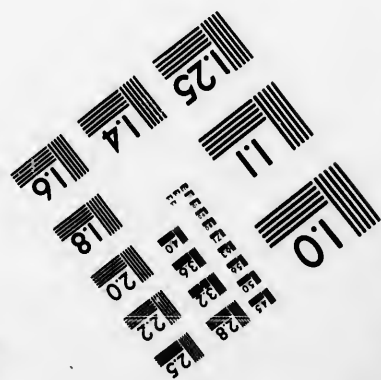
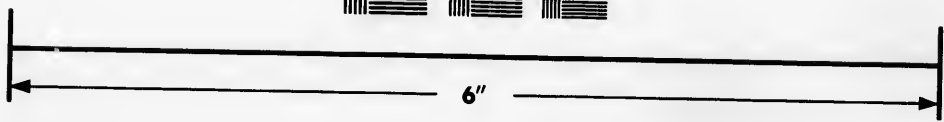
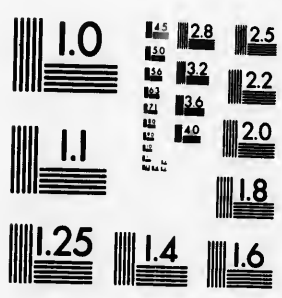


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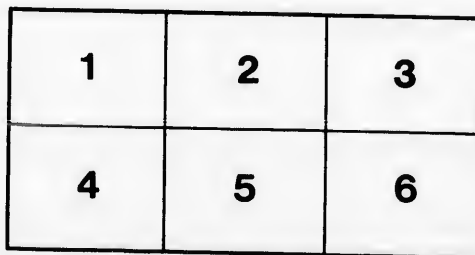
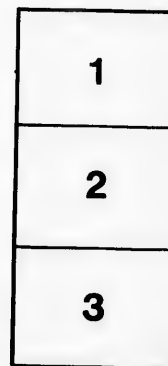
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BY

F. M. R. SPENDLOVE, M.D.

ILLUSTRATED.

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PRICE, 15 CENTS.

MONTREAL:

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PART II.

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PART III.

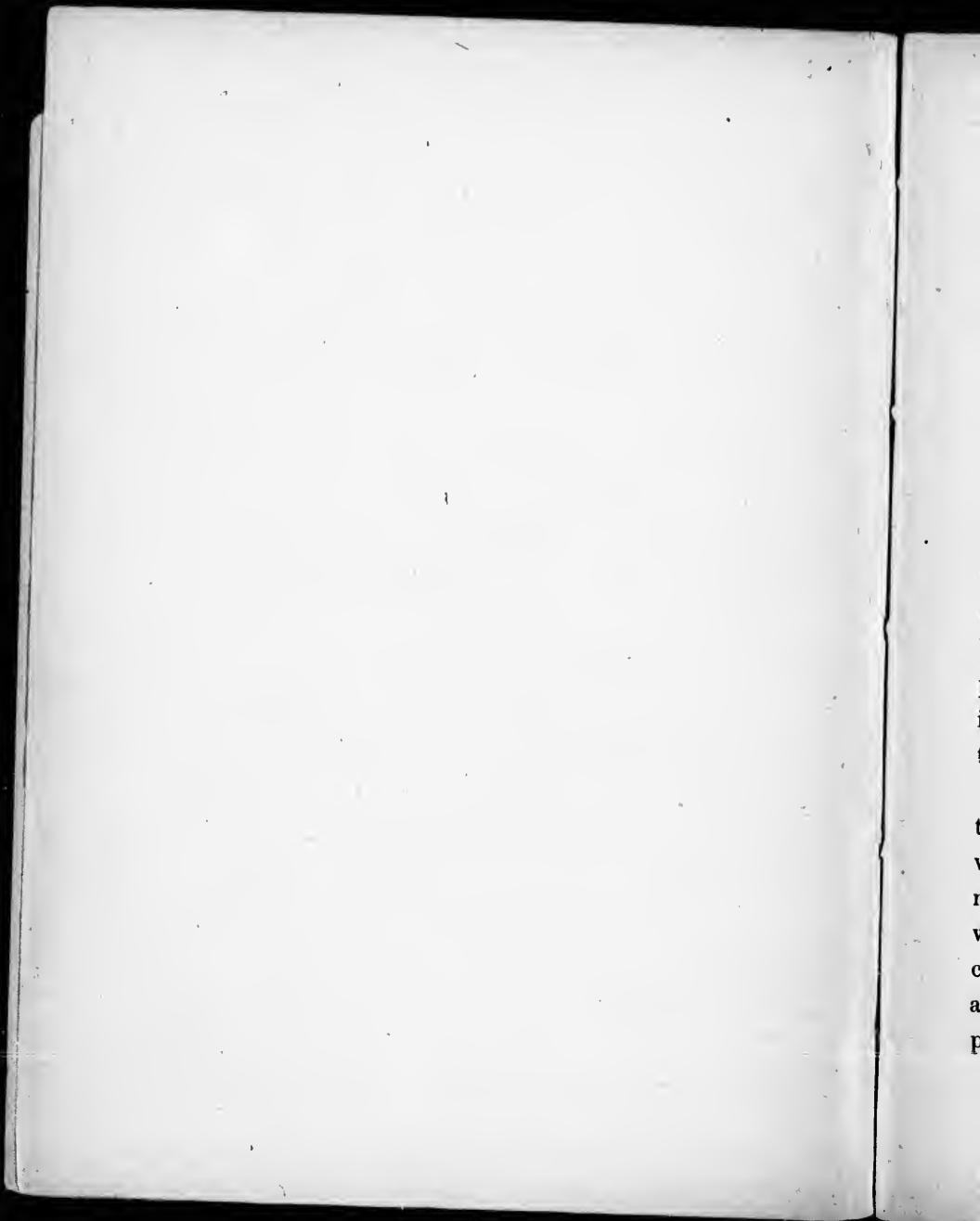
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THE PREVENTION OF DISEASE.

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THE CURE OF DISEASE.



INTRODUCTION.

The population of the earth is estimated at 1,500,000,000, of which eighty-five per cent. are vegetarians, and fifteen per cent. eat flesh food. Of the latter, eighty-five per cent. of the females and sixty per cent. of the males are suffering from disease in some form. This is probably too low an estimate. With the improved methods of determining the presence of disease at our command, it is doubtful if, among civilized nations, there could be found even ten healthy persons to the hundred, of either sex.

These pamphlets are not sent out with the expectation that the principles embodied therein will meet with *immediate* universal acceptance. The patient is not prepared to give up "the flesh-pots of Egypt" without a struggle; and the physician has not the courage to face the consequences following from the acceptance of the fact that drug medication and drug poisoning are synonymous.

But "He who represents the Truth that is to be, can afford to be patient;" and there are some to whom this new interpretation of old and well-established facts will come like a revelation. From them the glad tidings will spread to others, and the little rills of truth will coalesce and form rivers omnipotent in their energy which shall flood the earth.

F. M. R. SPENDLOVE.

MONTREAL, March 13th, 1896.

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THE CAUSE OF DISEASE.

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PREFACE TO PART II.

The favorable reception of the "Nature of Disease" by the Profession, the Press and the Public, and the reiterated demands for the balance of the series, show that the subject is not without general interest.

"In all other departments of Nature mankind is willing to acknowledge that there are fixed principles, and permanent and established order and system, but in regard to life, health and disease, every person thinks he is in possession of an intuitive knowledge which enables him to understand his own constitution better than another can do it for him."

When this personal element has been eliminated, when it is recognized that life, health and disease are governed by laws as fixed and inviolable as those governing the planets in their unerring courses through the heavens, when it is recognized that *physical* sin like *spiritual* is 'transgression of the law,' and that

physical salvation like *spiritual* comes only through obedience, then, "*as the days of a tree shall be the days of my people.*"

F. M. R. SPENDLOVE.

MONTREAL, June 23rd, 1897.

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the days of

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I.

THE CAUSE OF DISEASE.

"What are the sciences but maps of universal laws ; and universal laws but the channels of universal power ; and universal power but the outgoings of a universal mind."

EDWARD THOMSON.

All TRUTH, all *reality*, on the physical plane, is a trinity—law—power—mind—and must be studied through the portals of Science and Inspiration. When it is recognized that the methods of study in Inspiration are as peculiar to it, as accurate and governed by laws over which it is possible to exercise as much control as those of Science, then it will be found that Science and Inspiration are not antagonistic, not even parallel, but in one and the same straight-line. When Science reaches the boundary of the physical, when weighing and measuring are no longer adequate, then we turn to Inspiration to carry us beyond into the region of the UNIVERSAL.

It is into this borderland between Science and Inspiration that we propose to carry the torch of inves-

tigation ; sometimes employing the order of conceptions pertaining to Science, at other times those of Inspiration, and if anything is found herein that conflicts with the established order in *Medicine* or in *Theology*, it is to be remembered that, "not directly but by successive approximations does mankind arrive at correct conclusions," and that many of the cognitions here given are "suggestive centres" for "concentration" rather than dogmatic statements.

Two theories are current as interpretations of real existence—life, the theory of a "special creation," and that of "evolution."¹ These theories, as generally understood, are antagonistic. According to the theory of a "special creation," man was first created perfect, but afterwards degenerated. In the evolution theory man is undergoing a process of slow and gradual development, evolution, from a lower to a higher plane of existence. In each of these theories will be found, when the husks are removed, a kernel of common truth.

In the first chapter of Genesis is given a description of the creation of man on the *physical* plane in the language of the *law* ; accurate, concise, complete. In the second chapter is given a description of his creation on the *mental* plane in the language of *parable* ; as accurate, concise and complete in its adaptation to its subject as the language of the law on the physical plane.

A failure to interpret aright the language of law and the language of parable in the description of the crea-

tion of man, and its adaptation to his different planes, physical and mental, led to a belief in a literal garden of Eden and a literal fall of man from a state of grace; and to the ignoring of the true teaching which these records were intended to convey.

Among the early Christians the accuracy of this belief was not called in question, but as man progressed in knowledge on the physical plane, he recognized the impossibility of reconciling the slow and gradual development of plant and animal life as recorded in the "Testimony of the Rocks" with the traditional and partial interpretation of the Biblical record of a special creation. This led to the theory of a gradual evolution of all life on the physical plane. From this time forward Science and Religion took divergent pathways. This has been attended with almost disastrous results to both. Divorced from each other neither can stand alone. This must be recognized before real progress can be made in either department.

Without Science the Bible is a sealed book, a collection of heterogeneous facts, in solution, without centres around which to crystallize, a record of inspired teachers, overlaid, in many places, with error; sometimes introduced with a purpose, as prejudicial translation, at other times accidental. Without Science, without a knowledge of the CONSTITUTION OF MAN, it is impossible to separate the truth from error, to distinguish between the original works of the inspired teachers and the works of man. Without Science the Christian

church is without motive power, without vitality—dead. In proof of this we have but to *observe results*.

With her millions of members, with her almost untold wealth, with some of the brightest intellects that the world has ever known enlisted in her cause, how many followers of Christ can be found to-day who even understand the *material* import, leaving out the *spiritual*, of the commandment to "*love one another*."

Science divided from Religion is like a ship at sea without a rudder. There are no clear indications as to her future course. To add still more to her dilemma several important problems are pressing for immediate solution. So great is her perplexity that to some to "scuttle the ship" would be a "desirable consummation."

Such extreme measures, however, are neither necessary nor desirable.

When it is recognized that Truth on the physical plane is both material and spiritual and must be studied through the portals of Science and Inspiration, then the great conflict between Science and Religion will be at an end.

The origin of all truth, when studied in the light of Science and Inspiration, is both a "creation" and an "evolution." Like Religion and Science, creation and evolution are not antagonistic, not even parallel, but in one and the same straight line; creative forces operating from above, evolutionary forces from below.

The creative forces from above operate on the plane

below only under certain states or conditions, and always in definite relation to these states or conditions. There is not a different creative force from above for the crystal, the organic cell and the thoughts of man, but the one creative force from above acting through the different *media* or conditions evolved from below. I. Cor., xii., 4-11.

All force on the plane above is UNIVERSAL. The "I am" is ever present, ever ready; yet, in the manifestation of force through "media" on the lower plane acting only through the laws governing the manifestation of force on that plane, viz., in the line of the least resistance.

In creation and evolution all effort must be in the line of a diminishing resistance from the plane below. This is nature's law; *fitness must precede progression*. Christ could change water into wine; could calm the tempest; cast out devils; heal the sick; restore sight to the blind; raise the dead; yet, He could not, without breaking nature's law, compel the rule ridden Jews to accept His teachings. The former were accomplished in obedience to Nature's laws. To have accomplished the latter would have been to perform a *miracle*.

God created man in His own image. Studying man on the *mental* and *physical* plane we find him measured by a scale of *twelve*.

On the *mental* plane man has twelve groups of faculties; seven having their sphere of activity on the plane above, the *spiritual*; five on the plane below, the

physical; together making a perfect man on the mental plane.

Jacob had twelve sons; in each a different group of faculties was predominantly active. They were blessed accordingly. Gen., xlix. Taken together the twelve predominantly active groups of faculties represent the twelve groups of faculties in a *perfect man*.

The twelve sons of Jacob were selected to rule over the twelve tribes of Israel. The members composing each tribe, as did the twelve sons of Jacob, possessed a different group of faculties predominantly active; taken together the twelve tribes form an "*holy nation*."

The New Jerusalem was laid out four square, with twelve departments, twelve gates and twelve foundations; together making a perfect city.

Each of the twelve departments of the city was made up of members of a special tribe and its gates were named accordingly. Taken together these twelve tribes in their position in the city represent all the faculties of man in the position in which their respective organs are located in the human brain.

Man on the mental and physical plane; the twelve sons of Jacob; the twelve tribes of Israel; the New Jerusalem and the position of the twelve tribes within the city testify of "the one absolute certainty, that man is ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

Man on the mental plane has twelve groups of faculties, seven having their sphere of activity above, five

below. These twelve groups are centres of evolutionary force, the emanations from which as thoughts, projecting into the spiritual atmosphere, have each a definite form and *color*.

The breast-plate of the High Priest contained twelve stones, on each of which was engraved the name of one of the tribes. The plan of the New Jerusalem; the position of the twelve tribes within the city; the twelve sons of Jacob; the position of the twelve groups of organs in the human brain; the color of the forces emanating from each of these twelve groups determines the color of the stone, the name of the stone for each tribe, and the position of each stone in the breast-plate.

The breast-plate was never to be severed from the priestly garments and was to be worn as the "memorial," a means of calling into activity the spiritual faculties, and as the "breast-plate of judgment," a means of calling into activity the faculties on the lower plane.

The "law of continuity" could be traced through all the dealings of the Creator with His creatures on the lower plane, but enough has been given to show that there is an "Infinite and Eternal Energy, from which all things proceed," after a definite plan, the key to which is to be found in the CONSTITUTION OF MAN.

If this is TRUTH, *reality*, it must have both a material and a spiritual origin, to which all things are related by the law of laws, the "law of continuity."

Let us briefly examine the mission and the teachings of the Christ in this light.

His mission to earth was for a definite purpose, to seek and to save the lost. *For the son of man is come to seek and to save that which was lost.* Luke xix., 10. His method of saving the lost was by giving them life. *"I come that they might have life and have it more abundantly."* John x., 10. The word *ζωή* here translated life signifies *motion, activity.*

That this life, this activity, which it was His mission to call forth and give more abundantly was the exercise of the faculties of man on the spiritual and mental planes we have his own testimony to prove.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

"And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

If the mission of the Christ was a special mission to the lost, and its object was, not to change the life, the activity of the man, nor to direct it into new channels, but to increase it under the conditions that already existed; to make him better acquainted with the law, that he might thereby "have life and have it more abundantly," the *method* would conform to the *object.* To study the method of Christ's teaching in detail is to study the New Testament in detail; but enough may

be here outlined to show that the method and the object were in one and the same straight line.

The Sermon on the Mount may be considered as the beginning of Christ's public mission. In this sermon He gives to the assembled multitude, and through them to all succeeding generations, five commandments, which, like all truth, have a spiritual and a material significance. Obedience to these commandments calls into activity the five lower faculties in man which are the stepping stones to the seven higher.

Recognizing the impossibility of the lost ones preparing themselves for the reception of truth from a higher plane, through progress on the lower. Knowing that He would be taken away before the object of His mission could be completed, the character of His teachings changed from this time forward. The Sermon on the Mount was Christ's first and only sermon. Selecting twelve who afterwards became his disciples, *μθηται* taught or trained ones he gave them "life," "activity," "more abundantly," on the mental plane.

With the increased activity came increased power on the same plane, "*against unclean spirits to cast them out; and to heal all manner of sickness and all manner of disease.*"

After the commandments to His disciples, Christ continued to heal the sick and teach the people; but the latter always in *parable*; never in the language of the law, "*without a parable spake He not unto them.*" Questioned by His disciples for a reason, he replied :

"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Because seeing they see not and hearing they hear not, neither do they understand."

The twelve disciples were sent to "*the lost sheep of the house of Israel.*" As a reward for what they would be called upon to suffer in the cause of their master, when He came into His kingdom, those who had followed Him in the regeneration were to sit upon twelve thrones judging the twelve tribes of Israel.

Each member of the different tribes of Israel was possessed of a certain group of faculties predominantly active, this determined his position in relation to the tribe of which he was to form a part. The position of each tribe in the city was determined by the mental development of the individuals composing it.

Varieties in mental development existed in the twelve disciples, as in the members composing the twelve tribes. In each of the disciples this development determined his position in relation to the tribe over which he was to preside, as there is in each individual a group of faculties predominantly active which will determine his relative position as a member of one or other of the different tribes in the New Jerusalem.

In some of the disciples the predominantly active faculties did not extend beyond those on the lower mental plane. John xiv., 8, 9. In others it embraced the whole circle of the twelve groups. To *Peter* were given the keys to the kingdom of heaven, symbolical of

the activity of the complete circle of the twelve groups of faculties. Upon this rock, this circle of faculties constituting the spiritual and mental planes in man is built the church, which "*the gates of hell shall not prevail against.*"

While to *Peter* were given the *keys* of the kingdom of heaven, *John* was permitted to see the Holy City, the New Jerusalem, and to see more clearly, while in the spirit, symbolically, the completion of the mission of the "Lion of the tribe of Judah," the "Root of David," viz., the manifestation of the UNIVERSAL MIND, the UNIVERSAL INTELLIGENCE to those on the lower plane through activity of the higher or spiritual faculties possessed by man since the beginning.

The seven higher faculties symbolized by *John*, while in the spirit, the function of which is to bring man into more intimate communion with his Maker, together with the five lower, the function of which relates to man on the *physical* plane, the activity of which comes through obedience to the five commandments given by Christ in his Sermon on the Mount, complete the circle of the *twelve* groups of faculties.

Five of these groups, those on the lower mental plane, in the relationship between man and man, are, of necessity, to a greater or less extent, in constant activity; but the seven higher, or spiritual faculties, in the present condition of the Christian world, are "*as if slain.*"

The *Bible*, the book that touches nature at a greater

number of points than any other volume ever compiled, is from *Moses*, who saw the beginning of Being on the *material* plane, to *John*, who saw the *spiritual*, a record of the activities of faculties possessed by man since created in the image of his Maker, and governed by laws as exact, and over which it is his power to have as much control as over any other department of nature.

Vast as has been the progress of man in the past, it is but a dewdrop to an ocean compared to that which is in store for him in the future, when he awakens to the fact that he is the possessor of faculties, the cultivation of which will open to him, while on the physical plane, the book of the UNIVERSE, whose author is the Creator, and which contains a record of all things, past, present, future. "*And I saw in the right hand of him that sat on the throne a book, written within and on the backside, sealed with seven seals.*"

II

From the day that God made man, male and female, and commanded them to multiply and replenish the earth, the race has been propagated by the separation of a certain portion of the substance of a pre-existing living body by organs especially created for that purpose.

That is, by means of the contact of the *sperm* cell with the *germ* cell, *conditions* are evolved, from below, which admit of the individualizing of the UNIVERSAL on the physical plane in the form of *man*. Thus, not only is man made in the image of his Maker, but he has within himself a part of the creative force from above, in proportion as the conditions from below permit of its manifestation.

Life on any plane is *motion, activity* on that plane. It is a product of force from the plane above operating through *media* or *conditions* from a plane below. It is both a creation and an evolution, all effort, however, must be directed to the evolutionary forces from below; *vital* force obeying the same law as physical, flowing in the line of the least resistance.

Life on the physical plane might be a never ending creation and evolution could the *media* for its manifestation remain the same. A knowledge of creative laws

makes all things possible where physical conditions are under control.

Man has, in a great measure, the power to regulate these conditions, thus putting spiritual communion, (Inspiration), within the domain of science.

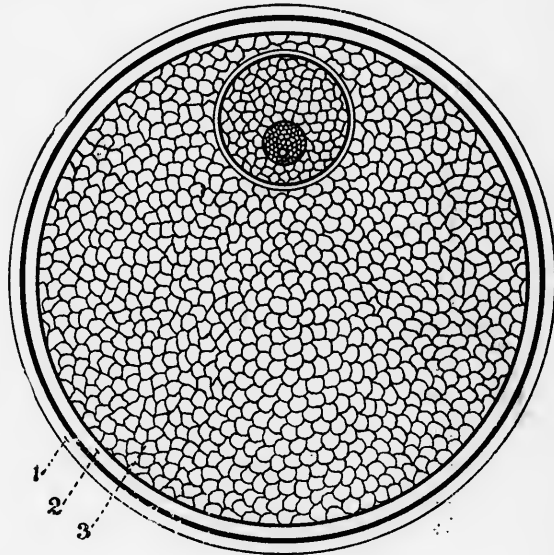


FIG. A.

Diagram Illustrating Division of Cell Contents.

It is not impossible that in the distant future man will, through control of the *media*, control the manifestation of life on the lower plane.

Life and death, health and disease are not controlled

by creative forces from above apart from conditions evolved from below.

Immediately after contact of the *sperm* cell with the *germ* cell, lively rotary motion is set up in the contents of the latter, beginning in the neighborhood of the "attraction particle," (Part I, 3, 1) and resulting in the division of the cell contents. Fig. A.

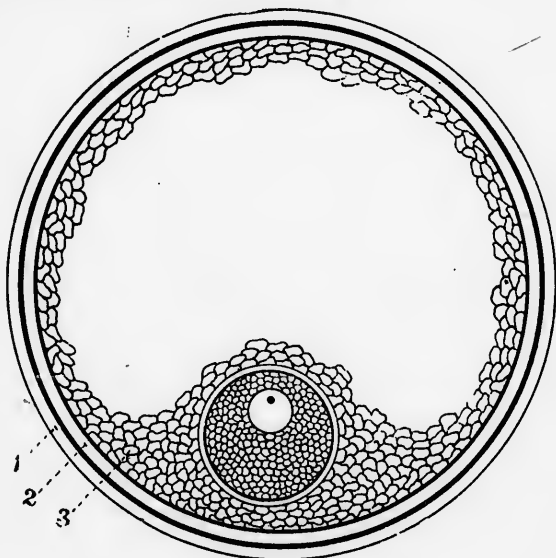


FIG. B.

Diagram illustrating Formation of Membranes.

Continued activity of the cell contents results in the cells being pushed together against the outer wall in layers, leaving the centre clear. Fig. B.

From these different layers of cells, or membranes, are developed all the tissues and organs of the human body.

Why does the same activity within the contents of a single cell result in the formation of the different complex tissues and organs of the body? The creative force from above being the same, we must look to the conditions on the lower plane for an explanation. The

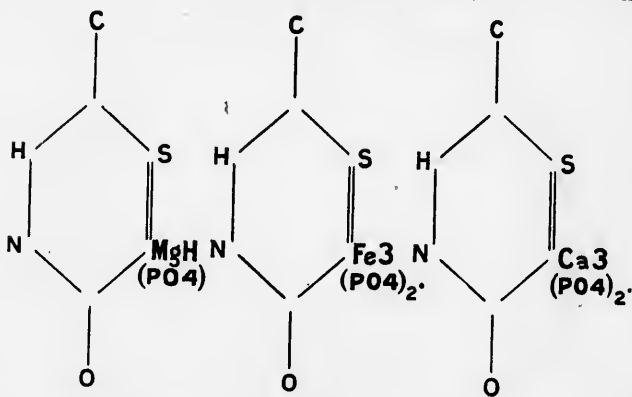


FIG. C.

Diagrams Illustrating Principles governing Cell Division.

elements entering into the formation of the cell contents determine the structure, and through it, the formation of the cells. These elements are both fixed and volatile. The fixed elements act as centres around which are collected the volatile to form the cell. For example, the *phosphate of magnesium* [Fig. 6, $MgH, (PO_4)$] is the fixed base of cells composing the nerve tissue; *iron*

[$\text{Fe}_3(\text{P}_04)_2$] that of muscle, and *calcium* [$\text{Ca}_3(\text{P}_04)_2$] that of bone. These fixed or mineral elements are the centres around which are collected the volatile or albuminous compounds. In this manner all the tissues and organs of the most complex organism originate in the contents of a single cell.

Without going into the details of *Embryology*, it may be stated as a general fact, that from the outer layer of cells (Fig. B, 1) the *epiblast*, arise the structures composing the Nervous system; from the inner layer or *hypoblast* (3) arise the organs composing the Nutritive system, and from the middle layer or *mesoblast* (2) the structures composing the Motive system. Thus from the contents of a single cell are developed all the complex structures of the human body, which may be tabulated as follows:—

- | | | |
|-----------------------|---|--|
| I. NERVOUS SYSTEM... | { | 1. Brain. |
| | | 2. Spinal Cord. |
| | | 3. Nerves of the Special Senses. |
| | | 4. Peripheral Nerves. |
| | | 5. Sympathetic Nerves. |
| II. VITAL SYSTEM... | { | 1. Digestive Organs. |
| | | 2. Respiratory Organs. |
| | | 3. Circulatory Organs. |
| | | 4. Urinary Organs. |
| | | 5. Generative Organs. |
| III. MOTIVE SYSTEM... | { | 1. Bones. |
| | | 2. Ligaments. |
| | | 3. Joints. |
| | | 4. Cellular Tissues. |
| | | 5. Skin and its Appendages, the
Hair and Nails. |

The human body is structurally composed of three systems, each made up of five different classes of tissues and organs.

The harmonious working of the different parts of the organism does not result from the influence which they exert upon one another, but from the co-ordination of forces operating from a higher plane and after a definite plan.

Throughout Nature function corresponds to structure. The different systems of the human body, by controlling the character of the forces operating through them, determine permanency of effect in corresponding function, thus giving temperament and character.

Vital force is never isolated in its action within the human body. Its action is never confined to one channel to the exclusion of all others. It is the predominant activity that determines its character.

The three temperaments—mental, vital and motive—corresponding to the three systems, never exist alone, but in combination, one or the other predominating. The different combinations may be tabulated as follows:

I.	II.	III.
NERVOUS { Vital. Motive.	VITAL { Nervous. Motive.	MOTIVE { Nervous. Vital.

All the different combinations of temperaments met with in the human race may be embodied within this classification.

The same law governs the manifestation of motion, life, within the body as without, the *media* determine

the *form*. When the nervous system is the channel for its transmission the product is *dynamic*, when the vital system is the channel the product is *chemical*, and when the motive system is the channel the product is *mechanical* energy.

The following diagram will give a clearer idea of the different forms of force operating through the human body :—

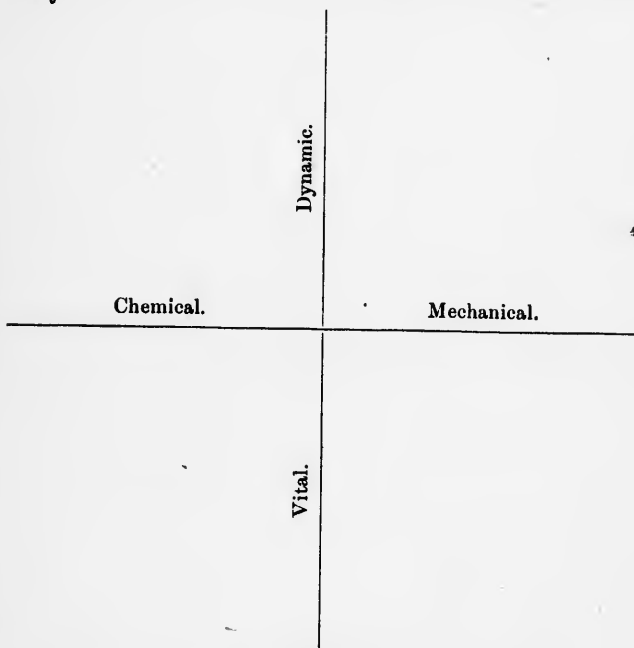


FIG. D.

Diagram of Forces operating through the Animal Body.

The living organism may, for the sake of illustration, be compared to a machine, a watch for example; two factors are essential in both, the machinery and the motive power. The motive power, the spring, is the *vital* part, the part upon which the motion or life depends, the activity manifested through the second, minute and hour hands are but different *effects* of the one power acting through different *media*.

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III.

Understanding the different forms of force operating through the body we are able to enter upon the study of the CAUSE OF DISEASE with fixed and clearly defined principles as guides.

Causes that interfere with the manifestation of life, motion, through one or more of the different channels of the body are causes of disease in those channels.

Given the different channels of force operating through the human body, the problem to solve, in each individual case, is to determine the strength of the channel. *i.e.*, its inherent vitality, and the quantity and nature of the obstruction.

The *vital* force from above, which determines the total quantity of life on the physical plane, is controlled by conditions, which are handed down since the beginning through *heredity*.

In the union of the *sperm* cell with the *germ* cell the *motive* system and part of the *nervous* are given by one parent, the *vital* and part of the *nervous* by the other.

Conditions and individual potency determine the predominance of the system or temperament and through it the form and character of the offspring.

It is within the power of the individual to extend the life-line beyond its limits in the present age, as it

is within his power to weaken or cut it short at any point.

Many of the fixed characteristics of the offspring are the result of habits *paternal* in origin.

Every thought, word and deed is indelibly recorded in its appropriate cell in the organism, the memory of which is transmitted from cell to cell and appears as character in the offspring.

Young men would do well to reflect upon this before sowing their "wild oats," thinking that they can reform at any time and all will be *forgotten* and *forgiven*. The dogma of "vicarious atonement" finds no countenance in heredity. Death bed repentance is of no avail here. "*The iniquity of the fathers shall be visited upon the children and upon the children's children unto the third and unto the fourth generation.*"

The acquired characteristics of the offspring come chiefly through *maternal* influences. The highest cultivation of the faculties on the spiritual plane in the mother during the "periods of transmitting influences" would do more to elevate mankind than the combined action of all the Reform Societies, the Judiciary, and the Church.

The causes of disease acting as elements of obstruction in the different physiological channels of the body are named according to the channels through which they operate: *dynamic*, *chemical* and *mechanical*.

The *dynamic* causes, those operating through the

Nervous system, originate from within, *Ideo-dynamic*, or from without *Reflex-dynamic*.

Ideo-dynamic causes.

At birth the *mental reservoir* is a *tabula rasa*, ready for the reception of the *subjective* from above, through the higher or spiritual faculties, and the *objective* from below through the faculties on the lower plane.

Through *heredity* some portals, both on the higher and lower planes, open more easily than others, but by means of the WILL man has command over that which shall be allowed to enter and what must remain without.

The mission of the Christ was to excite to activity, to give life, to the faculties possessed by man since created in the image of his Maker, that he might thereby make the *subconscious* self, the real *ego* suitable for the exalted position prepared for the blessed in His Father's mansion. The object of the Church has been to supply, on demand, a ready-made article to fill up the mental reservoir of all classes and conditions of mankind. No matter how vile or how debasing the thought-forms that have been continually pouring into the *reservoir* during the lifetime of the individual, and which are to determine its environment after leaving this sphere, the ready-made article, the "vicarious atonement," erected upon a structure of "circumstantial evidence" can be made to accomplish the desired object in every case.

It is said that "Nature abhors a vacuum." In proportion as the incentive to activity of the spiritual

faculties is removed by supplying the ready-made article, the mental *reservoir* of the individual is filled with thought-forms from a lower plane. It is through this source that *fear* enters in proportion to the vacuum within.

The influence of fear in obstructing the flow of vital energy through the different channels of the body on the physical plane is becoming more and more recognized; but of its influence on the spiritual atmosphere there is yet no adequate conception. "*Ye have feared the sword; and I will bring a sword upon you, saith the Lord God.*"

The injunction to *fear not* has a spiritual meaning, the importance of which has not been revealed to those who *seeing* yet do not *perceive*.

Reflex-dynamic causes are those operating through the Nervous system from without.

Reflex motion at any given point within the system, as vibratory impulses, comes through the channels of the peripheral nerves. The effect depending upon the intensity and duration of the cause and the perfection of the media.

The vibratory impulse may traverse the nerve channel from the surface to a ganglia or centre, and from there discharge itself in the form of a dynamic, chemical or mechanical effect upon some other part of the system without being carried to the centre of consciousness. Examples are seen in automatic actions and sounds to which we have long been accustomed.

Every vibratory impulse sent through the nerve channel is attended with an expenditure of energy in proportion to the friction of the media.

Every reader has probably one or more acquaintances who are examples of perpetual motion. In some it is impossible for them to keep *quiet*, sitting or standing, some part of the body is in constant motion. In others it is impossible for them to keep *silent*. Both are examples of **USELESS ACTIVITY**.

Fear and useless activity, conscious and unconscious, are types of dynamic causes of disease; causes operating through the Nervous system.

Chemical Causes.—Those acting through the Vital or Nutritive system, as *food* and *drink*.

Practical medicine is the only department in the whole domain of science that is placed in charge of skilled workmen who have never been taught the nature, nor the management of the forces they are called upon to control.

The physician has no fixed principles to enable him to focus the multitude of isolated facts composing the science of medicine upon the case in hand; thus "doctors differ" upon the interpretation of facts which, in any other department of science, would be settled by the principles governing that science.

On the inception of any new doctrine, or interpretation of facts, in medicine the question is not, Is it **TRUTH**? Has it a material and a spiritual side? But what is the *pedigree* of its promoter and to what *school*

does he belong? These being answered satisfactorily, he is swallowed as the whale swallowed Jonah—to be ejected again when a more tempting morsel appears, with as little digestion or assimilation.

To note the birth, development and natural death of the medical *fads* that have thus sprung up during the past century would be to write a volume.

One, however, from its importance, from its vitality and from its influence upon the health and morals of the whole Christian world cannot be allowed to pass without notice. This may be christened the NITROGEN *fad*, according to which the nutritive value of a food; as a tissue builder, is in proportion to the *nitrogen*, it is found to contain on chemical analysis.

Every trio in science knows that the methods of study pertaining to one science are not interchangeable with those of another. *Chemistry* and *Physiology* are no exceptions to this rule. The former deals with *quantity*, the latter with *quality*.

The physician in accepting the chemical analysis of food as a standard of its nutritive value, instead of studying it in its relation to the system to which it is intended to nourish, has committed a "vice of method," which has led to his giving countenance to the spread of two of the greatest *curse*s that has ever afflicted the civilized world, viz., the use of putrefactive animal matter in the form of *butchers' meat*, and the use of the products of putrefactive vegetable

matter in the form of *alcohol* as food for the human organism.

The most charitable interpretation that can be put upon the conduct of a profession in permitting the use of *butchers' meat* and *alcohol* as nourishment for the human body is that not comprehending the nature of the forces they are called upon to control, nor the nature of the morbid actions of these forces, disease, they are called upon to combat, they have *permitted* man to indulge in that which touches him at his weakest points, his *feelings* and his *appetites*; and also, the plausibility and simplicity of the *chemical* theory has been a bait so tempting that it is swallowed regardless of any consequences that might follow.

Organic substances are compounds of carbon, oxygen, hydrogen, nitrogen, water and various inorganic salts. Some organic substances, such as essential oils, contain only carbon and hydrogen, others, as the fixed oils, starch, sugar and alcohol, contain carbon, hydrogen and oxygen. By chemists these are classed together as *non-nitrogenous* or *carbonaceous* substances.

Another group, consisting of the seeds of plants and animal flesh, contains nitrogen in addition to the other elements. This constitutes the *nitrogenous* group, while water and the various salts make up the *inorganic* group.

From a *chemical* point there is no fault to find with this classification. It is simple, concise, comprehensive.

The chemist, however, cautions the physician from

accepting this as a working classification from a *physiological* basis, "the physiological evidence that these classes of elements serve different purposes in nutrition is not so complete as that of their chemical differences;" yet to the majority of practical physicians the *nitrogenous* group are the only tissue builders, and their nutritive value is in proportion to the nitrogen they contain.

If chemistry cannot determine the nutritive value of the nitrogenous group, of which animal flesh is a type, neither can it that of the non-nitrogenous group, of which, from a chemical point, *alcohol* is a type.

Before a substance nitrogenous, non-nitrogenous or mineral can contribute to the function or nutrition of the human organism, it must be *vitalized*, converted into *bioplasm* by contact with the vital principle of the cells of which it is to form a part.

Chemistry has not yet shown the nature of the compound that would result from the union of *vitality* with *alcohol*.

Alcohol taken into the system induces an acid tide, *i.e.*, abstracts the elements of water from the tissues, thus increasing their *irritability*. This is in proportion to the quantity introduced and the composition of the tissues with which it comes in contact.

For this reason the nervous system is the first to show the effects of its presence. It is through this hardening process, the abstraction of water, that it exerts its *anæsthetic* action, together with the charac-

teristic dynamic, chemical and mechanical changes, which will be considered elsewhere.*

"Two ships are passing at sea, one flying the signal of distress. The captain of the other ship orders his men to go on board and cut down the signal. On being remonstrated with by the passengers for such cruelty, he coolly replies, I have given relief, see, there is no signal of distress."

Alcohol in disease, through its *anaesthetic* action, cuts down Nature's signal of distress, leaving the cause untouched.

In studying the effects of animal flesh upon the human organism we have to consider :

a. Its relation to the living organism to which it is to furnish material for growth and repair.

b. The effects of the waste or in-nutritious portions ; which are inseparably connected with it, and which must be introduced with it into the system, viz., urates, micro-organisms and toxins.

c. To which also may be added the effect upon the spiritual progress of man by slaughtering animals belonging to a lower plane in the animal kingdom.

a. The vital principle centred in each cell must have its appropriate material for the manufacture of *bioplasm* for the repair and growth of the cell, and through the cell the tissues and organs composing that system of which the cell forms a part. The cells composing the

*Series No. II.

different tissues and organs of the body are not interchangeable one with another. The cells composing one class of tissues or organs are never, under any circumstances, converted into those of another. For example, nerve cells never by any process become gland, muscle or bone cells, neither does one class of cells take its supply of nourishment from the combination of elements or proximate principles that go to make up the nutritive material of another class.

Every manifestation of vital force through the dynamic, chemical or motive channels is attended with "friction of the media," with changes tending toward a final decomposition into the elements from which they were originally derived, of those tissues and organs which form the channel of communication. When, for example, the nervous system is the channel, the nerve tissue is the one called upon to contribute its textures for the manifestation of dynamic force. The same when the glandular, muscular, or other organs, are the channel.

Other things being equal the wear of the tissues is in proportion to their activity and appropriate material for their renewal must be supplied or the expenditure will exceed the income, and physical bankruptcy will inevitably follow.

The navvy who spends his days in hard physical labor and his nights in sleeping the sleep of the just without a thought for the morrow, and the overworked business or professional man, whose mind is intensely

active from fourteen to sixteen hours in every twenty-four, require far different nutritive material to supply the wear of the tissues resulting from "friction of the media"; yet according to the Nitrogen theory each must receive his carbonaceous and nitrogenous food in regulation proportion, "16 to 1."

In a failure to recognize the simple fact that the nature of the food to be supplied to the human organism must be determined by the channels of activity of the vital force, and that a knowledge of these must be obtained through a study of the human organism and not alone from the chemical analysis of the food, lies the failure to discover the cause of those forms of disease which have baffled the skill of the medical profession in all ages, and which are to-day as prevalent the world over as at any time in the history of medical science, viz., *pulmonary consumption* and *cancer*.

In June, 1895, a professional gentleman, twenty-four years of age, had a severe hemorrhage from the lungs. He was of a highly organized temperament, the nervo-motive, and had applied himself very closely to his studies for some years. For some months preceding the attack he had not been in his usual health, more easily fatigued mentally and physically, sleep disturbed, slight dry cough after meals and after active exercise. His diet had been, being a single man, the usual boarding-house fare—animal flesh in some form at each meal, fresh baker's bread, pastry, tea and coffee. His friends noticing his changed appearance, the loss in weight, the dark circles under his eyes, the pallor and increasing weakness, urged him to take more nourishment, in the form of animal food, to keep up his strength. This he did by increasing the quantity of flesh meat taken at each meal and an occasional extra cup of animal broth or beef tea. The emaciation, weakness and

cough increased, with shortness of breath on exertion and irregular appetite when, after a rather long walk during the heat of the day, in the early part of June, he had the hemorrhage. He was then ordered to give up all work and to have change of climate. In addition to a liberal proportion of animal food, he was to take a little *stimulant* with his meals to keep up his strength. He left in the latter part of June and remained away until the following February, when he returned, having lost forty pounds in weight and having fully developed tubercular consumption. The progress continued downward until the following November, when he went to his long home.

A young woman, vital temperament, employed in an office, where, for the greater part of the year sunlight was a stranger, at a salary barely sufficient to keep body and soul together, during the spring of 1895 found more than usual difficulty in getting through with her duties. At night, on returning to her garret and evening meal of white baker's bread and tea, she was so thoroughly exhausted that to take her accustomed walk was too great an exertion. Her sleep was irregular and disturbed with dreams. She began her work each morning with a sense of fatigue almost as great as when leaving it the previous evening. After a very fatiguing day's work in the early part of June, she had a severe hemorrhage from the lungs. The first was followed by several others, though less severe, yet preventing her return to work. In August kind friends came to her aid and sent her to the country for a few weeks. She returned somewhat improved in strength, but soon lost what she had gained while away. The progress was rapidly downward, and *pulmonary tuberculosis* claimed another victim.

A middle-aged man, motive temperament, sedentary occupation, in the spring of 1894 noticed that he was losing in weight. His appetite was irregular, bad taste and tendency to nausea in the morning, frequently a burning pain in the stomach, with eructation of gas and a sluggish action of the bowels. These symptoms continued with but little change until the following August, when, after more than usual active exercise on a very hot day, he had a *chill*. This was followed by slight fever, which

subsided after a few days, leaving a short dry cough. The cough attracted but little attention until the fall, when, as the damp weather came on, it increased. He then sought medical advice, and it was found that he had *tubercular consumption*. The disease progressed in its downward course until the following spring when the "Messenger of Death" called and found him ready to obey the summons.

To the average medical practitioner these cases are without special interest. He sees no evidence of Natural Law running through the series. To him it is of no significance that the beginning of the symptoms which continued until the final termination occurred during the *hot* weather. To him the order of the progress of the symptoms showing the nature of the dynamic, chemical and mechanical changes that *preceded* the advent of the *bacilli* are without special import. He sees only what he wants to see, the indications for his favorite trinity—*animal flesh, stimulants and drugs*, all having the same tendency to cut down Nature's "signals of distress," leaving the cause untouched.

At *five hundred* homes in this fair city; at *five thousand* homes in this fair Dominion the "Messenger of Death" calls each year for his quota of victims from the fairest and brightest of the land through *pulmonary tuberculosis*, and statistics tell us that "*He does not go away empty-handed.*"

A married lady, vital temperament, about thirty years of age, fell on the sidewalk, striking her head on the curbstone. She was unconscious for a few moments, but soon recovered, and little more was thought of the accident. A few months after, however, she, for the first time, had an epileptic convulsion. These epileptic

attacks continued, kept down by the daily use of *bromide of potash* to two and three a month until her *forty-fifth* year, when they ceased. The *bromide* was then stopped with considerable rejoicing, both on the part of the patient and of the physician, for had not the *bromide of potash* cured a case of *epilepsy*, even if it had required fifteen years of almost continuous use. A few months after the cessation of the *epileptic* attacks, shooting pains began to be felt in the left breast. Attracting little attention at first, but owing to their persistence, she consulted her former medical adviser, who, without comment, sent her to a *surgeon*. She went with a heavy heart, to find her worst fears realized. *It was a cancer*. At the operation it was found that the disease had made considerable progress. It was, however, thoroughly removed. The wound healed, though somewhat slowly. In March she was discharged from further treatment with the advice, "To take a liberal diet of flesh food and a little *stimulant* to keep up her strength." The advice was followed. In the early summer the *epilepsy* returned. The *bromide of potash* was again resumed. The frequency of the attacks lessened under its continued use, but did not altogether cease. In the following fall the *scar* over the site of the previous growth became painful, the tissues around it swollen and discolored. These symptoms increasing, she again consulted the surgeon who had performed the operation. He pronounced her death warrant. The cancer had returned. Another operation would be useless. After suffering untold agony for nearly a year she passed away.

A married lady, vital temperament, mother of several children, had been feeling poorly for several months. Easily fatigued, burning pain in the stomach, worse when fasting, often relieved by taking food, dryness of the mouth and throat, bad taste and sometimes nausea in the morning, tongue deep red color, deeply fissured, irregular appetite, flatulence, constipation, giddiness, cramps and numbness in the limbs, worse at night, very nervous, losing weight, pale, with dark circles under the eyes, palpitation and shortness of breath on taking active exercise. For some months she had noticed indications of internal derangements of

a catarrhal nature, which, through their persistence and change in character, led her to seek medical aid.

There was some doubt about the exact nature of the disease. An operation would give her the benefit of the doubt. The operation was performed. She died eighteen months after from a return of the disease, internal cancer.

A middle-aged gentleman, motive temperament, formerly led a very active life, but for the ten years previous to his last illness, took much less active exercise, regular habits. During the winter of 1891 his appetite became capricious; he suffered from dryness of the mouth and throat, especially in the morning, tongue red, deeply fissured, flatulence, nausea at times, heartburn, especially after taking anything sour, sometimes a feeling of "pins and needles," at other times cramps in the limbs, worse at night, muscular weakness, and loss in weight. Sought medical aid, but obtained only temporary relief. In the following summer a small abrasion was noticed on the lower lip at the left side. Attracting little attention at first, but enlarging and refusing to heal under simple local treatment, a surgeon was consulted. He advised immediate removal of the affected portion of the lip. The operation was performed. A few months after an abrasion, similar in appearance to the first, appeared at the same point on the lip. The glands on the left side of the neck began to swell and become painful. A second operation was performed, removing a larger portion of the lip. A few months later the disease again re-appeared at the same point on the lip. The enlarged glands suppurated, leaving large openings into the mouth and throat. Further operative measures were considered useless, and death ended his sufferings a few months later.

To the *surgeon* this group of cases are not of special interest. He sees no evidence of natural law running through the series. *He sees only what he wants to see*—Nature's signals of distress in the form of local disease, which it is his duty to cut down, leaving the cause untouched.

The object of introducing these case reports here is not to describe the respective diseases, that will be done elsewhere,* but to show the similarity in the symptoms that *preceded* the local disease in each group, and to show the uselessness of measures adopted for the removal of a disease when directed against an *effect* instead of its *cause*.

The recognition of the fact that *disease* in its origin, progress and termination is governed by laws as exact as those governing the "planets in their unerring courses through the heavens," or any other of Nature's forces, will bring a brighter day both to suffering humanity and the physician, but the *dawn* is not yet. The uselessness of the old must first be recognized, and the soil made ready that new ideas may be planted in clean places. "*Fitness must proceed progression.*" This is a law of Nature from which there is no appeal.

b. In the chemical analysis of flesh food no distinction is made between the nitrogen present as forming part of the structure of the tissues and that present as the part of compounds, the product of tissue degeneration. The presence of the latter in the form of *urates*, their compounds and antecedents, is a more frequent cause of obstruction to the flow of the vital force through the different channels, disease, than all

*A description of the nature, cause, symptoms, prevention and cure of *Pulmonary Consumption* and *Cancer* will appear in separate pamphlets, forming part of Series No. II.

other causes combined. Nitrogenous substances are introduced into the system chiefly through animal flesh, an *acid* media and, through grains and vegetables, an *alkaline* media.

The first essential of the life of cells is that they should be capable of continuous change, *motion*. In the language of science, "capable of undergoing a process of change in continuous adjustment with their surroundings."

In the healthy organism every part is in a state of constant *flux*, continuous change. Anything that interferes with this process causes obstruction, disease, in the channel in which the obstruction exists, dynamic, chemical, mechanical.

The presence of the element *Nitrogen* in a compound lessens the affinity of that compound for *oxygen*.

The effects of the presence of the nitrogenous compounds, in the form of *urates*, in the system is to lessen oxidation, to interfere with the life of the cells through lessening their ability to maintain "a process of change in continuous adjustment with their surroundings."

The tissues and organs affected depend upon the chemical reaction of the nutrient matter of the cells,

THE TIDES OF THE CELLS.

During the *oxygen* tide the *urates* are retained within the tissues and organs, and the blood is comparatively free from them. During the *carbon* tide the

urates are re-dissolved, washed out of the tissues and appear in the blood current in their passage from the tissues to the various outlets of the body. The blood in this tide contains a quantity of the products of tissue degeneration in the form of *urates* in proportion to the amount previously stored and the activity of the various vital processes within the body.

The nature of the food determines, in a great measure, the character of the tides, and, through them, of the solubility of the *urates*, and thus their presence whether within the cells and tissues, or within the channels of the body.

A clear distinction must be made between the two. Chemical processes within the channels of the body do not differ from those without. Within the living cells, however, there is no chemistry; between the vital principle of the cells and the chemical processes going on without there can be no affinity.

Animal flesh and acid substances generally precipitate the *urates* within the tissues, increasing their retention within the system.

Grains and most vegetable substances increase the solubility of the *urates* and thus favor their elimination. Heat and cold exert a powerful influence over the tides, and, through them, over the retention or elimination of *urates*.

By means of heat they are drawn from the tissues into the blood current, and through the agency of cold they may be directed to any of the outlets of the body

that may be considered the most suitable for their elimination in each particular case, thus giving to *Hydrophy* a precision which, heretofore, has been wanting.

Food and temperature have an important bearing upon the tides of the individuals composing a nation, and thus largely control the character of the diseases of a nation.

The Englishman, with his diet of butchers' meat and acid drinks, in the form of coffee, wines and malt liquors, keeps his system in a state of constant *hyper-acidity*, thus storing up *urates* until the tissues become saturated. How long a time is required to accomplish this depends upon the quantity introduced from without and the amount manufactured from within. The latter depends, in a great measure, upon the temperament. In the vital, tissue change, and the production of urates, is more rapid than in the nervous or motive temperament.

When the accumulation reaches near the saturation point, the future progress will depend upon the individual and his environment.

(a) In persons past middle life, of regular habits and who have been storing up urates slowly but regularly for a number of years, there is less likelihood of their having had any acute illness to favor elimination. These are the most dangerous cases. After sudden exertion, passion, excitement or rise in temperature, the urates are dissolved out of the tissues

into the blood current in quantities, to be precipitated, perhaps, in some vital part, causing sudden death, or the onset of a severe attack of some form of acute illness.

The number of sudden deaths is, from this cause, notably increased during the winter months when mild weather is followed by a sudden fall of temperature.

In children and robust adults the effects are manifested in acute and infectious forms of disease, the blood during the *carbon* tide offering a suitable soil for the multiplication and development of micro-organisms.

(b) The *urates* on becoming soluble by heat or otherwise are carried to one or other of the different channels of elimination, as the lungs, for example, in such quantities that they cause irritation, which, if allowed to continue, end in disease and destruction of these organs.

If there is no special attraction to a particular part of the body, through local irritation or hereditary weakness, they may become deposited in these tissues or organs where the circulation is most sluggish, as sand is deposited in those parts of the stream where there is the least current. For example, in organs that were once active but where function has practically ceased.

The rapidity of progress of the disease in these cases is in proportion to the quantity of *urates* previously stored in the tissues, the conditions favoring their

solubility and the inherent vitality of the parts affected.

(c) The quantity of *urates* in the system at one time may never reach a point sufficient to cause local disease, but simply a *general disturbance*. Such individuals live on an ever varying plane of health, not knowing one day nor hour what they will be like the next. This intermitting elimination of *urates* prevents accumulation beyond a certain point. These are the most favorable cases; "creaking doors often wear the longest."

Among the inhabitants of hot countries, as the Hindoo, for example, with a diet of rice and rancid butter, the production of urates from within is greater in proportion than their introduction from without. The nature of the diet and the high temperature tends to prolong and intensify the *carbon tide*, the blood containing an excess of waste matter, the products of tissue degeneration, offers a suitable *soil* for the spread of zymotic or fomentable diseases. The plague, for example, which would be impossible with a more *acid* condition of the system, or a colder climate.

The rheumatic and gouty condition of the Englishman, from retention and precipitation of *urates*, finds its counter part in the Hindoo in the formation of *calculi* through the presence of the products of tissue degeneration in excess in the secretions.

In proportion as the flow of vital force through the different channels is obstructed, the resolution of the

structures entering into the formation of these channels back into their primary elements, decomposition commences. It may be local, affecting only a few cells, or it may be general, affecting the whole structure; in either case, it is failure to maintain a process of change in continuous adjustment with its surroundings—*death*.

Nature, to accomplish her purpose of resolving all organic compounds back to their simple elements with the least possible delay, after life has become extinct, sends her *scavengers*, in the form of micro-organisms, to accomplish the work. These micro-organisms are skilled workmen specialized, *species*, according to the work they have to perform. Ever present, yet confined within boundaries which they cannot pass, from the dead to the living tissues; unless, by their numbers and the poisonous products resulting from their *debris*, they may destroy the healthy tissues with which they are in constant contact, then these, in their turn, become food for them, and thus they may extend their field of labor from a small beginning until the whole organism has become invaded.

Animal flesh, fish and fowl, anything that has once possessed animal life, but which has become extinct, is teeming with myriads of micro-organisms, doing their best to resolve the putrefactive, poisonous matter back to its simple innocuous elements.

That a *Christian* nation can make this seething mass of corruption a *food* shows to what extent the human mind can be debased by custom and appetite.

Leading medical and scientific persons in all countries are recognizing the dangers of introducing putrefactive animal flesh into the human organism, and are raising a warning voice against it, as a few quotations will show:—

“It is a vulgar error to regard meat in any form as necessary to life. All that is necessary to the human body can be supplied by the vegetable kingdom.”

SIR H. THOMPSON, M.D., F.R.C.S.

“Every element, whether mineral or organic, which is required for nutrition is found in the vegetable kingdom.”

EDWARD SMITH, M.B., F.R.S., LL.B.

“Animal diet is not essential to man.”

LORD PLAYFAIR, M.D., C.B.

“One-fifth of the total amount of meat consumed is derived from animals killed in a state of malignant or chronic disease.”—PROFESSOR GAMZIE, *Fifth Report to the Privy Council.*

“Tubercular phthisis, so prevalent in England, appears to be due to the excessive use of animal food, and when there is a tendency to consumption in the young, it should be counteracted by strictly adhering to a diet of the farinacea and ripe fruits.”

DR. BUCHAN.

“All the bloodshed caused by the warlike disposition of Napoleon is as nothing compared to the *myriads of persons who have sunk into their graves through a misplaced confidence in the value of beef tea.*”

DR. MILNER FOTHERGILL.

"In our hospitals and public institutions, where the physicians of the present day get their knowledge of dietetics, a *broth* diet is considered the proper food for those who are too ill to keep body and soul together upon a *full* diet."*

"The administration of flesh food, beef tea, or animal broths of any sort, in cases of diphtheria and scarlet fever, is practically equivalent to administering a dose of poison."

J. H. KELLOGG, M.D.

"Animal meat may directly engender many painful and loathsome diseases. Scrofula itself, that fecund source of suffering and death, not improbably owes its origin to flesh eating habits. It is a curious fact that the word 'scrofula' is derived from 'scrofa,' a sow. To say that one has scrofula is to say that he has swines evil."

DR. A. KINGSFORD.

"The public do not know it, but it is none the less a fact, that scrofula has come to be a household disease in the United States."

JAMES C. JACKSON, M.D.

"The future is with the vegetarians."

PROFESSOR VIRCHOW.

c. The slaughtering of animals retards man's spiritual progress.

In nature everything proceeds from a lower to a

*From some OBSERVATIONS UPON THE NATURE, SYMPTOMS AND TREATMENT OF THE PRE-TUBERCULAR STAGE OF PULMONARY CONSUMPTION by the writer in THE CANADA MEDICAL RECORD of July, 1893.

higher order. Nothing exists for itself alone, but for something above and superior to itself.

"Nothing walks with aimless feet." Every kingdom is a generator of force by which conditions are evolved on the lower plane, admitting the manifestation of the UNIVERSAL on a higher plane from below.

The *mineral* kingdom exists, not for itself, but for the kingdom above it.

The vegetable kingdom exists, not for itself; its object is something higher.

In the *animal* kingdom the same order exists throughout, from the *mollusk* to the *mammal*.

Existence of a higher species is impossible without the force evolved from the one immediately below. Man did not appear upon the earth until sufficient force had been evolved through the animal kingdom to make his existence possible; and in proportion as he destroys animal life on the plane below him, he cuts off the power that evolves conditions through which he is able to reach a higher plane.

"Kill not—for Pity's sake—and lest ye slay
The meanest thing upon its upward way."

BUDDHISM.

"They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

The two cannot co-exist, a knowledge of the Creator and the wilful destruction of His creatures.

The *drink* of a nation is second only in importance to its *food*.

The character of the latter determines the former.

A nation consuming a large amount of animal flesh *must have a drink-possessing anæsthetic properties*.

The necessity of this is easily shown. In addition to the products of tissue degeneration in the form of nitrogenous compounds, *urates*, and the micro-organisms present in all decomposing animal flesh, there are other irritating and noxious compounds formed in the tissues of all *sentient* creatures when under the influence of *fear*. Together these form a trinity, to which the vital principle of the cells offer a measure of resistance—disease, in proportion to its vigor when presented with this compound, consisting of the *debris* of tissue degeneration, micro-organisms and other products of putrefaction in the form of *butchers' meat*, as material for the manufacture of *bioplasm* for the renewal and growth tissues and organs of the human organism.

This condition of irritation, this sense of *dis-ease* ever present with the consumer of animal flesh, when not under its immediate stimulating influence, imperatively calls for something to give relief, something of an *anæsthetic* nature.

Tea, coffee, tobacco and liquor possess this property in common, increasing in degree in the order named.

Observations show that their consumption by a nation is in proportion to its consumption of *butchers' meat*.

In England more than one thousand sentient creatures are hourly slaughtered for the sole object of having their carcasses buried in the "stomatic sepulchres" of men and women constituting a Christian nation, and who, to stifle the rebellion of outraged nature against such practice, consume annually 25,000 tons of tobacco, and has a National Drink Bill equal to about £4 per head of the whole population.

From the slaughter of the animal to the slaughter of the human is but a step. After nineteen centuries of Christianity it requires an annual expenditure of £140,000,000 upon Standing Armies to prevent *International Butchery*.

The United States, as a nation, lead all other nations on earth in the consumption of swines' flesh, and in tobacco *chewing*, while statistics show their consumption of liquor for a single twelve months amounted to \$1,080,000,000.

If the prevalence of scrofula among the individuals composing a nation is in proportion to their consumption of swines' flesh, and the prevalence of crime in proportion to their consumption of liquor, *what must the harvest be?*

The average "New Woman" can talk glibly of the best method of conducting anti-liquor campaigns, of how best to convert her neighbor's brother, husband or father, but ask her what she would provide for her own family dinner to replace putrefactive animal flesh and she is *silent*, and this in face of the fact that

through vegetarianism lies the solution of the liquor problem.

The *anæsthetic* action of tea and coffee, like tobacco and alcohol, are due to their *hardening* effects upon the tissues, not all of which are equally affected. The higher nerve centres are the first to suffer. Tea and coffee drinking parents may look forward, with a fair degree of certainty, to weak or defective eyesight in their offspring.

Of the causes that *mechanically* obstruct the flow of force through the different channels of the body, *drugs* may be taken as a type.

Throughout all nature force is *dual* in its operation upon matter, positive and negative, attractive and repulsive, resulting in contraction and subsequent recoil or relaxation, *wave* motion. Within the animal body from the most important complex organs, as the heart and brain, down to the individual cell, all life, all motion is dependent upon contraction, followed by subsequent recoil or relaxation—*wave* motion.

In a state of health the vital force flows through the different channels with the least possible friction of the media, each channel receiving its due proportion; contraction and relaxation are equal, and the different vital processes throughout the body are at an equilibrium. Health is equilibrium of motion.

In disease there is disturbance in the equilibrium of force operating through the different channels, a disturbance in the equilibrium of motion.

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These facts give a basis for a natural system of prevention and cure of disease, which, being TRUTH, is "founded upon a rock," and is not, therefore, the exclusive possession of any school or sect, but free as the air we breathe.

The cell tissues and organs of the human body, as *material* substances, are governed by the same *physical* laws as those governing any other forms of matter.

Force on the physical plane being always *dual*, to every action there is an equal and contrary re-action. Foreign matter, *drugs*, for example, within the body obeys the same physical laws as regards relationship to the material structures of the body as governs the relation of matter without.

The globules of mercury, for example, would remain in contact with the cells of the liver until some disturbing force changed their relationship, then there would be motion in the line of the least resistance.

Within the human body there is a force external and above that governing the relationship of matter on the physical plane, this is *vital* force. Upon this force there can be no *dual* action. There is no relationship between *vitality* and *drugs*.

The "vital principle" of the cells, the "breath of life," is above and beyond the influence of *drug medication*.

Action and re-action between the cells, tissues and organs of the body and foreign matter, *drugs*, for example, being equal and in opposite directions, what-

ever manifestation of force there is in response to the presence of the foreign matter, drugs, it must come from *vitality*; therefore, every drug taken into the body is a poison and exhausts the vital energy of the channel through which it operates *directly* as its quantity and *inversely* as its specific gravity.

The law of Association of Ideas is one of the strongest operating upon the mental faculties.

The belief that man can find absolution from the effects of transgression of the physical law—physical sin—disease, through “vicarious substitution,” in the form of drug medication, is an offspring of the parent belief in man’s absolution from the effects of transgression of the spiritual law—spiritual sin—through “vicarious atonement.”

Neither belief has its foundation upon the rock of TRUTH.

Man after reaching a plane of knowledge beyond which it requires increased effort to progress, to obtain broader views of TRUTH, instead of putting forth that effort, more often attaches himself to those who have already found a resting place upon the same plane. To this fact the different “schools” and “sects” in *Medicine* and in *Theology* owe their origin and existence.

Of the divergent schools composing the *body* of the medical profession of to-day, which is *without a head*, the “Regular” and the “Homeopathic” may be selected as the extremes, within which all the others are embraced.

In disease when a *drug* is given which causes an obstruction in a different channel of the body from the one obstructed by the foreign matter, the effect of which is not to remove the obstruction from the body, to cure the disease, but to change its form, to direct it into new channels, then the drug is given upon the principles governing the "Regular" school, whose watchword is "*contrari contrariis curantur.*"

When a *drug* is for the purpose of causing a disturbance in the *same* channel of the body as that already obstructed by the foreign matter, the effects of which is not to remove the obstruction, to cure the disease, but to add more foreign matter, to still further tax the *vitality* of the patient, then the drug is given upon the principle governing the "Homeopathic" school, whose watchword is "*similia similibus curantur.*"

For the past century the members of the "Regular" and the "Homeopathic" schools have worked side by side, having a common object, the prevention and cure of disease, but instead of obeying the command of the Great Healer, to "love one another," they have had nothing in common beyond their object, each a "dog in the manger," standing guard over the principles of his school, of which he understands as little as in the case of the proverbial dog. A more ludicrous, a more humiliating position for members of a learned profession to occupy, history has never before, nor will probably ever again, have occasion to record. When the truth about "drug medication" is once grasped by the

profession and the public, when it is once clearly understood that there is no affinity, and can be none, between *vitality* and *drugs*, that, within the body, drugs are always, and, under all conditions, foreign matter and exhaust the *vital* forces in proportion to their *quantity* and *divisability*; then it will be recognized that for transgression of the physical law—physical sin—the punishment of which is disease, there is no absolution through “drug medication.”

“Shun drugs and drinks which work the wit abuse;
Clear minds, clean bodies, need no Soma juice.”

BUDDHA.

“*Whatsoever a man soweth that shall he also reap.*”

Is it a matter of surprise that a profession having for its *object* the preservation of health and the cure of disease, and having for its *methods putrefactive animal flesh, liquor and drugs*, should be under a cloud—dissensions and jealousy from within—distrust from without—while the Grim Destroyer stalks unmolested throughout the land?

END OF PART II.

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