether the patient died of the blood poison or operation is of no importance. The fact of the matter is this: Their mere statement is taken and whatever they say goes. Can any intelligent person indorse such inhuman acts? While surgery may be of importance in rare cases such as amputation of a finger or other limb of the body in cases where blood poison has set in by neglect, and in order to save the further prog-

ress of that blood poison, it is necessary to operate, or in other rare cases.

Why should these medical surgeons be permitted to resort to the knife too quickly? Why should they not consult with doctors of other schools before they put a knife into a human being?

If these men valued the lives of human beings, they would call together a half dozen physicians of other schools and let everyone express his idea or opinion as to what he could do for that case, and then together decide what steps to take before operating or torturing a patient whose life may otherwise be saved. But here the medical doctors will say again, "Well it is against our code of ethics to consult with other school physicians and we must go ahead with our work and run the risk of losing the life."

Is not a single human life worth more than all the codes of ethics in the world? Cannot the hearts of such practitioners be filled with some human sympathy toward the poor creature, who probably has a family that depends on his or her recovery?

I do not see how any person can take a knife in his hands for such purposes and not be humane enough to feel a thrill through his body with a soul cry in his mentality that says, "Have mercy" Thou Shalt Not Kill."

Feeling the way any intelligent person may feel in

this matter there would probably not be much of that butchering done.

The medical student upon entering a school must lose all his human feelings toward life, for the cutting that is done in the dissecting room, the vivisection or experimenting on live animals, all tend to harden the hearts of men, although they learn nothing of interest to humanity from such work. Nevertheless, the influence on their future practice has a tendency to do likewise, to inspire them to more cutting, more experimenting on human lives, "in the interest of science."

Yes, in the interest of science, they call it. To put a knife into a live body without giving other methods a chance, to see if the cutting could be avoided, is a disgrace to the medical science and civilization.

The medical societies who give their members a code of ethics, dictate to them that under all circumstances they must go according to the rules and regulations laid down by their so-called ethics.

The patient shall rather be allowed to die or fall a victim to their malpractice, than that they should call a consultation with other method practitioners. If anyone calls that ethics, I must call it brutal and dangerous ethics.

Any organization whose individual members have special power for rights and privileges by state laws as the medical society have gained by their influence,

and use such powerful right to their own interest and endanger the lives of a nation, should in my opinion, be blotted out of existence.

It is all right enough to be organized as a fraternal order or what they claim to be in the people's eyes, to promote health, but when we look into the matter with true and earnest observation, we see things that make even our heart stand still. We see crimes committed that wound our heart to the core.

We see lives sacrificed just for the purpose of experimentation, and not for the promotion of health. For the promotion of health we want assistance from all schools, to be open minded to all new methods and to work in harmony with the people, in order to promote public health.

I would not want to sacrifice a single life for all the medical ethics in the world. When I would see a critical moment with my patients, and a wood chopper should have something of assistance to offer for the benefit of the patient, I would welcome him and know I was doing the best that could be done to save the life of the patient. I would do this and a great deal more.

The medical societies' ethics threaten their members to lose all rights or even to be expelled from the organization and declared disloyal to the profession, should they do as above suggested, but nothing of that sort would hinder me from doing my duty as a

man who has been entrusted with the care of a human life. I would not want anything to happen to that individual patient even though I would have to summon a dozen different method practitioners. I would recognize them all as my equal, though I be recognized as the greatest scientist in the world.

The idea of saving a father, mother, sister, or brother, for the loved ones would make me be as earnest as a child who tries to find something to satisfy his passion.

As this book is intended for all the people as well as the practitioners and as the depending on each other is so great a necessity to health, I therefore, hope that the reader will overlook the points that may not be of interest to him as an individual.

In my opinion it is of great interest and importance to all, to read and study this great question and no doubt many will learn the solemn truth of every subject which is explained here.

Then there will be justification enough to help me establish this great movement that will abolish the wrong theories and systems of treating, and producing disease with such great mortality.

Is it not the duty of the people to help themselves by patronizing a doctor belonging to this association, for any person who does this knows that he is helping humanity to establish a better race, to free them from

all uses of poisonous drugs and the injection of poisonous animal matter into the body.

Doctors belonging to this association give no drugs, and also oppose vaccination or injection of poisonous filth.

The people must remember that all the different branches of practice depend on their patronage, and if they should fail to patronize certain branches, that branch will not get clients enough to warrant existence, and such practitioners will certainly be obliged to enter into a field of practice that the people will support.

In this way, we will, with the aid of the people establish what is really of great benefit to all, as our intention is not to force any one out of practice but to bring them into the right kind of practice, based upon true principles of nature's laws, for we believe if any class of men should fail to recognize nature's laws and try to force the people by state laws into a practice so contrary to nature, then it is high time for the people to take an upper hand in this matter by forcing such class to recognize what is right.

If I could have the people learn that by thinking in this direction and helping this movement, there would, inside of a few years, be established a standard natural system of natural living and natural methods of practise my object would be accomplished.

There would certainly be less death announcements

in the daily papers and every institution or college of *Materia Medica* would have to change all emblems and labels from the poisons, from the death skull and crossbone to a beautiful natural plant or tree with its full blossoms and beauty.

I have written this book for people who have not the same degree of knowledge and information on this subject; also for the practitioners who do their work daily without giving the dark side of their practice even a thought.

To justify my faithful mission in this world to the unfortunate sick, I therefore, send this book out into the world that it may fulfil its great intention and arouse the deep feeling and sympathy of every human heart, for a unity of this sort that may check the progress of disease, promote longevity, and create a healthier race, with harmonious brotherly love to each other, regardless of religion or race.

END.

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