

# THE LAW OF LIFE AND HUMAN HEALTH

BY

G. R. CLEMENTS, L. L. B., N. D.

Disease becomes preventable as we learn  
the Law of Life that governs Human Health; and  
We become immune to disease in direct ratio  
as we live what we thus learn.  
To remove the Cause of our Ailments  
in this manner is to Cure them; while  
To treat the symptoms of our Ailments  
is to make them Chronic.

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THE LAW OF LIFE AND HUMAN HEALTH

A Book for  
The Layman

The Student of Life	The Student of the Soul
The Health Promoter	The Religious Worker
The Doctor	The Minister
	The Scientist

Whatsoever a man soweth,  
that shall he also reap.

—Gal. 6:7.

If we sow the seeds of disease,  
we cannot harvest a crop of health.

—Dr. J. E. Cummings.

## PREFACE

To those who have been kept in stupefying ignorance, concerning matters of health and healing, thru the popular and vicarious channels of misinformation; to those who suffer from disease, and have dragged their weary bodies from doctor to doctor, and from place to place, searching for health, but finding only discouragement; to those who have poisoned their bodies with all the virulent concoctions listed in the professional pharmacopeia, without relief; to those who have had their bodies cut and carved, marred and scarred, with the surgeon's knife, only to see their condition grow worse; and to those who believe that disease is an unavoidable curse, inflicted without reason upon mankind, and with no chance of escape—to all these sad and suffering folks, the purpose of this book is to bring a ray of light and truth regarding the Law of Life and Human Health.

Orthodox medical men are measurably skilled in anatomy, physiology, pathology, and diagnosis of disease, and claim that they are able to *cure* the disordered body. Yet they appear utterly powerless to aid in the restoration of the diseased; and, on the whole, are prone to do irreparable injury with their drugs, serums, and methods of treatment. This condition is so prevalent and so general, that the sick and suffering believe that for them there is little hope, and that disease is a most mysterious and dangerous foe.

This is a fatal error, arising from false education. On the contrary, the whole matter is so plain and simple, as we shall see, that those who expect to find in this book, accounts of miraculous discoveries, tales of marvelous remedies, and stories of mysterious cures, are doomed to disappointment. For the information of this credulous class, let it be known that health comes from healthful-living; that health is regained by the same measures by which it is retained; and that hospitals and early graves are filled with those who believed that health comes concealed in pills, powders, and potions; and who had more faith in a bottle of black, bitter "medicine," than they had in the Omnipotent Power that decreed:—

Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

That the ordinary reader may the better comprehend our message, we have endeavored to keep the pages of this book as free as practicable of puzzling phrases and technical terms. As to the matter of repetitions, which may seem to many to be needlessly frequent, we can only plead the importance of our subject, the value of the principles involved, and our deep desire to expose some of the gross falsity of "medical science" teaching regarding health and disease, with which civilization, for purely selfish motives, has been so shamefully enthralled.

—George Robert Clements.

"God hath made man upright;  
but they have sought out many inventions."  
—Eccl. 7:29.

Man has strayed far from the path of Nature, and sought to build a universe of his own. He has endeavored to divorce himself from the influence of Natural Law, and to substitute the artificial inventions of an empirical science for the natural products of an Infallible Creator. The logical conflict arising therefrom, is not between Nature and Life, but between Nature and human inventions.

Men, grown egotistical under the degrading influence of wealth and learning, allege that they are scientists and possess mysterious powers. In their high conceit they forget that Nature is the first scientist and the greatest teacher. Consequently, to Nature, not to human science, must man turn for health, strength, subsistence, knowledge, and wisdom. These are some of Her wonderful treasures, all of which She guards with jealous care.

Therefore, heed not the traditions and inventions of perverse man; but take Nature trustingly by the hand and be led of Her; for She alone possesses the Secrets of Life for which we eternally search. But Her treasures, riches cannot buy nor power command. She gives them freely to the deserving as a recompense for labor performed. By righteous effort only can they be gained. They are forever available to the worthy, but are bestowed according to work done.

—Herbert M. Shelton, D. P., N. D.

Ye shall know the Truth,  
and the Truth shall make you free.  
—John 8:32.

Pretension! profession! how haughtily they stride into the temple of the humble, usurp the highest seats, put on the brightest robes, sing the hymns of praise, and utter aloud, to be heard of men, the prayers which the spirit should breathe in silent confidence.

"Vanity of vanities; all is vanity." Believe not in the traditions of corrupt men, whose hearts are filled with longings for wealth and power. "Beware ye of the leaven of the Pharisees, which is hypocrisy." They have committed the grossest crimes, and under the cloak of "Science" have devoured the substance of the sick and suffering, hoping to hide their villanies by spreading falsity and stifling truth.

"The Torch of Truth must be kept hidden; the Ignorant must remain in darkness; those who would uncover our corruption by spreading Truth, must be crushed. We have a law, and when we cannot refute the truths they teach, by our law they ought to die. How highly expedient for us followers of falsity, that one Teacher of Truth be destroyed so a people may be kept in ignorance, as easy prey for us to plunder."

—B. Stanford Claunch, N. D.

For He is thy Life and the length of thy days (Deut. 30:20).  
He is my strength (Isa. 12:2).

If only Life can produce Life, how can anything less than Life sustain it? If the transformation of forces is a fallacy; if the lesser cannot produce the greater; if every cause must be the efficient equal of its effect; then it follows that nothing less than Life can sustain any more than originate Life.

Sadly do men miss the truth when they seek for the sustaining power of Life and Health in things beneath them. Food and drink may be the conditions for the operation of Life's forces, but their sustaining power must be acknowledged to be a fiction of the imagination.

Modern Science says, "Your strength depends upon how much you eat;" the old prophet says, "As thy days, so shall thy strength be." The Apostle says, "If any man lack wisdom, let him ask God;" Modern Science says, "Let him eat more fish."

And when the strength comes with the day, poor, silly invalids imagine that the Doctor's drug gave it. Old King Alcohol has long appropriated to himself Divine honors; has long held in abject slavery his millions.

Idolatry is not confined to the jungles of India or to the wilds of Africa. Even today comes the picture of the Red Cross Nurse, in the attitude of Faith, looking up with loving confidence to a fraudulent patent medicine. How can the victims of such delusions still believe in the Sermon on the Mount?

—Robert Walter, M. D.

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## INTRODUCTION

When God said, "Let there be light: and there was light," He decreed the first law of the Universe. When He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so," He ordained another law. When He said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so," He handed down still another law. After He had created man, and said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat," He prescribed in positive terms the law governing man's food—and this law was then and is now as universal, as vital, and as unchangeable, as any of God's preceding or succeeding commands.

However, man, from the first, has conducted himself as though he considered his existence as being apart and exempt from the influence of his Maker's will. He exhibited this contemptible feeling when he disobeyed the first command; and he has ever continued in the same course. While his sole duty in life is that of obedience, his deportment has been that of disobedience.

In fact, man so long and so consistently continued in disobedience, that ages elapsed ere he knew anything of the Reign of Natural Law. He never paused to consider it, never thought it worth while to heed it, and finally learned of its existence and power, only thru disasters resulting from violating it. As disaster upon disaster overwhelmed him, because of his disobedience, he gradually grew more careful and circumspect, as does a child that has once been burned by fire. It was then that he began to learn, in a somewhat hazy way, that the Universe is governed by a definite and immutable law.

One by one man has discovered some branches of the law, decreed by the Creator to govern His work. He has applied these branches of the law; and lo, there invariably followed their application, results so certain that they were amazing because of their

positiveness. He found that he could prevision and predict, with perfect accuracy, the result of certain actions or conditions. This he termed the Law of Cause and Effect. He also found that the right use of environment lay in complying with the law governing it; and when the right use was not violated, the greatest good always followed. This may be termed the Law of Obedience. From all actions and conditions that comply with law, the greatest good invariably results. This demonstrates the *power* of the Law of Obedience.

By the proper application of God's law to actions and conditions, which is nothing more nor less than obedience, the element of speculation and uncertainty is eliminated; and man thus learned that, for every result or effect, there is and must be an anterior, adequate, and definite cause. By creating conditions which alone arouse the cause that produces the desired effect, man has been able to accomplish results a little short of miraculous. But he seems too proud, too vain, or too ignorant to attribute the *cause* of his success to Obedience. He thinks it springs from his own ingenuity. Consequently, in his enthusiasm over his newly discovered powers, as he considers them, he loses his head, and in his stupidity and vanity he exclaims, "I have gained control of Nature. I am improving on what Nature, blindly, has furnished to man." How child-like. Will he never grow up? Will he never learn that—

The Father, that dwelleth in me, He doeth the works (John 14:10):

The Poet says that we "act and feel and know just as we do, because we are born in such an age, and are taught from such a page." Quite true. We are taught that Good comes from God, while Bad comes from a supposed entity termed Satan. How stupid. Such philosophy is foolish, is the product of ancient days, is unworthy of the age in which we live, and is propagated now only for children and imbeciles, and for "scientists" and their dupes. Good and Bad spring from the same source. There is one law. Obey it, and Good results. Disobey it, and "thou shalt surely die." . . . . .

For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all (James 2:10).

Where does Satan enter into the matter? Nowhere! Satan is an imaginary entity, conjured up by man to bear the burden of his guilt, flowing from his disobedience. If I do good, that is my

work; but if I do bad, that is the work of Satan, reasons man, in his attempt to exonerate himself from blame. And he tries to discover some way to control Satan, Disease, and all the other things on the negative side of life, as he now thinks he controls Nature.

When he fails in his efforts, the fault is not his own, but is laid to imperfections in God's handiwork. Would it not be well to read again:—

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He himself tempteth no man: but each man is tempted by his own lust, being drawn away by it, and enticed. The lust when it hath conceived, beareth sin: and the sin, when fullgrown, bringeth forth death (James 1:13-15).

If sensual, carnal pleasure be our chief desire in life, or if . . . . . the greatest part of men are such as prefer . . . . . that good which is sensual before whatsoever is most divine; . . . . . and if we allow such indulgence of the appetite as leads us from the strait and narrow path of virtue and morality, into that broad highway of destruction and death, it matters not whether we act from ignorance or from intelligence, the result is the same. Neither shall we escape the prescribed penalty, regardless of whether we blame Satan, practice idolatry, call on the "medicine man," or suffer the injection of filthy poisons into our body.

The super-education and super-intellect, arrogantly boasted by some men termed "scientists," do not change Natural Law, although they would have the "common herd" believe that it does. The absurdity of such doctrine is fully demonstrated frequently by the fact that "scientists," in the prime of life, themselves suffer and die of trifling ailments which they teach and claim are readily preventable by their widely-heralded prophylactic treatments. "Physician, heal thyself." They would do for others what they cannot do for themselves.

Dr. Myer Solis Cohen, whom we shall quote again, proclaiming the effectiveness of "a preventive medicine, says:

"Small-pox can be so easily prevented by such a simple means as vaccination, that it should never appear in a civilized community; a consideration of its symptoms, therefore, is mere waste of time." (Woman—In Childhood—Wifehood—Motherhood. p. 325).

Small-pox is a filth disease; and is a vital process, under the control of Natural Law, by which the organism throws off thru



the skin, accumulated filth which would otherwise soon cause death. If "scientists" knew this, then they would know that it is not only madness to imagine for a moment that the injection of poisonous matter, obtained from an ulcer on a diseased calf, can prevent this vital process of the living body; but that it is stark madness for "science" to advocate that such deadly substances may be injected into the blood-stream of babies, without seriously and permanently impairing the vital energy of the various cells, which compose the body, thus militating against their health for all time to come, and, to a great extent, even afflicting their offsprings also.

Having discovered the certainty and positivity of the results flowing from the Law of Cause and Effect, why has man never thought of applying the law to his own body? Does man feel that he is so far apart from Nature, and so totally exempt from the operation of Natural Law, that the Law of Nature, applying to the Universe, does not apply to him? Is he too proud to acknowledge obedience to his Maker? Does he consider his plane of being as so exalted, that God should communicate with him thru certain signs?

The Great Drugless Physician, observing this gross deficiency in men, reproached them for it in these words:—

"When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather today: for the heaven is red and lowering. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times" (Matt. 16:2, 3).

"O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Mic. 6:8). The walking "humbly with thy God" is the proper application of His law, and is merely obedience to His command. By strictly obeying the law, man eliminates all uncertainty as to his health and welfare, just as he, in the same way, eliminates the uncertainty as to all other things. When he learns this and does this, disease will disappear, and health will flow as freely and as naturally from his actions, as the tide rises and falls; for they are all governed by the same law.

God commands us to obey, and the Poet admonishes us to do His will:—

"Child," said the Earth to me,  
"What can you do?  
Why do you try?"

Can you not see  
That all you are and can ever be  
Is the product of Heredity—  
Merely the outcome, sure and true,  
Of other lives gone by?  
Because your ancestors were such,  
Back to primeval slime,  
Therefore you ail and sin so much,  
Therefore 'tis waste of time  
For you to seek to steer your course  
Free of this cumulative force.  
Beast, plant, and rock, your story runs  
Back to the Power that swings the suns;  
And can you disobey the laws  
That move you from the primal cause?  
Peace, fretful child! Be still!  
And do my will!"

"Child," said the World to me,

"What can you do?  
Why do you try?  
Can you not see  
That all the effort you have spent  
Is the product of Environment—  
That your surroundings govern you,  
And circumstances nigh?  
Because you're born in such an age,  
Because you're taught from such a page,  
Because your friends are so and so,  
Therefore you act and feel and know  
Just as you do. In vain you're tried  
To throw this influence aside.  
Fruit of your century and race,  
Your family and dwelling-place,  
Your education, work, and friends—  
You have no individual ends!  
Peace, fretful child! Be still!  
And do my will!"

—Charlotte Perkins Stetson.

Multitudes of men would do God's will, if their sensation and reason were not so sadly perverted, that they have come to regard as natural that which is artificial; and, consequently, they think they are obeying the law, when in truth they are violating it, but know it not. Therefore, in the succeeding pages, we shall examine and explain some parts of the Law, and show how man has failed to do God's will; how he has fallen from the light of truth and reason, into the darkness of ignorance and error, and how he has

ascribed the evil resulting, not to his own deportment, but to the defects in his Maker's workmanship.

Another feature found in these pages, most astonishing to the uninitiated, is that which shows that a selfish, sordid, powerful profession, numbering some of the best men and the most brilliant minds of the age, backed by institutions that are endowed with millions in money, and protected by state statutes that compel submission to its dictates and mandates, is based upon no other foundation than a stupid and superstitious belief, instilled deeply into the very heart of humanity, that eventually some wonderful way will be "discovered," whereby man may live in peace and harmony with God, *while violating His commands!*

## CHAPTER I

### LIFE'S GREAT MYSTERY.

#### THE UNITY AND INVISIBILITY OF CAUSE.

"Whence came the first Life? From Him who is Life, the Source of all Life. . . . He is Life because He has produced Life."—Robert Walter, M. D., in *Vital Science*.

LIFE! Living, pulsing energy. How grand; how glorious! What a marvelous thing is Life. How wonderful its existence; how infinite its expression. It is written:—

"In Him was Life; and the Life was the light of men." (John 1:4).

What is Life? Where does it come from? and where does it go? Who can know it? Who can expound its marvelous mystery? We see its work on every side; we know that it is; but who will explain its existence? In all times and in all ages, man has patiently and studiously sought to solve the secret of Life. But the question, What is Life? remains a mystery unsolvable. Into its deep chambers of seclusion we cannot venture; for a wall of unscalable height, of unfathomable depth, and of immeasurable width confronts us. Forever we must remain on this side. All we can ever know is:—

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the Breath of Life; and man became a Living Soul." (Gen. 2:7.)

Here the mystery of Life begins, and here the mystery ends. If we should study and search from now till the day of doom, we shall learn no more of the Secret of Life than we now know. However, we shall refer to the matter again, while we now turn attention to the tabernacle of clay, formed . . . . .

. . . . . of the dust of the ground.

Life, as we know it, is a state or condition . . . . .  
 . . . . . an invisible principle of existence, . . . . .  
 observes Dr. Walter (*Vital Science*), and is said to be either young or old, in keeping with the physical environment in which Life

resides, and moves, and functions. It is not Life that grows old with time and toil, for we have seen that Life came directly from the Creator, and that when this mysterious Vital Force was . . . . .  
breathed into the nostrils

of the form of clay, man became a Living Soul. The Creator, being infinite, nothing but the infinite can proceed from Him; therefore, the Vital Force termed Life, being of and from the Creator, is, like time, never young and never old, never begins and never ends, but has always been and always will be. Accordingly, if the body of clay, in which Life abides, remained forever in a condition favorable for its continuous and harmonious habitation, why should Life ever depart therefrom?

But, due to various causes, the physical structure, in which Life for a time abides, grows unfavorable for its further habitation, and then the invisible, intangible, immortal Vital Force called Life, the most marvelous gift of the infinite God, takes flight, and the tabernacle of clay, which the Supreme Architect formed of the dust of the ground, relapses back into the void and lifeless state. When lost, this mysterious spark is gone forever. No earthly power can call it back. Little wonder it is that none relinquish the greatest of all terrestrial treasures without a most strenuous struggle; and that those left behind mourn so deeply for the loss of that which no man can either give or restore.

No subject has so fully occupied the mind of man, as that of health and the length of human life. To save life and to prolong the period of its duration, has always called out the best and deepest study of the most intelligent and intellectual of the race; and everything conceivable has been done, and is being done, to accomplish that object. The motive back of practically everything we do, is the deep desire to stretch out just as far as it will go, our little span of life.

Just why does Life leave the body? One of the causes that is largely responsible for this, and by far the most prevalent one, is that abnormal condition of the body universally known as "disease." This condition apparently is the body's greatest destroyer. From the earliest times men have searched for means and methods to combat and conquer this unrelenting destroyer of the living organism. To that end, no stone has been left unturned, and no amount of money has been spared. All imaginable investigations have been made, and all conceivable experimentations have been conducted, in an effort to solve and overcome demon disease.

Multitudes of the lower animals have been slaughtered as flies in the work, and even human life has not escaped.

But in spite of all the expenditure of time, money, and labor, and of the appalling sacrifice of life, in the attempt to arrest and decrease its terrible destroying power, demon disease laughs to scorn our greatest efforts, continues its deadly march with ever-increasing speed, and numbers among its victims countless thousands and that are cut down while yet in the prime of life. Hence, the gravest problem before man still is, WHAT IS DISEASE? AND HOW SHALL WE COMBAT IT?

To solve that vital question, legions of learned men have spent their lives in study and search. Based upon their philosophies, theories, discoveries, and experiences, there has been evolved a system to combat disease, known as MEDICAL SCIENCE. The sole and single purpose of this system has been and still is to fathom the mystery of disease, and endeavor to overcome and subdue it.

The Disciples of "medical science" have long claimed and contended that they have discovered and know all that has been discovered and known of disease, its cause, cure, and prevention. So what is more fitting or proper than that the first answer to our serious question, What is disease? should come from that source? To give the answer the greatest possible weight, it ought also to be from the greatest available authority which that "science" has produced. It seems that in the person of the late William Osler, M. D., who died some three years since, we have such authority.

The following brief biological sketch regarding William Osler, conceded to be America's greatest physician, is given in the Americana, a universal reference library of 24 volumes:—

"Osler, William, Canadian physician, educator, and author; born at Bondhead, Ont., July 12, 1849. He studied at Trinity College, Toronto, at the Toronto school of Medicine, and at McGill University, where he graduated M. D. in 1872. Proceeding to Europe he continued his studies at University College, London, in Berlin and in Vienna, and returning to Canada in 1874, received the appointment of professor of physiology and pathology in McGill University, which he retained until appointed to the chair of clinical medicine in the University of Pennsylvania in 1884. He was chosen as the Galstonian lecturer in the Royal College of Physicians, London, Eng., in 1885; and as the Cartwright lecturer in the College of Physicians and Surgeons, N. Y., in 1886. The

degree of LL. D. was conferred upon him by the universities of McGill, Edinburgh, Aberdeen, and Yale; he was elected a fellow of the Royal Society of England; and a member of the London Royal College of physicians. In 1880 he was appointed professor of the principles and practice of medicine in Johns Hopkins University and chief physician to the Johns Hopkins Hospital, Baltimore, positions which he resigned in 1904 upon his appointment as regius professor of medicine in the University of Oxford, Eng. A writer of international repute in various American and European medical journals, he is also the author of *Clinical Notes on Smallpox* (1876); *Histology Notes* (1882); *Cerebral Palsies of Children* (1889); *Principles and Practice of Medicine* (1892), a standard modern work which had reached a fifth edition in 1903; *Chorea and Choreiform Affections* (1894); *Lectures on Abdominal Tumors* (1895); *Angina Pectoris and Allied States* (1897); *Cancer of the Stomach* (1900).

Dr. Osler was unanimously considered as the greatest physician that America has produced. His medical writings are masterpieces. His books on medical practice are the recognized standard the world over, and are in use in every university and medical school in English-speaking countries. What did that learned medical man say regarding disease, its cause, cure, and prevention? We observe him saying:—

"We put drugs, about which we know little, into our bodies, about which we know less, to cure disease, about which *we know nothing at all!*"

About disease, we know nothing at all! Here we seem to have the sum and substance of that "wonderful" therapeutic and prophylactic system known as "medical science." This is the last word in its labors and discoveries. Speaking thru the voice of one of its acknowledged greatest leaders, upon the vital question here involved, it makes a most startling and depressing declaration. How can we doubt the truth of the statement? What is more discouraging to us poor mortals? The body's most destructive and most relentless enemy, which from the dawn of history men have sought to know and conquer, still unknown and unconquered by that great science (?) which dominates all therapeutics. It makes one feel as though all hope of ever solving the mystery of disease is useless, when one of the leading medical authorities of the world frankly and overtly admits that . . . . .  
 . . . . . of disease we know nothing at all!

lack both strength and courage to reconcile ourselves to the terrible

Still, life is so sweet, and we cling to it so tenaciously, that we situation. Consequently, being unable to stop our struggles and search, we continue to live in the belief and hope that some day some one will accidentally discover the secret of the cause of disease, and deliver us the long-sought for panacea that is to free all suffering souls from the clutches of the deadly monster. So we forever sojourn thru life, credulously following with childlike faith the sound of that deluding cry:—

Lo here and lo there,  
 expecting to find health, happiness, and long life just over the hill—always so near and yet so far.

Reverting to the question, What is Life? we have observed that the Creator raises up from the "dust of the ground" the form of man, and that the form was inanimate and dead, but is created of such substance and form as to be capable of receiving from God the "Breath of Life." After God had raised up the lifeless form of man, He "breathed into his nostrils the Breath of Life; and man became a living soul." How clearly can we see from this, that the body and the Life of man are two distinct things. The Lord teaches the same in these words:—

There is a natural body, and there is a spiritual body (I Cor. 15:44).

We further observe that the "natural body" is created first, and the "spiritual body" last; a fact confirmed by this passage:—

That was not first which is spiritual, but that which is natural; and afterwards that which is spiritual (I Cor. 15:46).

The "natural body" is created from the dust of the ground—from Nature, and we have seen that it is lifeless. Everything that is or has been created is, in itself, inanimate and dead. But all things are animated and filled with Life by the "Breath of Life," and this is what is meant by the following:—

The Father raiseth up dead (dust of the ground) and quickeneth them (with the breath of life) (John 5:21).

The "natural body," being created first, is logically called the first man; while the "spiritual body" (breath of life), coming next, is called the second man, as explained in these words:—

The first man is of the earth, earthy: the second man is the Lord from heaven (I Cor. 15:47).

There is little interest at this particular point in the "first man," since he is of the earthy, earthy (dust), is visible, and void of

Life. It is the "second man," the "spiritual body," the "breath of life," the "Lord from heaven," the Great Invisible Within, that draws our earnest attention here and now.

"The breath of life," not of air, is referred to as the "spiritual body," and the "Lord from heaven." From this we must conclude that the "spiritual body" and the "Lord from heaven" and the "breath of life" are one and the same; and this conclusion is confirmed by the Word:—

God is a spirit (John 4:24).

This being the truth without mistake, we are forced to acknowledge and realize that God is the fountain and source of Life; yea, that He is Life itself in Himself. This is taught by the Word:—

God . . . . . giveth life unto the world (John 6:33). The Spirit of God hath made me, and the Breath of the Almighty hath given me Life (Job 33:4). He giveth to all life, and breath (Acts 17:25). God of the spirits of all flesh (Num. 16:22). In whose hand is the soul (life) of every living thing, and the breath of all mankind (Job 12:10). All the while my breath is in me, and the spirit of God (the breath God gave) is in my nostrils (Job 27:3). The Lord . . . . . formeth the spirit of man within him (Zech. 12:1).

The God of Creation is uncreate and infinite, whereas man and all other things in existence are created and finite, and the created and finite can exist only in and from the Uncreate and Infinite. And because the Supreme Being is Uncreate and Infinite, He is Being itself, which is called Jehovah, and Life itself, or Life in itself. From the uncreate and infinite, nothing can be created immediately, because the Divine is one and indivisible; but their creation and formation is and must be out of things created and finited, and so constituted and formed that Jehovah can be in them.

Consequently, man is not Life, but he is so constituted and formed that *he can receive Life from God*; and thus he becomes, not Life, but a recipient of Life. Yet, we should not infer from this, that God has infused Himself into man, and that He is in man, and no longer in Himself. For God is omnipresent, omniscient, and omnipotent—He is everywhere, as well within man as without; for, apart from space, He is in all space; whereas, if He were in man, He would be not only divisible, but also shut up in space. Accordingly, if any man suffers himself to be so far misled as to think that he is not a recipient of Life, but is Life itself, he

cannot be withheld from the thought that he is God. It is to dispel this idea that the Lord teaches the following:—

It is the spirit that quickeneth; the flesh profiteth nothing (John 6:63).

Since man is not Life, but a recipient of Life, it follows that the conception of a man from his father is not a conception of Life; for Life is not and cannot be derived from that which has no Life to give. Life is a reproduction, not a transformation. Life is Spirit; Life is God; Life is in God, from God, and not in and from food, drink, medicine, or man. It is inconsistent even to absurdity to teach that each new-born babe is so much of Life abstracted from parents. The conception of a man from his father is a conception only of the first and purest form capable of receiving Life; and to this, as to a nucleus of starting point in the womb, are successively added substance and matter in forms adapted to the reception of Life-Spirit, in their order and degree.

It is Life, inherited Life, that mysterious, invisible, intangible Power in, of, and from the Creator of Life that forms and grows all things in the Universe, thru the operation of fixed, stable, and immutable laws, well illustrative of the Power, Wisdom, and Invariableness of the Law giver. The plant comes only from the seed, but not primarily from the material of the seed. The giant oak comes from the acorn, but not alone from the material of the acorn. The animal comes from the egg, but not chiefly from the material of the egg. Remove the vital, invisible power from the seed, or acorn, or the egg, and these can and will produce no Life.

Few indeed understand what is Life. When one thinks of Life, it appears to be a fleeting, vanishing, invisible something, coming and going in mysterious and unknown ways, and of which no distinct conception can be formed. The Lord compares the "spiritual body" (Life), because of its invisibility, to the wind in this language:—

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit (John 3:5,6-8).

The wind is invisible and intangible. Whence it cometh, and whither it goeth, no man knows. Yet we know the wind is, for we hear and know it "bloweth where it listeth." Hence, no one disputes the existence of the wind. In the open prairie, we hear it not, but feel it on our face. In the forest, we feel it not, but hear its roar in the tree tops. On the ocean it lashes the waters of

the deep into waves and foam; and in the woodland it lays low the kings of the forests, and twists and splinters and shatters their giant bodies. When it rages, consider its mighty power. Again it is so soft and gentle that it moves not a leaf. The wind is invisible and intangible; but we fully realize its existence from its marvelous power, work, and effect. How, then, can we deny the existence of Life? For has not Life wrought mightier works than the wind?

Thus, we observe that Life is an invisible, intangible potency; not an observed reality; and that the Source of Life is the Creator—a Power of Intelligence and Wisdom which remains hidden within the observed organism, and yet is the *source and cause* of its motion and operation. We see that Life is neither function, process, nor product, but the *cause* of them all; that Life is not the product of earth, air, and water, but that these things are merely the materials out of which comes forth the form of man (first man), under the directing Law of Life (Second man—Lord from heaven).

The process of all existence in the Universe, is therefore from the Great Invisible Within, to the Visible without, understood not by sight but by Faith in Jehovah, "by Whom all things consist."

"We walk by faith, not by sight." (II Cor. 5:7). For the invisible things of Him from the creation of the world are clearly seen, being understood (through faith) by the things that are made (Rom. 1:20).

The Creator is invisible, as is the creative principle in a seed, a bud, an egg. Existence is the unfolding of invisible, creative principles, which seize upon and mould to their uses the visible things of Nature. From the Invisible to the Visible is the order of creation, declared by the Christian Scriptures and confirmed by Science, without a single well-established or even possible fact in the Universe to controvert it. The giant oak is not the development of the visible material of the acorn, but of an Invisible Power of Life, that seizes upon the material and builds from this material a form and substance to correspond with the parent life—from wheat, wheat; from the cow, the calf, from the chicken, a chick; from an egg devoid of the Invisible Power of Life, explosive gases.

Thus, the Process of Life is not an infolding from the material world without, but a process of unfolding, of Evolution, from the Great, Immortal, Invisible Within, to the Mortal, Visible without.

The Power within is the only true power. Whether this power is manifest in man or in matter, nevertheless—

"That which may be known of God is manifest in them."  
(Rom. 1:19);

and all that is, is the product of this Power—of this anterior, interior, intrinsic, Invisible Force.

This Great Invisible Force Within may be actively engaged or passively existent. When actively engaged, it is producing changes in an effort to meet and master the insurgent pressure of an inimical environment; when passively existent, it is preserving things as they are, but always ready to respond to change conditions. It shall be our purpose to notice later how the Great Invisible Force Within does respond in a most mysterious manner, understood by no man, when inimical environment threatens the habitation of Life.

Going back to the subject of "disease," it is generally known that diagnosis is the key and corner stone of all medical treatment. A medical man is unable to treat a patient until the "symptoms" have developed sufficiently to enable him to apply a "scientific" name to them. Nosologists have enumerated more than four hundred distinct diseases (symptom complexes), to each of which they have assigned a specific character, and which they have scattered thru various and dissimilar genera, order, and classes. This seems inspiring and mystifying to the patient, and pictures the physician as a marvelous man; but it means nothing to Nature, and less to the physician; for diagnosis, if correct, merely enables the physician to give a name to particular symptoms, while the cause of the symptoms remains obscure and unknown. Statistics show that physicians are wrong in diagnosis about 80 per cent of the time, meaning that more than three-fourths the time people are treated for "diseases" they do not have.

When the insurgent pressure of an inimical environment threatens the continuous and harmonious existence of living organism, the Great Invisible Power Within is aroused from passive existence to active work, under the control of the Law of Self-Preservation, to protect and preserve that which It has created. The effect of this active work within, is indicated at the surface by "symptoms," and the symptoms present depend upon:—

1. The organs and structures involved. Each organ lends its own individuality to the "disease." That is the reason why inflammation of the lungs presents a different symptom complex from

that presented by inflammation of the appendix. It is not because the inflammation or its cause is different in the one case from that of the other, but because the structures involved and their functions differ.

2. The extent of the involvement of the organs and structures; and

3. The amount of systemic sympathy. The more vital and important the organs affected, or the greater the affection, the greater the systemic sympathy.

Now, the Universe is a unit, as the term implies. It is the work of one Creator. Say to any man of sound reason that there are two Creators of the Universe, and we will be sensible of his repugnance, and this, perchance, from the mere sound of the phrase in his ear; from which it appears that all things of human reason unite and center in this, That there is one God and that God is One. This is taught in the Scriptures:—

The Lord He is God in heaven above and upon the earth beneath: there is none else (Deut. 4:39). I am the Lord and there is none else, there is no God besides Me (Isa. 45:5). Hear, O Israel; The Lord our God is one Lord. . . . Well, Master, thou hast said the truth: for there is one God; and there is none other but He (Mark 12:29-32).

From what has been said, it is clear that God created the Universe and all things thereof from Himself, and not from nothing. From this it follows that every created thing is something, and not merely an idea of being. For unless God were Infinite, there could be no finite; and unless the Infinite were the ALL, there could not be anything; and unless God had created all things from Himself, there would be nullity or nothing.

Since God created all things from Himself, then God is in all things, all things are in God, and all things are a part of God to the degree that they are recipients of God (life-spirit). This is also taught in the scriptures:

For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members of one another (Rom. 12:4, 5). There is one Body, and one Spirit; one Lord, one Faith; one God and one Father of all, who is above all, and through all, and in you all (Eph. 4: 4-6).

Likewise, all flesh is one:—

They shall be one flesh (Gen. 2:24. See also Matt. 19:5).

For we are members of his body, of his flesh, and of his bones (Eph. 5:31).

And all blood is one:—

For the life of all flesh is the blood thereof. . . . For as to the life of all flesh the blood thereof is ALL ONE with the life thereof (Lev. 17:14). God that made the world and all things therein, . . . giveth to all life, and breath, and all things; and hath made of ONE BLOOD all nations of men (Acts 17:24-26).

As to this marvelous unity of all things and thru all things, Emerson remarks:—

"The heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in Nature, but ONE BLOOD rolls uninterruptedly, an endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one."

This continued and uninterrupted unity of all things, in all things, and through all things, is and must be for the obvious reason that each and everything which is or has been, is in God from God, is an image of God, a part of God, and consequently permeated with God. Accordingly, it follows that in all things there is a kind of image of the Infinite and Eternal. The image of the Infinite in all things is plain from their nature and power to fill the spaces of the whole world, to infinity. For a single seed produces a tree, a shrub, or plant, which fills its own space; and each tree, shrub, or plant produces seeds, in some instances thousands of them, which, when sown and grown up, fill their own spaces, and this to infinity.

There is a like image of the Eternal in all things: Seeds are propagated from year to year, and the propagations never cease. They have not ceased from the creation of the world till now, and will not cease to eternity. These two facts are standing proofs and attesting signs that all things of the Universe have been created by and Infinite and Eternal God. However, besides these images of the Infinite and the Eternal, there is yet another image of the Infinite and the Eternal which we shall observe with particular attention, because of vital interest here, and that is the Variety of Appearance.

Who cannot see on every hand that the effect of the work of the Creator is infinitely persistent in the Variety of Appearance? Since the Infinity and the Eternity of God, as to space and time, are beyond the comprehension of man, so also is the Variety of

Appearance, and to the same extent. The Variety of Appearance is so endless and so limitless, that there can never be a substance, state, condition, or thing in the created Universe the same as or identical with any other, neither in atmosphere, nor in lands, nor in the forms arising out of these. Thus, not in any of the things that fill the Universe can anything the same be produced to eternity. This is plainly to be seen in the endless and limitless variety of plants, shrubs, trees, animals, and men.

The Infinity of the Variety of Appearance at the Surface, with the eternal Unity of Cause at the Center, may be better comprehended by reviewing some particular kind of plant or tree, as the peach for instance, with which all are more or less familiar. From six similar seeds and from the same soil, moisture, and sunshine, contemplate the variety of peaches that will spring therefrom. Notice the growing sprouts, the mature trees, branches, barks, leaves, buds, and blossoms. How similar they all appear, with no evidence to indicate that the fruit will not all be the same. There is no external indication of variety of appearance even in the immature fruit; but observe the marvelous variety of appearance that comes with maturity: Clingstones and freestones; white, pink, and yellow flesh; early, medium, and late maturing sorts, with flavors of many kinds.

This limitless and endless Variety of Appearance at the Surface is not confined alone to seeds, plants, trees, animals, and men; but is an Infinite and Eternal principle of everything in the Universe, because it springs from the Infinite and the Eternal. There are varieties in colors, varieties in sight, in sound, in thoughts, actions, words, deeds, and so on to infinity and eternity; demonstrating that the law and order of all existence of all things is from one to many: that is, from Unity of Cause at the Center to Infinity of Variety of Appearance at the surface. Tracing back from the outmost to the inmost, we find that Variety of Appearance becomes less numerous as we proceed, until finally at the Source of Origin of all things, all Variety merges into and becomes one, arising from and centering in one all-pervading Cause, called by Emerson the Unity of Cause at the Center, and by Dr. Walter the Great First Cause.

Of the Unity of Cause, Emerson observes: —

Nature is an endless combination and repetition of a very few laws. She hums the old well-known air through innumerable variations. . . . There is at the surface infinite variety of things;

at the center there is simplicity and unity of cause. . . . Every chemical substance, every plant, every animal in its growth, teaches the Unity of Cause, the Variety of Appearance.

The Infinite Variety and Diversity in all created things flows from the fact that there are Infinite things in God. This is taught in these words:—

Now there are diversities in gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operation, but it is the same God which worketh all in all (I Cor. 12: 4-6).

We have seen that all flesh is one, that all blood is one, and that the life of all flesh is the blood thereof. Since the blood is the life of the flesh, then it must by logic follow that the blood is the nourishing agency of the body, and also the cleansing, repairing, and healing agency of the body. For since the blood is the life of the flesh, and since these functions of the blood are requisite to life, they must also be requisite to health, for without health the flesh cannot long exist.

From this we understand without further argument or evidence, that if the blood remains active and normal, all organs, tissues, and cells of the blood remains active and normal, all organs, tissues, and cells of the body must remain normal, and this condition is known as health. No one of common sense and rational reason will seriously dispute this conclusion. Reversing the order of thought, if the blood be stagnant, foul, impure, and abnormal, it follows that all organs, tissues, and cells of the body must share in the abnormality, and consequently show a decline from the healthy, normal state into that condition which we know as "disease." Therefore, the blood, which is the life of the flesh when active and normal, becomes the disease and death of the flesh when foul and abnormal. This must be so, for it cannot be otherwise without reversing law and order.

Here is the profound principle from which Nature operates. Here is the great Unity of Cause at the Center; the Source, the Origin of all "disease." What do we find at the surface? As in all created things, we find Infinite Variety of Appearance; for it has been shown that the law and order of God's work is from the Center to the Surface, and from the One to the Many. Since God's work is Infinite and Eternal as to space and time, can we hope or expect to limit it as to Variety? Does not everything in the Universe teach that Variety of Appearance is equally as Infinite and Eternal as Space and time?



#### THE UNITY AND INVISIBILITY OF CAUSE (Continued).

"Know thyself and the World are one selfsame Soul,  
Banish the dream that sunders part from the Whole."  
—F. S'ankara A'charya.

As we have said, the Universe is a unit, and is the effect of one Cause (God). As the whole is made up of the parts, we are for this reason justified in assuming that the whole was produced as the parts are produced. It is inconceivable that there is or could be one order of work for the whole, with a contrary order for the parts. And if the Universe is under the control of one Law (Unity of Spirit. . . . . One body, and one Spirit. . . Eph. 4:3, 4), how could some parts of it be under the control of some other law?

The body, likewise, is a unit, and is the effect of one cause. Also, the whole is made up of the parts, and the whole was produced as the parts are produced. The same order of work that rules the whole, also rules the parts. Conversely, the same order of work that rules the parts of the body, so small that they cannot be seen, is the same order that rules the whole.

Holding this fact before us as our guiding light, we shall proceed to state the *primary cause* of all disease, and explain the problem so clearly, that any one of common intelligence can easily understand it. Those accepting "*as their doctrines the precepts of men*" (Matt. 15:9), may reject this truth because of its sublime simplicity; but we as believers in the Word of God, and not in the *tradition of men*, should remember that the deepest truths ever expounded have been the simplest and most readily comprehended. There are no exceptions in Nature, therefore the truth as to disease is no exception to the rule of natural simplicity, regardless of all existing complexity and mystery, invented by the *greed of gold* for its own base ends, now surrounding disease.

The *primary cause* of disease is nothing more nor less than the (1) wrong use of things supplied by Nature—violation of the Law of God. Since effect follows cause as night follows day, we find the *primary effect* of the *primary cause* to be (2) *enervation* (lowered vital resistance), and *toxemia* (poison in the blood)—these being the first stages of all bodily disorders. Some authors,

who fail to go back to fundamentals for their first principles, mistake *primary effect* for the *primary cause*, and then divide on the question, by one side holding that Toxemia is the primary cause; and the other, that Enervation is. As we shall see, both opinions are erroneous; for the *primary cause* of disease is not found in the flesh.

It is strange that "science" should seek for the *cause* of disease nowhere but within the body, and for "cures" nowhere but without, when the real situation is just the reverse. The *primary cause* of disease is found *without*; and the only "cure" in the Universe is the curative power of and within the living organism. It were just as sensible to search in the stone for the cause that brings it back to earth, when hurled into the air, or in the rain-drops for the cause of their descent from the clouds, as to search within the body for the cause of disease. Certainly, the study of dead men, and of animals under vivisection, will never reveal the *cause* of disease; for the *cause* is invisible, and is not within the body. In fact, all causes are invisible. Newton never saw the Power of Gravitation. He learned of its existence thru its effects. Effects only are all that we ever see. Enervation-toxemia is merely the (2) primary effect, while the (1) primary cause, as we have stated, is (1) the violation of the Law of Life.

Having stated the (1) primary cause, and the (2) primary effect, we next ask, What is the (3) cause? In a word, it is the reaction of the body to the internal danger (enervation-toxemia), produced by the (1) violation of law. The violation of the Law of Life invariably produces dangerous internal conditions; and from such conditions the body recoils by instinct, just as a man himself recoils by nature from external danger. The instinctive recoil arises from the spontaneous action of the Great Invisible Force Within, which guides and guards the living organism forever and eternally.

We have now come to the (4) secondary effect. Here lies the very crux of the whole matter. Secondary effects have been treated as demons and diseases since the birth of therapeutics, without any knowledge of their underlying and mystifying cause. Today, legions of learned men, termed "scientists," are earnestly engaged in extensive research work, endeavoring to solve the unknown cause of these secondary effects (disease), and learn how to treat, "cure," and prevent them. Drugs, serums, and knives have been and now are the agents used in the attempts to drive

these secondary effects from the body, and thus "cure" the "disease." Vaccination and inoculation are practiced to prevent these secondary effects from "attacking healthy bodies." But all efforts have failed and must continue to fail. Because of its vital importance, we shall give the secondary effects by a concrete example.

A man meets an enemy. The man is healthy; his body is normal. The enemy he subdues and conquers only after a most strenuous struggle, which leaves him panting for breath, with violent pulsation of the heart, covered with perspiration, without appetite, and weak and exhausted. The additional strength was supplied for the struggle by a general acceleration of all the functions of the body to meet the emergency. The shock of the struggle may be so severe and the man's strength so depleted, that he becomes unconscious soon after it ends, and is compelled by weakness and exhaustion to lie in bed for several days. However, he soon recovers his former state of health without "treatment" or "medicine" of any sort.

Here is the (4) secondary effect of the body's reaction to threatened danger. The quickening of the functions, being an abnormal state created to counteract an abnormal condition, is followed by a period of weakness and exhaustion, in accordance with the law that "action and reaction are equal, but opposite." We can correctly say that the man, hale, hearty, strong, and vigorous when he met the enemy, is "diseased" ere the battle barely begins; for the abnormal functions (reactions) here noted, are similar indeed to those termed and treated as "disease."

We observe that the (4) secondary effect of the body's reaction to danger within, is similar to that of the body's reaction to danger without—rapid respiration, violent pulsation, profuse perspiration, and a general acceleration of all the functions. However, there is this difference: The danger within arises from and excess of toxins and foreign matter that are corrupting the body; and since the reaction has for its sole purpose the *elimination* of the destructive internal elements, in the various symptom complexes of vomiting, diarrhea, diphtheria, fevers, pneumonia, smallpox, and other so-called acute diseases, we have and observe the surface indications of this *elimination*.

As the body concentrates its vital forces for the struggle against the internal danger, a feeling of weakness and fatigue may be noticed. The blood may recede from the surface, and the patient

experience a "chill" as a result. When all is in readiness, and not before, a vigorous reaction sets in. The heart begins a violent throbbing that sends the blood rushing in torrents to all parts of the body, and consequently increases the temperature.

The blood is the marvelous stream that turns the wheels of life. As its flow quickens, there is a spontaneous and a simultaneous quickening of the function of all the organs. For the body, as we have said, is a unit, and all parts, under one law, work together, and in perfect harmony with the whole. Therefore, the faster the blood flows, the more intense becomes the action of the Vital Force, and the more powerful is the repulsion and expulsion of all dangerous toxins, morbid matter, and waste that are clogging the cells, tissues, and capillaries. Accordingly, the general speeding up of the eliminative organs by the pumping heart and the rushing blood, is indicative of the greatest cleansing and purifying process of which the living organism is capable. The accompanying symptom complexes of "disease," such as vomiting, diarrhea, diphtheria, pneumonia, fevers, smallpox, etc., signify nothing but the various methods adopted by the body for use in purging itself of the dangerous toxins and foreign matter within.

That so-called disease is merely the (4) effects of the body's reaction to dangerous internal elements has been known and understood for ages by a few level-headed, clear-sighted physicians, and is explained in the works of Thomas Sydenham, a master medical man, known as the English Hippocrates. In Vol. 1, p. 29, edition of Sydenham Society, 1848, we find the following definition of "acute disease" in general:—

"A disease, however much its cause may be adverse to the human body, is nothing more than an effort of Nature, who strains with might and main to restore the health of the patient, by the elimination of the morbid matter."

Three-quarters of a century later Henry Lindlahr, M. D., voiced the same doctrine in these words: —

"Every acute disease is the result of a cleansing and healing effort of Nature (p. 55). . . . All acute diseases are uniform in their causes, their purpose, and, if conditions are favorable, uniform also in their progressive development. . . ." (Nature Cure, 20th Edition, 1922.)

And on December 10, 1922, Dr. B. Stanford Claunch, in an address made in San Francisco, Calif., under the auspices of The

Common Health Sense Club, set forth the same principle in this language:—

"These crises (acute reactions) are what doctors call disease, and they direct practically all their efforts toward the suppression of these healing efforts of Nature. The poisons that would have been eliminated, had the crisis been properly conducted, are pent up in the body through the stopping of the reaction by the use of depressing drugs, and the patient dies. If he is vital enough to live in spite of the poison of both food and drugs, he often has what the physician calls 'after effects.' These 'after effects' are nothing more nor less than 'chronic diseases.' "

When the nervous system and the reactive forces become adjusted to the pent-up poisons, as Dr. Claunch terms them, there is a state of chronic poisoning, wherein the acute symptoms subside, and some chronic ailment is established, which may be some time in progressing to a distressingly noticeable stage. Or, the organism may be so abused and enervated by "scientific treatment," that a reaction, sufficient in power to cast off the poisons, is impossible because of a lack of vitality. Then we also have a chronic condition of some sort, such as diabetes, Bright's disease, cancer, tuberculosis, rheumatism, kidney, liver, and heart trouble, etc. Dr. Lindlahr explains "chronic diseases" as follows:—

"To check and suppress acute diseases . . . means to suppress Nature's purifying and healing efforts, to bring about fatal complications, and to change the acute, constructive reactions into chronic disease conditions." (p. 77).

Dr. Claunch says that:—

"Chronic disease is the condition that results from medical interference with Nature's curative methods. The strain or shock from such treatment is more than the vitality can withstand; consequently, it is lowered to a point where it is no longer able to react acutely, and chronic ill health (lowered vitality) is the result. If the acute disease (Nature's healing crisis) had been permitted to run its course, instead of being suppressed, recovery would have been complete, vitality would have been restored, and there would have been no 'after effects.' "

Going back to our man, we observe that he became "diseased" because during his struggle with the enemy, there was a general speeding up of the functions of the body for a specific purpose. When the battle began, and cardiac and respiratory action was accelerated, in an earnest effort to supply the additional strength

required in the struggle to subdue the foe, suppose that some "scientist," believing that Nature becomes dependable at times, had stopped the fight, at various intervals, long enough to inject into the man's body some drug and serum poisons, that would bring the functions back to normal by stunning the nervous system and retarding the action of all the various organs? Would this help or hinder the man in the struggle? Would it increase or decrease his strength and vitality? Common sense teaches that it would hinder the man and vastly decrease his strength and vitality, for the procedure is contrary to the functions of the body.

In order the better to illustrate our point, we shall say that this is done; for few patients ever pass thru illness without being the subject of "scientific treatment." The body must continue the struggle, for the internal foe (poison) will not depart of its own accord. It must be thrown out by force. So after the interruption for the first injection of drugs and serums, the battle is resumed, somewhat slowly at first on the part of the body, but with increasing vigor as the body recovers from the stunning effect of the drugs and serums.

The battle is soon in full blast again, with the functions of the body running high, in order to supply the requisite strength to carry on the combat to a successful conclusion. The "scientific treatment" is again administered to slow down the functions. This time the body experiences more difficulty to recover from the effect than it did the first time. But it gradually recovers sufficiently to quicken its functions, in a last desperate attempt to supply the strength needed to cast out the foe. And once more is the "scientific treatment" administered to slow down the functions.

The body, we observe, is struggling against two enemies: the physician without and his poisons within, and the original poisons within, which the body endeavored to eliminate by accelerating its functions. Each time that the body was making good progress in its work, it received a serious shock at the hands of the physician; and each time this shock occurred, it decreased the body's vitality.

Every living organism is self-operating, self-adjusting, self-repairing, self-preserving, and self-curing, and so constituted and formed that each and every function, from birth till death, tends towards health alone, and never towards "disease." By virtue of this, the body will not only maintain itself in health throughout its existence, but will even restore itself to normality when any violation of the Law of Life has created conditions that are incom-

patible with its harmonious existence; provided the opportunity be given, and the shock induced by the destructive agent be not too severe.

The mal-treatment by "science" here illustrated, was continued until the body was so weakened, that it was at last unable to recover and react because of the gross interference with its functions, and it slowly succumbs,—but not to the power of the enemy, for the enemy it would have readily subdued had it not been hampered in its effort. But it succumbs to the power of the poisons administered by the "scientific" and misguided physician, who would have the body function as *he* wants it, and not as Nature would have it.

More harmful and dangerous, and more difficult to eliminate than the different kinds of systemic poisons, originating within the body, are the drug and serum poisons administered to "cure disease." Every drugless practitioner knows from experience that it is harder to restore a patient who has been under the treatment of an orthodox medical man, and had his body filled with drug and serum poisons, than one who has not been so treated. Dr. Ralph M. Crane, an Osteopath of New York, says that during the winter of 1918 he treated 650 cases of flu-pneumonia, and never lost one; and that in the winter of 1922-23 he treated 125 cases of pneumonia and lost not one. He observes:—

"I have never lost one of my own cases, and most of those which come to me after they have been under the care of medical doctors I can save, with one exception—I cannot do much for patients who have been dosed with morphine, a common practice, I am sorry to say. There is no breaking through the morphine, even by osteopathy. That drug apparently paralyzes every recuperative faculty a patient possesses."

Knowing that the body is a unit, we know that the law which governs the whole, governs every part. When any part shows signs of sickness, such as throbbing heart, rapid respiration, rising temperature, and so on (which medical men term and treat as disease), we should know that the whole is affected. More than this, we should know that the cause of the visible signs of sickness is merely the (4) secondary effects of the (3) body's reaction to an (2) internal danger, the primary cause of which is (1) violation of law; and that the reaction has for its sole purpose the purging of the body, by its own cleansing forces, of the systemic poisons which constitute the dangerous element. This being an abnormal

condition, abnormal strength is required, which can be supplied by abnormal function alone, and not by drug and serum poisons that are devoid of life and power of action, and dangerous even to healthy bodies.

Every school boy knows that in running, jumping, or in performing any strenuous exercise, additional strength must be furnished for the occasion, and that this is done by the heart, the lungs, and the other organs, vigorously quickening their normal function. Should we interfere with this perfect process of Nature, by slowing down the vital functions with poisons that stun and paralyze the nervous system? Can we safely enforce such an arbitrary law as this upon the living organism, in direct violation of its own constitution?

There is reason and purpose in every function of the body. All its functions are perfect, and are designed to accomplish specific results. These results have for their object the betterment and improvement of the organism. To "treat" the affected parts—the parts that exhibit the symptoms of "disease"—is to ignore the purpose of the body, to thwart its efforts, and to force upon it an inimical condition that it was striving to cast off. Because we do not understand the body, or its function, or the purpose of its function, does not license any of us, not even "scientists," to assault and attack the body, or any of its parts or functions, with drugs, serums, and knives. To do so must lead only to permanent injury.

We now summarize the cause of disease as follows:

1. Primary cause: Violation of the Law of Life.
2. Primary effect: toxemia-ervation.
3. Secondary cause: the body's reaction to the internal danger.
4. Secondary effect: symptom complexes called disease.

(1) Violation of the Law of Life produces ervation-toxemia; (2) ervation-toxemia threatens the body's harmonious existence; (3) the body reacts to the threatening danger; and (4) the effect of this reaction is exhibited at the surface in symptom complexes termed diseases, of which more than 400 have been named by diagnosticians. To "treat" any "disease" means to "treat" nothing but the effects of the body's reaction to the dangerous internal condition that threatens its destruction; and this means to hinder nature's work.

All substances which, when introduced into the body, either by cutaneous injection or absorption, by respiration, or by ingestion,

cannot be utilized as food by the body economy, are poisonous thereto. Poisons always force the body to act in self-defense. If the kind and quantity of poison be insufficient to produce instant death, it produces death by degrees by establishing a condition of chronic poisoning (so-called immunity)—a danger to which the body adjusts itself only when it cannot control nor destroy the same. This is observed in the use of tobacco, when the vital resistance must first be subdued, by persistence in the practice, before the body will submit to the poison. In the finale, the destructive agent, which the body was unable to control or destroy, and to which it was forced to yield after its resisting-power was weakened, will compel the body to destroy itself by forcing it continually to act in self-defense, against the ever-present danger, until its Vital Force is exhausted, resulting in a collapse of the nervous system that ultimately brings death.

Every rational person knows that exhaustion kills, even though the body be, in every particular, healthy and vigorous. Twenty-five centuries ago, when the Greeks won the great victory of Marathon, the messenger who brought the news to Athens, ran the entire distance on foot, more than 26 miles, and fell dead from exhaustion as he delivered his message. The machinery of the body functioned so violently and so long, to meet the extraordinary demand made on it, that it simply collapsed from the exhaustive strain.

Diabetes mellitus is a chronically poisoned state of the body, in which the most marked symptom is an excessive amount of saccharine matter and albumin in the urine. All cases of diabetes are benefitted by nothing more than absolute fast of several days. A diet of uncooked fruits, greens, and vegetables, following the fast, often "cures" the most malignant cases. Why do we suggest "uncooked" food? Because no animal, save man, attempts to subsist on "cooked" food; and God has made no exception to law in favor of man in food preparation, or in any other particular. Consequently, here is the (1) primary cause (violation of law) responsible for the chronic poisoning, of which diabetes is one of the many (4) secondary effects. The self-curative power of the body corrects the effect when a chance is given by a removal of the cause; but the effect will return if the cause is resumed.

The (1) primary cause (violation of law) of diabetes is *without* the body, and is known only by its *effect* (diabetes) within. Medical men search within for the *cause*, discover the *effect*, call that

the *cause*, and Fred Banting "discovers" insulin to "cure" the *effect*, mistaken for *cause*, while the *cause* (violation of law), unnoticed and untouched, remains to continue its deadly work, regardless of all "medical cures"; and Dr. Banting is hailed as the "medical wizard" of the age, and showered with dignities and riches.

In due time, the *cause* sends the sufferer to an early grave, and weeping friends are evasively told that they waited too long before seeking the services of a "specialist." A profession that forever fails, yet is able by plausible excuse to conceal the cause of its failure, can persuade the gullible public into believing that it is a success, by skilfully shifting the responsibility for its failures to the shoulders of the credulous ones whom it serves and deceives. It requires super-education to enable a deceiver to misrepresent facts so cunningly as to exonerate himself in the eyes of his trustful patients and patrons. "The serpent was more subtle than any beast of the field which God had made."

As surely as every word must go back to the alphabet for its letter-element, just as surely must every "disease" go back to the violation of the Law of Life for its primary cause. And since the secondary cause of "disease" comes from the body's reaction to the dangerous internal condition, we know that every "acute disease" is nothing more nor less than the *effect* of a vigorous effort of the body to protect itself against injurious agents. In other words, that *it is purely a curative process in itself*, being the normal reaction of the living organism to its environment, and conducted under the guidance of an Infinite Wisdom and Power, that can tolerate no interference from human hands, even though offered in a spirit of helpfulness. These vital facts, for facts they are, cannot be reiterated too frequently, nor urged too strongly.

Another point that cannot be too often repeated is this: The signs and symptoms manifested by the body in so-called disease, are not due to the action of the internal poison, in an effort to destroy the organism; for dead matter, being devoid of life, is ipso facto devoid of any power of action. These symptoms, as we have said, are purely the secondary effects of the body's reaction to the internal danger; and when we "treat disease," we simply counteract and suppress the outward signs of the body's efforts to protect itself. There being no such thing as "disease," there can be nothing to treat; and when we do "treat disease," all we accomplish is the counteraction and suppression of the body's natural action of self-protection.

The same is true of all so-called remedies. Drugs and serums do not and cannot act on the body. They are dead matter, and dead matter is powerless to act. As Dr. Walter observes:—

“..... If drugs are the real cause,..... that is, if they communicate the power which performs vital functions and produces vital vigor, .... there will be ‘invariable connection’ between the drug and the function. There will be no function without the drug; and there will be an increase or decrease of function corresponding to any increase or decrease of the drug. The absurdity of such a claim is evident; it rests only on superstition sustained by indifference. .... (Vital Science, p. 263).

It is the body that acts, and not the drug, serum, or body waste. It is the danger inherent in the poisonous nature of these things that prompts the body to act. The action is in self-defense, and is produced by a calling out of the body's reserve forces; just as the danger of the enemy prompted the man to act in self-defense, and struggle until his strength was exhausted. The effects of the abnormal action is beating heart, throbbing brain, rapid respiration, profuse perspiration, vomiting, diarrhoea, skin eruptions, fevers, etc. The nature and locality of the symptoms is what determine the name the physicians give them, and that is incidental and immaterial. The more poisonous any substance is, the more dangerous it is, and the quicker and harder the body acts—sending a large dose of salts or castor oil thru the alimentary canal with a rush. Such treatment, instead of its being curative, is destructive; for it is a terrible shock to the nervous system, and may be continued until the body will utterly collapse from the exhaustion induced by its own violent efforts of self-protection.

From what has been said and shown, we observe clearly that the first and only step to be taken in the prevention and “cure” of any “disease,” is to *obey* the Law. But the thought that obeying the Law of Life redounds to one's greatest good now and forever, seems never to have entered into man's philosophy. The Law of Life is the Law of Universe; the Law of the Universe is the Law of God. The road to an understanding of God and His work, is from the seed to the plant, and from the plant to the seed again.

We repeat: Here is the profound principle from which Great Nature operates. Medical science (?) has made many “discoveries,” but here is one that has been overlooked, in spite of all the brilliant workers, their super-education, their vast expenditures of money, their endless research work, experimentations, sacrifice of

life, and so on. At the Center is Simplicity and Unity of cause (the Life Principle), while at the Surface is Infinite Variety of Appearance of sickness, exhibited in the various and mystifying symptom complexes of disease, termed mumps, measles, catarrh, eczema, pneumonia, typhoid, smallpox, cancer, and so on, which infinite Variety of Appearance “scientists” have been studying, naming, and treating for thirty centuries, and to which they have attached the highest importance, while the Simplicity and Unity of Cause at the Center remains neglected, unknown, and obscure.

Medical science (?) has never studied nor investigated anything pertaining to “disease,” except the Infinite Variety of Appearance at the Surface, which they have done to the total exclusion of all else. These they study, name, and treat, while the Simplicity and Unity of Cause at the Center is entirely ignored and utterly disregarded. For thirty centuries they have thought entirely from the eye (appearance), and this has blinded their understanding and closed up their will; and from a freedom that is in accord with its reason, the will does only that which has been confirmed in the understanding. The understanding is blinded not only by ignorance, but equally by false doctrine. For, as Truths open the understanding, so Fatalities close it up.

It follows from what has been said and shown, that sickness comes from within, not from without. Sickness indicates the effect of the Life Principle within, actively engaged in trying to save the body from destruction. The kind of sickness—the surface symptoms—while resulting from the Unity of Cause at the Center, may be and is as variable at the surface, as to medical diagnosis, as are the winds of the earth, or the products of the soil. We may diagnose these symptoms—Variety of Appearance at the Surface—as mumps, measles, catarrh, consumption, cancer, smallpox, etc., as we similarly name the various products of the soil as wheat, corn, oats, many kinds of grasses, weeds, trees, etc.; but regardless of the arbitrary names of the symptoms at the surface, they all come from and center in *one cause!*

When we know the principles from which Nature operates, and realize that ALL illness comes from Unity of Cause at the Center (poisoned blood), regardless of the medical names of the infinite Variety of Appearance at the Surface, we then understand how futile it is to search for symptoms (symptomatology), how fruitless it is to name these symptoms (diagnosis), and how useless it is to treat and suppress these symptoms (therapeutics). Useless

did we say. Destructive is a far better and more fitting term.

The healer who knows the principles from which Nature operates, puts no dependence in such changeable and unreliable signs as symptoms, and cares less for their medical names. He directs his attention not to these, since they have to do only with *effects*, and not with the Unity of Cause at the Center. Cause is one thing and effect is another. The difference between the two is similar to the difference between prior and subsequent, or between that which forms and that which is formed. Effects may be studied to eternity, but such process will not reveal the cause. That is why all medical practice books state that:—

“the cause of disease is unknown;”

and why Dr. Osler, America's greatest physician, declared:—  
“of (the cause of) disease we know nothing at all.”

God is cause, and man is effect. We may study man (effect) to eternity, and yet know nothing regarding God (cause). Every effect is visible, while every cause is invisible, and can be discovered, not by studying effects, but:—

Only by keeping the understanding for a long time in spiritual light.

When we study effects, we think from the eye; in the study of cause we must necessarily think from the understanding, since causes are invisible. But medical men study effects, and think from the eye, and of such people Swedenborg observes:—

They think from the eye, and are not able to think from the understanding. Thought from the eye closes the understanding, but thought from the understanding opens the eye.

Accordingly, the healer who thinks from the understanding (cause at the center), and not from the eye (appearance at the surface), understands the principles from which Nature operates, and directs his efforts to the Unity of Cause at the Center (blood), and not to the Variety of Appearance at the Surface (symptoms). When the Unity of Cause at the Center (blood) grows normal, because of right living, and never because of *any* treatment, medical or otherwise, the Infinite Variety of Appearance at the Surface will wither and die, as the plants in a field after their roots have been cut in sunder. These plants may be wheat, corn, oats, grass, weeds, or trees; but when their roots have been severed, they wither and die, regardless of their names. The surface symptoms of illness may be diagnosed as mumps, measles, catarrh, can-

cer, smallpox, and so on, but they cannot live and thrive when the blood has been clarified and purified. They must wither, die, and disappear.

CHAPTER II  
COLDS AND GERMS

OR  
MEDICAL FALLACIES AND NATURAL FACTS.

"All colds are caused by germs, and each kind of germ produces its own variety of colds. Often, and we may say usually, there are more than one kind. In influenza, for instance, three or four kinds may be found. .... Germs of ordinary colds are always present in the air passages, and are only waiting for suitable conditions for development. .... If no germs were present, no colds of any kind could be developed. .... All colds with feverishness are very 'catching.'" —W. Howard James, M. B., B. S., *Life & Health*, December, 1923, p. 288.

Since the germ-theory of disease came into existence, medical science (?) has attempted to fit every disorder of the body to these innocent insects, and medical men contend that germs are the cause of all "disease." It is surprising how far "scientific" men will go in following up their foolish fads. The great Rockefeller Institute spends millions in pursuit of some "germ," but spends nothing to learn the underlying cause that allows the "germ" to get a foot-hold.

The most important of all the bodily processes is that called metabolism. This means the process by which, on the one hand, the stable, nonliving food is built up into unstable, living material; and by which, on the other hand, the living matter of the protoplasm of the cells is broken down into less complex and more stable substances within a cell or a body. Throughout the whole framework, Nature is incessantly at work, tearing down the worn-out tissues and building them over again of new, fresh material. If this process stops, death ensues.

The building-up process, called anabolism, requires much new material needed to replace the worn-out parts. The tearing-down process, called katabolism, means much waste and morbid matter, of a very poisonous nature, to be disposed of. These functions

are the very basis of living existence, and they are dependent upon the activity of the blood-stream. In normal health, an active circulation supplies sufficient fresh material to replace the worn-out cells and tissues, and also promptly collects, carries off and casts out the waste and morbid matter.

The processes of anabolism and katabolism combined are called metabolism. In robust health, metabolism proceeds rapidly, and it can be accelerated by many substances and by strenuous exercise. This continual change going on in the anatomy results in much waste matter, very poisonous as we have said, which must be promptly eliminated—cast out of the body—or the health will immediately become impaired. What method has wise Nature provided for disposing of this filthy waste of the body?

We have said that the blood, the marvelous River of Life, is both a nourishing and a cleansing stream. One of its chief functions, in connection with the lymph circulation, is to cleanse and purify the body. It collects all worn-out cells and tissues, all toxins generated in the body, and all poisons introduced into the body, such as drugs, serums, and other pernicious and injurious substances, and discharges these thru the various eliminative channels. The eliminative channels are the bowels, the kidneys, the liver, the lungs, the mucous membrane, and the skin. These channels are the vital drains through which the blood is incessantly discharging all impurities of the body and all impurities introduced into the body. Of these drains, the skin is a highly important one, by virtue of its large eliminative capacity. It is the skin, therefore, that we shall consider in relation to colds.

People in general regard the skin as a mere covering, in which the body is inclosed; a sort of sack designed to hold the body together. We should not forget that Nature is the Master Economist. She has provided many uses of the same thing; so that in every department of Nature, we invariably find many purposes accomplished by one arrangement. Economy is the thought that governs man in all his works, and the subject of Economy is always uppermost in his mind. The Great Drugless Physician impressed the lesson of Economy upon the human mind, when He ordered the gathering up of the remains of the loaves and fishes, after the multitude had been fed (Matt. 14:20). But, compared to Nature, man as yet knows not the first rudimentary principles of Economy.



"In human works, though labored on with pain,  
A thousand movements scarce one purpose gain;  
In God's, one single can its end produce,  
Yet serves to second too some other use."

The skin performs many functions, all of them indispensable to the continuous and harmonious existence of the body. Holding the body together and preserving and protecting it, may be called one of them; aiding in the regulation of the temperature is another; breathing is another; and draining poisonous waste from the body is still another, fully as important as any of the others. In fact, no organ of the system is more actively engaged in discharging impurities from the body than is the skin.

The skin partakes of the nature of both the lungs and the kidneys. It absorbs oxygen and exhales carbonic acid gas and watery vapor, as do the lungs; while it excretes organic and saline matter in solution, as do the kidneys. But as to the nature of the excretions, the skin perhaps is more closely related to the kidneys than to the lungs. At any rate, when the free, normal action of the skin is interrupted by any cause, its work is obstructed and must be promptly transferred to the rest of the eliminative organs. This of course disturbs the equilibrium of the body and creates an abnormal condition.

Every organ in a healthy body is capable of doing much more work than is normally required of it. Were this not so, the slightest variation from the true path of Life would result in sudden death. The heart and lungs are able to more than double their work, as in a hundred yard dash, for instance. The stomach and intestines can digest far more food than the body can use, etc. By virtue of the ability of the organs to perform an extraordinary amount of labor, should one organ fail in its function, the others compensate for this deficiency. So long as compensation is perfect, disorders cannot develop. But the extra labor is a strain, and, if long continued, is certain to have and leave its injurious effects on the various organs.

The entire surface of the skin contains about seven million pores, or perspiratory tubes, each about a quarter of an inch long. If laid out end to end, their entire number would extend nearly twenty-eight miles. These perspiratory tubes run from the inside of the skin to the outside, making the skin a porous mass, resembling honeycomb, except that these tubes are round and extremely small. Through this vast drainage system, the most perfect

known, the blood pours out, by means of perspiration, much of the poisonous waste produced within the body.

The average amount of fluid-waste thus discharged every twenty-four hours is approximately two pounds. In cold weather the perspiration is insensible because of such small quantity; but in warm weather the skin becomes more active; and under the stimulus of the heat, the blood circulates more freely in the perspiratory glands, and a larger quantity of fluid-waste is exuded upon the surface of the skin. The perspiration then becomes sensible, being secreted faster than it can disappear through evaporation.

The amount of morbid matter that may be discharged through perspiration under certain circumstances is remarkable. Continuous heat and strenuous labor combined, may reduce a man's weight two or three pounds in an hour, through cutaneous perspiration alone. By taking a very hot shower bath, continued for two hours, Bernal Macfadden says in *Physical Culture*, July, 1924, p. 27, that he weighed four pounds less after the bath than before, indicating, however, that a hot shower bath, of several hours duration, is an effective means of reducing one's weight.

The composition of the perspiration, according to Dr. Dalton, is as follows: Water, animal matter, with lime; sulphate, and an substance soluble in water; chlorides of sodium and potassium, and spirit-extract, acetic acid, acetates, lactates and alcohol-extracts. Traces of organic matter, mingled with free, volatile acid, are also found in the perspiration. It is the acid that imparts to this secretion its peculiar odor and acid reaction.

There is another cutaneous secretion, less abundant than the perspiration, called the sebaceous matter. To a great extent, the sebaceous matter is oleaginous in its nature, and it serves to lubricate the hair and soften the skin. Its solid ingredients, as those of the perspiration proper, remain deposited upon the surface of the skin.

We observe that the perspiration, whether sensible or insensible, is incessantly poured out upon the surface of the skin through a vast drainage system; and that it is loaded with bodily waste, impurities, and poisons. As it reaches the surface of the skin, the watery portion evaporates, leaving on the skin all the impurities it contains. Each day an equal amount is deposited in the same way, making, with the previous deposits, unless washed off,

a thin film of poisonous waste covering the entire surface of the body.

This process continues from day to day, and, unless the whole body is frequently bathed, the person becomes completely encased in a layer of filth, composed of the waste and worn-out material of the body. If it is allowed to remain on the skin, fermentation of the filth soon begins, and an unsavory and pungent odor develops. Each day that one fails to bathe, adds more filth to the accumulating pollution, and still further increases the intensity of escaping effluvium. Very soon the penetrating, pungent fetor becomes intolerable to others, while the individual himself remains unconscious of it, since his sense of smell has grown accustomed to the ever-increasing stench.

We can easily and readily understand that a clean, active, healthy, skin, is an indispensable factor in the process of eliminating impurities, and in aiding the other depurating organs in their work. This is essentially one of the principal and primary conditions of good health; while an inert, filthy skin, never cleansed with water except when one falls into the creek, necessarily increases the labor of all other depurating organs, hastening their decay, impairing health, causing disease, and shortening life.

Just what is a "cold." That is the point we are coming to. In order to comprehend the matter more clearly, something must be known of the function of the skin; for man would suffer from colds no more than the wild animals do, if the skin never failed to perform its normal function, and if man, by right living, kept his body as free from poison as the wild animals do. Hence, our brief discussion of the skin and its function. We now pause to notice and expose once more the insensible theory entertained by medical science (?) concerning the cause of "disease" in general, which includes coryza or rhinitis (common colds).

A "Primer of Sanitation and Physiology," by John W. Ritchie, published in 1914, is used in some public schools to teach little children the "cause" of "disease," and instruct them how to live for health. It:—

"Teaches health conservation through practical applications to daily life of modern hygiene based on physiological principles as required in sixth and seventh grades. . . ."

And it tells us:—

"Colds are caused by bacteria that are transferred from one person to another. The germs spread by contact infection, and

epidemic of colds can run through a community in an astonishingly brief time." p. 50.

This writer of so-called health books for use in instructing credulous children in health conservation is, like the majority of the medical profession, so obsessed and hypnotized by the germ-theory of disease, that his understanding is closed to everything else in connection therewith, and this constrains him to give but small attention to the function of the skin in relation to colds, if, indeed, he knows it. The actual function of the skin and its vital relation to health must be a mystery to medical men, or else they would revise their theory regarding the "cause" of many "diseases."

As to the function of the skin Mr. Ritchie observes:—

"The work of the skin in protecting us from germs is very important. . . . Certain disease-producing bacteria enter the body thru the hair follicles and sweat glands, through wounds, or from the bites of insects."

He seems to think that, aside from "protecting us from germs," the skin is simply a covering for the body. He further observes:—

"During a cold, and indeed at all times, there are great numbers of bacteria growing in the air passages, and it has been very difficult to decide which germ (or germs) causes the trouble. It seems certain, however, that the pneumonia and influenza germs often cause colds, and that the diphtheria germ may do so. . . ."

According to this author, the function of the skin has nothing to do with "colds." The important work of the skin is "in protecting us from germs," and "colds" result from "great numbers of bacteria growing in the air passages." Medical science (?) has been studying bacteriology for years, but has reached no definite decision yet as to which class or kind of "bacteria growing in the air passages causes the trouble."

"It seems certain," continues Mr. Ritchie, "that pneumonia and influenza germs often cause colds, and that the diphtheria germ may do so." Why does "it seem certain"? Why do pneumonia, influenza and diphtheria germs cause colds at one time, while at another they cause pneumonia, influenza and diphtheria? What and where is the certainty here? The only "certainty" in evidence, is Mr. Ritchie's lack of knowledge of the subject on which he is writing. No one looks for oranges on apple trees; for every one knows that Nature is always true and certain. No proof has been produced that Nature is less true and certain in disease and

its cause. Neither has proof been produced that germs cause colds or any other disorder; but much has been proven to show that they do not.

Belle Wood-Comstock, M. D., seems to know more about "colds" and their causes, than Mr. Ritchie does, and enlarges somewhat upon the above allopathic postulate regarding the cause of "colds." She says:—

"... A 'cold' is an acute catarrhal inflammation of some part of the respiratory mucous membrane, the membrane that lines the entire breathing apparatus, and may vary all the way from the so-called cold in the head, to an extensive involvement of any or all of the mucous linings of the respiratory tract.

"The infection may extend into the bony sinuses, or cavities, communicating with the nose; it may involve the throat and the connecting passages to the ears. It may extend to the middle ear itself, with its associated mastoid cells. Passing downward to the deeper air passages, it may become a laryngitis, a bronchitis, or even pneumonia. Just when a cold ceases to be a cold and becomes an attack of influenza, seems to be more a question of extent and severity than of the *attacking germs*, though, no doubt, certain strains of *mucus-attacking bacteria* produce more severe reactions than others.

"The respiratory tract is a very common avenue for the *entrance of infection*. Not only are these mucous membranes susceptible to the attack of germs that produce colds and 'grippe', but it is well known that most of the diseases of childhood begin with acute catarrhal conditions of the respiratory mucous membranes, showing that the avenue of infection is the respiratory tract. Measles, scarlet fever, diphtheria, and whooping cough are usually considered colds for several days *before the true nature of the trouble is discovered*.

"Mucous membranes are protective linings, and, like the skin, stand on guard to prevent the entrance into the blood and tissues of anything detrimental to body welfare. Normally there is just enough protective mucus excreted to keep the membrane soft, moist, and properly lubricated; but excessive irritation, as in an infection by germs, causes the tiny mucus-forming glands to work overtime, in an effort to allay inflammation and wash away irritating substances. Hence the profuse discharge, annoying but protective. ...." (Life and Health, Dec. 1923).

Dr. Wood-Comstock concurs in Mr. Ritchie's theory, that the

chief function of the skin, and also of the mucous membranes, is to "stand on guard to prevent the entrance into the blood and tissues" of germs that otherwise would pounce upon us when least expected and gnaw out our vitals. But, nevertheless, the germs frequently gain "entrance into the blood and tissues", and one kind, unknown, produces "colds," another variety produces "influenza," a third, "pneumonia," and so on ad infinitum. Dr. Wood-Comstock states that, in the cases of "colds," the infection may pass downward to the deeper air passages, becoming laryngitis, bronchitis, or even pneumonia. She says:

"... Just when a cold ceases to be a cold and becomes an attack of influenza (or pneumonia), seems to be more a question of extent and severity than of the attacking germs. ...."

We have a different "germ" for each different disease, yet if the germ that produces the "cold" is powerful enough, it is able, without any assistance, to carry the disorder right on through the various stages from a "cold" to "pneumonia," and land the victim in his last resting place. To a person of sound reason, seeking clear, common-sense facts, which may be proven by rational and logical argument, the foregoing declarations appear as too preposterous to merit the slightest notice; and yet this is modern medical science (?) and its pet theory of "disease." How can we be misled so greatly as to trust our precious, delicate, intricate bodies to such ignorance and nonsense as here exhibited? How can patients hope for relief from a profession that entertains such erroneous ideas regarding the function of the body and the cause of "disease"? Who can wonder that patients soon become invalids for life when they once submit to "medical treatment"?

A germ produces a "cold." The "cold" grows severe, infecting the deeper air passages, until this germ is transformed into the "pneumo-bacillus," and the cold becomes pneumonia. In the case of catarrh, which medical science (?) claims is a "chronic cold," the cold-germ is transformed into "micrococcus catarrhalis." So it appears possible, according to medical theory, to transmute the little, almost harmless cold-germ, into any of the "virulent mucus-attacking bacteria," in order that the germs may fit the particular "disease" at hand, from colds to consumption, or from corns to cancer.

That postulate is readily believed by those kept in stupefying ignorance by such preposterous misstatements and misconceptions of the cause of "disease," and by all who find it expedient and

profitable to adhere to the germ-theory of "disease." The "profuse discharge" of mucus in cases of "colds" results from "the tiny, mucus-forming glands working overtime, in an effort to allay inflammation and wash away irritating substances," all due to "mucus-attacking bacteria." "Hence, the profuse discharge, annoying but protective." But we are not informed as to the source from whence the "tiny, mucus-forming glands" get the additional substance to produce the profuse, "annoying but protective" discharge. Let us examine this somewhat in detail.

Not a muscle moves, not a gland secretes or excretes, not one of the functions of nutrition, breathing, circulation, etc., could be exercised, but for the Vital Force operating thru the marvelous nervous system. Furthermore, no gland is able to secrete or excrete any substance, unless it receives from some source a supply of material. The source of every secretion and excretion of the body, from the saliva to the seed of life, is the blood. The perspiration thrown out thru the skin is supplied by the blood; and from the same source comes "the profuse discharge" of mucus. Germs have no power to cause the Vital Force to flow thru the nervous system, nor cause the blood to supply material to the mucous membrane for the excretion of mucus; nor have germs power to "cause the tiny, mucus-forming glands to work overtime." What then does cause the excessive discharge of mucus in cases of "colds"?

When there is any excess in the discharge of mucus through the mucous membrane, it indicates that the other drains are insufficient to meet the demands of the blood. When this extraordinary condition arises, something extraordinary must occur: for dangerous waste and filth at once commence to accumulate in the body. Consequently the body, being perfected and also equipped with powers of self-preservation, must, in order to preserve its continuous and harmonious existence, seek other channels thru which to cast out the accumulating morbid matter.

Every external passage and opening of the body is lined with mucous membrane, filled with pores somewhat similar to the skin, making the mucous membrane, like the skin, an excretory surface. Through the mucous membrane morbid matter is continually being eliminated, in approximately the same manner as thru the skin. When the body is functioning normally, the waste cast off thru the mucous membrane is no more noticeable than that eliminated through the skin. When any one of the eliminative organs fails to function normally, as in constipation for instance,

this course throws additional labor upon the rest. What is the logical result? There is and must be a freer discharge of morbid matter thru and from the rest of the depurating organs.

As we have said, the medical theory is based upon the postulate that "all colds are caused by germs." George H. Heald, M. D., says:—

"The germs may be present in the nose or throat, just as harmless as the content of a powder magazine, until the cold and damp act as the lighted match to set it off.

"Why should certain germ diseases, such as 'colds' (coryza or rhinitis, paryngitis, tonsillitis, laryngitis, bronchitis, and the rest of the species), diphtheria, rheumatic fever, and a number of others, come more frequently in winter than in summer? Because, as already stated in this article, nearly every disease is brought on by a combination of causes. It is extremely rare that one cause alone can bring on a disease. So it is perfectly proper for a person to say that he 'caught' a cold by sitting in a draft, or by some other exposure, notwithstanding the laboratory man will prove to you that the cold was caused by a germ." (Life & Health, Dec., 1923, pp. 233, 234).

It is true that germs exist. They are a part of Nature, being omnipresent, having a purpose in life, and fulfilling that purpose as all other things do. However, no part of that purpose is to destroy a healthy body. They exist in great numbers in the mouth, nose, throat, digestive tract; and, if they were a menace to health, no one would or could be free from disease. If "the cold and damp act as the lighted match to set them off," why should this not occur each and every time one is exposed? Is Nature less true and certain in disease and its cause, than in the production of oranges and apples?

Instead of Dr. Heald's asking why certain diseases, mentioned by him, are more common in winter than in summer, why not ask, If germs, with the aid of cold and damp, cause disease, and if germs are always present in the respiratory passages, why should not a person, when exposed, develop all these diseases instead of only one of them? Again, if germs cause certain diseases in winter, why should they not cause the same diseases in summer? Again we ask, is Nature less true and certain in disease and its cause, than in the production of oranges and apples? In winter, germs cause the disease mentioned by Dr. Heald, while in summer

they cause typhoid, malaria, chills, fever, dysentery, diarrhoea, cholera infantum, etc. Why? Can Dr. Heald explain?

While "all colds are caused by germs," the germ is unable to work any destruction of the body "until the cold and damp act as the lighted match to set it (germ) off." When "the cold and damp" have acted "as the lighted match to set it (germ) off," the "virulent, mucus-attacking bacteria" begin their excessive irritation, which "causes the tiny mucus-forming glands to work overtime, in an effort to allay inflammation and wash away irritating substances" (germs). What a plausible theory. We are seriously told that this is a "science." Those who study it and practice it and teach it to patients, are termed "scientists." People who believe in it and submit their delicate bodies to it, form the ever-increasing class of invalids, who are hurrying on to premature graves. Some of the States in this Union have "medical practice laws" which prohibit the use of any therapeutic system except that of orthodox medical science.

A physician, writing in *Modern Medicine* (New York), the article being reprinted in the *Literary Digest* of July 19, 1924, says:—

"Our medical journals are filled with what may be properly called 'scientific trash.' There is too much reporting of inconclusive research work, and too few of the every-day, practical, helpful articles. Take two simple, disturbing maladies, boils and colds. Mankind has been suffering from these so-called 'minor ailments' ever since the world began, but there seems to be little unanimity of opinion as to what a boil or a cold really is, and there is no standard procedure for treatment. Why would it not be better to concentrate all our energies on some such problem as the cause, treatment, and cure of boils, instead of writing learned dissertations on the 'probable function of the endocrine glands?'"

This medical man frankly admits that "science" does not know "what a boil or a cold really is," and that there is but "little unanimity of opinion as to" what they are. An *opinion* is a belief, or an estimation regarding a thing, to be disregarded as soon as the real facts are known. In the face of such ignorance, regarding the "minor ailments" of "boils and colds," it seems preposterous for medical men to attempt to treat, cure, or prevent such "major ailments" as smallpox, typhoid, diphtheria, cancer, diabetes, Bright's disease, syphilis, etc.

No teacher of mathematics would think of asking pupils to

work problems in decimals, when the pupils knew nothing of addition, subtraction, and multiplication. In order to be able to solve complex problems, one must first thoroughly master the simple ones. For the rudimentary principles of the simplest problem enter into the most complex, and must be applied in its solution.

If medical men knew the rudimentary principles underlying the cause of boils and colds, then by proceeding from the simple to the complex, they would be able to treat the disordered body in an intelligent manner. For they would know that boils are one means by which a badly polluted blood stream casts off a portion of its filth, while a "cold" represents the same process, only performed in a different way.

In the York (Pa.) Dispatch of Dec. 14, 1923, the following appeared:—

"Washington, Dec. 14 (A. P.):—A detailed study of common colds is to be made by the Public Health Service in cooperation with a number of the country's leading universities. Dr. Hugh S. Cumming, Surgeon-General, says that colds, influenza, and similar conditions are responsible for a great deal of suffering, loss of time, disability, and a not inconsiderable number of deaths.

"He says there are few, if any, individuals who do not suffer from some acute respiratory condition at least once a year, losing from a day to a week or more as a result, and some attacks develop into more serious conditions, at times even a latent pulmonary tuberculosis being lighted up.

"Comparatively little is definitely known as to the causes, distribution, manner of spread, and epidemiology of these so-called minor respiratory ailments, Dr. Cumming says, and this detailed study being undertaken is expected to be of value in attempting to prevent the affections.

"The work will be actively undertaken at Harvard University, Johns Hopkins Medical School, Georgetown and Howard Universities, Washington; Tulane University, New Orleans; Ohio State University, University of Chicago, and University of California. It is anticipated the studies will extend over two or three years."

As we have shown, the skin is a vast drainage system, containing millions of pores, through which are eliminated every 24 hours approximately two pounds of poisonous waste. The quantity may be augmented to even three pounds in a single hour by continuous heat and strenuous exercise. This may be considered as the normal condition of the body and skin "until the cold and damp act

as the lighted match" to cause the skin to contract and partially close its pores. When this occurs, the elimination of morbid matter thru the skin abruptly stops. Then the —

"..... Virulent, mucus-attacking bacteria" begins its excessive irritation, which "cause the tiny mucus-forming glands to work overtime, in an effort to allay inflammation and wash away irritating substances. Hence the profuse discharge, annoying, but protective."

That is the confusing medical theory. It is deceiving and misleading in the highest degree, and not recognized by the better practitioners. The truth is, when the skin, covered with clothing as it is so that its normal function is obstructed under the best of conditions, is neglected, becomes covered with filth, and consequent functions poorly, there is retained in the body a part of the waste, which the other overworked depurating organs are unable to dispose of; and the body is slowly poisoned, as though with arsenic or any other deadly substance. The resultant illness develops by degrees, usually accompanied by a cold, chill, or fever, and by intermittent dull pains in various parts of the system.

But when the "cold and damp" chill the skin, causing it suddenly to contract and partially closing the pores by the contraction, the free discharge of waste thru the skin is abruptly halted, and the poisons are suddenly thrown back into the system. We have said that every organ in a healthy body is capable of doing much more work than is normally required of it. We know that "colds" and certain other ailments are more prevalent in winter than in summer. Dr. Heald has observed this, and asks why it is so. He answers the question by stating, "Because nearly every disease is brought on by a combination of causes." He is near the truth, but he fails to name the "combination of causes." If he does not know them, his tampering with a sick body is equally as dangerous as his tampering with sticks of dynamite which he believe to be sticks of wood. Or it may be that he does know them, but names them not for fear of ruining his germ-theory? We know that the germ-theory of disease must be saved, though the heavens fall. The saving of human life is as nothing, compared to the saving of medical theories.

We repeat, that every organ in a healthy body is capable of doing much more work than is normally required of it. Why then are not the internal eliminative organs able to handle the extra work falling to them when the free discharge of waste thru the

skin is abruptly halted? The reasons are two: (1) Perfectly healthy bodies are almost as rare in modern life as elements of truth are in medical literature. (2) Few bodies there be in which the organs are not constantly and incessantly overworked, because of excessive eating and the eating of heavy, disease-producing food, and an inactive skin.

The skin needs fresh air fully as much as the lungs do, and some time each day should be spent in the nude. This may be accomplished by exercising the naked body upon arising in the morning, and following with a quick cold-water cloth-bath all over, and a vigorous rub with a dry, coarse towel, continued until the skin is pink and warm. Lightweight, loose-fitting clothing should be worn, to allow free circulation of fresh air, and the ready escape of bodily gases at all times.

The foregoing remarks regarding the care of the skin, while it would improve the health if carried into effect, do not represent the ideal state. Nature never intended that the body should be covered with clothing. Nature makes her work complete, omits nothing, and leaves nothing to chance. Since it seems that Nature supplied no covering for the body, we are safe in assuming that none was intended. Therefore, the entire surface of the skin should always be exposed, as the face is, and then the nude body would be no more sensitive to exposure than the hands and face are. This natural state prevails among primitive people in the tropics.

Few there be who consider the skin as a breathing and depurating organ. In all their education, this has never been taught them. Consequently, they know little of the function of the skin and its vital relation to health. This leads them to neglect their bodies, to smother the skin with clothing, and to bathe only when it cannot be avoided. The skin in such instances is inert and dead, comparatively speaking. Its function is obstructed and it is always performing below normal, thus forcing the other eliminative organs always to perform above their normal state—always overworked we may say.

When winter comes, more clothing is added, and we remain more indoors. In this way, the free function of the skin is further obstructed, throwing more labor on the other overworked depurating organs. In winter, the rule is for people to eat more of the heavier, disease-producing foods, such as flesh, bread, potatoes, etc., and less of the lighter, health-producing foods, as fruits, berries, melons, greens, etc. This adds to the strain. Here are three

reasons why "certain germ diseases come more frequently in winter than in summer." (1) Less in the open air; (2) heavier clothing; and (3) excessive eating of heavy, disease-producing food.

Under the heavy winter clothing, the skin cannot function freely and properly. It cannot breathe as it should; it cannot discharge impurities as it should, being prevented by the clothing. There is scarcely a time in modern life that the skin and all the other depurating organs are not laboring under a heavy handicap. To this is added the burden due to excessive eating of wrong food. Then the skin is suddenly chilled, partially closing its pores, driving the blood out of its surface, and promptly imposing additional labor upon the other depurating organs. It must be as promptly assumed by them, or life will soon depart. A memorable example of this is that of the famous Russian boys of history, who, as impersonators of angels, had their bodies covered with a coating of gold paint, and, with their pores thus completely closed, so that the body could neither breathe nor discharge waste thru the skin, they became real angels in about two hours. Germs had no hand in the catastrophe then,—and Nature is the same today.

Here is a striking illustration of the marvelous economy of Nature, and of the wonderful operation of the Law of Self-Preservation and of Vital Accommodation. In response to these laws, the body quickly and readily adjusts itself to the new condition forced upon it. The first organ to exhibit any noticeable effect of the adjustment, in the case of a "cold," is the mucous membrane. "The tiny mucus-forming glands" begin "to work overtime," but not for the alleged purpose of "allaying inflammation" and of "washing away irritating substances," germs, etc. It is pure insanity to advocate that the mere contraction of the skin and the consequent closing of its pores, could in any way "act as the lighted match to set off germs" that might be hibernating in the air passages. But the "tiny mucus-forming glands" of the mucous-membrane begin "to work overtime," because of the blood has found it necessary and urgent to have these glands to perform some extra work and thus assist the other depurating organs in clarifying and purifying the system of the morbid matter shut up in it because the skin has failed in its duty.

As soon as a chill has contracted the skin and closed its pores, halting the discharge of poisonous filth in that direction, the blood immediately begins casting the morbid matter off thru the other

depurating channels; consequently there is a noticeable discharge of mucus through the mucous membrane. Vital function now becomes abnormal, for the body is thrown out of balance. One eliminative organ fails to work properly. To compensate for the deficiency, the others must do more than their accustomed share. This puts the entire organism under a strain. Medical science (?) says that the cause of the derangement is due to "germs," and with drug and serum poisons medical men proceed to "kill" them. More poison, of a deadly nature, is now introduced into the body. It must be thrown off by the already overburdened eliminative organs. What happens?

The lungs, being powerful depurating organs, now make a heroic effort to save the body. The blood throws great quantities of morbid matter into them, and respiration increases. This is a general speeding up of a powerful purifying process. Further aid comes in the form of a cough, that expels much mucus which the blood is throwing into the lungs. Kind friends grow alarmed. The physician is hurriedly summoned. He gravely shakes his head, and whispers, "Pneumonia!" A shudder runs over all who hears it.

The almost harmless, little "cold germ" has been transmuted into the deadly "pneumococcus." What caused the transmutation? The medical treatment given to "cure" the "cold"! The drug and serum poisons stopped the discharge of mucus by paralyzing the nerves of the mucous membrane and retarding vital function. Nature was thwarted in her work. The condition grows more grave. She makes a further effort to save the body. The blood, in desperation, throws vast quantities of morbid matter into the lungs. This results in the symptom complex termed "pneumonia." It is considered as a "deadly disease" that must be "cured," or the body will soon be destroyed.

Heavy artillery is now brought up for use in bombarding the enemy. Large and frequent doses of strong drug and serum poisons are given to "kill" the terrible pneumococcus." The powerful poison "kills" the "germ" by subduing still more the vital force of the body, diminishing its function and decreasing its vital action. Consequently, the fever subsides and the cough stops. The patient is said to be better, and anxious friends believe it. The next day he is dead! The heavy artillery has done its work. Nature was not allowed to carry out her perfect designs. To attempt to "cure" "disease" is to obstruct Nature; for "disease" is a process

*of cure in itself!* To obstruct the course of Nature is to invite destruction.

Commenting on this "scientific" procedure, Henry Lindlahr, M. D., observes:—

"In other words, these so-called 'colds' are nothing more nor less than different forms of vicarious elimination. The membranous linings of the internal organs are doing the work of the inactive, sluggish and atrophied skin, kidneys, and intestines. The greater the accumulation of morbid matter in the system, the lower the vitality, and the more abnormal the composition of the blood and lymph, the greater will be the liability to the 'catching' of colds.

"What is to be gained by suppressing the different forms of catarrhal elimination with cough and catarrh 'cures' containing opiates, astringents, antiseptics, germ-killers, and antipyretics? Is it not obvious that such a procedure interferes with Nature's purifying efforts, that it hinders and suppresses the inflammatory processes and the accompanying elimination of morbid matter from the system? Worst of all, that it adds drug poisons to disease poisons? Such a course can have but one result, namely the changing of Nature's cleansing and healing efforts into chronic disease. . . . .

"What, then, is the natural cure for colds? There can be but one remedy: increased elimination through the proper channels. This is accomplished by judicious dieting and fasting, and through restoring the natural activity of the skin, kidneys, and bowels by means of wet packs, . . . . exercise, sun and air baths, and all other methods of natural treatment that save vitality, build up the blood on a normal basis, and promote elimination without injuring the organism." (Nature Cure, 20th edition, p. 86, 87.)

When the body is placed under a strain, by failure of one or more of the eliminative organs to function properly, it needs intelligent assistance, *but never medical treatment*. Intelligent assistance means to lighten the labor of all the organs of the body. The greatest measure that can be taken in this respect, is to stop immediately the introduction of anything into the body, *excepting pure water*. All food creates more or less waste and filth; and eating increases the labor of every organ and part of the body. So a fast is the first and most effective act of intelligent assistance. All waste of the body is voided in a watery solution. Therefore, it is intelligent assistance to supply the body with sufficient pure water.

The next step is to aid the skin in regaining its normal function. A hot sweat bath is intelligent assistance for this. The hot bath should be preceded by the enema; for by thoroughly cleansing the colon, much filth is removed that would otherwise be absorbed into the blood and be discharged through the mucous membrane "to allay inflammation and wash away irritating substances." The hot bath should be followed by a rest of several hours in bed. This course should be continued daily until the cold improves, and no food of any kind should be eaten until the cold has practically disappeared, and there is a keen appetite, not for tasty and tempting viands, but for the plainest of food.

A cold is a small matter when the body is treated with intelligent assistance, but it becomes a serious condition when submitted to orthodox medical treatment. A cold, regardless of its severity, treated with intelligent assistance, will never "become an attack of influenza or pneumonia," notwithstanding the "strain of mucus-attacking bacteria" medical men may "discover" in the air passages, or in the "profuse discharge of protective mucus." "The laboratory man may prove to you that the cold was caused by a germ," but common-sense, rational reason, and unbiased judgment will prove to an open mind, that a "cold" results from the natural operation of the Law of Self-Preservation and of Vital Accommodation, in response to which the body, in order to save itself, adjusts itself to new conditions forced upon it. This adjustment constrains the cleansing stream of blood to ask "the tiny mucus-forming glands to work overtime," until the skin resumes its normal function, in an effort to rid and relieve the body of the ever-forming and always-accumulating mass of morbid matter and poisonous filth.



## CHAPTER III

## WHY DOES ILLNESS PRODUCE IMMUNITY.

"Every acute disease is the result of a cleansing and healing effort of Nature (p. 55). ..... All acute diseases are uniform in their causes, their purpose, and, if conditions are favorable, uniform also in their progressive development.

"To check and suppress acute diseases ..... means to suppress Nature's purifying and healing efforts, to bring about fatal complications, and to change the acute, constructive reactions into chronic disease conditions." (p. 77).—Henry Lindlahr, M. D., *Nature Cure*, 20th Edition, 1922.

"Science is always working!" Medical science (?) is always making almost incredible progress. One by one it slowly but surely adds to its belt, so it claims, the dangling scalps of the deadly "disease demons" that it meets and masters in its onward march to perfection (?). Smallpox, diphtheria, scarlet fever, typhoid and others, have fallen before its steady stride. Now comes the "most cautious and conservative of scientists," William H. Parks, M. D., president of the American Public Health Association, and, practically without warning, startles us with the statement that, .....

"Measles may be wiped out as a children's disease."

Not long since, one Edward Marshall used much time and space to explain in the leading dailies just what "the famous Dr. George A. Soper, Ph. D.," knew of cancer, its cause, and cure. Now, cancer is a horrible derangement of the body for which medical science (?) has been promising a "cure" for more than a century. Dr. Soper is said to be the "managing director of the world's greatest organized effort toward combatting this terrible and mysterious malady." Without question, he should know as much about cancer, its cause and cure, as any "scientist" knows. According to Mr. Marshall, when he asked Dr. Soper the questions: "What is cancer? Do the scientists really know?" the latter's "entirely frank reply was," .....

"They don't know all there is to know. ...."

Since this enlightening information did the suffering public

such great good, Mr. Marshall, who seems to be unduly active in informing the people what the "scientists" know of "disease," now asks Dr. Parks, "this most cautious and conservative of scientists," what the said Dr. Parks knows about measles, which may soon be "wiped out," and the Boston Post of June 29, 1924, furnishes much space in order that humble humanity may be filled with medical hope and inspiration by the following elucidating, explanatory, and encouraging reply:—

"We don't really know very much about the matter yet," said this most cautious and conservative of scientists, according to Mr. Marshall. "But we have learned enough, we *think*, to be of considerable value.

"We have learned that serum made from the blood of convalescent measles patients is *probably* effective both as a preventative and a cure. Thus it is quite safe for us to claim great progress with three of the most dreaded troubles of childhood—diphtheria, scarlet fever, and measles."

Going back to another of the "most cautious and conservative of scientists," we observe that no less a personage than the renowned William Osler, the greatest medical authority America ever produced, once said:—

"Of disease we know nothing at all."

After having our hopes raised to the sky with the information that a certain "disease" is about to be "wiped out," we observe with much anxiety that "we don't really know very much about the matter yet. But we have learned enough, we think, and we probably," this and that. How consistent is this knowledge with all the rest of the things and theories that are tinctured with medical science (?). Of the cause, cure, and prevention of "disease" in general, we know nothing at all. When we search the storehouse of medical lore, we find it filled with such valuable information as "We don't know, but we think and we believe, and probably so and so," and this, that, and the other. On such flimsy foundations medical men erect their super-structures, from the top of which they shout to a suffering world:—

"Measles may be wiped out as a children's disease."

"A mere suggestion, a first hypothesis, an uncertified gleam in the hands of a careful and trained inquirer, becomes among the pseudo-scientific and the intelligent men of the forum a new gospel, a modern decalogue, a healing wind for a stricken world. A faint light thrown on the processes of the ductless glands is made

the signal of a new era. Control of the thyroid gland will create a transformed race." Inject some calf pus into the life stream of a healthy person and he becomes immune to smallpox; inject some diseased horse blood into him and he becomes immune to diphtheria; and now thru the injection of disease filth into the pure blood of little children, "*measles may be wiped out.*"

Men who do and say these things, are termed by their "metropolitan press agents" as the "most cautious and conservative of the scientists." But with a microscope we are unable to find any caution and conservation involved here, when "this most cautious and conservative of scientists" claims that "*measles may be wiped out*" and, in the next breath, admits that "We don't really know very much about the matter, but we think we have learned enough, and probably . . . ."

According to Mr. Marshall, Dr. Parks continues:—

"Measles sweep the juvenile population in waves. A period of active edimence will be followed by a period of what seems to be a general immunity. . . ."

Since Dr. Parks has overtly admitted that "We don't really know very much about the matter, but believe, . . . ." it would be unkind and unjust to charge him with ignorance on this particular point "of what seems to be a general immunity" following "a period of active epidemic." But we do feel that before he promises the people that "*measles may be wiped out,*" he should at least inform himself a bit more fully on a few important features involved, and, in our humble opinion, the most vital of them all is, *why a period of active epidemic of measles should be followed by a period of general immunity?*

This profound problem, why a person becomes apparently immune to "disease" after having once recovered from it, has always baffled medical science (?), and many theories regarding it have been successively advocated and just as frequently abandoned for new ones. The current theory advanced, and upon which is based the present system of "prevention and cure," is that certain "diseases" create certain "anti-bodies" in the blood, which, if the "anti-bodies" conquer the particular "disease," remain in the body to guard and protect it thereafter against invasion of the "germ" that caused the particular "disease."

Putting this theory into practice, Dr. Parks says:—

" . . . . Serum made from the blood of convalescent measles patients is *probably* effective both as a preventive and a cure."

We don't know," "we believe," "we think," "probably," etc., are rather frail foundations to support the theory that disease filth, injected into the healthy bodies of helpless children, will "wipe out measles." It is observed that medical men, in their discussion of disease, its cause, cure, and prevention, exhaust the whole subjunctive mood by the use of such terms as believe, possibly, probably, opinion, seems, it appears probable, there may be, it may be, may have been, seems to have been, perhaps, etc. These and similar terms are used with monotonous frequency throughout all medical literature. In fact, these are the classical key-words and phrases, without which all defenders of medical science (?) would be paralyzed into silence.

We should like here to ask those "scientists" why, in the field of medical inquiry and research, they have preempted all rights in the subjunctive mood for the sole and exclusive use of medical men, and why they are allowed to use the most *dogmatic statements possible*, with a profuse and exaggerated use of conditional phrases, implying often the most remote possibilities, and more often things utterly impossible, and in the end designate as "science" the product of such preposterous speculation, then urge the passage of laws to enforce such "science" upon a defenseless people.

It is further observed, that more and more are children being made the tool of the medical experimenter. It is said on good authority that the children of the poverty stricken are taken into our big hospitals and experimented on with drugs and serums approximately the same as beasts are. All this is conducted under theories supported by such speculative evidence as "we don't know," "we believe," "we think," "probably," "possibly," and so on.

However, if the theory here presented is correct, why not improve it and inject economy into the art, by saving and using the blood of patients dying of measles? For in their blood, diseased unto death, the "anti-bodies" should have developed fully and freely, and to an ideal stage.

Continuing, Dr. Parks remarks:—

"At present we are getting it (serum) only from those suffering from the disease. We hope presently so to develop the technique of the procedure, that we shall be able to prepare it from the blood of animals. . . ."

"The serum used for scarlet fever, like that which is much bet-

ter known and is used in cases of diphtheria, is made from the blood of *injected* horses. . . . ."

In line with this theory of "disease" creating "anti-bodies" in the blood, the "technique of the procedure" will perchance be so fully developed, that the "measles bacillus" may be injected into horses and "from the blood of *injected horse*," will come a serum that will "wipe out measles" just as other serums made and prepared in like manner, have "wiped out" other diseases." And when this procedure is put into practice, it will be heralded far and wide as a great success, for thereafter "measles will be wiped out" and in its place we will have, instead, para-measles A and para-measles B, just as now, since serum "wiped out" typhoid, we have, instead, para-typhoid A and para-typhoid B, all of which "paras" sprang into existence concurrently with the use of "typhoid serum."

Many physicians have observed this marvelous method of "wiping out" various diseases. Dr. H. M. Shelton is one of them who observed how "typhoid serum" "wiped out" typhoid among the soldiers during the World War. He says of it:—

" . . . . . Overseas, thousands of cases of typhoid developed. Many thousands more cases of typhoid, or what was once called typhoid and appears in all past records as typhoid, developed and were reported as para-typhoid A and para-typhoid B. These two para sisters were never heard of until after the typhoid serum was invented. They came into existence to save the face of the serum." (Truth Teller, Nov. 7, 1923.)

Further evidence of this brand of success in "wiping out disease" with serums, by a change of name, appears in the official organ of the medical profession. In the Journal of the American Medical Association, dated July 28, 1917 (Vol. 69, p. 267), under "Vaccination in War, the statement is made that:—

"Bernard and Peref, in an analytic study, reported in 1915, a great preponderance of paratyphoid infections in the anti-typhoid vaccinated over those in the non-vaccinated, presenting the remarkable figures given in Table 2.

"Table 2. Preponderance of Paratyphoid Infections over Typhoid.

	Total cases	Vaccinated	Non-vaccinated
Typhoid (Eberth bacillus)	77	45	32
Para-typhoid	248	222	26

"Widal and Courmont regarded para-typhoid among the troops the most prominent epidemiologic fact of the war."

Can any one but a "scientist" view these figures and still believe in "vaccination and inoculation"? As serums "wipe out" "disease" bearing arbitrary medical names, the death rate does not diminish. Therefore we ask, what does it all amount to? What difference does it make to a victim of the serum-squirting-scientists whether he died of "typhoid" or "para-typhoid," of influenza, pneumonia, or meningitis, or of any other "disease," bred and nourished in the morbid soil prepared by serums, anti-toxins, and vaccines, injected into the life stream? But by this marvelous method all serum treatments "wipe out disease," and so Dr. Parks, this "most cautious and conservative of scientists", says:—

"Thus it is quite safe for us to claim great progress with three of the most dreaded of the troubles of childhood—diphtheria, scarlet fever and measles.

This beautiful theory, so carefully constructed, is, as we have said, based on the "belief" that the "general immunity" following an "active epidemic," arises from the beneficial influence of the "anti-bodies" created in the blood by the "disease." Or, more specifically speaking, which the blood has created to "fight" the "disease germs,"—according to medical theory. These "anti-bodies," we are told, wage war on the "germs" causing the "disease"; and if the "anti-bodies" are able to rout the enemy, the "disease" is "cured." Hence, by the injection of these "anti-bodies" into the pure blood-stream of a hale, hearty person, he immediately becomes "immune" to that particular "disease." Pursuing this procedure further, we may make a man "immune" against all "diseases" by simply injecting into his vital fluid the "anti-bodies" of all the various "diseases." How marvelous! Is the theory true? It must be, for "scientists" say that it is, and have based upon it a system of "cure and prevention of disease" which men worship as "medical science." How unfortunate! Why did not God, in the beginning, make a "scientist," which no doubt He could have done, to supervise His work. If God had done this, and counselled with him concerning creation, contemplate how vast might have been the perfection of all things, and how easy it would have been to prevent "demon disease" from ever gaining a "toehold."

Perhaps Jehovah's work is not so imperfect as it is painted, or that the medical theory here presented is not so correct as it is proclaimed. Are medical theories ever wrong. Who ever followed a single one to its lair and found it to be right? Any body? We

hear some one say, No, not one! In fact, most medical theories, when pursued too ardently, become frightened, and, metamorphosing into an insensible vapor, vanish from view, like a mirage in the desert that is pursued by the thirst-crazed traveller.

"We don't know, but we believe," says "this most cautious and conservative of scientists." We believe is the language of children and credulity. On the vague speculations of "we don't know, but we believe," "measles may be wiped out!" We experiment and experiment and experiment. Human life is sacrificed in the process; and out of this sad experimentation comes tears and sorrow and heavy hearts for the people,—and wealth, dignity, and prosperity for the experimentors. It is highly profitable business for the "scientists." It grows more hardened, brazened, specialized, and commercialized each year. Its path is strewn with the wrecks of innumerable hobby-horses, ridden in turn by the experimentors, and all abundantly and well paid for by the experimentees in sadness, tears, and gold.

The "period of general immunity" that follows "a period of active epidemic," arises not from any "anti-bodies" that the blood creates to "conquer and cure disease." All acute "disease," regardless of its class or kind, its contagion or non-contagion, springs from the invariable operation of Natural Law, under which law the body came into existence, and by which the body is absolutely and eternally controlled. "Every acute disease is the result of a cleansing, purifying, healing effort of Nature." They are uniform in their cause, in their purpose, and, if not obstructed, in their progressive development and termination.

There is reason and purpose in every activity of Nature. The body does not become abnormal without cause, and, becoming abnormal from misuse and abuse, its existence depends upon its ability to correct the abnormal conditions. Every symptom we observe, such as convulsions, paroxysms of pain, fever, rapid pulse and rapid respiration, diarrhoea, vomiting, etc., are each and every one of them the outworking of inherent Vital Force, in its effort to remedy functional or vital defects, resulting from misuse and abuse of the body in many and various ways.

The law of cause and effect is never more positive in its action, than in the instances of health and "disease." The disorders of childhood arise from the same cause as those of adulthood, often exhibiting somewhat different symptoms it is true; but this is because the young and immature body is green and undeveloped.

The ultimate purpose of "disease" is the same, whether in the child body or the adult body.

Going back for the underlying cause of disease, we find that the body, because of harmful living habits, becomes filled with corruption and pollution to a point where danger is threatened. The purpose of disease is to correct this dangerous condition. Excessive eating, eating harmful foods that the body cannot use, such as pies and pastries, sugared cereals, bread made of denaturalized flour, candies colored and flavored with coal-tar products, drinking all sorts of liquids from tea and coffee to soda-fountain slop, etc., fill the body with a surplus of material which the body cannot use in its building and repairing process. Fermentation and decomposition set in, poisoning the body and lowering its vital resistance.

The point is reached at last where it becomes urgently necessary for Nature to call a halt, in order to save the body from destruction. God gives us life, and protects that life throughout all our days. The sole purpose of sickness is to protect and preserve the body in which life abides. During the period of rest, from eating and from all other activities, accompanying the sickness, Nature proceeds to cleanse and purify the system. The process may manifest itself in the form of mumps, measles, typhoid, diphtheria, smallpox, and so on, any and all of which are mere surface symptoms of active, internal work, which has for its single purpose the purging of the body of filth. At the center is a foul blood-stream; and when it has been clarified and purified, thru any of the many and various disease processes, the patient recovers, and of course enjoys "a period of general immunity," which runs until the blood, contaminated in the same manner as before, must again be purged of the poisons and toxins.

Therefore, "to check and suppress acute diseases, means to suppress Nature's purifying and healing efforts, to bring about fatal complications, and to change the acute, constructive reactions into chronic disease conditions." "Breaking the laws of health produces disease; and breaking the laws of Nature produces death after the disease has been produced." As we have said, there is reason and purpose in every activity of Nature. If, instead of obeying her commands, we are inclined to interfere with her work, which no "scientists" can either imitate or understand, we court and invite the destruction that so often occurs in illness. When we attempt to "cure disease," we are not obeying the voice

(law) of the Lord; we are interfering with the perfect plans of God, who can receive no help from human hands.

Health and filth cannot both at the same time inhabit the same body. Neither can pure blood and "disease." "Glorify God in your body" (I Cor. 6:2). But the Temple of God must be clean and pure. It is to keep the body clean and pure that the Great Invisible Power Within, which made the body, is always in the body, guiding its course and preserving its integrity. Who is so stupid as to believe that God made man and then abandoned him to his fate? Why will man persist in the thought that he is divorced from God and Nature? It is in God, not apart from God, that we live, and move, and have our being (Acts 17:28). If God, for one brief moment, should withdraw from the Universe His controlling power, all would vanish in an instant, and Time would be no more.

What is the cause of mumps, measles, scarlet fever, smallpox, etc.? A corrupted and polluted blood stream. What gives John the measles and causes it to run thru an entire community? The same thing that causes epidemics to rage among wrongly-fed plants,—plants on unsuitable soil. The blood is the "river of life." It is the nourishing, health-giving, and health-sustaining agency of the body. The health of the body can be no better than the purity of the blood. The blood is made of food and drink. If wrong food and wrong drink be introduced into the stomach, from these abominable substances is the blood made, and its quality can not exceed that of the material of which it is made and composed. As the blood is, so also is the health.

God intended man to eat of the pure, unsophisticated fruits, berries, melons, nuts, and herbs grown in the light and air, and ripened and matured by the life-sustaining rays of the Sun. The Temple of God was never made to be a burying ground for the carcasses of dead animals and decayed flesh. Nor can we put such abominable substances into it, and expect to immunize it against the evil effects sure to arise, by the use of calf pus and diseased horse blood. A diet of bread made of white flour, of seared, cooked, decayed flesh, of gravies that would make a good paste for paper hangers, of roots and tubers dug out of the dirt and boiled to death in scalding water, all washed down the gullet with great gulps of such poisons as tea and coffee, is the best and surest way in the world to corrupt and pollute the vital fluid and build "disease" in the body. How can "serums" injected into the blood

"immunize" a man against the evil effects of such violations of Natural Law?

Wide sections of the country feed on approximately the same substances. Therefore, wide sections of the country are often swept by serious epidemics. This is as logical and as true as that two and two are four. The community did not "catch" measles, or scarlet fever, or smallpox from John. Neither did John "catch" the "disease" from the community. Each and every one in that community "caught" the "disease" in exactly the same manner that John "caught" it. Then how did John "catch" it? When we discover that, then we shall have discovered how and why others "catch" not only this particular "disease," but each and every other acute "disease" known to man.

Medical men teach that there is a great mystery here, which they have never yet discovered. That is because they are searching for complexity instead of simplicity. We might search the heavens for ages with the most powerful telescopes, and not discover the philosopher's stone lying at our feet.

John "caught" the "disease" from his own foul blood. His blood, made and composed of what he eats and drinks, becomes foul and filthy because of what he eats and drinks. The rest of the community live about the same as John lives. Consequently, they also have foul blood; and many of them will "catch" the same "disease." The exceptions to the rule are found among those who develop less harmful habits. In a family of five children, two may be fond of fruits, berries, melons, greens, and partake sparingly of flesh, cookies, crackers, candies, coffee, tea, soft drink, etc. Herein lies the "mystery" why three of the children may have "measles" while two may not. This is science, too obscure for medical men, because of its profound simplicity.

As further explanation as to why certain "diseases" have a tendency to appear in epidemics, we must ever bear in mind that Fear has great power over the body, even to the point of destroying it. When sickness appears in a community, health boards, medical men, and gossippers lose no time to spread the fear of it far and near. A death or a few deaths occur, then comes the great alarm, the panic, the "epidemic phobia." This fear, which is the greatest confederate of "disease," spreads the general fear-exhaustion, and the "disease" becomes truly an epidemic.

In the last analysis, all "disease" results from filth, not external but *internal*. By filling our stomachs with abominable substances,

out of which the blood must be made and the body nourished, the blood becomes foul and the body becomes filled and clogged with decomposing filth. Thru the various symptoms, known as "disease," Nature endeavors to save the body from destruction by casting off the filth thru the eliminative channels,—the bowels, the kidneys, the liver, the lungs, the skin, and the mucous membrane. The foul odor of the sick room is due to this fact. The feces, urine, breath, and perspiration of the patient are always exceedingly effluvial, the stench sometimes being practically unbearable. These obnoxious odors and things could not emanate from the body, were they not first put into it; and if not introduced into the body, they could not be there to come out. Being there, they must come out, or death must speedily ensue.

A body that is free from filth,—from corruption and pollution,—may well be compared to pure gold. Gold will not corrode nor tarnish, regardless of the state or nature of its environment, for its quality, being intrinsic, depends not upon its surroundings. Brass may be highly polished and pass for gold; but when submitted to the acid-test, its true quality exhibits itself and becomes known. So good health, as pure gold, being intrinsic and not extrinsic, does not corrode nor tarnish because of its environment. Consequently, it is not environment that imparts health or disease to the body; for that is as impossible as for acid to impart gold to brass, and vice versa. But it is the environment that tests the resistance of the body, as the acid tests the resistance of the metal.

The best men in the medical profession, who claim that so-called disease is contagious, who believe that health and disease come from without, and who advocate the building of "germ-proof" bodies by vaccination and inoculation, admit that resistance must be broken down before an individual can be influenced by contagion or infection. Thus, by their own testimony they absolutely and unequivocally refute in one breath that they assert and affirm in the next.

A person in good health,—health that is not highly polished brass,—can walk unharmed thru pestilence and plague, as thousands do in all epidemics. His contact with "disease" and environment will have no more effect upon his state of health, than acid has upon pure gold. He is perfectly immune to diseased conditions by virtue of his body's being clean and pure, and the indwelling there of the Great Invisible Force from which all Life cometh and to which all Life returneth. To such a man we can truly say,

The Kingdom of God is within you, and God is within His Kingdom. To such a man there is no greater crime on earth than that of contaminating, corrupting, and polluting his pure life-stream with calf pus, diseased horse blood, and other foul and filthy substances called vaccines, serums, antitoxins, etc. We repeat, There is no greater crime, even if the deed be done in the name of "medical science."

On the other hand, a man may be in apparent good health to all outward appearances, yet within his body there is lurking the danger due to an accumulation of filth, toxins, etc., including the "immunizing" agencies of medical stupidity, awaiting only the occasion to set the Vital Force of the body—of the Kingdom of God—into motion in a natural cleansing and purifying process, thus making the Temple of God a fit place in which to abide the Holy Spirit of Life. In times of much sickness, that occasion is usually mental perturbation (fear), augmented by "preventive medicine"—vaccination and inoculation.

When the "most cautious and conservative of scientists" discovers that a clean body and a pure-blood stream is God's method of making the body immune to "disease," and that certain epidemics rage in certain sections because the inhabitants of these sections live approximately the same, then this "most cautious and conservative of scientists" can with truth say:—

"Thus it is quite safe for us to claim great progress."

## CHAPTER IV.

## DOES NATURE ACCEPT SUBSTITUTES

"Therapeutics, or the treatment of disease, comprise two quite different systems. One of these is known as physiological, rational, or natural therapeutics; the other, empirical therapeutics. The former deals largely with simple, rational, measures that all can use with greater or less success; the latter entails exhaustive research and experimentation, and naturally is reserved for medical men. The stock in trade of the former is diet, the application of heat and cold, the use of water and other simple treatments, and rest. The armamentarium of the latter is drugs, and extracts of animal glands with other highly specialized measures. Both are very valuable and essential, but one is more easily adapted to home use than the other." W. A. Ruble, M. D., in *Life & Health*, March, 1923.

Dr. R. considers that "drugs, and extracts of animal glands, with other highly specialized measures" are "very valuable and essential" in "the treatment of disease." Will some one please say at what period of time Nature began to use "drugs, and extracts of animal glands, with other highly specialized measures" for the purposes of sustaining and maintaining the human body in health? We do know, however, from observation, that Nature is still sustaining and maintaining men in health by the use of "diet, the application of heat and cold, the use of water and other simple treatments, and rest." But we have never, in our limited experience, found any case where Nature accepts substitutes for these Natural Agencies. We have seen thousands of instances where substitutes have been forced upon Nature, and just as forcibly rejected by Nature in the death of the body on which the experiments were made.

"Drugs, and extracts of animal glands, with other highly specialized measures" are "very valuable and essential" in "the treatment of disease." What is "disease?" Dr. R. is a product of the school which holds that "disease" is a distinct entity, attacking and entering the body from without, and is to be exercised or killed, in the true medicine-man-of-antiquity-fashion, "with drugs, the extracts of animal glands" and "with other highly specialized measures" which are "very valuable and essential" in "the treat-

ment of disease." It is this entity, this demon, he has in mind when he speaks of "the treatment of disease." The same schools just as stubbornly hold Life to be "manifestations of the electric, magnetic, and chemical activities of the physical-material elements composing the human organism"; and "from this viewpoint, Life is a sort of 'spontaneous combustion', or, as one scientist expressed it, a 'succession of fermentation.'" This school teaches that "Life and all that follow are the products of incident and external forces"; that "Life" . . . . . is "the continuous adjustment of internal relations."

It is not surprising that a school which teaches and believes in such a crude conception of Life, also teaches and believes that "drugs, and extracts of animal glands, with other highly specialized measures" are "very valuable and essential" in "the treatment of disease." If Life is the product of "bread and beer," of "hogs and hominy," why not stimulate and augment the Life Force by introducing into the living organism "bread and beer" and "hogs and hominy" in the predigested and refined form of "extracts of animal glands"? We must do this in order to be consistent with our premise; hence we cannot accuse Dr. R. of inconsistency in this respect.

What is Disease? Why not ask, What is Health? or, What is Truth? Truth is always so simple and common-place, that is overlooked for things more pompous and pretentious, which are ever-present in all minds not educated out of reverence and awe for things obscure, mysterious, and unknown. Health, being just as simple and common-place as Truth, receives no attention nor study. No one seems to care what Health is, what conditions favor Health, or why Health is not continuous from life to death.

Those who believe in the fossilized doctrine that God has a rival in Satan, and Good, a rival in Bad, believe that Health is one thing and Disease is another. Since Satan strives with God for honor and power, so Disease strives with Health. This antiquated belief has given rise to two schools, one sending forth "ministers of religion" to save the Soul from Satan; and the other, "ministers of healing" to save the Body from Disease.

Since Satan is considered as a distinctive, destructive entity, so also is Disease considered; and Doctors of Medicine have striven as diligently to conquer Disease, as have Doctors of Divinity to conquer Satan. In both instances, the "learned" Doctors have always prosecuted a losing fight, but have never thought it worth

while to seek for the reason why by a careful study of fundamental principles. If they should seek as eagerly to solve the reason, as they have to solve the result, they would make the discovery of their lives; for they would find that through all the ages they have been fighting against something that has no existence beyond the fertile imagination of man.

There are no antithetical deities nor entities. There is no such entity as Disease any more than there is such an entity as Satan. The decadent condition of the race, the multitudes of invalids, the early deaths, the overflowing hospitals, sanitoriums, and asylums, cry out in protest against the preposterous practice to which this false doctrine has led. Good and Bad, Health and Disease, represent two phases of the same thing, flowing from the operation of one law—the Law of God. Good Health results from complying with the law, leading to a continuous and harmonious existence of the body. Bad Health (Disease) results from violating the Law. The Law is a force in . . . life, and like all forces in Nature, manifests polarity. It has its positive and negative; its constructive and destructive aspects. It works both good and evil, according to its rate, direction, and mode of motion.

The constructive side of the Law is invoked by obedience to the will of God, and in no other way. The result is natural physiological action, which produces and maintains the body in a normal, healthy condition, and, if continued, leads to long life.

That is the natural state of man, flowing from obedience to Law, as intended by the Creator. It would remain ever so, if not changed by man's own wrongful acts. Consequently, good health is the reward of God, bestowed upon His creatures as a recompense for obedience to His Law; and while the blessings of the Father are free to all His children, they cannot be bought with silver and gold. That is taught by the Scriptures:—

Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money (Acts 8:20).

Ill health (disease), the opposite of good health, results from disobeying the Law. Some writers term ill health the curse of God, the penalty imposed on man for transgression. It is a status of living existence resulting from the natural operation of the destructive side of the Law, a condition arising out of the wrong use of things supplied by Nature. The right use of anything brings pleasure and reward. The opposite condition results from

the wrong use of the same thing. The most striking example of this is found in the Great Deluge, when:—

All in whose nostrils was the breath of life, of all that was in the dry land, died (Gen. 7:22).

Water which, in the common course of Providence, was a blessing to the earth, was, by an extraordinary act of Divine Power, made to destroy it. Accordingly, by the wrong use of anything, that which should be for our welfare, becomes a trap (Ps. 69:22). That which is a comfort and a benefit to us, becomes, by wrong use, a scourge and a plague to us. Nothing is more needful and useful than water, both the springs of the earth, and the showers of heaven; yet, by its wrong use, nothing is more dreadful, nothing more destructible. In a word, that which God made to serve man in obedience, becomes man's master and slayer in disobedience.

By making the wrong use of anything, man disobeys the law. This act is termed Sin. Sin may be committed knowingly or ignorantly. The result is the same: Always disastrous, with no exceptions:—

My people are destroyed for lack of knowledge (Hos. 4:6).

There are many ways in which man sins against his body, by making the wrong use of things supplied by Nature. Probably the most common one is the introduction into his body of foul substances in the form of food, drink, and so-called medicine. For instance, he makes the body the burying-place of dead fish, fowls, and animals, and fills the body with all sorts of poisons, in the form of tea, coffee, so-called soft-drinks, intoxicants, tobacco, drugs, serums, etc. All these substances corrupt and pollute the Temple of the Holy Ghost, placing both man and Nature in positions unnatural and hostile to each other, and setting in motion the destructive side of the Law. The command of God is, He who disobeys My will shall be destroyed:—

If thou wilt not harken unto the voice (Law) of the Lord, . . . . . to observe to do all His commandments; . . . . . that all these curses shall come upon thee, and overtake thee (Deut. 28:15).

The degenerative process, flowing from the destructive side of the Law, is halted and stayed only by obedience; for obedience invokes the operation of the constructive side of the Law. That there is no substitute for this is taught in the Scriptures in these words:—

See now that I, even I, am He, and there is no god with me: I



kill, and I make alive; I wound and I heal: neither is there any that can deliver out of My hand (Deut. 32:39).

Consequently, to try to stop the degenerative process of the destructive side of the Law by the use of "drugs, and extracts of animal glands, with other highly specialized measures" that are "very valuable and essential" in "the treatment of disease," or by the employment of any prophylactic or therapeutic measures, without *obedience*, is no more effective than trying to stop the ceaseless motion of the surging billows of the briny deep by blowing one's breath upon them.

The process of Life is also the process of "disease." It is in reality only one process, flowing silently, smoothly, and unnoticed, as deep water, when not disturbed; but becoming rough and boisterous when these harmonious conditions are changed, as where the placid stream meets the shallow, rocky rapids. It is not the nature of the water that changes, but the bed over which the water flows; and the bed, being rough and rocky, causes the hitherto silent stream to leap and bound and foam and roar. Likewise, when the process of "disease" ensues, it is not the process of Life that changes, but the road over which Life travels, the condition under which Life exists.

The process of Life, when undisturbed, is passively existent, flowing smoothly and silently, preserving things as they are, but, like the placid stream, is ever ready to respond to changed conditions. What are the changed conditions? Anything that threatens the continuous and harmonious existence of the living organism. It is then that the process of Life, gliding smoothly and silently, becomes the process of "disease"—leaping, bounding, foaming, roaring—in response to the first Law of Life: The Law of Self-Preservation.

What are the conditions which threaten the tranquil existence of the living organism? As we have said, it consists, primarily in the unnatural use of any substance or thing, such as the introduction into the body of poisons, or the abuse of the body by intemperance, incontinence, voluptuousness, etc. If poisonous substances such as drugs, composed as they are of arsenic, antimony, mercury, opium, strychnine, etc., be introduced into the body, the process of "disease" results. A similar condition is created by harmful living habits, which fill and clog the body with an accumulation of morbid matter and poisonous waste. The "extracts of

animal glands, with other highly specialized measures," merely add fuel to the fire.

When the process of Life becomes the process of "disease," it indicates that Life, its habitation being threatened, is battling against the destroying condition within that is inimical to health. The resultant leaping, bounding, foaming, roaring of the battle at the center, shows at the surface in various symptoms, such as vomiting, diarrhoea, fever, skin eruptions, etc. To these various signs of disturbances going on in the body, medical men have attributed much mystery and attached numerous names. They term them "diseases"; declare them to be due to many causes, most of which are said to be unknown; and claim that they can be "cured" with "drugs, and extracts of animal glands, with other highly specialized measures" that are "very valuable and essential" in "the treatment of disease." Accordingly, by the employment of "drugs, and extracts of animal glands, with other highly specialized measures," the "wise and learned" medical men proceed with their "empirical therapeutics" to interfere with Nature's perfect plan to protect and preserve the living organism, just as though Nature were a blind idiot and a fool, and dependent upon "scientific" medical men for assistance in her unfathomable work.

The true healer, who knows and understands the Principles from which Nature operates, departs from the above fallacious medical theory. His reasons for this course may be briefly summed up as follows:—

1. Life is a power distinct from the body. (God formed man of the dust of the ground, and breathed into his nostrils the Breath of Life; and man became a living soul. Gen. 2:7. He is thy Life. Deut. 30:20. We dwell in Him, and He in us, because He hath given us of His Spirit. I John 4:13). Life is an invisible, intangible potency. It is the primary force of all forces, coming from the Creator, the great central source of all power. Life is not the product of earth, air, and water. These are merely the materials out of which comes forth the form of man, while Life is the Spirit of God. Life is the directing force of each and everything in the Universe.

2. The continuous and harmonious existence of the living organism depends upon strict compliance with the Law written in every part and particle of its structure. (The Lord God COMMANDED the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil,

thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die (of disease). Gen 2:16, 17. Serve the Lord, . . . . . and I will take sickness away from the midst of thee. Ex. 23:25).

3. The living organism is created perfect, wanting in nothing, and incapable of receiving anything from man. It is self-regulating, self-repairing, self-preserving, and self-curing. (I am fearfully and wonderfully made: marvelous are Thy works Ps. 139:14).

4. All the healing power in the Universe is within the living organism. (I am the Lord that healeth thee. Ex. 15:26).

5. No power, force, or thing is able to serve the body or aid the healing power within, further than to remove the obstruction responsible for its disturbed equilibrium. (Return (obey) unto the Lord, and He will heal. Hos. 6:1).

6. Disease per se does not exist, and that which is commonly known as disease is merely impaired health or lowered vital function. (The life of all flesh is the blood thereof. Lev. 17:14). Insofar as the blood remains active and normal, and to that degree only, will and must all organs, tissues, and cells of the body remain healthy and normal; and in direct ratio as the blood becomes stagnant, foul, impure, and abnormal, will and must all organs, tissues, and cells show a decline in health (disease).

With the above and foregoing principles in mind, the true healer holds to the biological postulate that within the body are the sole and sufficient remedies for the correction of disorders. He inclines to the opinion that the initial impulse and substantive action within the living organism is always superior to and sovereign over any and all reactions induced from without. He exalts the internal, constitutive and formative powers of the body, and makes them primary and paramount. He studies, not "disease" and "drugs, and extracts of animal glands, with other highly specialized measures," but "diet, the application of heat and cold, the use of water and other simple treatments, and rest." He regards the living body as the supreme mechanical masterpiece, in which alone are superintended and supplied the processes and products, in the exact quantity and quality which the body needs, and which the vital functions of digestion, absorption, assimilation, growth repair, and health are maintained. And he knows that a clean thing cannot come out of an unclean thing, and that in order to

have a substantial and lasting edifice, sound and suitable material must be supplied.

The true healer maintains that the body not only has, but is, the final laboratory, in which are conducted the remedial processes by which it recovers from distempers, by means of its own appliances and powers. These are accounted so great that the living organism can bring together in mouth, stomach, and intestine, with the assistance of the circulatory, secretory, and excretory systems, the materials of its subsistence; in such close contact and under such marvelous conditions of heat, solution and reaction; can infuse their elements with such affinities and make these affinities so operative; can exert such influences, that forthwith some new substance is wrought into its own being, with powers and energies the most subtle or the most tremendous. It may be death to any or everything inimical to the body, or it may exercise on the organism the most blessed virtue, restoring the wasted tissues, re-animating the vital energy, and carrying into the most secret recesses of the living organism, the potent influences of health.

All this is done under the control of the brain and the nerves, which have all the necessary characteristics of a mechanism constructed for a purpose. The nervous system, unexhausted and apparently unexhaustible in the complexity and subtlety of its structure and action, with its marvelous ramifications and specialized tissue, permeating every portion of the body, constituting the very essence of every special organ, some of which are the channels of all receptive, and others the channels of all reactive powers, embraces the marvelous of all structures. This wonderful mechanism is endowed with powers to manufacture, maintain, and manage every chemical necessary to every function of the body.

The very essence of living existence, whether in a developing or a developed organism, consists in responses to the stimulations of its environment. Receptivity, however, is superior to stimulation, and initiation to reaction. Receptivity involves the interpretation of stimuli, and initiation of movement is in order to the adjustment of the organism to nutrient materials; and adjustment is followed by assimilation of the materials presented. The mechanism of adjustment marks the degree of development in the organism, and in the human body it is practically perfect. Robert Walter, M. D., terms the mechanism of adjustment "The Law of Vital Accommodation,—Nature's Balance-Wheel." (Vital Science, p. 251).

The power of adjustment, or "of adaptability is one of the

ever-present facts of living existence. Men live in every climate, are subject to all kinds of influences, and indulge in every sort of habit. They are omnivorous, bibulous, heedless, indulging daily in mineral, vegetable, and animal poisons on the supposition that they are food (or medicine). It has, indeed, become proverbial that 'habit is second nature,' and 'What's one man's meat is another man's poison.' Indeed, the proof is hourly before us that one may become accustomed to almost anything short of hanging."

Nature has made the pathway of life amply wide within which man may travel and be safe. When the margin is crossed, Nature endeavors to warn us of the approaching danger. We take the first chew of tobacco, and become seriously sick. Nature warns us that we are going beyond the limit of safety. We take another chew, and another, and continue until Nature, trying to preserve the integrity of the body, adjusts the "balance-wheel"; and so the habit is formed.

The Law of Vital Accommodation is invoked by the Law of Self-Preservation, which adjusts the body to all inimical environments that it cannot control nor destroy. Were it not for the marvelous adaptability of the body to environment, a few chews of tobacco would fatally finish the fight. Consequently, regardless of the danger due to the indulgence, thru the mechanism of adjustment the organism is enabled to tolerate, often for a considerable period of time, a habit so destructive as the use of tobacco is known and proven to be. If the use is exceedingly mild and moderate, it may be indulged for years, perhaps, without serious harm, i. e., without death, or paralysis, or serious functional or organic derangement. And a user of tobacco may live and die at a comparatively old age, as we understand that term. However, old age was formerly more than 900 years, but by harmful living habits man has gradually reduced it until today it is anywhere from 50 years onward.

Because a habit does not appear to be immediately destructive, is no proof that it is either beneficial or detrimental. The one who uses tobacco all his life and dies at 80, most certainly would have survived to a greater age had he not used the poisonous weed. This is positive, for the body cannot safely nor beneficially be immunized to any poison, much less one so deadly as nicotine; nor should we be so deceived by appearances. In order to preserve its existence, the body adjusts itself to many injurious conditions and circumstances, thus preventing immediate death. But by inches

and degrees its integrity becomes slowly impaired, and its ultimate destruction, by the very substance it seems to crave, is as certain as the shining of the noonday sun.

Chronic poisoning, so-called immunization, is established by the continual use of poisonous substances, such as tea, coffee, "soft drinks," intoxicants, tobacco, drugs, etc. By virtue of its marvelous power of adjustment to habitual misuse and abuse, a limited toleration of the body is thus created. Just how is this accomplished? By decreasing and conquering the body's vital resistance,—its power of self-defense. When the body is thus weakened, complete immunity has been established, says medical science (?). Let us illustrate: We make a man helpless by binding his hands and feet with cords, and allege, because he is unable to resist our insults, that he is "immune" to misuse and abuse. The body, in the same manner, becomes "immunized" to any poison, misuse, or abuse.

It is not the primary effect, but the secondary effect upon the body, by which the good or bad of a practice must be judged. In the use of tobacco, for instance, it is not the primary effect, but the secondary effect which leaves its everlasting mark upon its victim. Furthermore, the seriousness of the secondary effect may well be judged by the seriousness of the primary effect. The premature death, paralysis, defective heart, liver, kidneys, stomach, and general ill health, following from the continuous use of tobacco, or from indulgence in any other enervative and destructive practice, illustrates the ultimate consequences which wise Nature provisioned in the beginning, and tried strenuously to prevent by the vigorous reaction set up in the organism when the first chew of tobacco was taken.

Now, if "disease" (ill health) is considered as mal-adjustment to environment, due to defective action and reaction in the living organism, then "cure" would be in order, and would necessitate a detection and correction of the defects in the power of adjustment by the use of "drugs, and extracts of animal glands, with other highly specialized measures." But this is not the cause of "disease." The cause lies in the wrong use of the things supplied by Nature, and the "disease" can be "cured" only by a rigid discontinuation of the harmful habits; and not by the introduction into the delicate organism of supplementary supplies made by artifice, such as "drugs and extracts of animal glands."

The body is not a finished product with variant and definite

limitations, but a living process with established and almost infinite possibilities. There is a prevision and a provision within the living organism, by which it may rise superior even to heredity, as well as to environment, until it meets and masters the conditions of a progressive or an established achievement. This prevision is the power to visualize and realize the ultimate effect of the unnatural use of any substance or thing, and guard against this effect by vigorous reaction, yielding to the inimical influence thru the Law of Vital Accommodation only when the primary reaction is disregarded. The provision is the power of selective adaptation, which is operative, not alone in the conscious, but in the unconscious and even the subconscious regions. Adaptation involves selection, and the power of selection places the organism on the plane of mind. The ultimate act of mind is the appropriation or rejection of the present materials of supply. Appropriation is in order to assimilation, and implies elements of intelligence, feeling, and volition. Rejection is in order of self-preservation, and implies the same elements.

The living organism is, therefore, self-conserving in the highest sense. There is reason and purpose in all its structures and functions, and these are designed to accomplish specific results. The true healer opines that all organized bodies exist as such by virtue of a final cause; that purpose alone rules supreme as a law governing all facts in organic Nature; that in organized bodies nothing is in vain. Not to know the purpose of the law, does not subvert the facts, nor make necessary or legitimate any procedure contrary to the facts. The true healer takes both materials and methods from life itself, but not in the form of "drugs and extracts of animal glands." He postulates life as his basal principle, out of which all organization and structure proceeds. There are certain inner actions that are predominate over all reactions, and constitute the essential impulses and initial conditions of all growth, repair, and recovery. These inner actions appertain to the substances of life, while the adjustments of these actions constitute the form of life. Neither the forms nor the substance can be supplied *ab extra* to the body, in the form of "drugs and extracts of animal glands," but are inherent in the body and are sufficient for all ordinary and extraordinary conditions of the body.

The old postulat upon which the theory of "drugs and extracts of animal glands" is based: that life is a struggle because it proceeds from a poverty of resources, and that, consequently, only

the fit may survive before the insurgent pressure of inimical environment, is set aside by the true healer; and, a new principle, discovered from an investigation of the life-process, is enthroned in its place; and the contention is advanced that life is a progress, due to a plentitude of resources; and that the unfit do survive, even in dreadful "diseases," without supplementary artificial aid, when simply made free to act in possession of their own constitutional endowments, in relation to any habitable environment. This is the essential law of the living body and of all progressive evolution. An organic body is in no sense the equivalent of organic chemistry. One is not the equal of the other. All chemical analysis destroys life, although life uses chemical methods, but not mere chemical products, in its own upbuilding.

If a structure is made and endowed to do a special work, and this structure may be known as capable of doing that work, if it has ever done it under any conditions, and it does not do its work under a change of conditions, and these conditions are known, and the degree of defection from its proposed work may be ascertained, the only question remains, Can the structure be made to do the work it was formed to do, and may the conditions marking its failure be controlled to the end of restoring the original and specified functions? Any one of common sense and rational judgment should know that this question cannot be settled by a formula of chemistry, or a prescriptive jurisdiction over the body from without and foreign to its essential well-being, such as the use of "drugs and extracts from animal glands."

No power is competent to make a law alien to the body's own constitution, and enforce that law upon the organism contrary to its own spontaneity, however plastic the body may appear in a crippled condition. But rational and scientific procedure may dictate that the law, already there, be revived and set into motion by a compliance with that law, and not by the arbitrary use of "drugs and extracts of animal glands." For this reason, if for no other, chemical medicine, its principles, pharmacopeia, and practice are foreign to the body and antagonistic to its essential processes and well-being.

All the processes of Nature are absolutely inimitable. The most advanced laboratory experimentalists cannot even understand, much less approach, her processes. Neither chemistry nor physics, in their most advanced claims, can synthesize the elements so as to induce of themselves vital phenomena. Much may be claimed for

organic chemistry, which may mean, either the chemistry that living organs make, or the chemistry that makes living organs. There is no chemistry that can make living organs, or parts of them, or correct their defects and deficiencies. There is, therefore, nothing in the chemistry of "drugs and extracts of animal glands" that can initiate, imitate, supplement or supplant, aid, keep, or rightly stimulate, the vital force of the body or any of the vital processes. Such chemistry is dead; it not only cannot cure, but it is contrary to the law of cure. This is confessed in the formula of both allopathy and homeopathy. The *contraria contrariis curantur* of the allopath means, give a poison to excite conditions contrary to the physiological condition of the body; while the *similia similibus curantur* of the other means, give a poison similar to the pathological condition of the body. Both are contrary to the body, both are wrong, and both have for generations proven to be wrong.

All illness is produced within the circle of the natural working of the body. It must be reduced in the same circle, and by exactly the same forces that produced it, though under a change of conditions, and not with "drugs and extracts of animal glands." There is unity of substance and force both in health and in "disease," and this is the unity of Nature; so relief must be effected by that which is natural to all the conditions. The same steam that drives an engine backward will drive it forward, on reversal of the lever. The same force that promotes health will promote "disease," on reversal of natural conditions. No added material is needed in the boiler to make the engine go forward, when going backward; so no added material is needed in the body to produce health when it is "diseased."

Drugs and serums and "extracts of animal glands" have no essential life. Action in drug-therapy and serum-therapy is not the action of the drugs and serums. It is the action of the body. "Drugs and extracts of animal glands" could not act on a dead body. The great question in therapeutics is not between an allopathic or an homeopathic dose—it is not a question of dose at all! The question is not what drugs and serums do for the body, but what does the body do with the drugs and serums? It promptly and invariably acts to get rid of them; and, action and reaction being equal and opposite, all drug and serum action is succeeded by reaction, which is just the opposite.

The fundamental function of the body is the circulation. The

blood is the one great element to which the true healer directs his attention.

For the life of all flesh is the blood thereof (Lev. 17:14). The life of the flesh is the blood thereof, and as the condition of the blood is, so must be the condition of the flesh. For as the continuous existence of the living organism is dependent upon the blood, then it must follow that good health or ill health of the flesh depends upon and comes from the blood. Consequently, the blood is not only the health-producing and life-sustaining agency of the body, but likewise the disease-producing agency. This must be so, for it can not be otherwise without reversing law and order. Therefore, the true healer takes the following position:—

1. The continuous existence of the living organism depends upon the blood.
2. A normal flow of pure blood is health.
3. Retarded circulation and impure blood is "disease."
4. Purification of the blood and acceleration of the circulation is scientific "cure."
5. The means of accomplishment of this are supplied only by the body itself.
6. The supply determines the method of procedure.
7. The procedure must be natural.
8. Being natural, results are always favorable and permanent.

Everything in the body moves or may be moved. The body is like the body of a river, which lies upon the landscape with size, length, breadth, depth, and seeming solidity. It remains the same throughout the years, fixed, immovable, unchanging; and yet it is fluent, moving, changing—at no time is it exactly the same as at some preceding or succeeding time. Even so is the body. It is as fluent as a stream, moving, changing, quickening, and retarding its flow, building up and tearing down at all times, taking on and throwing off its materials of supply; and yet, through it all, it remains the same. The flow of a river may be hastened or impeded by regulating its channel; but that does not change the nature of the water. So the process of life is either health or "disease," depending on the road it travels, or the conditions under which it exists, *and not any change in the nature of life that would render substances beneficial in illness, which are known to be positively detrimental to the body in health.*

We have said and shown that from disobedience—the wrong use of things and substances supplied by Nature—only one result

can follow: disease and premature death. That is the Law of Life. It has no exceptions; and we should not expect to violate that Law, and then hope to escape the penalty, certain to result, by interfering with the natural functions of the body.

God demands obedience. He will accept nothing less, and can tolerate no interference in His work. Interference is not obedience. It can not answer for obedience, and can never extenuate nor obviate the evil effects arising from a violation of Law. If we can escape unharmed from the slightest violation, why should we not be able to evade the greatest, yea, all violation? As we said, God's Law has no exception. He who offends in one point, be it ever so slight, offends in all, "for judgment is without mercy" (James 2:10), and punishment is inflicted according to the degree of transgression.

Consequently, when we transgress the Law, then seek by interference to remedy the resultant evil, we merely make bad matters worse. When we attempt to subvert, suppress, vary, or change the natural functions of the body, either in illness or in health, by the use of "drugs and extracts of animal glands, with other highly specialized measures," or when we try to enforce upon the living organism a law foreign to its own constitution, we do then and there, wilfully and wantonly, depart from obedience to the Creator, and deliberately and seriously interfere with His mighty work. If good can come from such unlicensed, irregular procedure, then Natural Law has been subverted.

We repeat: God demands obedience, and can tolerate no interference. By strict obedience to the Law, which means, the proper and judicious use of all bodily functions, and of "diet (natural, uncooked food), the application of heat and cold, the use of water and other simple treatment, and rest,"—being all of them the legitimate agencies designed and employed by Nature to keep humanity in health,—only one result can follow, and that is recovery from illness and continuity of good health. We are assured that this "simple treatment . . . is more easily adapted to home use," and that medical men, because of their super-education and super-intellect, are able to substitute successfully for the same, "drugs, and extracts of animal glands with other highly specialized measures." Any one who believes that super-education and super-intellect have any effect on Nature's work, or will hoodwink Nature into accepting *substitutes* in any branch of her business, needs instruction in the Words, Works, and Laws of God, to all of

which man is totally dependent and subservient.

We do not deny that certain definite effects follow the administration of "drugs and extracts of animal glands, with other highly specialized measures." But we do hold that these effects are always destructive, never curative. There is a certain molecular constitution of all tissues that permits poisons to penetrate between the inter-molecular spaces, and by outright antagonism of the life-combinations, to stir up activity—a defensive activity. The cells are aroused to fight for their life, either by combining in warfare against the "drugs and extracts of animal glands," or by withdrawing their axis-cylinders and retracting within themselves, and lapsing into quietude until the intruding poison has been absorbed or neutralized.

If there remains sufficient vitality, after the shock of the attack of the "drugs and extracts of animal glands," to re-establish the life-combinations, there may be new conditions instituted that may be interpreted as improvement. But it is always at the expense of peril to life, and *in spite* of "drugs and extracts of animal glands," and *never* because of them. Scientifically, drug- and serum-therapy is chemolysis, which means a breaking up by poison of the living cell-combinations of the organism. Chemolysis is biolysis, or the destruction of living combinations. It is about equal to paralysis. In other words, "drugs, and extracts of animal glands with other highly specialized measures" "cure disease" by destroying life!

CHAPTER VI  
OBEDIENCE OR INTERFERENCE

"Human intelligence has always improved on nature, leading the race from gloomy caves to houses growing ever more perfect. . . . With complete knowledge comes control, in the form of wise use of what nature offers, and also in the opportunity for improving on what nature, blindly, has furnished to man. . . . The microscope, with all its marvelous improvements, can go no farther in analysis than the cell and its divisions; whereas chemistry can and does go much farther. . . . In a word, chemistry is now called upon to provide the medical investigator with the most powerful ultra-microscope the world has ever known, to lead him far beyond the limits of his present bounds of knowledge. This, in short, is the reason why medicine and biology in general have found it necessary to turn to chemistry for the final solution of many of their greatest problems." (A Report by a Committee of the American Chemical Society, 1922.)

The Great Jehovah's work in all things of the Universe, from the lesser to the greater and the greater to the lesser, is perfect, consonant, and complete. This applies to man in all respects and in the same degree as it does to all other things. It applies to man at all times and under all circumstances, without change or variation. It applies to him just as fully and completely in illness as in health. It is a universal Law of Nature, operating eternally and impartially on every plane of life and being. Therefore, man at no time, whether well or ill, should believe that he is not subject to the law; for he is a part OF Nature, not apart FROM Nature, and the Law that governs Nature, also governs him.

Jehovah's course is forever forward and upward, rising always to higher and greater levels. His course is guided and governed by Infinite Wisdom, which perceives the ending from the beginning and the beginning from the ending. In His divine work, He could use no assistance in the beginning from man, made of dust; nor can He throughout all the eons of time ever tolerate any human interference, even though offered in a spirit of helpfulness and aid. He created man last in order that this salient feature of His work might be impressed upon his feeble intellect the more firmly and

profoundly, and that his humble station in Life might be the more definitely determined and fixed.

Man's sole and single duty is to his Maker, and is one of pure obedience only,—nothing more, nothing less. To obey the law of his being, to comply with his Maker's wish and will, and to refrain from interfering with his Maker's mighty work, is at all times his first, last, and greatest care. Of man, obedience is all his Master asks, and obedience is all his Master will accept. When man humbly does God's will, he then and only then rightly serves his Maker; and no man can properly serve God except by complying fully and freely with the minutest details of God's commands (laws).

The Scriptures teach:—

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. 6:8).

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. . . . And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted (Matt. 18:4; 23:12).

Perfection admits of no improvement; and improvement can occur only when and where perfection has not been attained. The general opinion is that Jehovah's work is perfect, and could not be improved by man, even though perfection were lacking. But a "scientist," made of dust, finds it far beneath his dignity to hold to this view. Super-education distorts and distends the understanding, it seems, until obedience to any restraint or power is hateful and galling. In his gross perverseness and wickedness, so far from doing his Maker's will does a "scientist" go, that he assumes an attitude of arrogance and authority. He declares, Nature's work is imperfect, and must be improved by me—a task that I have always had to perform. Nature is blind! But no harm can come because of this blindness, for with my "complete knowledge" of how all things *should* be operated, I have gained "control" of the situation, and will supervise the work. Therefore, fear not, for I am able to go "far beyond the limits" you appear to think has been set by God upon my wisdom, and will protect you from Nature's blind blunders.

Blind, stupid Nature! Her work is so imperfect that "human intelligence has always improved on it." She is blind, and would lose her way, but for the controlling influence of the man that God made of the dust of her bosom; and where, he is told, he will

return again, after he has tilled for a time the ground out of which he was taken. The Maker becomes the servant of what He has made. He makes man, of dust, and man becomes His master. The lesser becomes the greater, and the greater the lesser. He has, blindly, furnished man with all that man has or can ever expect to have, and man "improves" on it and makes "wise use" of it.

However, Nature intended that man should make "wise use" of all she has given him, and to that end has conferred upon him a certain amount of wisdom,—all the wisdom that his needs require. But she did not intend that he should become so vain and unwise, in the "wise use" of her wonderful gifts, as to forget his place and purpose in life, and think that he has become her master. Man's erroneous idea that he has, by "wise use," gained control of Nature, dates back into the dim, distant past, when stupidity and superstition held full sway of the race, and when the belief was general that the "medicine man" were "gods."

In those early, hazy days, the priests were the sole possessors of all physico-medical knowledge; and logically so. For when we consider the theory of life that prevailed at that period, who could have been better qualified to give information to man regarding their own body, as well as regarding Nature in general, than the priests,— "the mortal representatives of the immortal gods"? And who better qualified than the priest to invoke the aid of heavenly powers in all bodily ailments?

In order to gain greater respect and reverence for their "supernatural" powers, the priesthood claimed for themselves the power of completely controlling Nature. They deluded the simple people into believing that the celestials had bestowed upon them the faculty of dominating Nature in the interest of the sick, and that all powers of the Universe,—the latent ones hidden in the depth of Nature, as well as the patent ones everywhere obvious,—were subservient to their sacerdotal suggestions. These self-appointed servants of the heavenly powers professed that they could regulate the eternal process of matter, with its becoming, being, and ending, quite as irresistibly as their eye was able to survey the course of time in the past, present, and future.

Equipped with these extensive powers, a priest necessarily appeared to the people, not only as a physician of marvelous powers, but also as a miraculous being, crowned with the halo of the supernatural. And this was the role that he actually played in

many ancient religions. The direct descendants of this wily and crafty priesthood are claiming today that they, no less than their ancient ancestors, "completely control Nature."

"With complete knowledge comes control," says "science." How freely we assume, yea, even usurp, authority; and how reluctantly do we submit to it. The ruler has always fought most energetically and dogmatically against any attempt to dispute or diminish his power. When enlightenment of the masses has threatened to overthrow their depressing influence, the "priests" of all creeds have strenuously fought against it. When enlightenment threatens to destroy modern medical tyranny and superstition, the modern "priests" proclaim, "We control Nature. Dethrone us at your peril."

"We control Nature," says the "scientist." Notwithstanding our boasted intelligence and advancements, in many instances we are foundering in the identical darkness that blighted and obstructed the progress of the ancients. The "priesthood claimed for themselves the power of completely controlling Nature," and because of the woeful ignorance then prevailing, the people believed it. The intelligent have always ruled the ignorant; therefore, the intelligent strive always to keep the ignorant from becoming intelligent. "To remain ignorant is to remain a slave." It is knowledge that sets us free from our oppressors.

The posterity of the ancient priest-physician continue the cry, "We control Nature," while at the same time this cunning, crafty class write all the text-books regarding health and "disease" for use in the public schools; and they purposely prepare these books to teach the young, tender minds,—the TRUTH? Oh, no, not the truth. For truth is the guide that leads us to the light, and as the scales of darkness fall from our eyes, we know that God, not man, made of dust, controls Nature. These books are skilfully prepared, by the "scientists" who "control Nature," to teach humble humanity just what the posterity of the ancient priest-physicians want the people to know. The inevitable sequence is, the average individual, under the teachings of "scientists who control Nature," and who profit only from "disease," grows up so utterly ignorant of how to live for health, that he is almost proof against rational suggestions in the matters of advice regarding proper living, and its vast power to prevent and correct illness.

Frequently some of the "scientists" reform. That is not strange, for people of all creeds have been known to become proselytes



when a gleam of light from within has opened the understanding. With the understanding clarified by a knowledge, springing from their reformation, that Jehovah is still the Maker and Master of all, the reformed "scientists" are able to see the fallacy of their former position and declaim against it. E. H. Farrington, M. D., appears to be one of these converted "scientists." He observes:—

"The medical profession has been remiss in its duties to the public. For centuries the matter of sickness and health has been shrouded in mystery. The medical profession has used a vocabulary that has not been understood by the patients, and prescriptions have been written in an unknown tongue, thus giving color to the mysterious conception the average mind has of disease. Hence, when a man comes along and suggests something super-mysterious, even though his claims are so ridiculous that they could cause a graven image to laugh, yet they are accepted at full value on the part of the many." (Health Culture, August, 1923.)

The people of this age, who believe that "science controls Nature," are of that blasting belief because they are kept in shameful ignorance of the truth by men who employ this method to exploit them. It is the atrocious scheme of the leaders of a greedy world, who belittle the Father, while they lust for the flesh, and attempt to usurp the Father's power, that their nefarious scheme may be the more successful. In this respect, at least, we are wandering in the dreadful darkness that oppressed our progenitors and obstructed their progress.

"We control Nature," says the "scientist." Does he actually believe it? or does he merely teach it that the laity may believe it? If the "scientist" believes it, then that declaration well illustrates the credulity and stupidity of man to believe himself a "god." It indicates how easily he forgets, how weak is the flesh, and how a super-education destroys the understanding.

The Apostle says:—

That which may be known of God is manifest in them (in you) (Rom. 1:19).

In other words, the character of Jehovah is revealed by and in the things He has created. The Apostle further says:—

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power. (Rom. 1:20.)

Hence, we know that God must be Life, because He has produced Life; that He is mind, because He has produced Mind; that

He is power, and intelligence, and Wisdom,—that He is ALL, because He has produced ALL: Yea, even more, for He is the Source of All! Now, if God "includes all causes, being above and greater than all; if the stream (of intelligence) cannot rise higher than its source; if every effect must have its efficient and sufficient cause; if Life comes only from Life, then it must follow that "God" illustrates the highest conceivable order of Life and Mind" and Wisdom.

We say that Jehovah is "Infinite and Absolute." Why term Him "Infinite and Absolute," if it is not to acknowledge that He is and includes all things,—life, mind, power, intelligence, wisdom, etc.? Consequently, "that which may be known of God is manifest in them." Very true; but to know of God merely by the things we observe that are manifest in men, made of dust, is scarcely sufficient proof, in our humble opinion, to warrant the belief or allegation that "scientific" men are, or can ever be, superior to the Supreme Being. God is Infinite. He could create nothing greater than Himself, if He so desired. Man is finite, and can never grow greater than his Maker has made him, regardless of how "intelligent" or "scientific" he may become. Then can we with truth say that man, who makes "wise use" of things supplied by Divine Wisdom, is "controlling Nature"?

"Human intelligence has always improved on Nature, leading the race from gloomy caves to houses growing ever more perfect." If man makes "wise use" of timber by hewing down the trees of the forest and using the material thus procured in the erection of a house, "growing ever more perfect," into which he moves "from gloomy caves," in what way may this be construed as "improving on Nature"? or as "controlling Nature"? If "human intelligence" can or is able to improve upon the least that has been produced by Divine Wisdom, it would be ridiculous and preposterous to set a limit whatsoever upon man's capacity and ability. If the stream can rise but a mere fraction above its source, or,—

" . . . If the rivulet can flow but one inch higher than the sufficiency of its cause, then there is no reason why it shall not climb the mountain-top, and 'increase by force of its own intensity,' as the . . . doctor says of disease." (Robert Walter, M. D., Vital Science, p. 84.)

"We should never forget the fact that there is nothing new under the sun. What is to be, already is; only it is hidden from human sight. The mission of man is to rend the veil from before the

temple of Nature. God reveals Himself to him who dares look beyond the outward appearances, and scan the deeper and more inward truth" (Dr. John H. Dequer, *Health First*, May, 1924, p. 33).

When men, by chance or accident, "rend the veil from before the temple of Nature," and bring into view some of her mysteries, "hidden from human sight," shall we consider in this that "human intelligence has improved on Nature"? By "wise use" man may supply conditions so favorable that Nature will develop more fully some of the things she has furnished to man; but it is a sad error for us to interpret the same as "improvement on Nature by human intelligence."

Man wisely selects seed, plants in fertile soil, and cultivates thoroughly. But Nature does all the work, and has produced all that is involved, even to the man, made of the dust of her bosom; and any improvement that results, flows from the right use of things, from complying with the law, from *obedience*. From all actions and conditions complying with the law, the greatest good always springs; and this demonstrates the *power of obedience*. Shall man be so lofty and selfish as to claim these things to himself alone? It is written:—

The loftiness of man shall be bowed down, and the haughtiness of man shall be made low; and the Lord alone shall be exalted in that day . . . And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled (Isa. 2:17; 5:15).

When man disobeys the law, his labor is not only lost, but becomes a boomerang, which reacts to his injury. Yet, when he obeys the law, Nature improves on his work. This is Nature improving on herself; for is not man a part of Nature? Why will man persist in the thought that he is divorced from God and Nature?

I and my Father are One. I am . . . the life. In that day ye shall know that ye are in Me, and I in you. The Father that dwelleth in me, He doeth the works (John 10:30; 11:25; 14:10, 20). It is God which worketh in you both to will and to do His good pleasure (Phil. 2:13).

He is thy life (Deut. 30:20). We dwell in Him, and He in us, because He hath given us of His Spirit (I John 4:13). Without Me (severed from Me) ye can do nothing (John 15:5).

It is in God, and not apart from God, that we live, and move,

and have our being (Acts 17:28). Man could do nothing of himself. He could not raise his arm to gather, to plant, or to till; yea, to think or to speak, but for and with the strength supplied by and coming from God. Neither can man make seed to grow, no matter how favorable the conditions he supplies, if the seed lack the invisible Life-Principle, derived only from God and not understood by man.

J. H. Tilden, M. D., believes that The American Chemical Society has unduly exalted the ability of man by asserting that "human intelligence has always improved on Nature." He observes:—

"Perhaps one of the greatest wizards of this age in power to create new plant forms—to make two or more individual forms grow where only one grew before—is Luther Burbank; but even he must manipulate existing life and material, and wait for Nature to dispose of his manipulations. In this Burbank proposes, and Nature or God disposes.

"The farmer buys an incubator and starts a chicken farm. Does he send to the committee, the builders of 'A Report,' and order eggs which the chemist has created out of the refinings of the coarser products of Nature, ignoring the hen and putting the rooster out of business? And will the chemist's eggs hatch? No! Neither will the cell that he builds out of his refined elements reproduce, secrete, excrete, or build blood, muscle, gland, nerve, will, or mind.

"The only improving on Nature that can be done, is the working over of Nature's products into such shapes and forms as may be used in life's economies by science and art. . . ." (Philosophy of Health.)

When we are wafted astray by the thought that "human intelligence has always improved on Nature," and that "with complete knowledge comes control (of Nature)," we should save us from ourselves by recollecting that God is Infinite Wisdom, because He is all Wisdom. There is no Wisdom apart from God. He is the Source of all Wisdom; and the Source is boundless. We cannot exhaust it. But the wisdom given to and received by man is finite and limited. Derived from the great, boundless Source, it is true, but limited to man by virtue of man's infinitely small capacity to receive it, and not by God's capacity to give it. Every man is born into the world with a fixed and definite capacity to receive

the powers and blessings bestowed upon him by the Father. This capacity no man can ever exceed.

As to man's controlling Nature, can we contemplate what would happen if God should, only for a brief moment, withdraw from the Universe His controlling power? All would disappear, even the "scientists" who control Nature, and Time would be no more. If God should withdraw His strength and wisdom from man, he would instantly return to the dust from whence he came. However, "scientific" men, who "improve on Nature," would direct man to eat more "good, nourishing food," and, for brains (wisdom), more fish, to supply the strength and wisdom of God, just as though Life, Strength, and Wisdom were the products of such inferior substances.

"If any man lack wisdom, let him ask God." But modern science informs us that this is useless, for Nature is blind, is stupid, and must be improved on and controlled by man, for "human intelligence has always improved on Nature," and this course will continue.

My wisdom, says mere man, made of dust, exceeds that of my Maker, therefore I, even I, am able to improve on what Nature, blindly, has furnished to me. Once again is man cautioned as to his vanity and vacuity by the Great Drugless Physician, who says:

Thou canst not make one hair white or black. . . . Which of you by taking thought can add one cubit unto his stature? (Matt. 4:36, 6:27).

We may well add to this admonition: Which of you by taking thought can make a hair more grow on his head than the number designated by God? It is shocking how arrogant grows mere man made of dust, in reviewing his accomplishments and comparing them with "blind Nature's" work. J. H. Tilden, M. D., says:—

"Indeed, they declare, and are innocent enough to believe, that they 'have acquired complete knowledge of the ground-plan of important principles which we find in Nature. . . . and in many instances have found it possible to *improve* on Nature and construct more perfect principles.' . . . Nature is not so blind and stupid but that she can distinguish the difference between an element which is potentialized with the vital, life-sustaining properties of time and experience, and one which has been devitalized, —yes, even if *improved* upon and refined by the chemist. . . ." (Philosophy of Health, Nov. 1922, p. 387.)

In the beginning, God needed no help from man in the process

of creation. Can we so far forget our lowly despicable origin, our place and purpose in life, as to believe that God needs the slightest help from man now, any more than He did in the beginning? Do we believe that God's work is imperfect? If not, how then can it in any way be improved by man? Who can be so silly as to question these self-evident truths?

Thus we observe how sinful man has sadly missed his place in Life. He has no respect for the greatness of his Maker, no reverence for the wonders of his work, and no regard for the exactness of His law. He declares that he controls Nature; he disobeys the law in every particular; and he does thousands of things that obstruct the perfect pathway of Life, prepared by the Infallible Creator.

Does the Father leave him to his fate? No. The Father's work, which man would improve, is so highly perfect that it includes a plan by which man may be saved from the destruction coming as a result of his endeavors "to improve on Nature," if he will but "cease to do evil and learn to do well." That plan is embraced within the Law of Self-preservation.

The Law of Self-Preservation is the first Law of Life, and is described by Dr. Walter as follows:—

"Every particle of living matter in the organized body is under the dominion of Vital Force, endowed with the instinct of self-preservation, which is the first and all-controlling law of vital expression." (Vital Science, p. 207.)

The Law is similar to all other laws of Nature, in that it is infinite and perfect, and operates on every plane. Of this Law Dr. H. M. Shelton observes:—

"This instinct of self-preservation is inherent (1) in the smallest microscopic unit of organic existence, (2) in cells associated as a community, (3) in cells as organized into distinct organs, and (4) as organized into organisms. Thus we are justified in saying that every particle of living matter is under the control and influence of Life or Vital Force, and is endowed with the instinct of self-preservation. Self-preservation, then, becomes the primary and controlling law of vital expression." (Fundamentals of Nature Cure, p. 8.)

The ability of the Law of Self-Preservation to protect the living organism from harm, is no less perfect in operation and extension than any other law of God. Dr. Walter describes this point so admirably that we shall quote him. He remarks:—

“ . . . . The living organism, being endowed with the instinct of self-preservation, must act in response to conditions imposed upon it, and expend its power in the action. It is ever alert to its own protection, ever on the defensive against threatened injury, and easily aroused to activity or power in the process of protection. This is true physiologically as well as physically, socially, or politically. Life, in whatever phase we view it, is like a buoy which floats right side up as long as the depressing influences do not overpower its buoyancy. It responds to stimulants, to tonics, and to all poisons in a manner analogous to the response of the animal brought to bay by its pursuers. It faces with the energy of desperation the point of attack, and often surprise its enemies by its activity, power, and ability to defend itself.” (Vital Science, p. 242.)

The extent of Nature's capacity to conquer humanity's heedless hindrances to her work, marks the limit of power of the living organism to survive the misuse and abuse heaped upon it by man, while he is making “wise use of what Nature, blindly, has furnished to man.” The extent of this capacity is limitless, infinite, just as is all the rest of God's work; and it would never fail to save man from himself, if he should resolutely and absolutely obey the commands of Nature only, at this particular and critical time. But no. Here again man is determined to “improve on Nature,” in his perverse practice of making “wise use of what Nature, blindly, has furnished to man.”

The effects of the increase in the Vital Power, struggling to surmount the obstacles heedlessly hurled into the highway of health by man's harmful living habits, sorely alarm him, whose wrongful acts have called the power into play, but who is utterly ignorant of its purpose and course. He immediately thinks that God has abandoned him to his fate, and that demons and devils have descended upon him for the purpose of destroying him. If he had a fractional part of the wisdom he believes he has, he would know that the Force which made the body is always in the body, guiding its course and preserving its integrity, and will accomplish the desired purpose, if unhampered in its work. But obedience to law is again required, if Nature is to be permitted to perform her work,—and this is a requirement in life with which few men ever comply.

“Human intelligence has always improved on Nature.” Accordingly, with virulent drug and serum poisons, always destructive to

the body, man in desperation grasps at “the opportunity for improving on what Nature, blindly, has furnished to man.” He forgets about the perfection of Jehovah's work. He forgets that his sole duty is obedience always, and *never interference*. He gives Nature no chance to carry out and complete her perfect designs. Nature is blind and stupid. Nature does not know, and he must show her. With these deadly substances, which have ruined multitudes of lives, he begins to *interfere* with the course which Nature has taken,—a course always for good, for who is so stupid as to believe in his heart that Nature is a blind idiot? “Scientists” only, so far as we know.

With deadly poisons the descendants of the primitive priest-physician begin to wage war against the supposedly destructive effects,—the demons and devils which, without warning, descend upon helpless humanity from a clear sky, like a flock of starving buzzards upon the carcass of a cow. The powerful poisons do their work, and do it well. They paralyze the Vital Force of the living organism,—the Great Invisible Within that created the body and remains with it all through life to guide and protect it. The Vital Force is controlled by the Law of Life, and is constrained to depart from the body when some violation of the Law is so great that the Vital Force cannot withstand the shock. When this occurs, the Vital Force leaves the body, and the body becomes lifeless and goes to dust.

As the pernicious poisons paralyze the Vital Force, its power and activity are sensibly diminished. The patient, deceived by this apparent relief, thinks that the demons and devils have been conquered,—the “disease” is “cured.” How natural to believe from such appearance and observation, that “human intelligence has always improved on Nature.” Little do we know what we have done:—

Father, forgive them: for they know not what they do (Luke 23:24).

If Nature could talk and tell us, we should shudder with horror. Does she not tell us? Observe the sights of stricken men, in the prime of life, seemingly hale and hearty, dropping dead like flies, without apparent cause or reason. Is Nature not telling us? She is, but we, stupid fools that we are, believe that she is “blind,” and we cannot or will not understand her signs and symbols.

We believe that Nature is “blind”; we believe that Nature is an enemy; and we believe that she sends “disease” to destroy us.

The ancients believed the same things; and they combatted "disease" with poisons, in order to "cure" (kill) it, and present-day "scientists" are still doing likewise. From appearance and observation, the ancients believed that poisons "cured disease." So do we. Mere appearance and observation, resulting from *interference* with Nature's vital work, are dangerous foundations upon which to base the issue of Life and Death. It is far saner and safer to trust God, who is always right, than man, who is most always wrong.

As Vital Force begins to diminish, the pains decrease, and the patient grows calmer. By the use of drug and serum poisons, the demons and devils are being killed. A few more doses, and they finally give up the ghost; and the "disease" that was trying to throttle Life out of the body, is "cured." Man is a silly fool, but feels wise in his own conceit. "With complete knowledge comes control,"—and here is one splendid illustration of the way in which Nature is controlled by man,—made of dust. He has controlled Nature by obstructing her work. He has defeated Nature's perfect plan to protect him against the results of his evil ways. He has made "wise use of what Nature, blindly, has furnished to man." That is, he thinks he has. How often is he right, and how often is he wrong? How does he know what is right, when he knows not what is wrong?

If dead matter can produce life, if drugs and serums can produce strength, if man can thus improve on what Nature, blindly, has furnished him, there is no reason why man should not discard all food and water, all exercise and activity, all rest and sleep, all sunshine and air, and subsist on so-called medicine. If drugs and serums can impart health and strength to the sick, then why not also to the well? Are there certain instances when the operation of Nature's laws is suspended? Is there one law for the ill and another for the well? Does Nature withdraw from the sick man in favor of drugs and serums, while in the well man she will tolerate no substitute for her forces?

Why will people believe these glaring falsehoods? Because they are taught that it is science! They are told that science has improved on Nature, and they believe it. Irwin Erdman writes:—

"Our medicine men and magicians are not so fantastic in their dress, their rites, or their appearance as the medicine men of old, but they resemble them in several very important ways. One of the great powers of the magicians among primitive men, was his

supposed science and his control of words. And the chief instrument of the magic to which we appeal today, is the magic of names. It is by a formula, an incantation, an idea that contemporary magic appeals. It is a single phrase, a single principle, a single method, a single hope upon which we are to rest our salvation. And these single sesames to security, happiness, progress, and peace, that rise and fall so rapidly in popular interest and esteem, are all bathed in the aura of science. . . .

"A mere suggestion, a first hypothesis, and uncertain gleam, in the hands of a careful and trained inquirer, becomes among the pseudo-scientific and the intelligent men of the forum, a new gospel, a modern decalogue, a healing wind for a stricken world. A faint light thrown on the process of the ductless glands, is made the signal of a new era. Control of thyroid glands will create a transformed race! A physician in a psychopathic clinic makes some interesting observations on the unconscious factors entering into the lives of his hysteric patients.

"Lol the libido! Hail the unconscious! Behold the grand new insight by which rotteness is to be cleansed out of the human spirit, its complexes to be made simple, the subsoil of its obscenity sublimated into poetry and Platonism and art! Given a few unquestionable real facts about suggestibility and hypnosis, and a provincial French apothecary or a metropolitan press agent, or a combination of both, invents rituals and spells by which the lame are to be made to walk, the blind to see, the dumb to speak." (Century Magazine.)

Thus man heralds his so-called achievements abroad to the world, and the world listens, looks on, and believes. The world has always been doing this, and perchance always will. When some serious, mysterious chronic "disease" affects him, or cancer develops to destroy his body, after some "scientific cure" has been performed, little does the individual realize that these terrible things are the legitimate offspring of the previously "cured disease." They are, in truth, merely the ultimate "effects" of "human intelligence" endeavoring to "improve on Nature, in the form of wise use of what Nature, blindly, has furnished to man;" and of man's disastrous attempt to try to control the course of infallible Nature in her profound wisdom and work. The world, kept in stupefying ignorance by the misleading textbooks and teachings of the "scientists who control Nature," continues intently to listen, to look on in amazement, and credulously to believe.

Modern "medical science" is simply an outgrowth of pure empiricism, dating back centuries ago to the primitive priest-physician, when the ancients believed in demons and witches and lots of other nonsense, because of the general ignorance prevailing and the teachings of the times. Intelligent people of today are trying to cast this deadly relic of the Dark Ages into the pit of oblivion; but the "scientists," who live and thrive on "disease," and who exploit the people by proclaiming that they "control Nature," are striving with might and main to prevent it. To be successful in their scheme, the "scientists" must conceal the knowledge that all healing power is in the body, under the control of Natural Law, and that God in this vital work, can tolerate no human interference, even though offered in a spirit of helpfulness and aid.

Man was made last, in order that he might thoroughly understand his place in Life, and know that Jehovah is the Maker, Master, and Controller of the Universe; and that *obedience*, not *interference*, is man's sole and single duty. When "scientists" claim and proclaim that they have "always improved on Nature," and that they "control Nature" now as the primitive priest-physician did in ancient days, they have nothing but a sinister motive in view, and not the health of humanity. They ought to know that they have no more control over Nature than the most ignorant backwoodsman. Why should they have? Does a super-education change the relative position of God and man? Does a man become a "god" because of his education? But by writing the text-books used in our schools, and by the tactful propaganda of their cunning and crafty diplomats, these Nature-controlling-scientists are able to make most people believe anything, "even though their claims are so ridiculous that they could cause a graven image to laugh."

However, a new day is dawning. The text-books and the teachings of "scientists", regarding health and healing, are being slowly but surely relegated to the scrap-pile. As the diligent drugless doctors, numbering many conscientious converts from the medical ranks, prove by their successful practice that the body heals itself, and is hindered, but never helped, by the use of drug and serum poisons, these dangerous substances are rapidly disappearing from use. Unless the Nature-controlling-scientists arouse themselves soon to the fact that the wide wave of Health and Healing Truth, now sweeping over civilization, is rapidly opening the people's eyes, and proving that Nature's work, though often obstructed by

"scientists" is never controlled by man, they will find themselves doomed with the rest of ancient absurdity and stupidity.

## CHAPTER VI

### THOU SHALT SURELY DIE

When Jehovah had given man a dominion over all the creatures, He would let him know that he himself was still under the government of his Creator:—

And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, **thou shalt surely die** (Gen. 2:16, 17).

First, we observe God's authority over man. Man was given reason, understanding, and freedom of will. God commanded man, who now stood as a public person, the father and representative of all mankind, to receive *law*, as he had so lately received *life*, for himself and for all his generations to come. Man was given Understanding, that he might *know* the law, when it was decreed; and also freedom of Will, that he might act according to his Understanding, and *obey* the law as he knew it.

"In the day that thou eatest thereof, thou shalt surely die!" There is reason and purpose in all of God's laws. If we obey them, it redounds to our greatest good. If we disobey, we "*shalt surely die.*" But to obey any authority, even tho it be the Lord of lords, or the King of kings, is the hardest task on earth; while to disobey seems to be the easiest. There are several reasons for this: The principal one is, to obey a command means to acknowledge the existence of a superior. Since man was given dominion over all visible things, why should he bow his neck and bend his knee to a Superior Power which, to him, is invisible and intangible? *No man hath seen God at any time* (John 1:18).

What person finds pleasure in the humility of obedience? Does not every man hate a master? Every person, of whatever age, craves unrestricted freedom, and longs to put away from himself all restraint and all servitude. Every boy, subject to a teacher, wishes to be his own master, and thus be free. The same is true of every servant under his master. Every maiden wishes to leave

her father's house and to marry, that she may act freely in her own house; every youth who desires employment, or to be in business, or to perform the duties of any office, while he is subject to others, longs to be released, so as to be at his own disposal. None find pleasure in the humility of obedience; yet—

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Mic. 6:8).

To be free of all restraints, regardless of consequences; to be subject to no law, but of his own making; and to rule and oppress his fellow creatures, unjustly and without mercy, is the uppermost thought in the mind of each individual. Into all flesh has this feeling penetrated so deeply, that even the Disciples were wanting in will-power to resist it:—

And there was also a strife among them, which of them should be accounted the greatest. (Luke 22:24).

Second, we observe that man is commanded not to eat of certain substances. The first law of the Supreme Ruler, decreed to govern the body and life of man, has to do with man's food. There is no higher law governing the body, than that of subsistence. The body is built and sustained by food, and the quality and integrity of the body must reflect the substances of which it is made and on which it is subsisted. Therefore, the vast importance of this first command to man will never be rightly understood nor fully realized by any one, except it be considered and judged from this exalted position. Adam violated it; and his act ruined him and all mankind.

Man was given body, then life, and then suitable food was set apart to subsist the body in a healthy state, that life might abide therein according to the law by which life is governed. He was commanded against eating certain substances; and the penalty for disobeying the command, the highest penalty known, was prescribed to him and was positive. He understood. Would he obey the law of his Maker, and never allow any will of his own, in contradiction to, or competition with, the Holy Will of God?

"Thou shalt *not* eat of it." It is far more difficult for a person to refrain from doing a thing that he is admonished *not* to do, than to do what he *dislikes* to do. A man may abhor a certain task, yet will perform it with alacrity; but *not* to do a certain thing, as drink intoxicants, for instance, because the practice destroys health, is where we all fail. It is the *not* that makes us fall. We study, ponder, reflect, and worry about that which we are

commanded *not* to do, until all sorts of imaginations take possession of the mind, and we fancy we hear something say:—

Yea, hath God said, Ye shall *not* eat of every tree of the garden? (Gen. 3:1),

and we stop and listen! Again we hear the small voice; this time more distinctly, we fancy, because we want to hear it; and we understand, and falter, and wonder why we shall *not* do a certain thing.

The greatest weapon of self-destruction placed within human control, is the Understanding, which enables a man to choose, and the Will, which allows the Understanding to go astray. A man can think rationally and speak from that thought, "because his Understanding can be uplifted into the light of heaven, which is truth, and can see from that exalted position; but his Will cannot be in the same way uplifted into the heat of heaven, so as to act from that heat. The Understanding merely teaches and shows the way, but the Will leads the Understanding." A man thinks before he acts, but acts in accordance with the Will. Since every imagination of the thoughts of man's heart is only evil continually (Gen. 6:5), it follows that his Will, regarded in itself, is nothing but evil, and that from this springs what is false in the Understanding.

Instead of the woman's pondering over the terrible penalty prescribed for violating the law, and in that ponderation find the necessary strength and courage to guide her safely in her course, she entirely dismisses that salient feature from her mind, and cogitates on the fact that they may "freely eat" of all the trees but a certain one; and upon that part of the matter she reflects thusly:—

We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die (Gen. 3:2, 3).

We observe that in her reflection, she has modified the penalty by the thought, "lest ye die." Here is the first step. After the first step is once taken, the next is much easier to take. The imagination becomes active again, and more fancies take possession of us. We know that the divine law cannot be reproached unless it first be misrepresented. So we continue the misrepresentation; we question how a thing can be right or wrong; we deny to ourselves that there is danger in it; we suggest advantages by doing it; and we can see no immediate harm in it.

The woman having changed "Thou shalt surely die" to "lest ye die," we observe the next step:—

Ye shalt not surely die (Gen. 3:4).

It is one of the fatal characteristics of man to continue the misrepresentation of a thing, until the Will is constrained to coerce the Understanding to confirm it; and thus, to such a mind, a falsity becomes a truth. In this manner, the penalty here is set aside, so that we may proceed to violate the law with impunity. To one standing apart, with an unbiased mind, it is clearly seen that this is a plain falsehood, fabricated for the purpose of carrying into effect the wicked design forming in the woman's mind. It is such a lie as gives the lie to God Himself. But, no matter how preposterous a thought may be, if we can make ourselves believe it, we have reached our goal. Since the way is now clear that the deed may be done, notice that we see just what we want to see:—

For God doth know, that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil (Gen. 3:5).

That is the last straw. The thirst-crazed traveller thinks only of water, until he can see water in everything he gazes upon. He sees the mirage in the desert, which could not appear more real if he were gazing at the ocean. Not only has the penalty been set aside so that we may violate the law with impunity, but we see great advantages that shall be ours by virtue of the violation. Our eyes shall be opened; we shall have more of the power and pleasure of contemplation than we now have; we shall have a larger compass in our intellectual views, and see farther into things than we now see. In a word, "*Ye shall be as gods!*"

Now having in her own mind at least, set aside the penalty, and dreaming of the many imaginary advantages to come as a result of the act about to be committed, the woman is quickly and readily drawn by an irresistible impulse towards the spot, which she should have shunned with all her strength. Human nature never changes. It is the same now as then, and the same then as now. Men of today are thus drawn towards things, well known to be detrimental and dangerous to them; but they see imaginary advantages resulting from this course, and this weakens the Will-Power to resist. After making a careful inspection of the premises, the woman, of course, sees only that which she most desires to see, for all else has been shut out of her range of vision; and, consequently, what she sees confirms what she has thought:—



And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat. (Gen. 3:6).

It was said of all the rest of the trees, with which the garden of Eden was planted, that they were pleasant to the sight, and good for food (2:9). Now, in the woman's eyes, this tree was as all the rest; it was as pleasant to the sight as any of them; it seemed as good for food as any of them; and she saw nothing in the color or the taste of its fruit, that threatened death, or even danger. Therefore, what harm could the eating of it do them? Why should this tree, more than any of the rest, be forbidden them?

Neglecting the Tree of Life, of which he was allowed to eat, and eating of the Tree of the Knowledge of Good and Evil, which was forbidden him, man plainly and pointedly exhibited a contempt of the favors which God had bestowed on him, and a preference of those which God did not deem fit for him. He would be both his own chooser and his own master; would have what he pleased, and do what he pleased. His sin was, in one word, *disobedience* (Rom. 5:19); contemptible disobedience of a plain, easy, and express command.

As a rule, it requires much of the silent, urgent contemplation and persuasion to move the average man to commit the first doubtful act, or an act which he knows is an absolute crime. The drawing power generated in us by silent contemplation, gathers strength, however, by the thought that the act is really not so serious as it at first seems. A thought, however false in itself, may be held so firmly and continuously before the mind, that it becomes fixed and accepted as truth. Then we are ready to act. That is what occurred here. But ere the thing is hardly done, and often before it is fairly begun, the crime becomes apparent in all its horrible enormity, and we shrink back into the protecting shadows of darkness, with a feeling of shame and fear gripping our heart. The first impulse is to flee and conceal ourselves from all the world; for every one appears to know of our crime, and to point his finger at us, saying: "There is the guilty man!"

So we observe that the immediate consequences of the commission of the first crime is shame and fear:—

And the eyes of both were opened, and they knew that they were naked: and they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking

in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden (Gen. 3:7, 8).

With the crime committed, and with hearts filled with fear and shame, our first parents attempted to escape from the consequences of their crime by trying to conceal themselves from the Power that made them. How absurd; yet to this day we do these things. We may conceal our thoughts and our bodies from men, but from God, *never!* When we disobey His command, and the pangs of sickness seize us, we attempt to evade and escape the effects of our disobedience by calling upon "ministers of healing" (?), with a despairing hope that they can save us from our sins. Yet, in the heart of every man their ability to do this is doubted; for we know that none possesses power to save what God would destroy.

All would still be well, if our doubt as to man's ability, and our faith in God's greatness and kindness, were but a wee mite stronger. But it falls short just enough to allow us, often after much coaxing, to submit to the wiles of the healers (?); and we take their proffered poisons and submit to their keen knives, just as reluctantly at first as the woman ate of the forbidden food.

The poisons paralyze the friendly nerves, and they cannot cry out to us in their distress. The knives remove the marvelous organs which tried to tell us of our wrongs. With our crime thus concealed, with our systems thus stunned and carved, we are deceived into the false belief that we are "cured." "Cured" of what? "Cured" of the effects of our disobedience? Trying to conceal the effects of sin by the use of poisons that stun and knives that carve may deceive ourselves that we are "made whole" again—but *not our Maker!* After the first step is taken, it seems that man never turns back. Down, down he goes; sinning, carving, and "curing," until the grave ends his wickedness.

All medication and vaccination must be forced upon every child, and upon every adult who still has faith in God, with promises that he will gain advantages and improvements by yielding. He is told that he must submit if he wants to get well; or, being well, that he must be vaccinated if he wishes to remain well.

Here again the imagination leads us astray, in our believing that we may do wrong, and in some way escape the penalty. The divine law cannot be reproached unless it first be misrepresented. Just as tho the state of Health and Disease is not a condition subject to the law of God. And, being subject to such law, just as tho the

law could be changed, varied, or annulled by man—made of dust. Through the power of imagination we believe that poison will “cure” us when ill; or that the knife will remove the dangerous organ which we think is trying to destroy our body; or that thru the superstitious rites of injecting poison pus and diseased horse blood into our marvelous bodies, they will be made “germ-proof” and thus disease will be warded off.

Observe the common folly of those who sin and suffer. The pains of our sins are our friends. They cry out to warn us of our wrong-doing, so that we may turn back, and “cease to do evil and learn to do well.” Instead of heeding the warning, we try to hide the pains with aprons of fig-leaves, and continue on in the same sad path. The pain thus being hidden, we are deceived into believing that all is well, and proceed to our greater danger. For the thing that has caused the pain is not “cured” as we believe; neither is it, by the use of drugs and knives, driven from the body. It is still there as before, silently doing its deadly work; but we know it not, for we have stilled the voice that warned us, and we are deceived and unconscious of its presence. The pain of “disease” is the warning of a friend; and paralyzing the pain does not remove the cause, of which the “disease” and the pain are merely the effects.

The Great, Invisible Power that made the body, remains in the body all thru life, to guide it and to guard it. In health, that power is passive, preserving things as they are, and we realize not its presence. But when in our transgressions we have so polluted and corrupted the body that the body's destruction is threatened, this marvelous power is aroused, and, in its work of protection, becomes active to the degree demanded by the force of the injury threatened. It must act in response to inimical conditions imposed upon the living organism. “It faces with the energy of desperation the point of attack, and often surprises its enemies by its activity, power, and ability to defend the body.”

We know of the presence of this power only when it is aroused, just as we know that we have a stomach, only when it aches. It is ever alert to protect the body, ever on the defensive against threatened injury, and easily aroused to activity in the process of protection. When our sins have set this power aflame, that our bodies may be purged of their filthiness, we should remember that obedience is the command of God, and not attempt to resist what we may deem is evil (Matt. 5:39), for fear that we may hinder instead

of help. Also, we should remember, that it is neither possible nor desirable to escape what we have brought upon ourselves.

But how many do obey? We produce “disease” in our bodies by violating the laws of health, then by breaking the command of God, after the “disease” has been produced, we interfere with God's work of purging us of our filth with His friendly fire, and the result is death. Disobey, and “thou shalt surely die.”

The criminals now appear before the Supreme Judge, and the trial takes place:—

Hast thou eaten of the tree whereof I commanded thee, that thou shouldst not eat? And the man said, The woman, whom Thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat (Gen. 3:11-13).

Here is the first account of the first attempt of wicked man to shift to the shoulders of another, the responsibility of his own transgression. Who has the courage to admit the commission of a crime as of his own volition? Not one, not even from the beginning; for to do so would mean to forego entirely all hope of escape from punishment.

We observe that the offenders are found guilty by their own confession, and yet are endeavoring to excuse and extenuate their fault by trying to shift the burden of the blame from their own shoulders to those of another. Since they could not confess and justify what they had done, they would confess and palliate it.

Adam lays all the blame upon his wife: “She gave me of the tree, and pressed me to eat, which I did, only to oblige her.” A frivolous excuse. Thus does the stronger blame the weaker for their wrongs. But this is the worst of it: He not only lays the blame upon the woman, the wife, the weaker, but expresses it so as tacitly to reflect on God Himself: “It is the woman which Thou gavest me, and gavest to be with me as my companion, my guide, my wife; she gave me of the tree, else I had not eaten of it.”

Thus the man insinuates that God was accessory to his crime: He gave him the woman, and she gave him the fruit; so that he seemed to have it but once removed from God's own hand. There is a strange feeling in those who commit crimes, to say that they are tempted of God; as though the abusive use of God's gifts could be excused by asserting that God Himself had supplied these things. Upon this point the Scriptures teach us as follows:—

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man: But every man is tempted, when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death (James 1:3-15).

God gives us all things, that we may serve Him cheerfully and faithfully by the right use and enjoyment of them. But if we take occasion to make the wrong use of them, and suffer from it, instead of blaming the Father and holding that He is responsible for placing us in such a condition, we must blame ourselves for perverting the gracious designs of Providence therein.

After the man had shifted the responsibility to the woman, she in turn lays all the blame upon the serpent: "The serpent, that subtle creature of Thy making, which Thou didst permit to come into Paradise to us, he beguiled me." Wrongs are things that none is willing to own. To suffer from a wrong of one's own commission is a scandalous thing. Those that are willing enough to take the pleasure and profit of wrong, are exceedingly reluctant to take the blame and shame of it.

It is here that Satan enters into the life of man. Man, from the first, has endeavored to excuse and extenuate the effect of his violation of Law, by trying to evade the responsibility therefor. He has conjured up an imaginary entity, in the form of Satan, whom he blames for all his woes, and on whom he attempts to cast the burden of all his wrongs, that he himself may thereby escape a part of the punishment, at least, if not all. By shifting the burden to the woman, the man hoped to escape; and by shifting the burden of the disobedience to Satan, the woman hoped at least to lessen the severity of the sentence that she was told would be imposed; since she herself was not entirely to blame, consequently she should not receive the full weight of the penalty.

This course man has followed so long, and with such profound effect, that all his works and writings are filled with this thought. Moreover, he believes in it still as an absolute truth. He has God and Satan, Good and Bad, and Health and Disease, all set in his mind, one against the other, each striving for prestige and power. He claims that Satan is tempting him, and implores God for more strength to withstand the temptation. He beseeches the physician to save him from Disease, which he thinks is always awaiting in

some dark place, for a favorable chance to pounce on him and destroy his body.

In matters of Health and Disease, the ancient doctrine of demons has passed under the influence of Christian mysticism through certain changes and transitions, especially in its relation to the bodily condition of individuals. The Devil, the Christian successor of the ancient evil spirit, has exerted a remarkable influence upon the medical views of all classes of people. Disease, in its various forms, has been considered as the work of the Devil and his subordinate infernal spirits.

According to the history of medical superstition, the Devil, who was invoked by various spells or appeared of his own volition, was able to influence each individual bodily organ in a manner most disagreeable to the possessor of the same. Neither was Satan and his hosts always satisfied to tease and to plague an individual being, but very frequently they carried on their business wholesale. They threw themselves upon the entire population of a country, and caused sickness in all who crossed their path. The great epidemic of St. Vitus's dance of the 14th century, for instance, was considered to be the work of Satan, and the clergy busied themselves in driving out the devil's pest by means of sprinkling holy water and by the utterances of conjuring formulas.

Dr. Martin Luther was a firm believer in the doctrine that taught men to hold the Devil responsible for the origin of all sickness. He thus expressed himself, for instance: "No disease comes from God, who is good and does good to everybody; but it is brought on by the devil, who causes and performs all mischief, who interferes with all play and all arts, who brings into existence pestilence, Frenchmen, fever, etc." He accordingly believed that he himself was compelled to scuffle with the Devil when his physical condition was out of order. Thus, when suffering from violent headache, he wrote to the Elector, John of Saxony: "My head is still slightly subject to him who is the enemy of health and of all that is good. He sometimes rides through my brain, so that I am not able to read or to write." Upon another occasion he said, in regard to his health: "I believe that my diseases are by no means due to natural causes, but that 'Yunker Satan' plays his pranks with me by sorcery."

In line with the thought here expressed, it has never been the teaching of medical science (?) that "disease" results from nothing but a wrong of one's own commission. This may be due to

ignorance on the part of the medical profession; or it may have for its purpose the keeping of people in ignorance and the promotion of "disease," that the physician may have a remunerative field in which to ply his profession; or it may be because it is so notoriously known that people do not desire to be held accountable for their wrongs, and would naturally be highly offended should the physician call on a sick person and lecture him as being the victim of his own wrongful acts, an escape from which is not to be found in things external to his own wronged body. A man so criticised would summarily dismiss the foolish and unfeeling physician, and summon another who knew more about "disease," its cause, "cure," and prevention, and who had more sympathy for the sick.

In passing sentence upon man for his disobedience, we observe in particular two features: a change in food, and a prohibition to eat of the trees (grove) of life:—

Thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat. (Gen. 3:18, 19). And now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: . . . God sent him forth from the garden of Eden, to till the ground from whence he was taken (vs. 22, 23).

Everlasting life depended on a food complete and perfect in itself, and therefore capable of perfectly sustaining life. The green herb (Gen. 9:3) is not complete and is not capable of perfectly sustaining life; for its name, green, from a Hebrew word meaning unfinished, incomplete, imperfect, indicates that fact. The complete and perfect cannot come from the incomplete and imperfect, since the law is that "like begets like."

Also, there is a vast difference between the length of the life of trees and of herbs. Some trees live and thrive for hundreds of years, while the "herb of the field" lives only a few short months. "Like begets like." The duration and durability of a building depends upon the material used in its framework. It therefore follows that the framework of the body of man, built and sustained of the substance and strength of trees living for centuries, must necessarily survive to a greater age, under similar conditions, than if the material comes from the short-lived "herb of the field." For again we say, "Like begets like."

There is also a change in the manner of eating: In sorrow, and in the sweat of his face must he henceforth eat. Joy and sufficient exercise for health, are conducive to long life. Sorrow and toil, endured until one is almost ready to collapse from fatigue, shorten

one's days by destroying health.

After the earth had become corrupted and filled with violence, God decreed that the end of all flesh had come, and that He would destroy everything with the earth, which He did; and thereafter we observe still another change came in man's food:—

Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things: But flesh with the life thereof, which is the blood thereof, shall ye not eat (Gen. 9:3,4).

Hitherto, most think, man had been confined to feed only upon the products of the earth: fruits, herbs, and roots. But the flood having washed away and destroyed all trees and vegetation, God now enlarged the grant, and allowed man to eat flesh, which perhaps man himself never thought of, till now that God directed him to it, nor had any more desire to, than a sheep has to suck blood like a wolf. Some think that the grant to eat flesh was a further punishment, for we shall observe that from this time on, the duration of human life rapidly diminishes, and from this it is logical to conclude that "disease" must have vastly increased with the eating of flesh.

All the days of Noah were nine hundred and fifty years: and he died (Gen. 10:29).

We have now come to the most interesting part of our story, and it must not be passed by without due observation. We see that from Adam to Noah the length of the life-span has varied but little, Noah living 20 years longer than Adam, and but 19 years less than Methuselah. Taking the nine generations from Adam to Noah, and omitting Enoch, whose days were 365 years, when God took him (Gen. 5:24), we have an average life-span for these marvelous generations of 912 years.

It is said that Noah "was 500 years old" when he begat Shem (Gen. 5:32). Therefore, Shem was 100 years old "when the flood of waters was upon the earth" (Gen. 7:6). We have seen that the permission to eat flesh was granted after the Deluge, and at that time Noah was 600 years old, and Shem 100. "Noah lived after the Flood 350 years" (Gen. 9:28), and Shem, 502 years; making Shem's age at death 602 years, or 348 years less than his father's.

At this point let us pause and consider, from the evidence furnished, what caused the vast and abrupt decrease in the life-span of Noah's son. Habits, both good and bad, are formed and fixed, we know, while men are young. It is not the old man, nor the middle aged man, but the young man who first forms the habit of

using tobacco, intoxicants, etc. After habits have become fixed with time and age, whether good or bad, they seldom if ever change.

When the permission was granted to eat flesh, Noah was an old man, with habits acquired many years before, and now fixed and unchangeable. It is proper to conclude from this, if for no other reason, that he did not take freely to flesh eating; and it may as safely be assumed that he soon abandoned the use of flesh entirely, for himself at least, after "he planted a vineyard" (Gen. 9:20). The growing of fruit having been his occupation before the Flood, he would of course engage in it again after the Flood, and would as naturally eat of fruit just as he had done before. Consequently the new diet had no chance to destroy his body, as shown by the fact that he lived 950 years.

The same cannot be true of the son Shem. The latter, being a comparatively young man, his habits were unfixed, and he was ready and eager to take up any new mode of living that might be presented. He partook of the new diet; it tasted much different than anything he had ever eaten; he knew nothing of the danger lurking in it, perhaps, so he made no effort to restrain his appetite for it. His appetite soon craved flesh, just as men of today crave not only flesh, but coffee, tea, tobacco, intoxicants, and thousands of other injurious substances. Thus, the eating of flesh early became a fixed habit of his, and the harmful results are well attested by the tremendous decrease of 348 years in his life-span from that of his father's.

We observe that a very severe penalty followed the permission to eat flesh. Many consider this a further punishment inflicted upon man for his disobedience, as we have said. We should remember that permission granted to violate a natural, a social, or a moral law, is accompanied with the condition that the permittee accepts the penalty along with the permission.

As we go on, we notice that Arphaxad, the son of Shem, lived only 438 years—a further decrease of 164 years. The eating of flesh is doing its deadly work. The next big decline comes in the life of Peleg, the great grandson of Arphaxad, who died at 239; and the next, in the case of Nahor, the great grandson of Peleg, who died at 148. Thus, from the time of Noah to that of Nahor, we have a space of but eight generations, with the astonishing decrease in the length of the life-span of 802 years. This vast decline from the time of Noah, indicates the occurrence of some

powerful event or condition that materially weakened and degenerated the body. What was it? The only thing we find of record is the permission to eat flesh; for although several sentences were passed upon man before the Flood for disobedience, yet none of them seemed materially to have affected the length of life until the time of Shem. Therefore, we are forced to conclude, that from the eating of flesh must have come the influence largely responsible for the precipitous decline in the length of human life.

Many authors attempt to prove that the age of the old patriarchs was computed in years much shorter than those of the present time—not more than one-fourth the period some say. If that be true, Methuselah would have lived only 243 years, Terah 51, and Abraham 44. Enoch would have been only 16 when he begat Methuselah, Arphaxad less than 9 when he begat Salah, Salah 7 years old when he begat Eber, and Adam would have been more than a great grandfather at 33.

It is said of Isaac, that his days were "an hundred and fourscore years," and that he died, being old and full of days (Gen. 35:28, 29). Computing his age as above, he would have been only 45 years old at his death: surely not an age the historian could consider as "old and full of days," when Isaac is but eleven generations removed from Noah, who lived 950 years.

Another fact that indicates but little, if any, change in the method of computing ages and the length of years since the days of Noah, is that in modern times many persons pass the century mark, while Joseph seems to have lived only 110 years.

According to press reports, on November 15, 1924, Zora Agrah, of Constantinople, celebrated his 150th birthday. He is said to be a Kurd by birth, and his age is authenticated by a birth certificate, by his minute remembrance of events in Constantinople more than 120 years ago, and by the testimony of a dozen old men, who declare that Zora was already an old man when they were boys.

Explaining his great age, he says:—

"I have always been too poor to eat much meat (flesh). I like dried beans and peas when they are well cooked. I adore raisins and fresh figs, and I still stuff myself with them at every opportunity. I eat all the boney and raw sugar I can lay my hands on. I eat about eight ounces of bread a day. I have never smoked, nor tasted alcohol nor coffee."

Zora has been a "hamal" or porter for more than 100 years. The "hamals" of Constantinople take the place of motor trucks

and moving vans. Americans think they could not perform such heavy manual labor without partaking of large quantities of meat, potatoes, bread, and coffee.

Then there is the authentic case of Henry Jenkins, born May 17, 1500, at Ellerton, in Yorkshire, and died in 1670, reaching the remarkable age of 169 years. Upon his death, the organs of his body were examined by physicians, and reported to have been in perfect condition. It is said of him, that he was a great admirer of Nature, and extremely fond of fruit. No one could study and admire Nature without discovering some of her secrets, hidden from him who considers Nature as blind and stupid, and left in a rough, unfinished, undeveloped state, that man may improve her works, control her activities, and refine her materials.

A few years ago, among the Arabs there were found several who were over 200 years old. The Arabs live a tent-life, drink only water and milk, and subsist chiefly on dates. They are extraordinarily wiry, and can travel for days in blistering heat that would kill a flesh-fed man.

The records of St. Leonhard's Church, London, show that Thomas Carn was born January 25, 1588, and died in 1795, being 207 years old; thus exceeding by two years the Bible-age of Terah, father of Abram, and by 59 years that of Nabor, father of Terah.

Peter Maffins, in his history of India, tells of Numes de Cugna who died in 1566 at the advanced age of 370 years, which, if true, shows that he lived only 68 years less than Arphaxad, grandson of Noah, and 131 years longer than Peleg, son of Eber.

Sir William Temple, in his "Essay on Learning," says of the Brahmans that they live upon rice and herbs; that they eat of nothing that has sensitive life; and that many of them live 150, and some 200 years. He further says that the Brachmans among the Indians, and the Braizlians, at the time that country was discovered by the Europeans, lived to a very advanced age: some of these were said to have lived 200, and some 300 years; the former living principally on rice, and the latter on fruits, herbs, and plants, and knowing no drink but water.

In his book "Proper Food of Man," John Smith relates that when Johannes de Temporbibus, who is said to have lived 300 years, was asked how he prolonged his life, he replied, "By oil without, and honey within." On page 273 Mr. Smith continues:—

"The primeval inhabitants of the earth, who subsisted on fruit and vegetables, are represented as having lived during so many

years, that various ingenious methods have been invented to reduce their ages to more modern standards. No just reason, however, has been adduced for doubting the literal expressions and numbers given us in Scripture; and the natural history of other animals, which have departed less from the dictates of instinct (than man has), seems, by analogy, to confirm the account. Animals generally live from five to ten times the period elapsing between birth and maturity; and if the same law holds good with respect to man, when all the physiological laws are observed, the natural duration of human life may be fixed at several hundreds of years. . . ."

It is said that the oldest man on earth at this time (1923) is Sadhu Swami, known in the Himalayas as Kalambi Baba, who makes his home in the town of Karimganji, India. He is reported to be over 330 years old, and is treated by the natives with great respect and reverence because of his extreme age. He says that he remembers the first battle of Paripat, which occurred more than 300 years ago, and recalls events which occurred during the past three centuries. To find men in the Bible whose years exceed those of Sadhu Swami, it is necessary to go back to Eber, who lived 464 years, and who is but four generations removed from Noah. This would seem to indicate that there is nothing on which to base the presumption that the early Bible years of men were any shorter than the years of modern times.

That modern man dies even before he begins to live is further proven by a comparison of his age with that of fowls and beasts. The rook, the crow, and the pelican are said to attain to the age of 100 years and more; that the swan lives 300 years; and Tacitus says that the eagle lives to 500 years. Some of the parrot species are believed to live in their native state for 500 and 600, and even 700 years. Writers of natural history observe that the lowly and despicable swine, in its wild state, lives free from disease to the great age of 300 years. In view of these few instances of the length of life, let us pause and ask, Does it seem reasonable or probable that upon man, God's masterpiece, was bestowed less of Life, God's greatest gift, than was bestowed upon the fowls and the beasts, over all of which man was given dominion? Certainly the thought appears absurd, and is entertained by those only who have not deeply investigated the subject.

To what shall we attribute the cause of the vast decline in the life-span of man, which we have pointed out? Was it due primarily to the change in food? Was the food of which the body was

later built, composed, and nourished, now the principal cause of its early decay. Did Henry Jenkins live 169 years, while the average length of life of civilized man is about 35 years, because he was careful and particular as to his habits of living, and especially as to his food? However, we shall say that the change of food may not have been the sole cause of the decline of the life-span from 950 years in the time of Noah to 148 years as the life of Nabor, only eight generations later. As men became more corrupt in their lives, they did other things, besides eating, that degenerated the mind and body and decreased the length of life. But many think that in the change of food lies the chief cause of the vast decadence of the body's integrity and the consequent decrease in the length of its days.

The strength and substance of trees and vines, which survive for centuries, being the most complete and perfect of all foods, are certain to build a more perfect, more lasting, more resistant, and a much better body in every respect, than foods composed of short-lived substances, some of which are so unsuitable for the body that they destroy it instead of supplying its needs.

The paramount question is, Which foods destroy. It appears that flesh, the last food granted to man, is also his worst food, for after this time we observe that his degeneration is exceedingly rapid. The eating and drinking of harmful substances, and the indulgence of the baser passions, not only affect the physical health, but, as we shall see, also affect the mind and blunt the finer sensibilities. The influence of this degenerated condition is such that man sinks from the exalted plane of life, wherein he was to exercise and enjoy dominion over all created things, even over himself, and becomes a slave to lustfulness, allowing the appetite to control not only his reason, but all his activities of life.

He has long since forgotten that *the Life is more than meat*. He *lives to eat* and becomes a beast; whereas should he *eat to live*, he would become a blessing, not to himself alone, but to all the beasts of the field and the fowls of the air, which, by the decree of the Creator, were delivered into his hand, for care and protection; and which instead he murders and destroys to satiate his base appetite and desire.

As the undefiled body first resents the deadly nicotine, and the depraved body craves it, so in the body of the flesh-eater there exists a craving for flesh; whereas the man who has never tasted

dead flesh, recoils from it in disgust, being nauseated by its very odor.

Lacking strength to turn back, when once he has fallen, man allows his depraved appetite to control his reason, and, like the Israelites of old, he grows to loathe the "light food" furnished by an Invisible Power, and longs for the flesh-pots of Egypt, preferring to live in the miseries and torments of disease, rather than practice the higher and nobler virtues of life.

It was thus that the Children of Israel, preferring to live under the galling yoke of depressing bondage, rather than restrain the craving of a depraved appetite, "fell a lusting" for flesh:—

The children of Israel also wept again, and said, Who shall give us flesh to eat? (Num. 11:4).

And they got flesh:—

There went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp (Num. 11:31).

And when they got such an abundance of flesh, this happened:—

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague (Num. 11:33).

Some bodily disease that was very probably the effect of their surfeit of flesh, ravaged their bodies, destroying so many people that it was considered "a very great plague." Here is a striking example of the power of certain foods to destroy the body; while other foods, on the other hand, will preserve it. It is shown that not only does flesh food adversely affect the integrity of the body, but it similarly affects the intellect. For by his subsisting on pulse and water, and refusing to "defile himself with the portion of the king's meat, nor with the wine which he drank," Daniel acquired a "knowledge and skill in all learning and wisdom," unequalled by any "of the wise men of Babylon (Dan. 1:8, 12, 17; 2:18).

If there is one instance of positive proof that a single substance used for food injures the body and degenerates the intellect, then who is able to determine the extent of misery and suffering that man has brought down upon his head by disobeying God's first command? Yet medical science (?), ever solicitous to "protect the public health," exhibits its true colors by ignoring, in all its study and research work, the greatest single factor involved in health and "disease"; for that "science" knows less about the

effect of food on the body than did "Melzar, whom the prince of the eunuchs had set over Daniel."

For thirty long centuries medical men have believed, and still believe, that "disease" is a thing in itself, which "attacks" healthy bodies without cause, and must be "cured," or it will kill the body. In the curing-process it is the "disease" that is treated, while the *cause*, not to be found in the flesh, is completely ignored. And nothing but vile poison and filth have been considered or used as the "agencies of cure." Every filthy substance and poison known to man, has been employed, including the waste of the body, such as dung, urine, urea, menstrual blood, etc., also pulverized Egyptian mummies, pulverized insects and serpents, the venom of reptiles, the pus from the sores of sick calves, the diseased blood of broken-down horses, etc.

How inconceivably inconsistent it appears to observing minds, that a vast army of intelligent men, enjoying all the advantages of the best education obtainable, should seek for health nowhere but in deadly poisons, festering viruses, rotting serums, and bodily mutilations, instead of in cleanliness, external and internal, and in the natural-health conditions of sunshine, pure air, pure water, natural food, exercise, rest, sleep, cheerful surroundings, congenial occupation, interesting intellectual pursuits, and normal social relations.

In the matter of food alone, medical science (?) has made no study of its effect on the body. This is so, because medical schools do not teach that food has aught to do with Health and Disease; and this serious error has resulted in the ridiculous situation of eminent "scientists" feeding as freely on harmful foods as do the most ignorant backwoodsman. Eat what you want, when you want it, and all you want of it, and if and when you get sick, come to me, for I can "cure" you. Thus teach the super-educated "guardians of the public health," and this is all that humanity knows of health and "disease." Failure has followed at every step; and why not? Hospitals, sanitoriums, and asylums cannot be constructed fast enough to accommodate the vast multitude of invalids, whose lives have been wrecked and ruined by the advice and practice of the "scientists" who clamor for more medical laws for the "protection of the public health."

But it seems that a change is not far ahead. After all these centuries of experimenting with filth, pus, and poison in the "cure" of "disease," some of the medical fraternity are growing suspicious

that something somewhere must be wrong. They are wondering why certain individuals pass unharmed thru various epidemics, while others succumb; and they have finally begun to believe that the food may have something to do with the matter. Under the title "Dietary Habits of Monks Are Studied," it is related that some medical men of England will try to discover why the monks of the Carthusian Monastery are immune to certain disorders. The article, appearing in our papers of July 8, 1924, is as follows:—

"Cowfold, England.—Immunity from influenza, consumption, and other diseases has induced the ministry of health to study the dietary habits of the monks of the Carthusian Monastery here, with a view to applying their fruitarian principles to the treatment of cancer.

"The first meal each day at the monastery is at 11 a. m., and consists usually of bread and cheese, omelette, cauliflower-au-gratin, and fruit pudding, accompanied by red or white wine. No hot liquid is ever consumed, *nor is meat eaten*. The second meal, which is the last, is taken at 4:30 p. m., and consists only of dry bread, or chocolate and wine.

"Longevity is most common in the monastery; the youngest brother buried in the cemetery was more than 80 years old when he died."

Robert McCarrison, M. D., is a very eminent English physician. He has many honorary degrees, is a lieutenant-colonel in the British Army Medical Corps, and is Honorary Surgeon of the Viceroy of India. Dr. McCarrison is not a faddist nor a fanatic, but he seems to have lost faith in the art of "curing disease" without removing the cause, and has set out to discover the cause and remove it, so that the "disease" may "cure" itself. He is an original investigator and experimental research worker.

"When "vitamins" were "discovered" about ten years ago, he experimented on monkeys and pigeons with vitamin deficient diets, and produced the usual results of illness and death suffered by those who try to subsist on denaturalized foods. Based on his experiences, Dr. McCarrison has written a wonderful book, entitled "Deficiency Diseases," in which he gives a number of specific instances of patients, beyond medical hope, brought back to health and vigor by his placing the patients on a diet of strictly natural, uncooked foods.

In an article entitled "Faulty Food in Relation to Gastro-Intestinal Disorder," Dr. McCarrison gives an account of some marvel-



ous experiences with food in relation to health and disease, some of which we shall quote:—

"During the period of my association with the peoples of the Himalayas, I never saw a case of asthenic dyspepsia, of gastric or duodenal ulcer, of appendicitis, of mucous colitis, or of cancer, although my operating list averaged 400 major operations a year. I have the strongest reason for the assertion that they were remarkably infrequent. Among these people the 'abdomen oversensitive' to nerve impressions, to fatigue anxiety, or cold, was unknown. Their consciousness of this part of their anatomy was, as a rule, related solely to the sensation of hunger. Indeed, their buoyant abdominal health has, since my return to the West, provided a remarkable contrast with the dyspeptic and colonic lamentations of our highly civilized communities. . . . The people live on the unsophisticated foods of nature: milk, eggs, grains, fruit, and vegetables. I do not suppose that one in every thousand of them has ever seen a canned salmon, a chocolate, or a patent infant food, nor that as much sugar is imported into their country in a year as is used in a moderately sized hotel in this city in a single day. . . . Their manner of life requires the vigorous exercise of their bodies. . . .

" . . . It is not that the races to which I have referred live under hygienic conditions superior, as to the housing and conservancy, to those of the masses in the West. On the contrary, in both these respects their conditions of life are most primitive. Nor is it that in their agricultural struggles with nature they have acquired any peculiar immunity to the effects of faulty food; they are, indeed, as susceptible as others to these effects, as the following occurrence illustrates: It fell out that the cultivable lands of one of these races were no longer sufficiently extensive for the increasing population. To meet this, it was decided to colonize another tract which had never previously been cultivated. A dozen families were settled there, and they made shift to grow upon its granite and infertile soil such grains as they could. My attention was directed to their efforts, and more especially to the results of them, when ten out of twelve adult young men developed paralysis of the lower limbs due to lathyrism—a rare malady resulting from the disproportionate use in the food of the vetch, *Lathyrus sativus*. These settlers, finding it impossible to grow a sufficiency of wheat, had cultivated the hardy vetch and used it in too high admixture with their scanty stores of wheat. The result was the development

of paralysis of the lower limbs among the male population, while the female members of the settlement were unaffected. I mention this dramatic occurrence to show you that perfect physique and stability of the nervous system did not protect them from the effects of faulty food, and incidentally to emphasize the sex variations to be found in maladies resulting from food faults. For, although in the case of lathyrism the difference in incident of the disease in the two sexes is more marked than in any other nutritional malady known to me, yet it is in some nutritional diseases a very striking feature.

"We see, then, that as exemplified by certain Himalayan races and, as I find from recent reports in the medical press, by such races as those of upper Egypt and northern Nigeria, enforced restriction to the unsophisticated foodstuffs of nature is compatible with fertility, long life, continued vigor, perfect physique, and a remarkable freedom from digestive and gastro-intestinal disorders, and from cancer. I must confess that, with these examples before me, I find myself in accord with Hindhede, who affirms—and on unequivocal evidence—that the two chief causes of disease and death are food and drink." . . .

After showing how he had experimentally produced various diseases in pigeons, rats, guinea-pigs, and monkeys by feeding faulty foods, Dr. McCarrison continues:—

"It is usually accepted as a proof of the causation of a malady that, if an investigator by one agency or another can produce in animals, under controlled experimental conditions, the malady in question, then this agency is the cause of the disease, or intimately associated with its causation. Consider, then, that by means of faulty food, (1) diarrhea, (2) dysentery, (3) dyspepsia and gastric dilatation, (4) gastric and duodenal ulcer, (5) intussusception, (6) colitis, and (7) failure of colonic function can be produced experimentally. . . .

"The ranks of the deficiently fed include not only infants and young children; they include also those whose food is composed mainly of white bread, margarin, tea, sugar, and jam, with a minimum of milk, eggs, and fresh vegetables. Even among those whose diet is more perfectly balanced, the commoner articles of food, as they are prepared for the table, are so low in vitamin value that, unless they are enriched with a sufficiency of natural foods in the raw state, they are prone to cause ill-health. . . . Such is my experience in India, where this European patient 'can-

not digest vegetables or fruit,' and never touches them, 'as they carry infection,' or that one 'suffers so from indigestion' that he or she lives chiefly on custards and milk puddings; where milk is, of necessity, boiled and reboiled until, as a carrier of vitamins, it is almost useless; where meat is made tender by the simple device of boiling it first and roasting it afterwards; where every third or fourth European child has mucous disease, the direct outcome of bad feeding. . . . It is for us so to instruct ourselves that we may instruct such as these, and use our newer knowledge to the end that customs and prejudices may be broken down and a more adequate dietary secured for those under our care. We may, in our desire to promote the health, vigor, and fertility of our people, learn much from the practical farmer or stock-breeder, whose experience has taught him that all these evidences of normal functional activity of the animal organism are dependent in the main on one great factor—perfect food supply."

Commenting on the relation of food to sexual virility, Dr. McCarrison observes:—

"One of the most pronounced effects of foods deficient in vitamins is the constant and very pronounced atrophy of the male glands. It occurs to an extreme degree whether the diet is exclusively composed of autoclaved rice or whether butter and onions are added; in the latter case the atrophy is slightly less extreme. It appears to be one of the most specific effects of avitaminosis in pigeons. In the vitamin-free diets the male glands weigh only .119 as against 1.355 in healthy controls, or one-eleventh of the original weight! The sperm cells are wholly absent.

"Houlbert found that chickens deprived of vitamins had very small glands and showed an arrest of the development of the secondary sexual characteristics, spur, comb, and tail-feathers.

"Drummond found similar gland degeneration in rats fed on synthetic food deficient in Vitamin B. Sexual activity was lowered and they were impotent. . . .

"The ovary of pigeons atrophies at the following rate: normal .953; all vitamins absent, .305; butter added, .356.

"The shrinkage of the glands of monkeys is less than of pigeons. It is most pronounced when both A. and B. vitamins are absent. The ovaries also undergo atrophy, and the Graafian follicles and contained ova show degenerative changes. The uterus is shrunken and shows congestion and muscular atrophy.

"Observations on rats and guinea-pigs also show the sensitive-

ness to the time and function of ovulation as effected by deficient diets.

"Animal observations are borne out in human practice by the war-time observations in Germany of the menstrual cessation and sterility of women, and in Russia during the famine periods.

"Amenorrhea in Germany" was seven times more frequent in 1917 than normal. Another report shows nine per cent. in 1918, which fell to 1.7 per cent. after the armistice.

"These results may be attributed to undernutrition, to specific vitamin underfeeding, and indirectly from the functional derangement of endocrine organs by food deficiencies."

Writing on the cause of cancer being due to food deficiency, Alfred W. McCann, author of "Starving America" (1912), and "The Science of Eating" (1920), states:—

" . . . In England and Wales, where great quantities of meat from South America and Australia are consumed, cancer is on a tremendous increase. . . .

"Of tremendous importance are the facts reported by Dr. Renner in regard to the Creoles in Sierra Leone, Africa. During a period of 30 years, 22,453 patients were admitted to the Colonial Hospital, of which number only 20 cases were recorded as malignant disease. This 30-year period came to an end in 1900. Between 1900 and 1910 there were admitted 10,163 cases, of which 26 were reported as cancer, showing a slow but steady advance of cancer under the influence of the white man.

"Dr. Renner notes that the Aborigines who eat no meat are free from cancer, and that every case of cancer recorded has been found in Creoles who have adopted the European's habits of eating. . . .

"In Ireland, where about one-fourth the quantity of meat is consumed as that consumed in England, the cancer rate is correspondingly low.

"In New York, Boston, Pittsburg, Baltimore, Chicago, Philadelphia, St. Louis, and other American cities, with butcher shops and white bread bakeries in the center of every residence district, the cancer rate is going up with alarming rapidity. . . .

"Plant life is the connection between the mineral salts of the earth and the mineral salts of animal life, but in the manufacture, refinement and cooking of vegetable foods, most of these salts are largely demineralized by the refining processes, or their mineral solubles are rejected in cooking process. The very fact that herbivorous animals and humans who live on a simple, whole, unre-

finer vegetable diet are practically immune to cancer, whereas the meat eaters and refined flour eaters, whose vegetables are cooked and their water discharged down the waste pipe, are subject on an ever-increasing scale to cancer, should cause a halt all along the line. . . ." (Physical Culture, Sept. 1921, p. 100.)

McCann, writing in the *New York Globe* of May, 1915, reported an instance of 6,000 strong, sturdy men, selected for their robust physical vigor, by the Maderia Mamore R. R. Co. for railway construction between Bolivia and Brazil. White bread constituted the chief food stuff of the man—baked in camp of patent flour imported from the United States in thousand-barrel-lots. In just 15 months, 4,000 of these men had died of numerous diseases, the underlying cause of which was acidosis. Most of these victims of denaturalized food are buried in the Candalaria graveyard, where is recorded their disastrous fate.

Aside from bread made of white flour, the diet consisted of large quantities of hard white crackers (acid-forming), coffee, sugar and macaroni (also acid-forming), to which were added canned meat and other products. Thousands of healthy monkeys played around the railway construction camp. They lived and enjoyed life, and maintained their energy and vitality on a diet of tropical fruits and nuts. The food of the monkeys was available for the men. But they knew nothing of the law of life, and in their ignorance the stricken men rejected the natural foods which were furnished in abundance by the Creator to fit the bodies which He has made.

Another instance indicating the great truth contained in the command, "Thou shalt surely die," if we eat of wrong food, is that of the sailors of the German ship *Kronprinz Wilhelm*. After raiding the seas for 255 days, during the World War, the vessel put into Newport News on April 11, 1915, with 110 of the crew of 500 men ill with some unknown malady. The "disease" seemed to be highly "contagious," for from the first victim it spread to others with the rapidity of a prairie fire before a gale. The ship's surgeon had exhausted his list of "medical remedies," in his effort to stay the execution of the command of God, but with no favorable effects, and then he issued a call for help.

In response, government and state experts, specialists in private practice, and numbers of prominent health officers and physicians hastened to the vessel. Mystery as to the cause and cure of the peculiar malady hung over the stricken ship. None of the physi-

cians present could solve the problem nor suggest any effective remedy. Finally a closed consultation of twelve of the most prominent ones was held in the dining-room. All journalists were barred by an edict that recognized no exceptions. By cleverly disguising himself and assuming the name of a prominent physician, Alfred McCann successfully boarded the ship. The imperious body of twelve had hardly arisen to greet him, when his identity was discovered and disclosed in one brief sentence, full of amazement and anger: "McCann is a representative of a New York paper."

There was no time for preliminaries or arguments. Concisely McCann lay before the body the cause of the condition of the men. They had been subsisting entirely on a dietary composed of flesh, of white flour products, which included cakes, crackers, etc., oleo-margarine, canned vegetables, white sugar, coffee, etc. They were slowly dying of starvation and self-poisoning with stomachs stuffed with foods which not only failed to supply the needs of the body, but even poisoned it. McCann gave the dignified surgeon of the ship a list of simple, natural foods for the men; and within ten days from the time the natural diet was begun, 47 of the men were discharged from the hospital; the prevalence of the "disease" at once abated; and no more of the men succumbed to it.

Commenting on this incident in his book "The Science of Eating," McCann remarks:—

"Here was a crew of men, living in the open air, eating the staple articles of diet for which American scientists claim so much. Fresh meat, all the fat and cheese they could eat, boiled potatoes, canned vegetables, condensed milk, sugar, tons of fancy cakes, biscuit and white bread, and all the coffee and tea they could drink, constituted their diet. 'But if German sailors ate typical American meals for 255 days and develop on that diet a condition of malnutrition that resulted so disastrously, why do not the Americans themselves develop the same conditions?' you ask. Americans themselves do develop the same conditions, but because they eat many other offsetting foods, which were outside the reach of the German sailors, the severity of the condition is modified accordingly."

## CHAPTER VII

## AN HUNDRED AND TWENTY YEARS

"I must confess that, with these examples before me, I find myself in accord with Hindhede, who affirms—and on unequivocal evidence—that the two chief causes of disease and death are food and drink."—Robert McCarrison, M. D., of Oxford, Eng.

The earth was also corrupt before God; and the earth was filled with violence. And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth. And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. . . . And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Gen. 6:3, 5, 6, 11, 12).

"An hundred and twenty years!" Does Divine Wisdom ever err? Having observed that man, before the Flood, maintained an average life-span of 912 years, we now notice that God has decreed that his days shall be vastly decreased. How is this to be done? We shall see.

Since God gave man a dominion over all living creatures, it seems absurdly inconsistent to presume that God gave to man *less of Life*, His greatest gift, than He gave to the beasts of the fields and the fowls of the air, many of which are known to live almost a thousand years. Therefore, we feel fully justified in discarding this proposition as too preposterous to receive further attention; while we direct our thoughts to a consideration of conditions which, with sufficient reason, seem to be responsible for this apparently unnatural situation.

We have observed that after man disobeyed the command of God, several sentences were passed upon him. Still, none of them seem to have shortened the span of life from Adam's time to Noah, for Adam lived 930 years and Noah, who did not pass away

until 350 years after the Flood, lived 950 years. We have further observed that from Noah to Nahor, a matter of but eight generations, the life-span diminishes to the astonishing figure of 148 years; while in the nine preceding generations, from Adam to Noah, a variation so slight occurred as to be passed without particular comment. And we have further observed that the permission to eat flesh was not granted until after the Flood, and we have assumed it as an opinion that herein lies the chief causative factor largely responsible for the vast and precipitous decline in the length of human life, which we hear God saying shall be 120 years. In other words, the eating of flesh, and the depravity of the body and mind resulting therefrom, which have produced degeneration and degradation among all people, are the things that are destroying the race.

Before the Deluge, many think that the principal food of man was fruit. Others think that fruit is the only food which Divine Providence intended for man. All the evidence afforded by a careful study of comparative anatomy seems to confirm this view, for it clearly indicates that man was originally frugivorous. The view seems to be further confirmed by the fact that various fruits receive early and prominent reference in the Bible. Among the fruits so mentioned are figs. Adam and Eve made for themselves aprons of "fig-leaves," and therefore figs must have been known at a very early period in man's life. Apples and dates are also spoken of; and pomegranate, a fruit like the orange, is of early mention (Ex. 28:33). Nuts and almonds were also known to the first men (Gen. 43:11).

Of the various fruits, it seems that the vine and the grape are accorded a very conspicuous place. We read that after the Flood, "Noah began to be a husbandman, and he planted a vineyard" (Gen. 9:20). He may also have planted other fruits, but the importance of the vineyard in man's life is so great, that it receives specific mention. It was further ordered that "Six years thou shalt prune thy vineyard, and gather in the fruit thereof" (Lev. 25:3). Indeed, grapes and their time of ripening were so commonly known, that the time on which events occurred were designated by the time that certain kinds of grapes ripened—"Now the time was the time of the first ripe grapes" (Num. 13:20).

The early and prominent place given to grapes in the Bible, makes them well worthy of particular attention. There is no food

more tempting to the sight than a well-formed cluster of ripe, luscious grapes; nor a food in itself more complete, perfect, and suitable for consumption just as received from the hand of Nature. Uncooked grapes are practically a perfect food; consequently the special notice accorded them should be more impressive to us of this day. Composed as they are of from 75 to 80 per cent. pure water, distilled by Nature by a process unknown to science, and the blood of the body being approximately 80 per cent water, a diet of ripe, uncooked grapes furnishes the blood—the building, nourishing, and healing agent of the body (the life thereof)—with the solids and the liquids needed for nourishment, in their proper proportions; and, fully as important, with a minimum of labor on the part of the digestive organs.

How decidedly different in this one respect alone, is fruit from all other foods. The sugars, acids, and juices of ripe fruits are already digested, requiring only absorption by the body to make them available for use. Whereas, meat, bread, beans, peas, potatoes, and all other articles of diet now so commonly used, try and weary the powers of digestion by a long and laborious process, using up so much of the vital and nervous energy, that we feel dull and languid when we should feel just the opposite. This extra labor devolving upon the delicate machinery, is sufficient in itself alone to shorten life; for as labor is the wearing agent, the less labor that the digestive organs are required to perform, consistent with health, the longer will they last.

As to grapes being an ideal food, Dr. Holbrook, in his book "Eating for Strength," says (p. 134):—

"The physiological effects of the grape are significant. . . . They increase nutrition, promote secretion, improve the action of the liver, kidneys, and bowels, and add to the health. The sugar of the grape (which may often be as high as 30 per cent.), requires no digestion, but is taken almost at once into the blood, where it renders up its force as required; so also of the water. The dextrin of the grape promotes the secretion of pepsin, and this favors digestion. . . . The phosphoric acid, of which there is considerable, acts most favorably on all the bodily functions, and especially on the brain. . . ."

When we weigh the matter carefully, we observe the many advantages accruing to the body from a diet of grapes. They increase nutrition, promote secretion, improve the action of the liver, kidneys, and bowels—all of which adds to the health. The

sugar of the grape requires no digestion, but is appropriated, absorbed, and assimilated by the system with no expenditure of vital energy, and no undue waste of nervous energy. The rich liquid of the grape, with which it abounds, and which is perchance the only natural and wholesome drink of man, is rich in acids and minerals, supplying the blood with the proper elements of nutrition and growth, and promoting the secretory and excretory functions of the organism.

The permission to eat flesh appears to be the last sentence passed upon man for disobedience. Divine Wisdom never errs. So the eating of flesh and the *an hundred and twenty years* as the life-span of man, must be inseparably linked together. For God did know that by this means His decree of *an hundred and twenty years* as the life of man, while he followed and continued in his riotous and corrupt manner of living, would be carried into effect. The truth of this assumption may be questioned by some, but it seems so apparent that it cannot well be doubted. Nor do we see that it can be successfully assailed, if we carefully consider two facts: (1) that after the eating of flesh was granted, it requires but eight generations to reduce the length of life from 950 years to 148; and (2) that we have authentic record of men in modern times having lived considerably beyond the age attained by Nahor at his death;—all of which constrains us to believe two things: (a) that the ages as recorded in the Bible were calculated in approximately the same manner as ages are calculated in this day; and (b) that the feasting on flesh was the mode of punishment designed by Divine Wisdom to diminish the days of man down to the decreed limit of *an hundred and twenty years* for his continued disobedience and corruption.

However, there are many things entering into life, which influence the development of the body, either promoting or preventing its approximation to an ideal state of perfection; making it quite impracticable here to attempt to enumerate them all. Suffice it to say, that as the body is built from building material furnished only by food and drink, then food and drink exert a most profound influence upon the body in three ways: (1) in its growth and development; (2) in the formation of its habits, appetites, desires, disposition, etc.; and (3) in its decline and decay.

In the case of all animal bodies, it is known that they are in a state of constant mutation; that billions of atoms are daily separated from our corporeal frame; and that their places are supplied

by newly organized matter, derived and received only from nutritious substances contained in the stream of life. Climate, light, sunshine, air, exercise, thoughts, etc., will, of themselves, materially influence the constantly occurring changes. But all other things being equal, the more natural and suitable the food and drink, the more complete and perfect is the development of the body, the more resisting power it has, and the longer will it last.

As an illustration of the influence of food on the body, there are many authentic accounts of remarkable changes produced upon animals, as well as upon human beings, by a change of diet. For in proportion as food is more or less suitable, nutritious, and stimulating, in the same proportion will every organ of the body, as well as every particle of every organ, be influenced and vary from its originally normal state. For instance, by a change of food, young worker bees in the comb may be changed into queen bees. The digastric muscle in birds of prey is so small as not to be easily detected; yet if a bird of this kind be fed only grain, the muscle develops to a degree that it can not be recognized as belonging to a bird of prey. The South American ostrich is a native of a more productive soil than the African ostrich; the consequence is, that the gastric gland of the former are less complex and numerous than those of the latter, and the triturating organ is less developed.

Every one knows that plants on poor soil do not attain the same degree of growth and development as similar plants on fertile soil. Corn, for example, on very infertile soil, will not develop sufficiently to produce an ear of grain. Again, some soils are so unsuitable and unfavorable for its growth, that it will fade and die long before its allotted time has been fulfilled. So it is with all kinds of plants and trees. Oaks on fertile bottom land grow to be veritable giants of the forest, surviving for centuries. The same trees on rocky, infertile hillsides are dwarfed and short-lived. Animal bodies, no less than plants and trees, are similarly influenced, depending for growth, development, and lasting qualities of the body, upon proper food and drink. Unless supplied with suitable food and drink, animal bodies, like plants and trees, will develop prematurely, and decay and die long before their actually allotted time has run.

Now, if all the trees we knew of, were those dwarfed, short-lived trees growing on rocky, infertile hillsides, we should have no reason to know that these trees were dwarfed and decadent. In the

absence of such knowledge, how difficult would it be to persuade us to believe that the same trees, on ideal soil, would grow several times as large, and live several times as long. This we know from observation to be a fact. Where can we observe this as to man? For this reason, man, in strict propriety, must be regarded as an extinct species; because while he is undoubtedly and actually a living species of the man God made, yet the species, as a whole, have become so decadent in body, in intellect, and in duration of life, due to such foreign and artificial habits of living, that it would be worse than folly to compare the man we know with the first men on earth. It were just as reasonable to compare the scrubby oak with its giant brother. Halle, in his "Hygiene," is of the opinion that man has vastly degenerated, due to his artificial manner of living. He says:—

"Moses, in his history of the world, describes the different substances which man successively included in the range of alimentary matter. He represents him as at first faithful to reason; then transgressing to the rules which it prescribes; obedient to the laws of necessity, but yielding to the charms of pleasure with too faint a resistance; satisfying his hunger with the fruits with which the trees in a happy climate abundantly supplied him; then with the herbs and corn which he obtained from a more avaricious earth, as the reward of his labors; with the milk of his flocks; and, finally, with their flesh; subjecting, also, the juices of vegetables to the process of fermentation; and extracting from them liquors which . . . intoxicate and deprive him of reason. He exhibits to us the duration of life diminishing in proportion as he created to himself new wants."

"There were giants in the earth in those days" (Gen. 6:4). Just as oak trees on fertile soil grow to be giants in size and length of life, compared with the same kind of trees on rocky, hillside soil, so men subsisting on unsuitable foods that stimulate and degenerate the human frame, and shorten its days, are as pigmies and dwarfs, in stature, in intellect, and in length of life, in comparison with the patriarchs who lived before the Flood. There were also giants after the Flood, living in countries where the custom continued and prevailed of subsisting on fruits.

When Moses sent men to spy out the land of Canaan, as these men came unto the brook (valley) of Eschol (a cluster of grapes), they cut down a branch with one cluster of grapes, and bore it between two upon a staff; and here they also found the pomegran-

ates and the figs (Num. 13:23). They returned and to Moses reported that "the land whither thou sendest us . . . floweth with milk and honey; and this is the fruit of it" (Num. 13:27).

We observe that these men, sent to "search the land of Canaan," were not interested in hogs and cattle. Food, however, was the paramount question; but not of the kind by which we of today report favorably or unfavorably on a country. They said nothing of corn, wheat, and oats. It was *fruit*, the real and ideal food of man, that they were searching for, because these men had not as yet suffered their natural desires and propensities to be prevented to a degree that they preferred quivering flesh to luscious fruit. "The land floweth with milk and honey; and this is the fruit of it," they said. "They returned from searching of the land after forty days," and they brought of the grapes, the pomegranates, and figs, "unto all the congregation, and shewed them the fruit of the land" (Num. 13:26).

In this wonderful land grapes grew so profusely that they named the place the Valley of Grapes; and so large did they grow that one cluster was borne between two upon a staff. The inhabitants of that wonderful land of grapes, who subsisted on the delicious fruit, were themselves so large that of them it is said:—

"And all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our sight (compared to them) as grasshoppers, and so we were in their sight" (Num. 13:32, 33).

It seems that the sons of Anak were so large that they were a standard of measurement of other large people; for it is further said:—

"The Emim dwelt therein in times past, a people great, and many, and tall, as the Anakin; which also were accounted giants (Deut. 2:10, 11).

The Amorite dwelt in the mountains of Canaan; and of their gigantic size it is related:—

"Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks" (Amos. 2:9).

In Joshua 15:8, and again in 18:16, a people so large are referred to, that their country is called "the valley of the giants." In Deut. 3:11, we observe that "Only Og king of Bashan remained of the remnants of giants; that his bedstead was of iron; and that nine cubits was the length thereof, and four cubits the breadth

of it, after the cubits of a man." Webster states that the length of the Greek cubit is 18.20 inches, and that the Hebrew cubit is somewhat longer. Assuming the Hebrew cubit as 18.25 inches, Og's bedstead was approximately six feet wide by 14 feet long, making Og himself about 12 feet tall, with a thorax (chest) girth of perhaps seven feet. These people no doubt grew up and lived in the Valley of Grapes.

Why were there "giants in the earth in those days"? For the obvious reason that men lived more naturally than men afterwards lived. They subsisted on perfect food, furnished by God to fit the body He had also made; and the body thus nourished, developed slowly, completely, and perfectly. The needs of the body were fully supplied and satisfied with food that did not, by unnecessary labor, waste its energy nor wear its organs. The more the labor of digestion is economized, the more energy is left for the purpose of growth and development. The function of digestion cannot be performed without a large supply of blood and nervous power; and in the comparative lassitude and languor that follow a meal of modern food, every person has proof that this supply of blood and nervous power is furnished at the expense of the body in general. If the requisite nutriment must be obtained from a large quantity of unsuitable food, more labor must be expended by the digestive organs in trying to supply and satisfy the requirements of the body, than when the nutriment is fully and readily obtained from a smaller quantity of suitable food. This extra labor alone is such a tax upon the body-machinery, that it exhibits its effect in due time by a decrease both in the size of the adult body and in the number of its days.

There is another important factor to be considered in this connection, and that is the matter of hastening growth and development. For as we hasten the development of the body, so do we hasten its decay. The bodies of animals and of men, by the use of stimulating food and drink, may be influenced to develop prematurely, leading to early decay. This is so because the stimulating effect exhausts more rapidly the Vital Force, and wastes more quickly the substance of the organs. The habitual use of stimulating substances accelerate organic function, rendering the vital changes more rapid, less complete, and the general results of the vital economy less perfect. Graham explains that there is no law of organic life, extending over the whole animal and vegetal kingdom, which is more general and more certain than this; and

he affirms that the slower the growth of organic bodies, consistently with the perfectly healthy and vigorous condition and action of the vital powers, the more complete are the vital processes, and the more perfect is the general development.

"Indeed, this law," says he, "or one very analogous to it, extends throughout the material world, and governs the formation of all material bodies. Even those crystals of the mineral kingdom, which are formed most slowly, and, as it were, in the undisputed tranquility and serenity of Nature, are the most perfect and beautiful. In the vital economy of the human body, all the changes concerned in the nourishment and development of the system, are the most healthfully slow and complete, when the food is purely vegetable; and it therefore must follow, from every known physiological principle in the human constitution, that, all other things being equal, a pure and well-chosen vegetable diet is most conducive to completeness of bodily development and perfectness of symmetry and beauty" (Vol. 2; p. 148).

Now, if a sufficiently nutritious diet be not supplied to the young, normal development is arrested; or, more properly speaking, it is hastened. For the body comes to maturity too soon and stops growth before its allotted time; and, consequently, before it has completely and perfectly developed. We can easily satisfy ourselves as to this, by planting corn on hillside land and at the same time in the bottom at the foot of the hill. The corn on the bottom land will grow much larger, develop more fully, be slower in maturing, and will be green in color and continue to live after the hillside corn is brown and dead. Just so with the animal body subsisting on unsuitable food.

In a most striking manner similar results are produced by the use of foods and drinks that stimulate. For then all processes of the body are unduly hastened; and, among other detrimental effects, the body develops and matures too quickly, resulting in a dwarfed and degenerated organism, comparatively speaking, that will just as quickly commence to decline and decay. As to this, we may also satisfy ourselves by planting corn on land too highly fertilized. The effect of the highly stimulating soil on the plants will be quite the same in the end to the corn grown on infertile land. The plants will be dwarfed, decadent, and soon die. The long-lasting species of plants, trees, and animals, are those that grow under ideal condition, supplied with suitable nourishment, so that the development is slow, consonant, complete, and perfect.

Intoxicating liquids have a tendency to stimulate the organism. So has flesh food. In fact, flesh food possesses a greater proportion of stimulating power to its quantity of nutriment matter, than any other substance used for food, and from this source comes much of the harm from which the body suffers. Likewise, condiments, such as salt, spices, vinegar, etc., used principally to make flesh food more palatable, are highly stimulating and decidedly degenerating.

One stimulant calls for another. The eating of flesh food unduly stimulates the organism, and this induces a craving for fermented fruit juices. "Where animal food is used in a great proportion," says Sir John Sinclair, "fermented liquors become in a great measure necessary to obviate, in some degree, the septic tendency of such a way of living." It was not until Divine permission was granted Noah and his generations to eat of flesh, and immediately thereafter, that we read, "He drank of the wine and was drunken" (Gen. 9:21). Also, when Jacob brought to his father Isaac the savory flesh that he liked, we notice that "he brought him wine, and he drank" (Gen. 27:25). When Judah was called to weeping, and to mourning, it on the contrary encouraged "joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine" (Isa. 22:13). Solomon knew of the indissoluble union existing between flesh food and the diffusible stimuli: hence his sage advice, "Be not amongst wine-bibbers; amongst riotous eaters of flesh" (Prov. 23:20).

From the evidence here adduced, we assume that eating flesh and drinking fermented fruit juices are degenerative appetites that were connascent; for no sooner did the eating of flesh come into man's life, than the drinking of intoxicants appears; and thus consorted they continue and remain with man, to destroy his happiness, degrade his body and intellect, and diminish his days, increasing in intensity with the coming of the years.

Robert Walter, M. D., explains with great clearness how all substances that stimulate the system, hasten its decay by wasting its power. He says:—

" . . . Vital energy is the product of Vital Force, as this Force is called forth by occasions or conditions to receive and control the physical and chemical forces of food, drink, etc. Increased vital energy involves increased expenditure of Vital Force. Physical and chemical forces cannot do vital work; they may aid the Vital Force, but they always induce further expenditure of Vital



Force. The proof of this lies in the fact that no amount of food, drink, air, stimulant, or tonic can take the place of sleep. Sleep and rest reduce the expenditure; all other agencies increase it. . . .

" . . . Agencies which increase the vital energy, reduce the Vital Force and destroy . . . Life. Every stimulant, tonic, nerve . . . is a draft upon the Vital Constitution, and a source of exhaustion to the Vital Force. Food is no exception to drink or drug, except that whenever the organism is in a condition to use food, it supplies material for bulding up the organism and physical forces for the performance of physical functions. But food calls forth and expends inherent Vital Power just as any other objective agency does. Even Life itself is a coming forth from the Invisible Realm of Vital Inheritance, which by coming forth is transferred from one state of existence to another. Work and worry, food and drink, stimulant and tonic, whatever increases vital activity, hastens the consummation. Whether we are considered as mariners on Life's ocean, or laborers in the fields of destiny, the more rapid the pace, the quicker we reach the end. Death is the consummation of earthly life. Sleep and rest stay the progress; all other things, even food, hasten the end. Work done represents the power that has done it; whether performed easily or laboriously, it involves the transfer of the power from the worker to the work.

" . . . Whatever increases vital energy, correspondingly reduces Vital Force. Whether it be labor, business, danger, responsibility, tonic, stimulant, no matter what be the agency that causes Vital Action, it thereby expends the Vital Power. . . . Food and stimulants develop vital energy; but Vital Force is a fact of Inheritance which food, drink, stimulant (do not supply but) call forth and expend in the form of vital energy.

" . . . The vital organism, no less than external Nature, is a reservoir of force, which constitutes the only basis of supply for every form of vital activity. . . . The chief occasions for calling forth our Vital Force are food, drink, work, tonics, stimulants, responsibilities, or any other taxations, and they all produce their effects in the same way, by expending the Vital Resources. These Resources may be used wisely, or foolishly wasted. . . . Means calculated to (conserve and recuperate power (Vital Force) by reducing energy . . . are both available and valuable, while those which increase energy, . . . as do tonics and stimulants, are destructive to the last stage. (Vital Science).

The mode in which stimulants act on the body, is by exciting the nervous energy, and accelerating the circulation, and thus producing rapid transformation of the tissues throughout the whole structure; and while these rapid changes are occurring, whether as the effect of flesh food, fermented liquors, anger, madness, fever, or exercise, the muscular power is, for the time being increased; but exhaustion constantly succeeds, and will invariably be in proportion to the degree and duration of their action. Proper exercise is the only safe and legitimate stimulant, in a normal state of the system; for it creates a healthy and natural demand for renewal, by promoting the requisite decomposition of structure; while the others destroy the balance between decay and reproduction, and thus induce degeneration.

"Those effects," says Dr. Trall, "which are called stimulant, tonic, etc., are in reality the evidences of the *resistance* which the Vital Powers make to the injurious or impure substance, and not, as is commonly supposed, the action of the article on the system. The *feeling of strength* is increased, for the reason that the energies of the system are aroused into unnatural intensity of action to defend the vital machinery; and the reason that a depression of power is always experienced afterwards, is because the vital energy has been expended, uselessly wasted, in the struggle."

Aside from the harm resulting from the stimulating effect of flesh food, it has been demonstrated that chyle elaborated from the flesh food putrefies sooner than chyle from fruit and vegetable food. Chyle from flesh food putrefies in three or four days at longest; while chyle from fruit and vegetable food, from its greater purity and more perfect vitality, may be kept for many days, without becoming putrid. Graham says it is "well known, also, that human blood formed from flesh food will putrify, when taken from the living blood vessels, in a much shorter time than blood formed from pure vegetable aliment; and that there is always, other things being equal, a much greater febrile and putrescent tendency in living bodies of those who subsist mostly on animal food, than in those who subsist wholly on pure vegetable aliment. Hence, if two healthy, robust men of the same age, the one subsisting principally on flesh-meat, and the other exclusively on a diet of vegetable food and water, be suddenly shot down and killed, in warm weather, and both bodies be laid out in the ordinary manner, and left to the action of the elements and affinities of the inorganic kingdom, the body of the vegetable-eater will remain two or three

times as long as the body of the flesh-eater will, without becoming intolerably offensive from the process of putrefaction" (Vol. 2, p. 115).

The body is built, renewed, and nourished by the blood. As blood made of flesh food putrifies quicker than blood made of fruits and vegetables, the cells and tissues, being built and renewed of the quicker-putrefying blood, must change with greater rapidity, or the entire body would soon decay and be destroyed. To compensate for the changed condition, forced upon the body by the practice of eating flesh, Nature, striving always to prolong the existence of the body and protect it from the errors of man, adjusts it to the condition by quickening its functions, causing tissue, cell, and other changes to occur with greater rapidity.

In this way, the practice of eating flesh has quickened the functions of the body, hastening its development, maturity, and end. Yet, the speeding up was a necessary change to meet a new condition, created by new habits. For while the time is diminished to which the living organism would survive if it subsisted on the slower-acting diet of fruits and vegetables, still its days are actually prolonged when it is forced to subsist on flesh. Were it not for the acceleration of organic function, the quicker putrifying blood, and all parts of the body built thereof, would decompose before the tissue, cell, and other changes could occur and the morbid matter be carried off, and the body would be destroyed in short order. So, as paradoxical as it appears, Nature, who never errs, actually lengthens life by shortening it.

This power of the living organism to adjust itself to changing conditions, as mentioned elsewhere, is little short of marvelous. The slower changes occurring in the structure of the organism on a diet of fruits and vegetables, must, as we observe, be quickened when flesh is eaten. Smith observes that in the same individual, while flesh is eaten, a larger quantity of air is required for respiration, and a greater proportion of oxygen is consumed, than when vegetable aliment is employed. This results in the respiration being more frequent in a given time, when the individual subsists on flesh, than when he subsists on fruits and vegetables. In fact, it has been determined by experimentation that all processes of the organism, when flesh is eaten, are more rapid, and attended with greater expenditure of Vital Force and waste of the organized substance, than when the diet consists of fruits and vegetables.

"From the whole of these facts," continues Smith, "we may con-

clude that the more stimulating and heating the diet, the more rapidly the changes in the relative proportion and condition of the solids and fluids take place, the more rapidly ossification, the great process of decay, occurs; the solid becoming dry, inelastic, and unyielding. Hence, a diet of flesh food is less favorable to longevity than what we have seen to be the original and natural diet of man; namely, fruits, roots, nuts, and grain, with other farinaceous substances, which form chyle, blood, and tissues less subject to chemical decomposition, and requiring less rapid changes for the production of animal heat. The quicker the motion of any complicated piece of machinery, the sooner it is worn out; and the observation is equally true when applied to the animal structure. Each process of decay and renewal brings it nearer to its final destination; and the more these changes are accelerated by stimulating food (and drink), or any other means which increase the rapidity of the circulation and respiration, the sooner will the period of old age and decrepitude overtake us."

"The more slowly man grows," says Prof. Hufeland, "the later he attains to maturity, and the longer all his powers are in expanding, the longer will be the duration of his life;—as the existence of a creature is prolonged in proportion to the time required for expansion. Everything, therefore, that hastens vital consumption, shortens life; and, consequently, the more intensive the vital action, the shorter the life. If you would live long, live moderately, and avoid a stimulating, heating diet; such as a great deal of flesh, eggs, chocolate, wine, and spices."

"Flesh food," observes Smith, "and all other stimulating foods and drinks, particular in youth, do incalculable mischief; though by such slow degrees that, in general, the evil is neither perceived nor suspected. The stream of life is precipitately hurried on; the passions are prematurely developed; and, like a plant that has been forced too rapidly, by artificial heat and stimulating composts, the organism is exhausted; and it becomes diseased and decrepit when it would, under a more appropriate diet, have been in its perfection."

"Intensive action cannot be extensive." If quickened function hastens the development of the body, it is as certain to hasten its decay. If the body develops slowly, completely, and healthfully, the periods of infancy, childhood, and adolescence will be much prolonged; the period of youth may extend to what we now term old age, while the period of vigorous manhood will be correspond-

ingly prolonged. "A stimulating regimen," says Dr. Trall, "may produce rapid development of the body; it may produce extraordinary precocity in mind or body, or both; but it is a *kind* of development unfortunate for its possessor. . . . It is a process which makes the child a *giant*, and the man a *dwarf*. It may produce manifestations of maturity at twelve, and symptoms of decay at twenty."

Bearing in mind the facts set forth by various authors regarding the hastening of the body, by stimulating foods and drinks, to development, decrepitude, and decay, we shall see that these facts are further confirmed by the evidence furnished by the Bible. We are not told of the age of Adam when he begat Cain and Abel, but it is said that he lived 130 years and begat Seth. Now, Seth, at the age of 105, begat Enos; Enos, at 90, begat Cainan; the latter, at 70, begat Mahalaleel; and Mahalaleel was 65 when he begat Jared.

In the absence of specific information to the contrary on that particular point, we seem justified in assuming that men, then as now, did not engage in the marital relation until fully grown and matured; for such, we know, is the general rule of this age. Therefore, it must be also assumed that these old patriarchs did not arrive at full maturity until sometime near the ages given, which range from 65 years upwards.

Mahalaleel was 65 when he begat Jared, and Enoch was the same age when he begat Methuselah. All the rest of the men recorded as having lived before the Deluge, were older than Mahalaleel and Enoch when they begat their first offspring. Methuselah was 187 when he begat Lamech, and Shem, Noah's son, was 100 years old when "the flood of waters was upon the earth," and he begat Arphaxad two years afterwards. However, similar variations occur today, as men beget their first offsprings from 20 years of age upward.

We now come to a surprising change in human life. It is a change most remarkable because of its extreme abruptness. It were as tho the former race of men disappears entirely and a new race springs into existence. The Flood passes into history; the permission to eat flesh has been granted; and now let us see what follows the new grant in the development and maturity of man. Shem we have observed was 102 when he begat Arphaxad, and he died at 602. He reached full maturity before the Flood, and was possessed of a body and intellect developed slowly, completely, and

perfectly, from the same food and drink, and in the same ideal manner, as that of his ancestors before him.

We have previously observed the destructive effect of stimulating flesh food, and fermented fruit juices, its concomitant, even on Shem's perfectly developed frame: for it decreased his days to 348 years less than his father's age—the first decline of such great proportion from the days of Adam. But the startling part of the entire situation is that of his son, Arphaxad, the first generation after the Flood; and consequently, the first to subsist on flesh food from childhood, and later to indulge in fermented fruit juices.

What is the result? His father did not develop and beget him until the age of 102, but he begat Salah, his first offspring, at the early age of 35, and died at 438. We see that he arrived at maturity in about half the period of time required for his ancestors, and survived about half as long, living 164 years less than his father, and 512 years less than Noah, his grandfather.

We observe that the premature development of the body continues, with but little variation, and the length of life gradually shortens (except as to Eber, who lived 464 years), until we reach Nabor, six generations from Arphaxad. Nabor arrives at full maturity with the speed of modern man, approximately, being only 29 when he begat Terah, and dying at the early age of 148. So we see that as the stimulating food and drink hasten the development and maturity of the body, it in the same proportion hastens its decay—for when 90 years were required for the body to develop and mature, men survived over 900 years; and afterwards, when the body developed and matured in 30 years, 150 years is the period of its duration. What could be more obvious than these facts?

Is the Divine Decree of *an hundred and twenty years* as the days of man being carried into effect? Does Divine Wisdom ever err? Are flesh food and fermented fruit juices the two primary and principal substances responsible for the precipitous decline in the health and years of man? Suppose we endeavor to discover the truth of this by expending but a small portion of the prodigious wealth now being wasted by science in the feverish and foolish search for "cures" that are going to rid the world of "disease," but always fail to fulfill the claims of "scientists."

CHAPTER VIII  
THE FATAL FOOD.

"My opinion based on a quarter of a century's study of diet, is that the future lies with the fruitarian, and that the practice of flesh-eating will become more and more relegated to the lower classes and unimaginative minds."—Josiah Oldfield, M. D., M. A., D. C. L., M. R. C. S., L. R. C. P. of England.

The animal body, during life, is always in a state of constant change. It is constantly decaying and as constantly renewed. The material for the renewal is supplied by food and drink. The worn-out and decayed parts pass from the body in various ways, principally in the form of gases and liquids. When the process of decay and the process of renewal are balanced, the animal body enjoys health. Therefore, in a state of health, we may correctly say that one-half of the body is in a process of decay, and the other half in a process of renewal.

Where is there a man so stupid as to advocate the use of decaying timbers from one building, for the repair of defects in another building, due to its timbers decaying? Where is there a man whose common-sense is so deficient, that he believes in the theory and practice of using decaying tissues and cells from an animal body that is dead, to repair defects due to decaying tissues and cells in another that is alive? Yet, this is done daily by all who eat flesh; for, while the animal body is alive and in the best of health, one-half of the flesh thereof is in a process of decay.

But man does not eat animals while they are alive. He first murders them, then feasts on their decaying carcass, often after the animal has been dead for some days. So, instead of his eating flesh while only one-half of it is in the process of decay, he makes matters immeasurably worse by not eating of it until it is *all* in the process of decay. For the animal body immediately commences putrefying the moment it is deprived of life; although the decomposition cannot be detected by the sense of smell, until it has progressed to a very considerable degree.

Thus we observe, with much surprise, that man, the most intelligent of all creation, is so heedless and thoughtless of his health

and bodily welfare, that he endeavors to renew his own decaying tissues and cells by subsisting on the decaying tissues and cells of a dead animal body. Could anything be more contrary to reason? Could anything be more destructive to the organism? Could health and strength be expected to abide in such a body? What are the results of this degrading habit? We have noticed some of them in the preceding pages, and shall notice more of them here. But after we have said all that we know to say, the half will not have been told.

Professor Metchnikoff, the renowned scientist, spent his entire life in the study of longevity. His chief discovery was of the fact that human life terminates principally thru putrefaction, with resultant auto-intoxication in the alimentary tract. He said, and proved, that by exercising the colon (large bowel), he could lengthen life ten years. He did this in certain instances; and his researches led him even to state, that if the human body had no large intestine, or if putrefaction and poisoning in this organ could be prevented, he knew of no reason why life should not be prolonged to double its present average length.

The same "classical" medical reasoning that we hear from this "scientist," is the same senseless babble that fills the pages of medical books. When man forsakes "the strait gate and the narrow way" in matters of food, as appointed to him by his Creator, and endeavors to subvert the Law of Life by attempting to subsist on decaying flesh, it is logical to expect this abominable substance to putrify in the body, and as discovered by Metchnikoff, cause its destruction.

An unlettered person of common intelligence, under these circumstances, would urge a change of diet, to substances more suitable for health, as the proper procedure. But "advanced and learned scientists," who find it expedient and profitable to teach patients that the body becomes deranged because of certain inherent defects, could stoop to no such simple, understandable methods. Super-education and "science" is for a far different purpose. "Scientists" remain silent as to the cause of putrefaction and poisoning in the colon, largely because of their general ignorance concerning it, as is duly attested by their own manner of living, harmful habits, general poor health, and premature death. Then, instead of trying to discover and remove the cause, about which they know nothing, they advocate the correction of God's faulty workmanship, by a removal of the organ wherein putrefaction is

most marked.

So Metchnikoff, believing in the infallibility of "science," and the fallibility of Nature, sought to improve the condition, not by a change of diet—not by a removal of the *cause*—but by a removal of the alimentary canal; and he did in fact cut away parts of it in some instances. For he said that he could see no other use of the large intestine, than as a "receptacle for putrefying poisons"; and he opined that the body is better off without it.

This theory led Metchnikoff, Lane, and a multitude of their followers, to reach the conclusion, that an organ which could become a source of so great mischief to the body, might well be eliminated. But hundreds of unfortunate victims, who submitted to the operation, bear eloquent testimony of the fact that this "scientific" method of improving on the handiwork of God was not a complete success.

However, Metchnikoff, of the orthodox scientists, was the nearest to being right of any of them, when he stated that the great problem of health and longevity, is to keep the alimentary canal free from putrefaction. And the fact that alimentary putrefaction is responsible for premature death and the beginning of all disease, should be shouted from the housetops to the farthest corners of the earth. Accompanying this intelligence should also be the simple directions that tell how to keep the alimentary canal free from putrefaction. For there is a way, a very simple one, and that way is not by cutting and carving the body.

While Metchnikoff was right in his theory, he was wrong in his method of putting it into practice. But medical teaching, and not Metchnikoff, is responsible for that. For when he urged the excision of the colon as a means of remedying the defect, he was merely endorsing and advocating the theory taught in medical schools, that God's faulty wormanship in the construction of the human body, and not man's harmful habits, is the primary cause of practically all disorders.

In searching for the cause that creates an internal bodily condition so disastrous to health, as to lead "science" to demand as a remedy, the removal of the large intestine, we find the trail leading back to flesh food. "Human life terminates principally thru putrefaction, with resultant auto-intoxication in the alimentary tract," opined Metchnikoff. The nutritive part of lean flesh is practically all protein. Of all kinds of protein, flesh is the least resistant to putrefaction. This is easily proven by placing a piece of fresh

beef by the side of some peanuts in a warm place. The peanuts contain almost as great a proportion of protein as the beef; but within a relatively short space of time, the beef will be unwholesome and putrid, while the peanuts will remain sweet and wholesome almost indefinitely.

The decomposition of food goes on within the body, the same as without, only much faster, due to the relatively higher temperature within the body. The remnants of flesh food, passing on into the large bowel, undigested and unabsorbed, are certain to putrify quickly, which they do, forming some of the most deadly poisons that chemists have any knowledge of. Therefore we are not surprised by Metchnikoff's declaration, that alimentary putrefaction is responsible for premature death and the beginning of all disease, when we know these things, and also know how universal and extensive is the use of festering flesh for food?

According to an announcement of the Department of Commerce, the American per capita consumption of flesh in 1922 was more than 150 pounds. This means 150 pounds a year for every man, woman, and child in this country. Thus, in order to poison their bodies and the quicker to end their days, the American people spent approximately \$2,500,000,000.00 for this quantity of dead flesh in one year.

But Metchnikoff only scratched the surface. This is so, because medical science (?) searches for the cause of disease only in defective parts and functions of the organism. Had he gone beyond alimentary putrefaction, to remedy which he removed the colon, he would have found a condition many times more serious, to remedy which, without doubt, he would have wanted to remove the whole circulatory system. And had he gone still further, he would have found a degenerative condition of the entire organism, to remedy which would require the removal of the cells, tissues, and even the bones of the body.

What are these secondary and tertiary conditions? We shall see. When festering flesh food is elaborated into blood, this blood of course putrifies much sooner, as we have said, than blood made from fruits and vegetables. For the nature of the blood must correspond to the nature of the nutrition from which it is made. The body must make blood from the food we eat, and the blood will be pure or impure as the food is wholesome or unwholesome. As to this Dr. Trall remarks: —

"Physiologists have noticed that the blood of flesh-eating ani-

mals undergoes putrefaction much sooner than that of vegetable-eating animals. The chyle of flesh-eating men, when taken out of the body, decomposes and becomes putrescent in less than a quarter of the time required for that of the vegetarian to undergo the same process. . . ."

Chyle is a nutritive fluid, of a whitish appearance, extracted by intestinal absorption from food that has been subjected to the action of the digestive organs. It is absorbed by the chyloferous vessels, which arise at the mucous surface of the small intestine, and is conveyed into the blood by the thoracic duct. It later becomes the blood that repairs and renews the cells and tissues.

Dr Marcet, Oliver, L'Heritier, and other physiologists, unite in affirming that chyle elaborated from flesh food putrefies in three or four days at longest; while chyle made from food composed of fruits and vegetables, due to its greater purity and more perfect vitality, may be kept for many days, without becoming purid. Graham declares it to be "well known, also, that human blood formed from animal food, will putrefy, when taken from the living blood vessels, in a much shorter time than that formed from pure (fruit and) vegetable aliment."

But it does not end here. As we have said, the body, in life, is continually decaying and being broken down, and just as continually being rebuilt. The building material is supplied by the blood, and the blood is made up from food and drink. What kind of cells and tissues can be built of blood that is made of putrefying flesh? What danger lurks in the putrefaction of flesh food residue in the colon, compared to that arising from putrefaction of the life stream in the blood vessels? What danger results from putrefaction of the vital fluid in the blood vessels, compared to that arising from putrefaction of the cells and tissues, built of putrefying blood that is made of putrefying flesh food?

The only surprising feature is, that the entire body does not completely putrefy, even as we walk about the earth, as it does partially putrefy in so many instances. Witness the running noses, catarrhal discharges, festering ulcers, and pus-laden lungs that expel their putrid burden through coughing, which are so often encountered, and which are merely life-saving processes, throwing off the deadly products of putrefaction occurring within the body and blood. In a similar manner would the entire body rot and run into the earth, as a stream of corruption and pollution, but

for the wonderful perfection of Nature's work in all things, from the smallest to the greatest.

In order to prolong our days, and prevent the body's sinking down within a few short months, as a mass of rotten clay, due to the degenerating effect of flesh-eating, its functions must certainly have been much quickened in speed above the rate that existed in the organism of the frugivorous men who, before the Flood, survived thru so many centuries, that Time grew weary in numbering their years.

It is an established fact that the metamorphosis of the tissues of the Carnivora occurs with greater rapidity than in the case of the Herbivora. The more rapid transformation of the tissues of the Carnivora is a condition of their existence; because it is only as the result of the change of the substances of the body, that those substances can be formed which are destined to enter into combination with the oxygen of the air. In this sense we may say that the slower-decomposing food forming the diet of the Herbivora, renders unnecessary so rapid a change as that occurring in the Carnivora. The consequence is, less oxygen is required, and this reduces respiration, heart action, and the speed of all functions of the body.

On the other hand, every physiologist must admit that the effect of flesh-eating is to increase the pulse, the respiration, and to accelerate all vital functions. The quicker the motion of any machine, the sooner is it worn out. Since each turn of the "wheels of life" brings the body nearer the end, the faster the wheels turn, the sooner is the end reached. Yet, were it not for this marvelous ability of Nature to adjust the organism to its environment, the human body, on a diet of festering flesh, would decompose and collapse within a few months.

What did we say? If the bodily functions were slowed down 25 per cent. below the present rate, on a diet of putrid flesh, a man would not live ten days. We have heretofore observed how Nature, due to the degenerating condition thus forced upon the body, compensated for the same by increasing the functions, bringing the body to maturity in 35 years in the first generation after the Flood, when flesh for food was first permitted and used; whereas, before the Flood, when the eating of flesh was unknown, it required approximately 90 to 100 years to develop and mature the body.

The average individual would be appalled if he had the slightest suspicion of the danger lurking in flesh food. In order the

better to realize this, let us notice the matter more in particular. As to the quantity and virulence of poisons generated in a living body, Chester Levere says:—

"There are no poisons known to bacteriology that are more deadly, than the natural poisonous waste of the (animal) body. If a healthy person were compelled to breathe the poisonous carbonic acid given off from his own lungs, death would result almost immediately. Urea, eliminated by the kidneys, if retained, would cause death in a short time. . . . (p. 37).

"The human system produces enough poison in 30 or 40 hours to destroy life if it were retained in the body. The poison is the natural waste and worn-out matter which, in health, is eliminated by the bowels, kidneys, lungs, tonsils, and skin" (Startling Facts About Disease, p. 74).

As long as life lasts, poisons are continually formed in the animal body, due to its decay. At the time of slaughter, the body contains an average amount of poisonous waste in its cells, tissues, and blood. As function ceases with death, the poisons that are in the body when an animal is killed, remain there. To this more poisons are added immediately, for, as we have said, the entire body at once commences putrefying the moment it is deprived of life. These poisons we take into our body, when we eat flesh, and out of this poisonous substance we expect the body to renew and repair its worn-out and decaying parts, and to remain healthy and vigorous. If it fails so to remain, we never think of changing our habits, but instead we set out in search of "cures."

The various poisonous compounds formed in the body are called ptomaines, leukomains, xanthins, sepsin, urea, uric acid, acetic acid, acetates, and numerous others. Experiments conducted on animals with some of these poisons, have produced decidedly destructive tendencies. For example, marked arterio-sclerosis (hardening of the arteries) and enlargement and fatty degeneration of the heart, and a form of Bright's disease, in which the degenerative kidney resembled the large white kidney in man, have been produced by administering by mouth to animals over prolonged periods, small quantities of two especially powerful poisons produced in the large intestine by putrefaction.

Uric acid and urea, as we have said, are two poisonous compounds produced in the animal body by waste and decay. The amount varies with a change of diet. For example, a test of the urine of a man subsisting for some time on an exclusive vegetable

diet, showed only 1.3 grains of uric acid, and 181.29 grains of urea excreted in 24 hours. A similar test in the case of an individual living for some days on a strictly flesh diet, showed 22.64 grains of uric acid, and 819.2 grains of urea.

From this it is clearly evident that the eating of flesh imposes upon the kidneys many times the amount of labor that Nature intended they should perform. Such wholesale misuse and abuse is certain to have and leave serious results. The kidneys do their utmost to filter these irritating, poisonous compounds from the blood, but become weak under the terrible strain, grow sluggish, the eliminative tissues clog, and the kidneys collapse, allowing the compounds to remain in the blood and poison and pollute the entire organism. Then some chronic disorder manifests itself in the form of rheumatism, asthma, cancer, Bright's disease, diabetes, tuberculosis, etc., and medical science (?) says that the cause of "disease" is unknown.

Since the eating of flesh fills the body with excessive quantities of powerful poisons, and since we observe the harm that comes to man from this habit it is well to notice the perfection of Nature's marvelous work as demonstrated in the anatomy of the carnivora, whose body is provided with more efficient digestive machinery for destroying poisons that enter the body with food, than is the body of man. The principal difference in this respect is found in the liver.

The liver is the largest gland in the body. Its chief function is to neutralize and destroy poisonous compounds entering the blood from digested food. This was proven by the ingenious experiment conducted by Eck, when a ligature was applied tightly to the portal vein close up to the liver of a live dog. With the portal circulation thus prevented from passing thru the substance of the liver, it was found that a dog died in three days on flesh food; whereas, if fed bread and milk, the dog would live in health for an almost indefinite length of time, even though the principal function of the liver be thus obstructed.

Pavlov proved that the liver performed thrice as much labor on a flesh diet as on a non-flesh diet. The larger an organ, the more labor can it perform. In this respect, a vast difference is observed in comparing the human liver with the liver of the Carnivora. The liver of the latter is much larger, in proportion to the size of the body, than is the human liver. The liver of a turkey buzzard, in proportion to the size of its body, is approximately four times

as large as the human liver. It is also a marvel of poison-destroying efficiency.

Since festering flesh is not the natural food of man, Nature has obviously failed to provide him with the same wonderful poison-destroying machinery as she has the Carnivora. In man, the liver and the kidneys receive approximately equal quantities of blood. Therefore, whether the compound is derived from external sources, such as a diet of flesh, or generated within the body by ordinary tissue changes, the human liver destroys only about one-half of the uric acid circulating in the blood, and the other half must be eliminated by the kidneys.

However, the liver of the Carnivora, being larger than the human liver, is also more active, receiving a much larger supply of blood in proportion to that received by the kidneys. Consequently, the liver of the Carnivora, due to its greater size and the further fact that it receives a larger quantity of blood, is able to destroy, proportionally, ten to fifteen times as much uric acid as is the human liver.

Due to the remarkable difference in this part of the anatomy and its function, the Carnivora will remain in health while subsisting on decaying flesh containing such a quantity of poison as would soon kill a man. This is so because all but a very small portion of the poisonous compounds entering the blood from the digestion of flesh food, is quickly and effectively neutralized and destroyed by the liver, and very little extra labor is required of the kidneys to eliminate the poisons which escape thru the liver of the Carnivora.

The case is vastly different as to man. By eating of a pound of beef, which contains about 14 grains of uric acid, a man would impose an enormous amount of extra labor upon the kidneys; for fully half the entire amount of uric acid absorbed, must be eliminated by the delicate organs. This is intensely important to consider, for the kidneys are least prepared to deal with this poisonous compound; and uric acid, due to its insolubility, is eliminated by the kidneys with great difficulty. So a diet that unduly augments the amount of uric acid in the blood of man, soon leads to serious injury. When present in the blood in considerable quantities, it often happens that uric acid crystals form in groups in the kidneys, and kidney gravel is one of the evil effects. The medical method is to remove the gravel by an operation, and teach the sufferer that the cause of the disorder is unknown.

More of such stupid medical absurdity is exhibited in the practice of feeding patients. The liver is a regular septic tank, a poison destroyer. Due to this fact, a pound of liver contains several times more poison than is found in a pound of flesh from the same body. Consequently, when man eats liver, he eats an excretory gland that is thoroughly and completely saturated with deadly poisons. And yet liver is considered such choice food by the medical profession, that it is frequently served to patients in the best hospitals. We shall later observe further medical stupidity as to diet.

Sepsin, a poison so virulent that a minute dose given to a large dog caused death in a few hours, is always present in the bowels of persons who eat flesh, and is always found in putrid flesh. And putrid flesh, containing this deadly poison, is used and considered as splendid food to make rich blood, nourish the body, and give it strength. In other words, it is generally believed that the body can remain in health and strength while repairing its waste and wear with festering flesh. Then when it becomes diseased from this misuse and abuse, the medical men propose to "cure" it with other poisons equally as dangerous and deadly, while flesh is continued in the diet.

As further evidence of the perfection of great Nature's work, we find, by a study of comparative anatomy, that man's alimentary tract is not designated to handle flesh food. The colon of the carnivora, as the cat, dog, tiger, etc., is small, short, and smooth, while the colon of man is long, large, and pouched, as in the anthropoid ape and all other frugivorous animals. Under Comparative Anatomy, p. 335, in his book "How Nature Cures," Emmet Densmore, M. D., gives the length of the intestinal canal of flesh-eating animals as *three* times the length of the body, and that of man as *twelve* times the length of the body.

All dead bodies are on their way to decomposition and disintegration. The carnivora, with their short intestines, are fitted to expedite the decaying process. In equipping the carnivora with short digestive tubes, we behold another illustration of the profound wisdom of Nature, and of the perilous risk of man, with his long digestive canal, in attempting to alter his natural dietetic habits by adopting flesh for food. Not having far to travel in the intestines of the carnivora, the flesh food residue passes thru the body so quickly, that putrefaction has little time to cause serious damage. But man, with his long intestines, delays the journey



of the decaying carcass to its sepulcher in Mother earth, and pays the penalty of his error by suffering from a host of depressing ailments, which follow in the wake of the animal carcass continuing its putrifying process in the human intestines. This is the chief reason why pronounced toxic effects, and the extremes of intestinal toxemia, are commonly found in persons who subsist on flesh and suffer from constipation.

So much truth has been disseminated in recent years regarding the detrimental effect of flesh food on the general health, that a noticeable decline in flesh consumption has occurred in this country. The largest packers in the world state that if there is not an increase in the demand for flesh, they will be forced out of business in the not distant future. The decline in the demand for flesh is a source of much worry among the leaders of this industry, and in a recent article, appealing to the public to use more flesh, appeared this statement:—

"But after all, what better argument for meat (flesh) is there than a thick steak, done to that perfect turn which brings out little splashes of rich juice; or mayhap smothered in onions or garnished with creole sauce?"

As we have said, dead flesh is thoroughly saturated with all sorts of decaying waste, in the form of gases and liquids, which was on its way thru the circulatory system to the eliminatory organs, to be cast off as dangerous and unfit for further use, but hindered by death. The "little splashes of rich juice," over which the lovers of flesh smack their lips, is nothing more nor less than this poisonous waste, in liquid form, arrested by death on its way to the eliminative organs, a considerable part of which would have been filtered from the blood by the kidneys, and passed off thru the bladder as urine. Of course, when this effete, morbid, poisonous compound is heated, seared, salted, peppered, "smothered in onions, or garnished with creole sauce," the actual taste and odor of the urine, for instance, has lost its identification—but it is there just the same. By our sins we deceive no one but ourselves.

In view of what has been said, it is enlightening to observe the medical stupidity, and the woeful want of knowledge, regarding proper food for man, that is exhibited by eminent "scientists," who "protect the public health," who claim that certain "diseases" are "contagious," who force the sick into quarantine to "prevent the spread of "disease," and who assert that their super-education, and the importance of their professor, elevates them above the law

of the land. To this end we shall quote Myers Solis-Cohen, A. B., M. D., instructor in Physical Diagnosis, University of Pennsylvania; Visiting Physician to the Hospital for Diseases of the Lungs, Chestnut Hill; Assistant Physician to the Philadelphia General Hospital; Physician to the Children's Dispensary of the Jewish Hospital, Philadelphia, taken from his work entitled "Woman—in Girlhood, Wifehood, Motherhood." Under the subhead, "The Diet for a Nursing Mother," he states:—

"The diet during the first three days should be very light, consisting chiefly of milk, with the addition of toast or crackers, gruel mush, grits or boiled rice and a little stewed fruit or baked apples. Gradually soft-boiled eggs, custard, junket, light puddings, broths, soups, jelly, sponge cake, ice cream, a charlotte russe, fresh fruit and vegetables are added to the dietary during the first week. The white meat of fowls, sweetbread, lamb chops, fish and oysters may be given during the second week, and beef, bacon, and potatoes during the third week. . . ." (p. 211).

Under the subhead, "The Feeding of Older Babies," for those of 18 months to two years, he advises the following:—

"(1) Boiled rice or a baked potato mashed and moistened with dishgravy or beef juice made as stated later, a glass of milk; or (2) Mutton or chicken broth with barley or rice in it, some bread and butter and some sago or rice pudding made with milk; or (3) A small portion of minced white meat of chicken or turkey, or minced rare roast beef, beefsteak, lamb, mutton or fish, bread and butter, a glass of milk." (p. 259).

The "beef juice made as stated later," he says is made in the following manner:—

"Cut into rather thin pieces and very slightly boil one pound of round or tenderloin steak free from fat. Then cut into smaller pieces and express the juice with a lemon-squeezer or, much better, with one of the meat-presses to be bought at the shops. Season with salt. The pound of meat will give from 3 to 6 ounces of beef-juice or thereabouts. After it is obtained, the juice can be warmed only slightly, or it will coagulate. It may be given cold if desired. Occasionally infants prefer it sweetened." (p. 260).

While one "scientist" carefully gives directions as to what to eat during the various stages and phases of life, it is enlightening to compare what others say on the same subject. As to beef-juice and beef-tea, Milner Fothergill, M. D., remarks:—

"All the bloodshed cause by the war-like disposition of Napo-

leon 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."

Think of the babies and children given "beef-juice and beef-tea" under the orders of some of the eminent physicians of the land! We now know why 400,000 children under ten years of age die every year in the United States, as reported by the census Director at Washington. Let us go on and observe what still others have to say regarding the matter of eating festering flesh. Alexander Haig, M. D., F. R. C. R., writes:—

"As animal flesh of all kinds contains either uric acid or substances equivalent to it, such as xanthis, these sources of albumen must be ruled out, for the blood cannot be kept properly free from this substance, while it is being continually introduced with every mouthful swallowed.

"A pound of beefsteak contains 14 grains of uric acid. The amount produced daily and eliminated by a person living on a non-flesh diet is a little more than 3 grains, or less than one-fourth the amount that a person swallows with a pound of beefsteak. A pound of liver contains 19 grains of uric acid. A pound of sweet-breads contains 70 grains of uric acid.

"Chicken, fish, oysters and other flesh foods contain uric acid in about the same proportion as beef steak. The man who suffers from gout or rheumatism (or cancer, etc.) is sick because he swallows these maladies at the dinner table."

Prof. Baron Cuvier observes:—

"Comparative anatomy teaches us that man resembles the frugivorous animals in everything, and the carnivorous in nothing. It is only by softening and disguising dead flesh by culinary preparation, that it is rendered susceptible of mastication or digestion, and that the sight of its bloody juices and raw horrors does not excite loathing and disgust."

Josiah Oldfield, M. D., states:—

"Flesh is an unnatural food, and therefore tends to create functional disturbance. As it is taken in modern civilization, it is affected with such terrible diseases, readily communicable to man, as cancer, consumption, fever, intestinal worms, etc., to an enormous extent.

"There is little need for wonder that flesh-eating is one of the most serious causes of the diseases that carry off 99 out of every 100 people that are born."

Robert Bell, M. D., F. R. F. P. S., of London, relates:—

"It is a remarkable fact that the flesh of dead animals, when entering into the dietary, not only undergoes the most offensive form of decomposition, and give rise to the most noxious toxins, but also promotes the retention of these within the colon, and so favors their absorption. . . .

"It is apparent, therefore, that a flesh diet, which rapidly undergoes decomposition, is not in any way suitable to man. Nay, more; it is not only unsuitable, but it is dangerous, and is, to a large extent, accountable for the more serious diseases to which the human race is subject.

"How can it be otherwise, when we know for a positive fact that uric acid is increased as much as three times above the normal in flesh eaters, and the amount of urea, secreted by the kidneys, is doubled by the use of a flesh diet?

"Moreover, so far as my experience goes, and I have been in daily contact with this disease (cancer) for over 30 years, it is only those who indulge in the carnivorous habit who are attacked (with cancer), while I am unable to recall a single instance where it has occurred in those who are content to subsist upon food which Nature has so amply provided, and which, moreover, is strictly in accord with our physiological requirements."

We shall here digress sufficiently to expose more of the ignorance of the "scientific" protectors of the public health. There is a certain gland in the neck termed the thyroid. Tests have been made which indicate that the thyroid is made and put in the body by the Creator for a purpose.

Metchnikoff believed that, to aid the body in its effort of self-protection against poisonous products, Nature has provided poison-destroying organs, among which is the thyroid. Breisacher proved that the poisonous products of flesh digestion will quickly kill a dog if the thyroid is removed; although after such removal, the animal's life can be indefinitely prolonged on a diet of bread and milk. This experiment established the fact that one vital function of the thyroid is that of a poison-destroyer.

The thyroid gland does not begin to develop in a child until the third or fourth year of life; and is not fully developed until some years later. Consequently, children are without the protection of the gland to neutralize and destroy the poisons of flesh-food digestion. Multitudes of children are injured and killed by parents, who in ignorance feed them flesh and beef extracts. Dr. Solis-

Cohen recommends "beef-juice" for babies, and says that "occasionally infants prefer it sweetened." To one who knows what "beef-juice" is, the thought is nauseating and repulsive.

Flesh foods and beef extracts should *never* be given children or invalids. People in ill-health, when given a beef tea diet, are often made worse because of the imperfect functioning of the thyroid and other glands. The alkaloids of beef extracts irritate and produce a state of functional excitement, wherein the body strives to protect itself against the deadly poisoning. Such functional excitement is mistaken by "scientists" for invigoration.

Many of our so-called Christian friends hold against us on the question of flesh eating, and point to the Scriptures as their authority for this, where it is written:—

Every moving thing that liveth, shall be meat for you; even as the green herb have I given you all things: But flesh with the life thereof, which is the blood thereof, shall ye not eat (Gen. 9: 3, 4).

But this was after the Flood. Let us consider the question of diet as originally ordained by the Creator:—

And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the earth which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life (a living soul), I have given every green herb for meat: and it was so (Gen. 1: 29, 30).

What could be more clear and explicit than this law? We observe that the vegetable kingdom (herbs and trees) is the ordained source of sustenance, not only for man, but for "every thing that creepeth upon the earth, wherein there is life (a living soul)." Consequently, the destruction of animal life, as a means of procuring food, never in any manner, shape, or form entered into the original plan of the Universe. Since this law was not revoked by any subsequent command, there is no good and sufficient reason for assuming that it does not apply now, with the same force and effect, as at the time it was decreed.

Let us observe another feature. God said:—

Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. . . . And God

blessed them, and God said unto them, . . . have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth (Gen. 1: 26, 28).

It seems that we have here a trust, the greatest on earth, placed within the power of man by a Father of Infinite Love and Wisdom, to be discharged with that fidelity which every faithful servant owes to the most ordinary master. What is the common purpose of a trust? It is to invest a man with a dominion over a thing, not to destroy and devour it, but to protect and improve it; and to be held strictly accountable for the slightest negligence or violation of his duty. To rule and hold dominion over, is most assuredly not a license to ravage and prey upon. Or, if man were ordained to destroy and exterminate the animal kingdom, even then it would not follow, as a part of his duty, *that he should devour and digest it.*

After God had given man a dominion "over every living thing that moveth upon the earth," he was then given a further command, "Thou shalt not kill." This command was also given for a specific purpose, and that purpose, many think, was that the object of the previous trust might be clearly understood, and the terms of it faithfully obeyed and performed. Yet, man has wilfully, wantonly, and corruptly, without the least justification for his act, except to satisfy and surfeit a debauched appetite, violated every letter and every spirit of the trust. For civilized man, the so-called Christian, is the greatest murderer on earth. There is no corner of the world where dumb and defenseless beasts and fowls can hide in safety from his ruthless hand. In this depraved manner has man, the lord of the Visible World, betrayed the sacred trust bestowed upon him by his Creator, violated the command given to enforce the terms of the trust, and ravaged and destroyed the creatures of the animal kingdom, placed by his loving Father under his protecting care.

With a clear command before us as to the food of man, it seems strange that we should supplant this command with a subsequent "permission" to do that which we have previously been commanded not to do. "Those who prefer to make a permission instead of a command their rule of action," says Dr. Trall, "will find, on a careful examination of the Scriptures, that wars, murders, polygamy, pestilences, famines, and many other vices and evils, have also been permitted, 'for the hardness of men's hearts.'" Dr. Trall continues:—

"To my understanding, this permission only more strongly enforces the prior commandment. If we may suppose that man, after the earth had been peopled for several centuries, by reason of some set of circumstances we cannot now ascertain, resorted to flesh-eating, in consequence of which he became so brutal, and ferocious, and depraved, and wicked, and filled the land with so much violence, that it was found necessary to wash the whole surface of the earth clear of his polluting presence, saving only a single family to preserve the race from utter extinction; and if then Jehovah had seen fit to reaffirm His original law in the appointment of man's food, the language employed, it seems to me, is admirably adapted to the purpose." (Hydropathic Enc. Vol. 1, p. 400).

Those who delight to "dip their tongues in gore," and feast upon the quivering flesh of slain beasts; those whose predaceous appetites demand the killing of more than 10,000 hogs for food every hour in Europe alone, and are so punctilious as to refer to certain passages of the Scriptures in justification of their actions, would do well to remember that it is also written:—

The swine . . . is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you (Lev. 11: 7, 8).

Despite this clear command, the flesh of swine adorns the dining tables of multitudes of homes wherein abide many of the leaders of our Christian Religion. Let us observe in particular the body of this beast. J. H. Kellogg, M. D., in his book "Monitor of Health," says:—

Straighten out the foreleg of a hog, observe it closely, and on the inner-side, a few inches above the foot, will be found an open sore or issue. This is a wise provision of Nature. Grasp the leg high up, and press downward, and a mass of corruption pours out. This open sore is the outlet of a sewer—a scrofulous sewer, and the discharge from it is scrofulous matter. Fill a syringe with mercury, or some colored injecting-fluid, and drive the contents into this same opening, and we can trace all thru the body of the animal, little pipes or tubes, communicating with this opening.

What must be the condition of the body of an animal, so foul as to require a regular system of drainage to convey away its teeming filth? Sometimes the outlets get closed by the accumulation of external filth. Then the scrofulous, ichorous stream ceases to flow, and the animal soon sickens and dies, unless the owner speed-

ily cleanses the parts, and so opens anew the feculant fountain, and thus allows the festering poison to escape.

What a dainty morsel those same feet and legs make. What a delicate flavor they have, as every epicure asserts. Do you suppose that the corruption, with which they are saturated, has any influence upon their taste and healthfulness?

The process of fattening hogs is one of disease. The hog in his native state is healthy (and lives to the age of 300 years says Dr. Densmore). A fat hog is one which is grossly diseased. No domesticated animal is so sickly as the hog. It is the excessive feeding to fatten it that ruins its health. That this is the condition is shown by the condition of the liver. The livers of all fat hogs are masses of disease. But these livers are all eaten by human beings. Experienced butchers assert that the livers of all fat hogs are extremely apt to be affected with abscesses. Yet the livers of butchered hogs are used by man for food.

In the last analysis, the actual evidence of whether a substance used for food is either beneficial or detrimental, is the ultimate effect that it has on the body. When the claim that flesh is fit for food is forced to stand on this foundation, we readily perceive how false is the claim. When certain disorders of the body will not disappear, until after flesh is omitted from the diet; and when they do disappear if this be done, it is not only evidence that flesh food is injurious, but it is also evidence that flesh food is the underlying cause of the disorder; for when and if the underlying cause is removed, all disorders will and must disappear.

Many disorders of the body soon disappear when flesh is omitted from the diet. In the Edinburgh Medical and Surgical Journal, No. 166, is found this statement:—

"We have known various persons who have been delivered from painful and obstinate disorders by giving up the use of animal food entirely; and others in whom disorders of the nervous system and the chest have been very much relieved by the same procedure."

Dr. N. J. Knight records the following case:—

"Mrs. A., infected with scrofula of the left breast, and in a state of ulceration, applied to me two years ago. The ulcer was then the size of a half-dollar, and discharged a considerable quantity of imperfect pus. The axillary glands were much enlarged; and, doubting the practicability of operating with the knife in such cases, I told her the danger of her disease, and ordered her

to subsist upon bread and milk and some fruit, drink water, and keep the body of as uniform temperature as possible. I ordered the sore to be kept clean by ablutions of tepid water. In less than three months the ulcer was healed and her general health much improved. The axillary glands are still enlarged, though less so than formerly. She still lives simply, and enjoys good health; but she tells me, if she tastes flesh-meat, it produces a twinging in the breast."

Dr. Trall gives the following information relative to the effects of eating flesh:—

" . . . Medical authorities generally agree that flesh diet makes the blood prone, and the whole body disposed to, the inflammatory and putrid diatheses. . . . Digestion with the vegetarian is unattended with that disturbance, heat, irritation, oppression of the stomach, and dullness or drowsiness of the head, which flesh-eaters generally experience. . . .

"That vegetable-eaters are not only less liable to epidemical and infectious diseases of all kinds, but much more easily cured of them, . . . is a fact pretty well established by the observation of medical men. Wounds, bruises, burns, and scalds are also more easily and more perfectly cured. . . .

"The Bible Christians, of Philadelphia, who have adopted vegetable diet on religious convictions, have always, as a society, been remarkably exempt from epidemics, which have frequently prevailed around them. During the cholera seasons in New York (1832, 1834, and 1849), no persons whose habits of living approximated very nearly to the 'Graham system' died of the disease; and no one who lived strictly according to his teachings had an attack. Missionaries and teachers have, within a few years, gone from the United States to the sickly parts of Africa, and, by adopting an exclusively vegetable diet, escaped all the attacks of diseases which others have experienced, and which are usually considered as incidental to the climate. The same is true of Northern men who, in removing to or traveling through the Southern states, have adopted the vegetable system of diet.

"But more striking and, to many minds, more convincing evidence, is furnished in the numerous examples of chronic diseases and malignant ulcers, which have resisted all remedial agencies under a mixed diet, and yet have been readily healed under a vegetable regimen. Dr. Lambe succeeded, in cases of cancer, scrofula, consumption, and other maladies which had progressed to the

incurable stage, in arresting the ravages of the diseases, and protracting the period of life for many years, by a strict vegetable regimen. . . . The celebrated Dr. Twitchell, of New England, has recently cured himself of a malignant tumor of the eye, which has troubled him for ten years, and which had been once excised and once cauterized, with but temporary benefit, by adopting a diet of bread and cream. I have now a patient under treatment for a tubercular affection of the lungs, who, two years ago, was afflicted with a foul and malignant ulcer of the cheek, deeply involving the upper maxillary bone. After trying the ordinary medication in vain, and submitting to the operations of cutting and cauterization without avail, the patient, against the remonstrances of friends and physicians, abandoned flesh-eating, after which the ulcer rapidly healed." (Hydropathic Enc. Vol. 1).

Heart, liver, kidney, stomach, and bowel disorders, cancer, appendicitis, rheumatism, and many other grave derangements of the body, so common in countries where flesh is an important part of the dietary, are rare among those subsisting on fruits and vegetables. Cancer has greatly increased in the last three decades, and is sending more Americans to premature graves than any other nationality. Diabetes and Bright's disease are reaping a heavy toll. Few American adults are free from liver disorders, and every twelfth death results from kidney disease. Disease of the heart and blood vessels are more prevalent in this country than anywhere on earth. The American people are the greatest flesh consumers in the world.

Two species of tape-worm, commonly found in man, are due to flesh eating. *Trichinae*, a worm so small that several hundred thousand of them may occupy a single cubic inch of flesh, are communicated by the eating of swine flesh. When taken into a man's body, a single worm may produce a thousand young, which at once commence boring into the body in every direction, lodging at last in the muscles. The pain and general disturbance of the system is so severe, that few constitutions can withstand and survive the terrible ordeal. If the body is not destroyed at once, the individual lingers along, a constant sufferer, his system filled with disgusting worms, for which there is no relief.

Some of the most successful sanitoriums have relied wholly on a rigid abstinence from flesh food for the relief and recovery of patients. People enter these institutions, apparently in the last stages of some so-called incurable malady, with an encouragement

from their home physician. After a few weeks or months on a diet of uncooked fruits and vegetables, they are "cured," and return home, healthy and happy. The same results, almost magical, may be had in one's own home, if patients only knew, and then possessed the will-power to govern their debauching appetites.

People who subsist on flesh would soon go mad or die, but for the protection from poisoning by eating flesh that is afforded by the use of fruits and vegetables. These latter foods serve to neutralize, to some extent, the pernicious effects of the poisoning produced in the body by putrid flesh.

After man pollutes his body by subsisting on festering flesh, he endeavors to purify it thru the ancient doctrine of "blood atonement," modernized, made "scientific," and brought up to date. With upward of some seventy distinct potions, made from the diseased blood of tortured and murdered beasts, lauded to the skies by "scientists," each and all guaranteed to "cure" men of the evil effects of harmful habits, medical men attempt to make the diseased well, and the well disease-proof, by injecting these abominable, corruptible substances into the life-stream of man. When this method fails, they advocate the excision of the colon and other parts and organs of the body.

No intelligent person questions the detrimental influence of unhygienic habits upon human health; but when we look for scientific proof of the influence of any particular unwholesome practice upon health and longevity, we discover with painful surprise that little if any statistical or scientific data is available.

Methods good and bad in business have been subjected to the most refined analysis and crucial tests of efficiency. The living conditions essential for the fleetest horse, the fattest pig, the tallest corn, the biggest pumpkin, have been accurately determined; and the knowledge thus gained made use of with enormous profit. But for the sake of self-preservation, medical schools have always found it inadvisable to study human habits for the purpose of ascertaining their effect upon health and longevity.

Therefore, while almost every other question relating to life has been subjected to the scrutiny of science for ages, this one never has. Why? Because health is governed by the same immutable law that governs the rise and fall of the tide; and if people understood this law and obeyed it, health would be as certain as the rising and setting of the summer sun, and "scientists" who "cure disease" would be forced to engage in other vocations.

## CHAPTER IX

### THE FATAL PROCESS. (Cooking)

"Man has degenerated—this degeneration is due solely to his diet." —Charles W. De Lacy Evans, M. D., M. R. C. S. E., in *How To Prolong Life*.

Food is the foundation of health. Strength is the product of health. As man's strength depends upon his health, so depends his health upon his food. Not only does his strength depend upon health, and health upon food, but the span of life itself, in the last analysis, depends primarily upon what man eats.

One writer says that this fact is one of the most startling discoveries of "modern science." Men have known since the dawn of life, that the body cannot long exist without proper nourishment. If this fact has been until now in permeating the paralyzed brain of "modern science," in ten or twenty more centuries of such progress, "modern science" may have discovered that health, strength, and even life, can not be assisted nor prolonged by "medicine" or by "treatment," if and when proper nourishment is lacking.

Health depends, first, upon adequate nutrition; and, second, upon the conservation of Vital Force. Since nutrition depends upon digestion, and digestion upon nervous energy, it follows that the eating of food which, in its digestion, requires great expenditure of nervous energy, while at the same time rendering up but small quantities of nutrition of imperfect quality, is not only a harmful strain on the nerve power, but an injurious waste of Vital Force. And if food of this sort form the principal part of man's diet, it is and becomes the chief factor in wasting his nervous energy, in sapping his Vital Force, in degenerating his health, and in shortening his life.

Common sense should teach us, that in a natural state, no animal is furnished with food which produces the pernicious effects here noted. For this reason, we are justified in assuming that such foods are not natural to man. As we know that Nature has provided a natural food for all animals below man, we are also

for this reason justified in assuming that no exception has been made in his case; and that Nature has amply provided a food as natural to man, as grasses are to the ox, or nuts are to the squirrel. If this be true, as no one will doubt, what then is that ideal food which Nature has provided for the human race? We shall see.

Every animal is endowed with a natural instinct which directs its course thru life. We observe this power in the lower animals, and often marvel at its wonders and mysteries. The cow, the horse, and the hog are guided in their existence by the sense of sight, smell, and taste. By this means, in their search for subsistence, they select and reject various substances; and so long as these natural, instinctive powers remain true and unperverted, all animals, in a natural state, will subsist on such substances only as Nature has provided for their sustenance. By so doing, they enjoy that high degree of health, which we see manifested everywhere in the beasts of the field and the fowls of the air.

"In all matters connected with organic life," says John Smith, "comprehending the preservation of existence and the propagation of the species, man is directed by similar instinctive feelings, and governed by the same general laws, as inferior animals. Sensations yielding pleasure, without any intervention of reason, infallibly direct him to the adoption of the means best suited for securing his well-being; and painful or disagreeable sensations constantly warn him of danger and impending destruction. No superior intellectual endowment, no scientific research, could so effectually and so instantaneously direct man to the best means of self-preservation. These observations particularly apply to the selection of food most suitable to his peculiar organization, and best adapted for assimilation."

Relying on the senses of sight, smell, and taste as its guide, the Herbivora, in search of food, is attracted by the vision of green fields; and, also, it is here that its sensation of smell and taste are equally gratified and satisfied. The Carnivora feasts with savage delight on the mangled limbs of its victim; and the senses of sight, smell, and taste, participate in the pleasures of the repast.

"No sooner is the sensation of hunger excited by the wants of its systems," observes Smith, "than the Carnivora is aroused to action, and seeks to appease the cravings of its appetite. It passes by the herbs of the field, . . . and the pendent fruits, as objects of indifference. They have no attraction for it, having no

relation to its organs of sense; nor are its digestive organs well constituted for abstracting from them, the nutriment they contain. The Carnivora, therefore, either lies in wait, or pursues its onward course till the sense of sight or smell informs it that its prey is near; and then speed, force, and strategem are employed to entrap it. The sight of its victim stimulates its efforts; the odor, which is in relation with its olfactory nerves, whets its appetite, and urges it on in the pursuit; until, at length, having hunted down and lacerated the object of its desires, the warm blood adds new zest to its pleasure, and its appetite is sated with the quivering and gory limbs of its helpless victim."

We have every reason to believe that mankind must have originally depended upon his instinctive feelings for direction in the selection of his food. Judging even from our own perverted sensations, we know that man would not be tempted, by the sense of sight or smell of other animals, to slay them for food. For there is nothing about them that is capable of exciting the appetite while they are living, much less when dead.

"But," continues Smith, "suppose an animal to have been killed, either by design or by accident, and that its skin had been removed—would this be a sight calculated to excite desire, or would the smell and taste be gratified by such an object? Rather would not the sensations, arising from these organs excite horror and aversion; and in a warm climate, where putrefaction immediately succeeds dissolution, must not the dead flesh have speedily diffused an offensive odor, and occasioned insuperable loathing and disgust?"

By considering the sense of sight as man's first and true guide in his quest of food, we observe that it was unmistakably by this sensation that the Creator sought to guide him; for:—

Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food (Gen. 2:9).

And again:

When the woman *saw* that the tree was good for food, and that it was *pleasant to the eyes*, . . . she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat (Gen. 3:6).

We know that after his creation, man would immediately need food for repairing and renewing his constantly wasting body. So it was that by the sense of sight did God mean to direct the thought of man in his search for substances to satisfy his first

need. Nor is there any food so attractive to the eye as the ruddy and golden fruits basking in the bright sunshine. As John Smith relates:—

"The eye is pleased with the varied forms and hues of the fruit of genial climes, and fruit yields a fragrance to the olfactory nerves not to be surpassed; while luscious juices and rich flavors render sensual enjoyment complete. Fruit, then would doubtless be best calculated to attract the notice of mankind; and upon this they would be induced, by every instinct of their peculiar organization, to make their repast. . . ." (Proper Food of Man, p. 46).

Not only do red and yellow fruits attract the sensation of sight above all other articles of food, but their savory odors excite the sense of smell most highly, and the luscious juices and delicious flavors, with which they are filled, gratify and satisfy the taste most perfectly when uncooked and unseasoned, just as gathered from the tree and the vine, all prepared by Nature and complete and ready for human consumption.

In the organ of taste is found a vital provision of Nature to determine suitable substances for food. If we eat food free from cooking and seasoning, the sense of taste at once determines whether a substance is suitable or not. This is Nature's sentinel at the port of entry, guarding the body with scrupulous care against all injurious substances. But cooking, seasonings, and sauces so change and rob substances of their natural flavor, that the sentinel is greatly handicapped in his important duty, often allowing enemies, so perfectly disguised as to avoid detection, to enter the body and create much destruction.

We know that Nature existed before art; and that man would require food before either fire or any implement for dressing food was known. Therefore, it is consistent with the wisdom and design which we see displayed in all creation, animate and inanimate, to assume that the most suitable and natural food for man, is that which his organs are adapted to assimilate without any artificial preparation. Ripe fruit, as it comes from the tree and the vine, we know is the most suitable, most palatable, and most perfect of all food. It is the most agreeable food for any individual, whether he be sturdy or puny, rugged or emaciated, healthy or sickly, well or ill. Next to fruits comes nuts, as we shall see; and these two products must, beyond a reasonable doubt, be the ideal food which Nature has provided for the human race.

But man is not content to do justly, love mercy, and walk hum-

bly in the strait and narrow path of virtue and morality. He was created lord of the Visible World, given dominion over all things, and specific laws were decreed to rule and govern his conduct. Yet his chief aim in life seems to be to transgress every law, recognize no superior, and arrogate to himself the authority of changing his instinctive inclinations, and of selecting his food from every department of Nature. Smith again observes:—

"He cannot find pleasure, it is true, in devouring the gory limbs of a recently-slain victim; but by means of cooking and condiments, he gradually (perverts his natural instinct and) acquires the habit of feasting on the flesh of animals. Into the same service he presses the various kinds of vegetables; and even acquires, at length, the power of relishing the half-putrid limbs of birds of the air and beasts of the field." (Proper Food of Man, p. 100).

It is well known that by practice and habit, the natural instinct and desire of an animal may be perverted and altered. Dr. Trall reports that a cow has been taught to relish "kitchen-slops" strongly impregnated with refuse and putrefied animal matters, in preference to her natural food; and that a sheep has been feasted on beefsteak and coffee until it refused to touch the greenest grass or the fairest clover. John Smith relates that horses, on the coast of Arabia, are constantly fed upon fish, herbage being deficient. The Gauls fed their oxen and horse with fish; so did the Paconians, mentioned by Herodotus. "In Norway, as well as in some parts of Hadramant and the Coromandel coasts, the cattle are fed upon the refuse of fish."

Various herbivorous animals, due to force of circumstances, thus acquire the habit of relishing flesh. In like manner have carnivorous animals, as the dog, cat, tiger, lion, etc., been taught to live and thrive upon vegetable diet. "If the young of these animals, before they have tasted flesh, be carefully trained to a vegetable diet till they are full grown, they will manifest no desire for flesh food," says John Smith.

Such is the marvelous manner in which Nature adjusts the living organism to meet and master conditions and circumstances forced upon it; and in course of time, it even becomes impossible to determine, by the habits of an animal, what its natural state should be. In this manner, and in the same degree, are the natural instinct and desire of man perverted and altered. We, in this flesh-eating nation, cannot conceive of the thought that flesh as food is ever obnoxious to man. This is so, not because flesh is the



natural food of man, but because, from the cradle to the grave, we indulge in the habit of eating flesh, and know nothing of the original instinct of man.

We are led to believe, from universal custom and opinion, that flesh for food is necessary to our existence and well-being. Habit renders the practice agreeable to the taste; and in time some are changed so completely as to prefer flesh to any other food. "But when a person has abstained from animal food for a considerable period, and has acquired a relish for a more wholesome and more natural diet," says John Smith, "he experiences a much purer and more exquisite enjoyment; and wonders how others can find pleasure in cutting and chewing the dead bodies of animals."

Caspar Hauser, who, in close confinement, was fed, from childhood till seventeen years of age, on coarse bread and water, had an instinctive loathing and abhorrence of flesh, when first presented to him. His biographer states:—

"The odor of flesh was to him the most horrible of all smells. When the first morsel was offered to him, scarcely had it touched his lips, before he shuddered; the muscles of his face were seized with convulsive spasms; and, with visible horror, he spat it out. Some flesh was subsequently concealed in his bread: he smelt it immediately, and expressed a great aversion to it; but was nevertheless prevailed upon to eat it: and he felt afterward extremely ill in consequence of having done so."

From these facts, it is very clear that we shall never discover the natural food of man by studying his instincts, desires, and habits. "In considering this question," says Smith, "it is important that we should remember that, whatever may be true concerning the natural dietetic character of man, there is neither now on earth, nor has there been for many centuries, any portion of the human race, so far as we know, which have lived in all respects so perfectly in a state of nature, or in a state to which the constitutional nature of man is most perfectly adapted, as to afford us an opportunity to study the true, natural history of man, and learn his natural dietetic character from his natural dietetic habits. Therefore, so far as this question is anatomically considered, man must, in strict propriety, be regarded as an *extinct species*; because, though man is actually a living species of animals, yet the species, as a whole, have become so artificial in their dietetic habits, that it is impossible to derive from those habits any evidence which can justly be considered unquestionable, in relation

to the natural dietetic character of man; and, consequently, our evidence and reasoning in the case, must be precisely such as would be proper if man were really an extinct species, and his natural history wholly unknown."

Primitive man, living closer to Nature, depended for food upon substances spontaneously produced by Nature, as wild animals still do. From this we realize that man is indigenous to the warmer regions of the earth, where foods were produced at all times and seasons of the year. In these favorable regions we find fruits and nuts, his natural diet, produced most prolifically, in greatest perfection, and requiring no planting. Not only are fruits and nuts spontaneously produced by Nature, but they are perfect foods, containing every element necessary for the support and subsistence of the body, and requiring no artificial preparation, no cooking, no seasoning, nor any manipulation whatsoever, to make them pleasing to the sight, palatable to the taste, and assimilable by the body.

In comparing these foods with the modern diet, we immediately discover two amazing differences: (1) Fruits and nuts are more pleasing and appetizing just as produced by Nature, without cooking or seasoning; whereas, flesh, cereals and starchy vegetables, forming the basis of the present-day diet, must be cooked and seasoned to make them palatable and edible. (2) Fruits and nuts contain exceedingly little starch; whereas of the present-day foods, aside from festering flesh, starch is the principal part.

We shall show that the (1) cooking of food is not only an unnatural and harmful process, but that (2) starch as food is as injurious to health, as the cooking of it is unnatural.

Cereals and starchy vegetables, as we know them, are not the production of Nature. Cereals and starchy vegetables, consisting of beans, peas, etc., have been developed by the industry of man from grass plants now unknown to botanists; while potatoes, turnips, and other tubers, have, by ages of agriculture, been developed from plant roots. Therefore, primitive man could have had no knowledge of these substances. It is true that grains were used by the Egyptians, Greeks, and Romans; but they did not form such a large factor in the diet of these people as they do in the diet of modern life, because of the very considerable use made by these people of figs, grapes, dates, pomegranates, and other fruits.

As we have said, fruits and nuts, as they come from the hand of Nature, are appetizing and delicious foods, needing neither prepar-

ation, cooking, nor seasoning. Not only does fruit not require cooking, but its attractiveness and taste are greatly injured hereby. In fact, the cooking of fruit, except for preservation, is an offense. The pulp of uncooked fruits is soft and juicy, readily dissolved into a liquid state, quickly absorbed and assimilated by the body, and is naturally provided with the most pleasing flavors and odors.

Nuts are also exceedingly attractive to the taste and nutritious to the body, being filled with exquisite flavors that are not excelled by any other product, natural or artificial, in their power of appeal to the appetite. The meat of nuts, unlike ripe fruits, is firm and measurably hard; but by easy mastication, it is readily reduced to a pulp in the mouth of those with sound teeth, and is then, by an admixture of saliva, quickly converted into a cream.

For cereals and starchy vegetables, cooking is a necessity. The starch granules of these substances are enveloped in sacs of such kind, that the digestive juices cannot act upon them when they are uncooked; and the starch, if eaten uncooked, passes thru the bowels largely without being digested and used, thus causing the digestive organs much labor while furnishing the body no nourishment. Cooking bursts the sacs containing the starch granules, thereby enabling the digestive juices to reach and act upon the starch. These established facts constitute a scientific demonstration of the futility of all efforts to use these substances for food without cooking; and they explain also why man has always resorted to cooking to make these foods digestible.

Consequently, in the cooking of flesh, grains, cereals, and vegetables, common to civilization, we behold a process whereby man has endeavored to substitute the artificial for the natural, by reducing these articles to an edible state that resembles fruits and nuts; for the admixture of flesh, cereals, and other tasteless starchy foods, with milk, butter, cheese, oils, salt, sugar, etc., yields a product far more palatable, than such substances are when uncooked and unseasoned. In fact, it is only after putting them thru this artificial and laborious process, that we are able at all to eat the most of them.

While wild animals subsist upon foods that are spontaneously produced by Nature, man not only does not subsist on foods so produced, but is almost universally and entirely subsisting on foods artificially produced, artificially prepared for consumption, and artificially seasoned to make them pleasing to the taste. For,

as we have said, cereals and starchy vegetables are not natural in Nature, but have been produced by the industry of man, and must be made edible by cooking—The Fatal Process.

As we shall see, the use of fire in reducing substances to a state suitable and practicable for consumption as food, is indeed a fatal process. It is a practice unknown to primitive man; for scientists are in agreement that man made his advent upon the planet in a tropical climate; and that he was without tools and without fire for many ages. Just how long man existed before he discovered fire, we shall never know. The first information given in the Scriptures to indicate the existence of fire, reads thus:—

And it came to pass, that when the sun went down, it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces (Gen. 15:17).

In Mythology, Prometheus is represented as having stolen fire from heaven. Hesiod states that before the time of Prometheus, mankind were exempt from suffering, enjoying a vigorous youth; and when death did come, it was without pain, and the eyes were gently closed, as in sleep.

Horace, in alluding to the theft of Prometheus, observes:—

"Thus, from the sun's ethereal beam,  
When bold Prometheus stole the enlivening flame,  
Of fevers dire a ghastly brood  
(Till then unknown) the unhappy fraud pursued;  
On earth their horrors baleful spread;  
And the pale monarch of the dead,  
Till then slow moving to his prey,  
Precipitately rapid swept his way."

Newton gives the following interpretation of this fable, in which Prometheus is thought to represent the human race:—

"Making allowance for such transposition of the events of the allegory as time might produce, after the important truths were forgotten which this portion of the ancient mythology was intended to transmit, the drift of the fable seems to be this: Man, at his creation, was endowed with the gift of perpetual youth; that is, he was formed not to be a sickly, suffering creature, as we now see him; but to enjoy health, and to sink by slow degrees into the bosom of his parent earth, without disease or pain. Prometheus first taught the use of animal food and of fire, with which to render it more digestible and pleasing to the taste. Jupiter, and the rest of the gods, foreseeing the consequences of these inventions, were amused or irritated at the short-sighted devices of the newly-

formed creature, and left him to experience the sad effects of them. Thirst, the necessary concomitant of a flesh diet, perhaps of all diet vitiated by culinary preparations, ensued; water was resorted to, and man forfeited the inestimable gift of health which he had received from Heaven; he became diseased—the partaker of a precarious existence; and no longer descended slowly to his grave."

With the discovery of fire, there must have come a vast change in man's life. In the tropical climes, the perpetual warmth, the same in January as in July, supplied all things suitable and necessary for his comfort, convenience, and happiness, and for the warming influence of fire, he had no use. In these warm regions the habitat of man must have remained, until centuries later, when fire was discovered. Then by the aid of its thermal power, he was enabled to migrate into colder climates, where before his progress had been barred by the blasts of wintry winds.

With the discovery of fire, there also came a change in man's diet. He found that certain substances, by heating over fire, were given somewhat different flavors; and that things till now inedible, became edible by being cooked. So it came to pass, that from the comparatively limited list of foods, consisting of fruits, nuts, berries, tender shoots, etc., which for centuries had formed the dietary of man, he now found himself freed and equipped to eat, by and with the aid of cooking and seasoning, everything in the wide world, from the berry of the bush to the beasts of the earth and the fowls of the air.

We pause to wonder whether this was the beginning of that reign of gluttony and drunkenness—the indulgence of a perverted and unrestrained appetite—that inflamed the passions of men in the days of Noah, leading to such widespread corruption, that the Creator decreed the end of it all in these words:

God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth. God saw that the wickedness of man was great, . . . and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created from the face of the earth. (Gen. 6:5-7-12).

The blazing ball of fire, floating in the firmament, is our great, central station of radiating light, energy and power. Without it, the earth would eternally be shrouded in a mantle of impenetrable darkness, and its surface be as barren and devoid of life, as the

desolate sands of the desert. The heating, penetrating, energizing rays of the brilliant sunlight, bring forth the sustaining substances of all animal life, causing them to grow, mature, and ripen after a law that knows no change. The marvelous power that greens the grasses, tints the fruits, and browns the nuts, produces the only suitable food for man, and prepares it for sustaining his body without further attention or preparation.

Which of you by taking thought can add one cubit unto his stature (Matt. 6:27)? Which of you by any procedure can add one jot or one tittle to the law? (Matt. 5:18). Which of you by any process can add one single element to any substance of natural food, that will benefit the body? Which of you can say, with any degree of exactness, how great is the damage done to natural food, by submitting it to just one of the many processes, which the food of civilized man undergoes, before it is eaten?

There are approximately 700,000 species of animal life on the globe. This vast horde, with the single exception of man, lives and thrives, in a natural state, on uncooked food, spontaneously produced by Nature. In its native habitat, the lowly swine subsisting on natural food, enjoys good health, and is said to live longer than 300 years. When brought under the degrading influence of man, and forced to subsist on cooked and denaturalized food, it becomes conspicuous for its general unhealthfulness and short life.

Notwithstanding this notorious fact, universal use is made of its festering flesh for food. Brownd and roasted with the withering flame of fire, seasoned and spiced with condiments until its natural odor and flavor are changed from a loathing, nauseating disgust, which is the true guide of Natural Instinct, to a deceiving delight that degrades the noblest minds on earth, its diseased and decaying carcass adorns the dining tables of multitudes of devout Christians, in direct violation of the highest authority that:—

The swine . . . is unclean to you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you (Lev. 11:7, 8).

And then they pray, that the same authority may forgive them of their iniquities, and relieve them of their maladies.

When we contemplate the deplorable condition of man, the lord of the Visible World, it seems that some of these thoughts and things should be worthy of profound attention:—

Who can bring a clean thing of an unclean? (Job 14:4).

Have "education and science" so blinded our reason and clouded our brain, that we have lost all our common sense? Are we so vain and foolish as to claim and contend that the Creator has made one single exception to Natural Law in favor of man? Just as tho any of God's laws could be otherwise than universal!

How sound and sane, indeed, is the doctrine, advanced by the weight of authority in matters of health, that man, created to subsist on natural, uncooked food, as do all other animals, has endeavored here, as he has in practically all other activities of life, to subvert the law governing his food and his body.

What result can flow from such wicked work? What result could come from transgressing the Law of Life? The primary result is frequent epidemics of sickness and suffering. The secondary result is frantic efforts, on the part of "scientists," to "discover" a "remedy" that will immunize man against, and "cure" him of, the inevitable consequences of his disobedience, and thus enable him to live in peace and harmony with his Creator, *while violating His law!* The ultimate result is just what any one, but a "scientists," would reasonably expect—scores of "incurable diseases", multitudes of suffering invalids, and millions of premature deaths.

There is a mysterious element in a potato which, when the potato is planted, causes it to grow, mature, and reproduce itself. That mysterious element, which "science" cannot explain nor find with the microscope, exists in all plants and vegetables, filling every part and flowing thru every fiber. When a potato is cooked, that mysterious element is destroyed, and thereafter the potato is "lifeless." No man knows how many more element in food, fully as vital as this mysterious one, are destroyed by The Fatal Process.

The Lord God formed man of the DUST OF THE GROUND (Gen. 2:7). Everything on earth has come from the *dust of the ground*. There is no more mystery in one clod of clay, than ten million "scientists" can explain in ten million years. Of the iron, lime, phosphorous, magnesium, silicon, and all the other minerals, derived by the vegetal kingdom from these inorganic elements in the *dust of the ground*, is the animal body made and composed.

The vegetal world subsists on the mineral kingdom, and the animal world on the vegetal kingdom. Thus, these minerals, found in the human body, are transformed by growing trees and plants from crude, inorganic minerals found in the *dust of the*

*ground*, into highly organized forms, called organic salts, ready for use by the body, and designed by an infallible law to sustain the body in a healthy state. How this transformation takes place, no one knows.

These organic minerals are the vital, health-promoting, life-sustaining elements of food. In the inorganic state, they are valueless to the body—yea, they are worse than valueless, for they are poisonous and dangerous. If they be introduced into the body in the inorganic form, they clog the delicate cells and tubes, and poison the system. This is so because the procedure is contrary to Natural Law. Yet "medicines," composed of these inorganic, poisonous minerals, are used by "scientists" to "cure disease," and to give health and strength to invalids.

Cooking reduces articles of food from their natural, organic state, to dead, inorganic substances; and thus from a health-promoting, life-sustaining food, they are transformed into a disease-producing poison. The mineral salts and vitamins, which are contained in the right proportion and correct form in all natural foods, are largely leached out and destroyed by cooking. Without these mysterious elements, which some are trying to find in the fad of the "yeast-cure," and in other various and harmful concoctions made and sold by unscrupulous men, life's energy quickly ebbs, and the pink glow speedily leaves the cheeks.

We lack space to observe the harm done to all food by heating and cooking, but will refer to a few examples with a feeling that "a hint to the wise is sufficient."

Cereals and vegetables of the tuber type, and others such as beans, peas, and the like, contain large percentages of starch. It is quite impracticable to use these things for food without cooking. For that reason man has acquired the habit of cooking them in order to render them palatable and edible; and this practice leads many to think that before the discovery of fire, such substances were not used for food.

The cooking of starch makes it soluble. Things soluble will dissolve in water, as sugar, salt, etc. Things dissolvable in water are absorbed from the stomach directly into the blood. Before starch can be utilized by the body, it must be changed, by the process of digestion, first into dextrose, and then into glucose. But soluble starch enters the blood, from the main stomach, without passing thru the process of digestion; for starch, as we shall see,

is not digested in the main stomach, but in the small, second stomach (duodenum).

The body is unable to utilize undigested, soluble starch; and, also, there is no natural channels of elimination for it. What happens? The blood becomes surcharged with soluble starch, and this creates a condition dangerous to life. Nature always comes to the rescue to save us from our sins. So the body institutes a cleansing, purging process, which, if not hampered by "scientific treatment," expels the filth, into which the heat and function of the body has changed the soluble starch, and thus rids the system of the danger. This life-saving, purging process is known as "disease."

In ejecting the filth, some of it is eliminated thru the mucous membrane, causing an excessive flow of mucus from this source, most noticeable, in its early stages, by a discharge from the nose, and in the form of phlegm from the lungs, expelled thru the process of coughing and spitting.

What we call a "cold," is one of Nature's cleansing processes, to rid the body of accumulated filth, some of which results from soluble starch. The elimination thru the nose and lungs is increased during a cold, being necessary to dispose of filth that is retained in the body, because some external condition has caused the skin to contract, thus reducing and obstructing elimination thru the skin pores. When the natural channels are insufficient to carry off the accumulating filth, Nature must promptly resort to extraordinary measures, so the nose and the lungs are pressed into extra service.

Bread and cereals, in the form of "breakfast foods," are substances on which children largely subsist. These foods are composed chiefly of starch. The cooked starch is assimilated, but, as we have said, is not utilized by the body. When more of it has accumulated than can be eliminated thru the regular channels, even when they are taxed to their utmost capacity, other means of elimination must be resorted to. This comes in a long list of children's complaints, ranging from whooping cough to diphtheria; and we are assured by medical men that children must have these disorders, since they are "natural to childhood." Even the running nose, from which little children so universally suffer, is principally the result of "wise" parents "cooking and preparing" for them, the food once prepared for them by God.

Not many individuals are educated to realize the injury result-

ing to our health by subsisting on cooked food. Bee men, for instance, discovered that heated honey kills bees; so they learned better than to feed bees heated or cooked honey. We, in our modern ignorance, cook cane and beet juice, until these substances form sugar, syrup, molasses, candy, etc., then feed these to children, because they prefer things sweet, considering it splendid food. It is, if disease and death be our object.

Cooking breaks up into fine particles, many insoluble and fibrous elements, which, under certain conditions, seep into the blood, there at a later time to clog pores and ducts of the secretory and excretory membranes, and the absorbent glands. Also, cooking produces solutions in foods, at 200 degrees F., or above, which cease to be solutions when their temperature falls to that of the body. These artificial solutions are absorbed, undigested, into the blood, and subsequently solidify and form calcareous deposits in the joints, the muscles, tissues, and walls of blood vessels, whenever the temperature of the artificial solution falls below the crystallization point; or, if a complex solution, whenever it reaches the precipitation point. One effect of this is gravel in the kidneys, liver, pancreas, and elsewhere in the body, also hardened blood vessels, etc.

Artificial solutions, produced by heat, tend to combine with one another, or with body secretions, forming in the tissues, especially in the digestive tract, insoluble substances or agglutinating material, which stiffen, harden, and deaden the tissues, irritating the nerves, and agglutinating certain precipitations into stones, accretions, deposits, and some so-called growths.

Heating vegetable oils and animal fats tends to form a tenacious glue, which prevents free movement of the bowel contents, thus conducing to constipation. This glue has the peculiar property of adhering to wet surfaces, and of displacing water in the tissues, thereby causing much damage to the health.

By the law of chemical reaction, the calcium salts (lime) in food, wholesome and assimilable in the natural state, becomes unassimilable in proportion to the degree of disorganization caused by cooking. Then the calcium salts are precipitated in the circulatory system, causing hardened blood vessels, stiff muscles and joints, and all forms of rheumatism. The calcium salts of toasted bread, toasted cereals, etc., combined with the casein of "pasteurized" or boiled milk, forms a strong cement, insoluble in water, and hardening to the blood vessels. The uric acid of cooked flesh,

crystallizes in the blood and tissues, forming deposits that stiffen and harden, increasing blood pressure and causing rheumatism.

Cooked foods are making us a toothless race. Investigation among the Indians on the northwest coast showed that less than four out of 100 ever had a decayed tooth. Today 98 civilized persons out of every 100 suffer from tooth decay or pyorrhea, generally at an early age. The Indians were found to live largely on natural foods, much of which was consumed without cooking.

Elmer Lee, M. D., of New York, Editor of Health Culture, writes in his magazine:—

"You were misled by your parents, by your teachers, and by your doctors. They taught you to feed on cookery: cookery that kills the food you eat; and as your foods are killed by your cookery, in like manner you cooked foods kill you by causing disease in your body."

We have endeavored to describe briefly some of the evil effects following as the result of man's subsisting on food that has been heated and cooked. This in itself should be sufficient evidence to indicate to a thinking person that it is both dangerous and a direct violation of the Law of Life and Human Health for man to adopt as food, any substance that cannot be eaten until after passing thru The Fatal Process. There are still other reasons, however, fully as vital as those enumerated, to show unmistakably that the selection of such substances for food, is a flagrant transgression of law. Some of these we shall now consider.

We have said that health depends upon adequate nutrition and the conservation of Vital Force. Also, that nutrition depends upon digestion, and digestion upon nerve power. Nature is the Master Economist, and has so perfectly arranged all creation, that even the most vital functions of the human body are performed with a minimum expenditure of Vital Force, when they are left free to operate in that ideal condition designed by the Infinite Wisdom of the Creator. This law, as we shall see, applies also to the function of digestion.

In the process of digestion, absorption, and assimilation of nutrition, we find further evidence that sweet fruits and nuts are the natural food of man. Sweet fruits are composed largely of glucose, with a fair proportion of nitrogen. The sugar of grapes, and the glucose of sweet fruits, impart the heat-forming, health-promoting, and life-sustaining elements to the body, the same as starchy foods do, but with this startling difference: The glucose,

acids, and juices of sweet fruits are all ready prepared by Nature for absorption and assimilation as soon as eaten, requiring no cooking, and, far more important, no labor of the digestive organs, to make them available for use. When first entering the stomach, the nitrogenous portions of fruits are unassimilable, but as they meet and mix with the gastric juice of the stomach proper, they are readily converted into substances that immediately become soluble and assimilable by the body, without further labor.

The chief elements of nourishment in nuts of tropical climes, are the nitrogenous portions, and fixed or free oils. The nitrogenous portions, like the similar elements in sweet fruits, are made soluble and assimilable by the gastric juice of the main stomach, with no undue labor on its part. The oil is conveyed to the small, second stomach (duodenum), where it meets and mixes with the pancreatic juice, and is then and there readily converted into an emulsion that renders it assimilable.

Thus, without cooking or any preparing whatever, sweet fruits and nuts may be eaten, and they impart to the body their perfect, health-promoting and life-sustaining nutriment, without wear of the digestive organs, waste of the nerve power, or taxation of the Vital Force. As we have seen, the same cannot be said of the principal substances used for food by modern man.

The cereals and starchy vegetables, developed and produced by strenuous human toil, form by far the greater portion of our modern food. They consist chiefly of starch, and it is the starch of these substances that furnished the carbonaceous element requisite for the heat-forming and life-sustaining power of the body.

Starch is insoluble and unassimilable, and cannot be utilized by the body until it becomes soluble and assimilable by a chemical change, which converts it from starch into dextrine, and from dextrine into glucose. In the last-named state, it is ready for absorption into the blood and assimilation by the body tissues.

To bring starch to this condition, three distinct changes must be made in it:— One by the process of cooking, and two by the process of digestion. These three changes finally reduce the starch to glucose; whereas, glucose is the starting point and principal part of sweet fruits, all thoroughly prepared by Nature, and ready for absorption and assimilation by the body as soon as eaten. Hence, by the eating of sweet fruits the only labor imposed upon the digestive organs, to speak of, is to separate the nutritious parts from the waste, and excrete that waste from the body.

There is still another important factor to consider. The chemical change that converts starch into glucose, cannot occur except in an alkaline medium. This alkaline medium exists in the saliva of the mouth, and in the digestive juice of the small, second stomach, *but not in the secretions of the main stomach*. As soon as starch, undergoing digestion by its admixture with saliva, enters the main stomach, the normally acid nature of the gastric juice there, prevents at once any further change of the starch into glucose. So the starch must lie in the main stomach, undergoing all the mechanical processes of digestion and churning movements, and then be passed on to the small, second stomach, to undergo there a second process of digestion before it is changed into glucose and made assimilable.

Common sense alone teaches us that this is unnatural. The sad state of human health demonstrates that it is decidedly detrimental. The digestion of such quantities of starch, composing by far the major portion of the modern diet, by an organ so small as the second stomach is; while the main stomach performs all the labor of the digestive process, but accomplishes practically no results, means wasted work, wasted nerve power, and wasted Vital Force; and such imperfect food means imperfect nourishment, imperfect health, and premature death.

It has been the teaching of physiologists, that starchy foods are largely digested in the mouth: a result insured by thorough mastication and insalivation. But it has been proven by test that this is an error. The mouth is not an organ of digestion, but an organ of mastication; and, consequently, only an insignificant portion of starchy food, averaging probably less than two per cent, is converted into glucose by the action of the saliva, even when mastication and insalivation are performed in the most thorough and painstaking manner; and the other 98 per cent or more, altho remaining in the main stomach until the nitrogenous portion is digested, must be passed on to the second stomach, where it meets and mixes with the pancreatic juice, before digestion occurs.

When it is considered that most people gulp down their food with a minimum amount of mastication, and that large portions of starchy foods are served in the form of porridges and puddings, so saturated with water that there is little if any excitement of the salivary glands, inducing only a minimum flow of saliva—when these facts are considered, it is evident that the principal portion of the starch is not digested when it reaches the main stomach, but

must remain there undigested until passed on to the second stomach.

We are now confronted with a somewhat amazing discovery, related by Dr. Densmore. Assuming that fruits and nuts are the natural food of man, it follows that by far the larger proportion of the nutritive elements of man's natural food is digested in the main stomach, as it should be. It is true that in most nuts and in some fruits, there is a small percentage of starch, that nuts are rich in oil; and that while the ptyaline of the saliva converts a small fraction of starch into glucose, as we have said, still the oil and most all the starch must be digested in the second stomach (duodenum).

But this relatively small portion of starch and oil of fruits and nuts, requiring digestion in the second stomach, is much more in proportion to the relative size of the two organs, than is the case when modern food, mostly starch, is eaten. Hence, if we accept as the ideal food of man, fruits, nuts, and similar substances that are naturally and perfectly adapted to the human digestive organs, then the adjustment of the relative sizes of the two stomachs is quite in harmony with the amount of food required to be digested by each of them, when this natural food is eaten.

We are told that—

"God hath made man upright; but they have sought out many inventions" (Eccles. 7:29).

Since by invention, artifice, and agriculture, man has developed and employs as the basis of his diet, foods composed principally of starch, he has accordingly reversed what plainly appears to be the natural order of things. He now subsists on food the greater proportion of which, altho lying in the main stomach to await digestion, still remains undigested, except its nitrogenous portions, and must be passed on to the small, second stomach, before digestion occurs.

Consequently, the main stomach, designed to perform the principal part of digestion, performs the labor, but accomplishes only a fractional part of the results. And the second stomach, altho in point of size a relatively insignificant organ, designed to digest a relatively small part of the food, is required to digest the major portion of the food, thus taxing it many times beyond its normal capacity.

The theory is advanced, that since the second stomach is provided with a digestive ferment adapted to the digestion of starch foods and oleaginous matters, this fact should be construed as

proof that in the formation of the human body, such digestion was designed. A satisfactory answer to this is found in the fact, that man's natural food contains a proportion of oil, and also a small quantity of starch, there is the best of evidence why man's second stomach was provided with a digestive fluid adapted to such digestion. But since in man's natural food, the starch and oleaginous elements constitute but a very small fraction of the same, it is reasonable to expect that a smaller sized organ would be found adapted to their digestion; and such is the fact, both as to the (1) relative capacity of the two stomachs, and (2) their digestive ferments.

The theory is also advanced, that the thousands of years during which man has made cereals and starchy vegetables the basis of his diet, have obviously modified his anatomy and physiology by evolutionary changes, and that, whatever might have been his original diet and physical conformation, these many centuries have converted him into a natural starch-eating animal. A conclusive refutation of this theory lies in the fact, that the orang-outang and the several species of apes, which apparently since the dawn of animal life, have fed upon fruits and nuts, to the exclusion of cereals and starchy vegetables, at this time have the same arrangement of the digestive apparatus, and in substantially the same proportion of parts, as man, notwithstanding his ages of starch-eating. This evidence is irrefutable proof that the human digestive organs have suffered no essential modification or alteration, due to the influence of centuries of use of unnatural food.

Further confirmation of the soundness of this position is found in the fact, that persons suffering from illness, especially if from the digestive organs, are invariably benefitted by being placed upon an exclusively non-starch diet. If the organs have undergone the modification suggested, then starchy foods would now be naturally those best suited to man's digestive organs. But if, as we contend, the race has, during all these ages, been perpetually straining, overworking, and abusing the powers of the second stomach, and thus deranging the digestive machinery, and if man is shown to be immediately benefitted by a discontinuation of that harmful diet, this evidence tends to confirm the opinion that the use of a non-starch diet is in conformity with man's physiological structure and needs.

An interesting fact as to diet is in order in this connection. Invalids are universally given bread in the form of toast. The

layman is ignorant as to why this is done, and the average physician does not know. It is because the toasting of bread until it becomes brown, converts most of the starch into dextrine; and, so far as the brown portion is concerned, one process of digestion is accomplished before the bread enters the stomach. Accordingly, the thinner the slices and the more thoroughly toasted, the easier digestion will be. When all portions of the bread are toasted to a deep brown color, but not burned, it will be found to be still more easily digested than ordinary toast.

The sweet fruits are removed one step beyond thoroughly toasted bread; for, as we have said, the principal part of them is already glucose, converted into such by Nature thru the process of ripening in the heat of the sun. Whereas, the dextrine into which bread is converted by the most thorough toasting, must still be converted by the digestive organs from dextrine into glucose (1) before the body can use it, and (2) before it reaches the natural state of sweet fruits.

The ease and readiness with which the heat-giving, health-promoting, and life-sustaining elements of fruits are digested, and the difficulty attending the digestion of the same elements in starchy foods, is only part of the problem. Constipation is a concomitant of illness, and constipation is the bane of civilization. Starchy foods are largely responsible for constipation.

Free bowel movements are indicative of health. Upon examination of these two classes of heat-giving foods, we observe that starchy foods are of a very dry nature, and therefore tend to constipation. Sweet fruits are juicy and contain specific acids that are aperient. These fruit acids purify and cool the blood, promote the activity of the liver, and induce a natural flow of intestinal and rectal secretions, by the presence of which bowel movements are naturally and greatly assisted.

A far different condition exists when one's food consists mostly of cereals and starchy vegetables. The dry nature of these foods causes them rapidly to absorb the body and bowel secretions; and these secretions thus become insufficient to meet the body normal needs, resulting in a craving for water. From this course has come the habit and necessity of our drinking much more water than the primitive, frugivorous men drank; and it has led many to the practice of "flushing the bowels," to aid their movements, by drinking copious quantities of water upon arising in the morning.



Let us notice another matter—that of decomposition and fermentation. The first law of the animal economy is to provide for nutrition. Upon adequate nutrition depends health and strength, and the existence of the body. If food is not easily digested, it remains in the body before digestion occurs; and the body, during this delay, is not in any degree nourished by the undigested food. When the time comes that this undigested food is carried on to the second stomach and rendered soluble and assimilable, the system must still have time in which to absorb from it the needed nourishment.

In obedience to this law, the body, in dealing with starch, and all other food that require a considerable time in which to prepare them for assimilation, has a tendency to retain them for a greater length of time than is natural or healthful, to the end that the requisite nourishment may be obtained from them.

The nutritious elements of fruits are already prepared by Nature for absorption and assimilation, as we have said, and are readily and quickly made assimilable in the main stomach, yielding up their nutritive elements in a remarkably short time, and the waste promptly excreted from the body.

The cooking of foods means disintegration; and disintegration is the first step of decay. Uncooked cereals and starchy vegetables will remain wholesome for weeks, months, and years. After being cooked, they quickly commence to decompose and ferment. These substances are not only cooked to make them edible, but they are seasoned with salt, sugar, spices, oils, etc., to make them palatable.

This material, in the first process of decay, and thoroughly mixed with condiments, which makes it more harmful, reaches the main stomach, undergoes the regular process of digestion, but without any appreciable conversion of the starch into dextrine. In the presence of the heat and moisture of the stomach, the process of fermentation begins almost at once and progresses rapidly.

When starch is combined with protein, which requires an average of three or four hours for complete conversion in the main stomach, sufficient time has elapsed to allow a high degree of fermentation of the starch, resulting in the generation of alcohols, carbonic acid gas, and other poisonous substances. We thus observe that such foods are far less suitable for tissue building, by the time they are absorbed into the life-stream, than when eaten several hours before.

The organism is an automatic structure. When continually

nourished by foods that are slow of digestion, a habit is formed of retaining these foods within the body for a considerable period of time. This is not only conducive to constipation, but it compels the body to repair and rebuild its worn and wasted parts from decomposing and fermenting material, which should have been used several hours before.

The body, however, endeavors to avoid all unhealthful conditions; but nutrition being of the first consequence, as we have said, it must at all hazards be provided for, even though constipation is entailed and decomposing and fermenting substances be absorbed and assimilated.

Many persons, guided by no direct principle, except that they do not believe in the practice of eating festering flesh, have become so-called vegetarians. Cereals and starchy vegetables form the basis of their diet; and we have shown some of the results of subsisting on such foods. By the use of these starchy foods, they weaken their digestive organs and waste their nervous power. For this reason, vegetarians have health no better, and live no longer, than those around them.

Without The Fatal Process of cooking, flesh, cereals, and starchy vegetables would promptly pass from human use as things unfit for food; and without the degenerating influence of fire, man would rapidly rise above the low level to which his unnatural dietetic habits have reduced him, and return again to that grander and happier life, thus depicted by the Poet:—

"The golden age was first, when man, yet new,  
No rule but uncorrupted reason knew;  
And, with a native bent, did good pursue.  
Unforced by punishment, unawed by fear,  
His words were simple and his soul sincere.  
Needless was written law, where none oppressed;  
The law of man was written in his breast.  
No suppliant crowds before the judge appeared;  
No court erected yet, nor cause was heard;  
But all was safe; for conscience was their guard."

"The teeming earth, yet guiltless of the plough,  
And unprovoked, did fruitful stores allow:  
Content with food which Nature freely bred,  
On wildings and on strawberries they fed;  
Cornels and bramble-berries gave the rest,  
And falling acorns furnished out a feast."

"The nerves that joined their limbs were firm and strong;  
 Their life was healthy, and their age was long;  
 Returning years still saw them in their prime;  
 They wearied e'en the wings of measuring Time:  
 No colds nor heats, no strong diseases wait,  
 And tell sad news of coming hasty fate;  
 Nature not yet grew weak, nor yet began  
 To shrink into an inch the larger span."

It will be perceived by the philosophical mind, that the crowning heights of man's moral nature are attained thru suffering. If it be granted that his subsisting on wrong food is the fundamental cause which wears the body, weakens the nervous power, and wastes the Vital Force, thus inducing disease, suffering, and premature death, it is not difficult to understand that this very discipline may be a part of the Divine Plan for the development of the race.

We do know, that however instinctive and mechanical man may have originally been, it is evident that he was not to remain in that primitive state; but was to develop into a rational and accountable being. Yet, in order for him to rise to that plane, where he could—

"become as one of us, to know good and evil" (Gen. 3:22),  
 it was necessary for him first to eat—

"of the tree of the knowledge of good and evil" (Gen. 2:17).

By a long and laborious journey, he must stray from that strait and narrow path of virtue and morality, into the wilderness of ignorance and error, in order to learn to respect and reverence the infallibility of Divine Wisdom; he must unwittingly endure much painful experience, in order to acquire some useful knowledge; and he must patiently suffer from the evils of his transgression, in order to appreciate the value of obedience.

## CHAPTER X

### THE DEADLY DISORDER (Constipation)

"When a man is constipated, he is constipated all over. All the tubes, tissues, and organs of his body are involved. His brain is sluggish, his circulation is deranged, and all his powers are greatly diminished. It may go so far as to produce insanity, as every insane person is constipated. In every disease there is more or less constipation. In every death, the bowels are found in a constipated state."—Dr. J. E. Cummins.

We have always been admonished that filth breeds disease. This admonition has constrained the most of us to be particular as to external cleanliness. We like to be fresh and clean, feeling that it prevents sickness. We have been taught from childhood that cleanliness leads to healthiness.

But who ever seriously considers the matter of internal cleanliness? Does the interior of the body ever become filled with filth? If we should declare that it does, and go so far as to assert that internal filth is infinitely more destructive to health than external filth is; or if we should say that internal filth is responsible for practically all sickness, would some one feel that we had made a hasty statement, the proof of which could not be produced? Let us briefly discuss the subject, after which we may be better able to form a correct conclusion.

Constipation has been aptly termed, the bane of civilization. It is considered by leading health authorities as being responsible, either directly or indirectly, for 90 per cent of all sickness suffered by humanity. Some assert that this malady is the tap-root of practically all disease. Elmer Lee, M. D., refers to it in these words:—

"Was there ever a more universal disease maker, or a more common or troublesome symptom of disease, than that of constipation? The greater part of the human race suffers from constipation. . . . Constipation explains why it is that people are so susceptible to colds and fevers, to skin rashes and catarrhs, to tuberculosis and cancer; and why it is that children acquire that series of diseases of childhood, one disease after another, the

diphtherias, scarlet fever, mumps, measles, and pneumonias." (Health Culture, Nov., 1924.)

Even the old-school allopathic physician recognizes, to a degree, that constipation is universal and inimical to health, for his first questions usually are, How are the bowels? When did they move last? And about the first drug he administers is a powerful, poisonous purgative. This is the "scientific" method medical men are taught to employ, and generally pursue, to rid the body of internal filth, and to "cure" a condition so prevalent and so destructive as constipation is said to be. If they should use any other method, they would be branded as "quacks" by the American Medical Association, and run the risk of having their license revoked. We shall refer to this again.

The large bowel, termed the colon, is the habitat of constipation. This organ is frequently referred to as *the great sewer of the system*. Even a sewer must be kept open and active, in order that it may do its allotted work. If allowed to become clogged, it fails to perform its function. Then what is to become of the waste and refuse, which cannot pass off thru the proper channel? It will accumulate, overflow, and flood other parts, seeping into places where it will do great and often irreparable injury. Now, that is exactly what occurs in the body, when the human sewer is allowed to become clogged.

If we were just as thoughtful, just as thorough, and just as diligent to assist Nature to cleanse the body internally, as we are to cleanse it externally, or to fill it daily with abundance of all sorts of foods and drinks, disease would grow conspicuous by its absence, and physicians would be needed largely in cases of accidents only. But we seem to feel that watchful Nature will care for the interior, and that we should cleanse only the exterior, while obstructing Nature in her interior cleansing efforts, by stuffing the body with everything imaginable in the name of food and drink.

Generally speaking, the colon is a reservoir, designed to retain the refused and rejected waste, flowing into it from the small bowel, until such time as the debris is finally discharged from the body. The duration of this retention was not intended to extend beyond a period of a few hours, about three or four during the day, and somewhat longer at night, due to the inactivity of the body and a lack of the intake of food, during the hours of sleep.

Eminent physicians assert, that there should be at least two or three complete daily evacuations, substantiating their assertions

by citing the fact that the big apes in our zoological collection move their bowels from three to six times daily, and do not suffer from auto-intoxication (self-poisoning), as man does; but that they quickly begin to droop, losing appetite and becoming emaciated, when the bowels move less frequently.

Contrasted to this condition in Nature, in civilization we find multitudes of people whose bowels never move more than once a day, and not that often without the aid of some drug. One patient says:—

"I have to take two pills every night of my life, as well as Abby's Salt the first thing in the morning, to get a bowel movement. I have done this every night for 15 years. I have been afflicted with constipation all my life, and it seems to be growing worse as I approach my 40th birthday."

Those who consider themselves as regular, since their bowels move once daily, are but little better off. In such instances, the colon is nearly always two or three days in arrears. One daily movement does not secure complete evacuation of the organ, but merely represent the overflow of a colon, crowded to distension with the putrefying residue of six or ten or more meals. Yet, these people think they are regular if they have a daily movement, for they have been taught since childhood by their parents, their teachers, and their doctors, that a daily bowel movement is sufficient.

There may be a daily discharge from the bowels, and still the person may be badly constipated. Constipation means a clogged colon. If from one end of this impacted organ, a small portion is daily discharged, the colon still remains full by the additional waste flowing in at the other end. Thus, constipation is present and continuous, the daily discharge being from the lower end of the descending colon, while the transverse and the ascending parts of the organ remain clogged.

Let us briefly consider what passes thru the great digestive organ (alimentary canal), in the name of food and drink. Here is a person suffering from indigestion. We meet them on every hand, and find them taking all sorts of "remedies," as per advertisement, guaranteed to "cure" their complaint. Such person lives in the conventional style, eating civilized, Americanized, modernized foods: Foods consisting of dead and decaying flesh; for flesh begins to decay the moment life leaves the body. Flesh that is pickled, peppered, salted, sugared, smcked, spiced, canned, ground

into sausage and seasoned with all sorts of condiments until its identity is entirely lost. All these processes are often necessary in order to sell flesh, so old and decayed that it can no longer be sold in any other style.

Then there is hash, which includes all the remnants of various foods left from several meals, chopped, salted, peppered, greased, and mixed together till none, not knowing, can tell of what it is composed. Bread, made of white flour that has been robbed by the miller of its principal health-sustaining elements, and mixed with baking-powder, soda, salt, sugar, butter, grease, etc., and baked till it is dead. Gravies, made of denaturalized flour, milk, water, grease, butter, salt, vinegar, pepper, etc., mixed and cooked into a splendid paste for paper-hangers. And so on ad infinitum. In fact, he who concocts the most abominable mixture, is considered as the better cook; and to this end countless cook-books have been written, and many women have slaved and striven in bake-oven kitchens, until in that way some of them have utterly ruined their lives.

And there are tea, coffee, cocoa, soft drinks, and intoxicants; and between meals come candy, ice-cream, peanuts, popcorn, lunches, tobacco, and so on. Contemplate the terrible mixture that the average person, in the course of a day, puts into his stomach, there to be mixed and churned, and passed on thru the delicate digestive organs, to be used in making what he hopes to be pure rich blood and sweet, healthy flesh.

We pause to quote Elmer Keeler, M. D., who tells the following tale:—

"The story is told of a wealthy club man who, fearing he had heart trouble, anxiously consulted his family physician. The doctor invited him to dine with him that evening. He waited in the library, and while he was admiring a huge punch bowl, a servant entered and poured a cocktail into the bowl. Retiring, he soon returned with some oysters, horseradish, crackers, celery, radishes, olives, salted almonds, and a glass of wine, which to Mr. L's astonishment, he added to the cocktail. In a few minutes he brought in tomato bisque, cheese, crackers, salted almonds, and a glass of sherry. These went into the bowl. Mr. L's curiosity was now aroused. John soon returned and added fish, potato balls, cucumbers, roast chicken, French peas, current jelly, bread, butter, lobster salad, and claret. Mr. L. gasped, and John added, as a final

contribution, ice-cream, cake, bonbons, wine, grapes, cheese, nuts, coffee, and cigarettes.

"Then the doctor enters and leads his guest to the bowl and asked him to imagine the contents of the bowl and hour later, if inside his own body. It is stated that the lesson was learned, and that all indications of heart failure promptly disappeared." (Good Health Clinic, p. 376).

We trace this badly digested, denatured, decayed, concentrated, manufactured, fermenting mixture along its course from the stomach thru the small bowel into the colon. All the way the stream is an exceedingly foul one. It finally finds its way into the *great sewer of the system*, and there becomes obstructed and slowed, accumulating and spreading out into a festering, stagnant morass of poisonous filth, so horrible and so repulsive as to beggar description and stagger the imagination. One author describes it as—

"a tube full of abomination such as we dare not touch, nor smell, nor see, nor even think about!"

The carcass of a dead animal, rotting by the roadside, and emitting a stench so strong that one stops his nostrils, as he passes, to keep out the fearful odor, is far less offensive and repulsive than the awful mixture of festering filth found in a clogged colon. The vomit of a person is considered very obnoxious; but the putrefying waste in the *sewer* of the average individual compares to vomit, about as vomit compare to a bowl of fresh, fragrant vegetable soup.

Dr. J. H. Kellogg once said:—

"Next to the stomach, the colon is the most abused organ in the body. Ignorance as to the importance of its eliminative function, and consequently neglect to secure prompt and frequent dismissal of the food residue and bodily waste, essential to the prevention of putrefactive changes in the colon, are responsible for a negligible amount of disease, mental misery, and moral depravity."

Abuse of the colon, so gross as to make it difficult to believe now, is mentioned by Prof. Dr. Hugo Magnus, in his works "Superstition In Medicine," wherein he says, that it was believed by the ancients that a man, by the evacuation of feces, offered an insult to divinity, and for this reason, that nobody might dare, on the Sabbath, to comply with such demands of Nature. He further says, that even on week-days, it attending to this final phase of the digestive process, it was incumbent upon the people to conceal the

termination of the act of digestion from the view of the Supreme Being, by covering themselves with a cloak.

Here, perchance, may be found one reason for the prevalence of constipation now. If for untold ages the ancients tried to destroy the peristaltic action of the large bowel, by refusing to heed its natural call for attention, it is certain that such an injurious custom could do no less than have a very damaging effect upon it. That the peristaltic movement was not wholly destroyed by this fanatical practice, simply demonstrates the persistent effort of Nature to protect man, even against his own fads, foibles, and follies.

The stomach, however, is endowed with greater power to protect itself against abuse, than is the colon. The former readily passes its noxious contents downward into the small intestine, and on to the colon. Or, if Nature considers the contents of the stomach as too foul and unfit to pass thru the digestive machinery, the stomach reverses its peristaltic action, and empties its contents out thru the mouth.

The colon, as we know it, possesses no such power of protection. Waste coming into it, often remains there imprisoned for days at a time, putrefying and decaying, while the organ becomes so stretched with its abnormal burden, that it loses, under the strain, its normal power to act, requiring the extraordinary stimulus of highly irritating and poisonous substances, to arouse it from its lethargy and goad it into action, as practiced by *medical science*. But drugless doctors, as we shall see, have discovered a more natural method of cleansing the colon, and do not resort to the use of such deadly substances as poison the body and destroy the health.

The average person partakes of three meals daily. The residue of this food, and the body waste, eventually reach the colon. What does it mean to have no bowel action for 12 or 24 hours? What can be the result when the colon is sealed for 48 hours? It means the body waste and the residue of six meals at least, packed into the large bowel, and that often this organ is distended to nearly twice its normal size, causing one to have a full or bloating feeling. Cases are reported where the colon has been found to measure 14 to 18 inches in circumference, and to contain more than two gallons of putrefying feces.

The long retention of the waste, allows it to settle into the folds of the colon, where it hardens and accumulates. It is quite com-

mon, in chronic constipation, for incrustations of fecal matter to adhere to the walls of the organ, remaining there for months and years, where it accumulates until there is but a small passage in the center, thru which there is a scant daily discharge. This leads such sufferers to believe that they are not constipated. That is the actual condition of the colon of many persons of 40 years of age and beyond.

Only disease and early death can come from a colon so clogged and dilated with its foul fecal and gaseous contents, as to be more than twice its normal size. There are instances on record where surgeons, making postmortem examinations and giving particular attention to the colon, have found the entire organ packed with fecal waste, adhering to the walls, in a solid mass, dried and caked, almost as hard as wood, causing complete stoppage, and of course, death. In some cases worms and maggots have been found in that mass of putrefying filth.

What can be the state of one's health, when the main drainage canal of the body is clogged its entire length with putrefying sewage, perhaps with maggots in it, and generating the foulest gases? Ponder well what that rotten mass must resemble, after remaining in the bowel for several days. Picture the internal condition of the colon of a person, suffering from chronic constipation year after year, and never having a natural evacuation. Then we wonder why it is that some persons have such foul breath.

As the fecal discharge passes thru the ileo caecal valve, into the colon, it is approximately 75 to 80 per cent fluid—similar to thin paste. It should be a trifle harder on its final passage from the body—similar to ordinary cow dung. But this waste moves so slowly thru the colon of civilized man, that several days are often consumed in its journey, whereas 3 or 4 hours should suffice. The result is, on its final passage from the system, the excrement as a rule is only about five per cent fluid.

If the colon were merely a reservoir, a receptacle for the waste, no special harm could come from the long delay. But the organ is far from being a mere reservoir. It is endowed with millions of tiny absorbent glands, which are constantly at work, conveying liquids from its interior into the blood. So we are faced with the startling fact that, between the time the fecal waste passes from the small bowel into the large bowel, and is finally discharged from

the body, about 75 per cent of it has been taken up by the absorbent glands of the colon, and conveyed into the life-stream.

As to this, one eminent physician says:—

"I am close to a true clinical fact, when I say that all people, under modern living conditions, absorb into their bodies daily, three-fourths of all the fecal and gaseous contents of their intestinal sewer, and many of them absorb into their systems, over a long period of time, fully nine-tenths of it."

Hence, we observe with amazement, that the rejected, rotten, putrid, waste, cast forth by the body as unfit for further use, is actually forced upon it again. That the cesspool of the system, overcharged with festering food residue and body waste, full of foul, festering feces, is pouring its deadly toxins, ptomaines, acids, and other poisons, into the absorbent glands of the colon, there to enter the *river of life*, be carried to all parts of the body, and thus contaminate and poison, corrupt and pollute, the whole system. Sewer refuse drunk up by the life-fluid, and conveyed into the cells, tissues, bones, and brain, and used to renew and repair the "Temple of God." Contemplate the condition of any structure, renewed and repaired with rotten material.

Every excretion and every secretion of the body, including the perspiration exuded thru the pores of the skin, the saliva supplied by the glands of the mouth, the milk for the prattling babe in the breast of the loving mother, and even the seed of life itself, are all of them made and furnished by the blood. It may be repulsive to contemplate, but it is a fact nevertheless, that filthy, fetid liquids absorbed by the blood from the morbid matter and poison in the colon, are actually used over and over again, in making and supplying every one of the body fluids, including the digestive juices for the next meal.

Thus, these deadly toxins and poisonous compounds are absorbed and reabsorbed into the blood and body, and go round and round, until finally the cells, the tissues, and every organ and part of the system are thoroughly saturated with them. The heart, the brain, the arteries, the lungs, the liver, the kidneys, and all organs of the body, being daily poisoned and poorly nourished, are certain to suffer an enfeebling of their essential elements, a diminution of their vitality, and naturally a lowering of their resisting power.

This is the state of the blood and body of the average individual; and then medical science (?) teaches that we "catch" disease from

without! This is the condition of the system that scientific medicine terms as disease, and tries to "cure" with drugs, vaccines, serums, etc. This is the condition of the blood, which some are so silly as to believe, that it can be "purified" by the taking of some so-called tonic or blood purifier. This is the condition of the internal organs, when the medical man says, I must give you something to stir up your liver.

Can we conceive of anything more dangerous to health, than the condition related? Can we wonder that people are ill, have skin rashes, abscesses, boils, asthma, catarrh, cancer, rheumatism, tuberculosis, paralysis, pneumonia, diphtheria, diabetes, stomach disorders, liver, kidney and heart trouble, smallpox, typhoid, chills, fevers, and die of premature old age? Should we be surprised that there are mental and physical weaklings, haunted to an early grave, or dragging out a miserable existence, while advised by the old-fashioned physician, who regards disease as some terrible demon to be combatted and conquered with his wonderful "remedies," to go somewhere—anywhere—for their health—all due to disorders originating from blood that is poisoned by filth festering in a clogged colon? Can we wonder that life becomes such a nightmare to many, who live under such health-destroying conditions? Can we imagine the possible state of a person's system, who carries around with him, day in and day out, year after year, such a cesspool of contagion and death?

The lassitude, headaches, rheumatic and neuralgic pains, that are considered as local, are merely a summing-up of the unfalling indication that filth in the colon has not been removed, but, instead, has been re-absorbed into the circulation, thus producing an abnormal condition. But most people, and many "scientists", do not understand these things, and it has become an accepted idea that almost all these ailments can be put right with a pill. The poison of the pill paralyzes the nerves that produce the pains, and the sufferer thinks he is "cured."

Finally, the condition grows so serious that the body collapses, and then Nature removes the appetite and sends us to bed to rest and fast, that she may correct the condition by a regular house-cleaning. But we in our ignorance grow alarmed, and send a hasty call for the medical man. He comes, and proceeds to "cure" the disorder by filling the body with depressing, paralyzing, poisonous drugs, which serve no purpose but to lower the function of the body, stop the process of natural elimination, and add to the sys-

temic poisons, all the drug poisons which the "learned" physician can beguile the stupid patient into taking.

Quite often, Nature rebels so strenuously against this injurious procedure, that the "medicine" given will not stay down; then a stronger dose is given, which benumbs the stomach nerves so greatly, that they cease to respond. Thus, the drug poison remains in the stomach until it finally passes into the intestines, or is absorbed into the blood, there to poison still more the already badly poisoned body. The doctor grows conceited by thinking that he is showing Nature some new tricks in the healing art, and the ignorant patient believes the physician to be a wonderful man.

But Nature's laws cannot be disobeyed and the result put right with pills. There is a limit to such abuse, beyond which outraged Nature will not go. How strikingly was this illustrated in the case of President Harding. A strong, vigorous man, touring the country, being dined and wined at every turn by well-meaning friends, his body became so clogged with filth, that it was necessary for Nature to put him to bed while she purged his body of the accumulated waste.

Five eminent physicians attended the President. They knew more about "curing disease" in five minutes than stupid Nature will ever know. They had the unfortunate man fed plenty of "good nourishing food" to keep up his strength, to enable the body to prosecute vigorously its battle with "disease," while they attacked the monster on all sides without, with drugs, serums, antitoxins, etc. This "scientific treatment" filled the system with paralyzing poisons, lowered the function of the body, stagnated the circulation, stopped the natural eliminative process, and finally Nature and the "disease" are conquered—and the President "died cured." This must be so, for these physicians reported the end in these words:—

"His death came after recovery from acute illness was in process."

Notice the great similarity in the case of the death of Lord Carnarvon, who was connected with the excavation in Egypt that brought to light "King Tut," and who also "died cured." In the Times obituary account of April 6, 1923, we read this report:—

"As soon as the germ had been identified and the necessary culture made, he was given a serum injection, which was promptly effective. His temperature, however, ran high during the next few days, and he was in great pain, . . . but by the time Lady

Carnarvon arrived on March 25, the poisoning had, for all practical purposes, disappeared. Unfortunately, on the next day, pneumonia of the right lung set in."

And on this particular point, here is the report of the physicians who attended President Harding:—

"Definite central patches of broncho-pneumonia have developed in the right lung."

If we should study a thousand cases, treated thusly by medical men, we shall find that pneumonia almost always develops? Why? Because, under such treatment, the natural process of elimination is arrested, the circulation is stagnated, and this thrown the systemic poisons, along with the drug and serum poisons administered to "cure" the "disease," into the lungs; and the condition called pneumonia which develops, is just another symptom of Nature's efforts to eliminate the poisons thru the lungs—as a last hope. Then the medical man attacks and suppress this symptom, and Nature is forced to give up.

As we have said, even the medical man recognizes, to a degree, that constipation is somewhat inimical to health, and in the case of illness gives some cathartic or purgative as the first remedy. It may be interesting to know, that 90 per cent of all drug medication, is directed toward the intestines, thus showing where the majority of all disorders is known to originate. This method of treatment is so common, that it needs no further comment. But unfortunately for mankind, the *results* of this treatment are not well known. Therefore, we shall notice it somewhat in particular.

One of the best physicians in New York City recently observed:

"Has anyone ever dared to pretend that castor oil, cascara sagrada, calomel, compound cathartic pills, or any other laxative, purgative, or cathartic could ever 'cure' chronic constipation? On the contrary, ask any conscientious 'regular' physician, such as Richard Cabot, Rufus I. Cole, Simon Flexner, L. F. Barker, Wm. H. Welch, or any officer of the Academy of Medicine, or of the Johns Hopkins Medical School, and they will naively confess that castor oil causes constipation, that calomel is a blood-brother of corrosive sublimate, a deadly poison, that compound cathartic pills have mercury in them (another deadly poison), and that cascara causes mucus colitis, another disease added to the chronic constipation."

Dr. Claunch states:—

"Laxatives and purgatives are the axis around which revolves

the so-called curative value of drugs. Were it not for the fact that these drugs force the bowels to move, thus affording temporary relief from constipation, there would be left little toleration for medicine, even among the credulous laity. When the drug poison is introduced into the stomach, the innate intelligence of the body knows that it is not food, but an irritating substance which has no place in the body economy, and that it will injure the health if permitted to remain. The body being self-curative, at once marshals all its forces to eject the irritating poison.

"The blood gives up from 5 to 25 per cent of its plasma, pours it into the intestines, and washes out the irritant. Naturally, it carries the bowel contents along with it, and constipation has been temporarily relieved. The bowels have been forced into action, in spite of their protest against the presence of a heavy burden, by artificial stimulation, which, as with all artificial stimulations, reacts and lowers the patient's vitality. So the patient is 'cured' of constipation, while his health is being ruined."

The average individual has no conception of the manner in which these poisons affect the body. People imagine that a purgative or a perient medicine, after it is taken into the stomach, passes into the bowels and prompts them to act by some mysterious power popularly ascribed to the drug. Dr. Hall describes the process in these words:—

"A cathartic is dissolved in the stomach by the action of the gastric juice, and then goes at once into the circulation thru the absorbents of that organ, and acts as a cathartic only by exciting the nerves of the secretory and excretory organs of the system, which discharge into the intestines, thru their mucous membrane, the solvent fluid that acts upon the excrementitious contents, but especially on the colon. This is a round-about way of getting at the object of cleansing out the colon, which as a rule, not more than half accomplishes the object, and *at a terrible cost to the system as a whole.*"

The drugs do not act on the body. It is the body that acts; for, in trying to protect itself against injury from poison, it takes immediate action to expel it. Thus the system, in its strenuous effort to eject the deadly drug poison, expels also the bowel contents. But this procedure does not and cannot cleanse the billions of body cells, of the poisonous compounds carried into them by a polluted blood stream. On the other hand, it serves to make

matters worse, by adding drug poisons to systemic poisons, and by producing other disorders.

The pains, gripes, and straining, which succeed the use of purgatives and perient medicine, should be sufficient to indicate that the process is both unnatural and harmful to a high degree. The evacuations so produced merely pass thru a small opening in a badly clogged colon, doing little or nothing toward removing the hardened feces that has settled into the folds of the organ. This practice further aggravates the condition, by filling the pouched portions of the bowel with foul liquids, which facilitates their absorption by the blood. As Dr. A. B. Jamison, a specialist for 25 years in diseases of the anus and rectum, points out in his book, *Intestinal Ills*:—

"The action of cathartics, laxatives, etc., fills the ano-rectal (lower bowel) cavity with a watery solution of foul substance. This solution is readily absorbed into the circulation, aggravating the auto-infection (the established self-poisoned condition) already existing. Danger does not end with the absorption of bacterial poisons, as we have to reckon with the deleterious effects of the various intestinal gases resulting, with rapid augmentation of volume, from the putrefactive changes of imprisoned feculent matter."

This condemnation of laxative and purgatives has been voiced by prominent physicians for many years, and could be extended over many pages, if it were necessary for the purpose at hand. Aside from the damage and danger of the practice, no possible benefit can come from such methods, which poison the system, violently irritate the nerves, and stir up the festering filth in the colon for an hour or so, only to leave it again to accumulate for days and weeks.

The drugs make the muscles act by nervous irritation, and each time it occurs, the colon is left weaker than before, increasing the trouble rather than improving it, and making necessary larger doses in order to produce any effect. The habitual use of purges also plays the greatest havoc in all acute abdominal conditions. But in spite of this, more than seventy-five million dollars are expended annually in the United States for cathartics, laxatives, and purgatives.

When drugs fail, or produce complications, making acute diseases chronic, medical science (?) is ever ready to resort to cutting and carving. Snipping off the inoffensive appendix at the bot-



tom of the ascending colon has grown so fascinating—and so profitable—that the excision of the entire colon seems to be next in order. Metchnikoff, the renowned “scientist,” goes on record as saying, that if the lower bowel were removed in infancy, we should all live 100 years. As a cure for constipation, this “scientist” would excise the colon of the adult also. This is difficult to believe, but we have the word of Dr. J. H. Kellogg for it:—

“Lane, Metchnikoff, and a multitude of their followers have reached the conclusion, that an organ, which could become a source of so great mischief to the body (as the colon), might well be eliminated.”

Medical science (?), thru the voice of its great leaders, frankly admits its incompetency to “cure” constipation, by recommending the removal of the colon as the only effective means of relief. A system of healing that cannot “cure” constipation without excising the lower bowel, is positively unworthy of the slightest recognition in the realm of healing. If it cannot relieve constipation, how in the name of high heaven can it hope to relieve other disorders, which are all of them more or less the *effect* of constipation?

When some particular organ collapses from excessive work and strain, due to the blood being so greatly poisoned, there is a condition termed as a specific disease, as heart trouble, diabetes, Bright’s disease, tuberculosis, smallpox, etc. But these are only symptoms, the treating and suppressing of which must lead to great damage.

These various symptoms are produced by one common cause. They all spring from the same root, are all nourished by the same trunk, and are but the leaves and branches which help to make the tree complete. They are the effects of poisoned blood. They grow, live, and thrive on the corruption and pollution in the life-stream. This furnishes the food on which they subsist, the soil in which the rootlets gather the nourishment that is sent up thru the trunk of the tree, to feed the leaves and branches, and keep them thrifty and vigorous. We may suppress the symptoms if we will, by the use of deadly drugs that paralyze the offending nerves. This merely makes matters worse by shattering the nervous system, and lowering the function of the body, and, as we have seen, often ends in death.

How shall we remedy the matter? How shall we cleanse the *great sewer of the system*? How shall we rid the body of filth that is creating such a dangerous condition? If a man be constipated,

is there no way to relieve him, except by the use of cathartics, laxatives, and purgatives. There is, as we shall see.

When we think of cleansing anything, our mind instinctive turns to water—that greatest of all solvents, without which all life would soon end. Long experience has taught that the most practical, most rational, and most *natural* method of treating constipation, is to *flush the colon*.

To flush the colon means, to inject water into the bowel, thru the rectum, by means of a syringe. Strange as it may seem to the inexperienced, the water so injected stimulates into activity, *in a natural way*, the lost nervous impulse to evacuate. It arouses the weakened, paralyzed peristaltic action of the organ. That is a long step toward restoring the lost nervous power.

Water injected into the bowel, has the benign effect of softening, dissolving, and carrying off the hardened mass. Thus, with the putrifying water, the stagnant sewer is emptied and cleansed of its poisonous contents, and the water washes away the hardened particles adhering to the folds and walls of the colon. This strikes at the tap-root of that prolific breeder of disease, which destroys all health, hope, and happiness.

Use the ordinary syringe. Fill the container with clean water, about the temperature of the body. Hang the container on the wall, five feet high or so; insert the tube into the rectum, after applying vaseline to the tube. Allow about a quart or more of water to flow into the bowel. Pause and massage the abdomen, retaining the water as long as possible. Now expel the water, and when satisfied that the injected water has passed off, use a second injection of three pints, or more if more can be taken without undue discomfort. Pause as before, and massage the abdomen, following the course of the colon. Retain the water as long as possible before expelling it.

It is often advisable to use a third injection, of four or five pints of water, massaging the colon as before, and retaining the water as long as possible.

A matter of importance is the posture assumed while injecting the water into the bowel. Liquid flows downward. Water should always flow downward when entering the colon. This is accomplished by a person’s assuming the knee-chest position during the operation. Get down on the knees on a rug, keeping the hips high, while lowering head and shoulders to the rug, touching the rug with one shoulder and one side of the face. Those too weak to

assume this posture, should lie on the back, with the hips raised eight or ten inches higher than the back of the shoulders. Never force water upward into the colon. The effect of this is unduly to stretch the organ.

Four to six pints of water for an adult, may be injected at one time without discomfort, after the first injection has somewhat cleared the colon of a large portion of its contents. Filling the colon at the second and third injection is essential, in order to cleanse it. Always use plain water, and retain it in the bowel as long as possible before expelling it. As a rule, by the time the third injection is used, the colon will have been so well cleansed of its burden, that the water will flow to the bottom of the ascending colon, at the right groin. It is here that the appendix is located; and most cases of appendicitis are due to the long retention of feces in this part of the colon, which putrefies and poisons the appendix.

If it is believed there are incrustations adhering to the walls of the colon, that are not dissolved and removed by three injections, then after the last injection is expelled, inject a pint or so of clean water into the colon, and retire. During the hours of sleep, the water will loosen and dissolve the hard matter, and it will pass off at the next evacuation. For this reason, it is better to flush the colon when ready for bed.

As a rule, use luke-warm water. In cases of fever, it is often well to use cool water of about 50 degrees F. It has the beneficial effect of reducing the degree of fever. Cool water also tones up the colon by naturally stimulating its nerves and muscles. A quart of cold water, injected into the colon after stools, twice daily, and retained, will relieve piles. In instances of chills, the hot enema, of about 110 to 112 degrees F, will warm up the bowel, accelerate circulation in that part, and increase the warmth of the whole body.

The internal bath, as it is called, is a precautionary measure of inestimable value in treating all chronic diseases, and in warding off and lessening the severity of acute diseases. Often, when the first symptoms appear, a good colon flushing, followed by the hot sweat bath, and a fast of two or three days, will relieve the system almost as though by magic.

Of this Dr. Cummins says:—

"The greatest single treatment that any one can give is the enema. No doctor can give a better one. We may adjust, massage,

bathe, and drug, but no *one* thing so relieves the burden upon Nature as to cleanse with water a clogged colon. It is such a universal 'cure-all', that it may be beneficially used in every case. The enema alone has saved countless typhoid fever cases."

No remedy nor treatment is so effective for skin disorders of all kinds, as the internal bath and diet of uncooked fruits. When pimples and blotches appear on the face, it is Nature's signal that poison in such large quantities is seeping into the blood, that the regular eliminative organs are unable to dispose of it. Boils, eczemas, and other skin disorders are indications of this fact.

As to the effectiveness of the internal bath, a famous stage beauty relates:—

"One of the greatest health-promoting measures that I ever tried, is internal bathing. For years I have taken an internal bath weekly. I have told many women of this great secret. They were troubled with pimples, blotches, bad breath, sallow complexion, etc. In every case, after using the enema 40 to 60 days, their skin troubles left, their complexions cleared, their breath became sweet, and their pale cheeks grew pink and rosy."

The beauty and attractiveness of women are often marred by unsightly skin. In searching for relief, they try all sorts of face treatments. Most of these things are injurious to the skin, doing more harm than good. Clay treatments injure the skin by opening the pores, causing them to grow large. After-lotions must be used to close them again, but in time the pores grow larger and more unsightly.

The condition of the skin is a good index to the condition of the blood and body. Blood filled with filth from a clogged colon, cannot make healthy, pretty skin. Unsightly skin cannot be improved with lotions, soaps, creams, clay treatments, etc. If the blood and body are kept pure and clean by right living and internal cleanliness, the skin will be soft, smooth, clear, and pink.

The skin must be just what it is made of. If made of filthy blood, it will be coarse, gross, and unattractive. The trouble is not in the skin, but in the blood. Pure blood means a healthy body, and a healthy body has clear, pink skin. Any remedy or treatment that does not go to the root of the trouble, cannot improve the skin. Such remedies may cover up defects, but they can never remove the cause—they cannot cleanse the blood of the toxins and poisons in it.

A movie star observes:—

"I was a slave to complexion cosmetics and skin lotions. These served to make the condition of my skin worse. I met a lady friend with a most beautiful complexion, and she told me her secret. She said that for several years she had lived largely on uncooked fruits and practiced internal bathing every 4 or 5 days. I determined to try it, and was gladly surprised. After six or eight weeks trial, I noticed a marvelous improvement in my complexion and health. The ugly blemishes left, my skin cleared up, and color I never expected came into my cheeks and remained there."

On a simple diet of uncooked fruits, with water as a drink, and the use of the enema every four or five days, skin disorders rapidly disappear. Simple diet and internal cleanliness is the *natural* remedy, and the only *cure*. All other treatments and remedies, being unnatural, must fail. Blast the tree by cutting off the food supply at the roots, and the tree must die, from the branches down, even until the trunk and the roots eventually decay and disappear.

When the interior of the body is clean, and the blood, due to right living, is pure and flows freely, carrying off waste and furnishing the right kind and quality of building material, to renew and repair the wear and waste of the body, all parts of the organism will function normally, and beautiful skin and good health are the logical sequel. It is almost miraculous how such precious treasures can be had in so simple a way—but we must remember that nothing essential to the earthly existence and convenience of man, has been hidden from him by his loving Father.

Since the use of the enema greatly interferes with their business and income, the medical profession look with disfavor upon the practice, and warn patients against the custom as being harmful to health. We know of an old lady in particular, exceedingly active and vigorous for her 87 summers, who says that she has used the internal bath for over 30 years; and to this practice she attributes her good health and long life. Dr. Lee says that he knew a physician who used three to four quarts of water as an injection every night before retiring, for years; and that he thought it was beneficial. On this phase of the matter Dr. Cummins states:—

"Patients are sometimes cautioned by medical doctors to avoid enemas lest a habit be formed. If they would use this caution with reference to drugs, it would be wiser. But if it is a habit, it is a cleanly one and conducive to health and normality. People have used the enema daily for more than 50 years, and it has kept them young, active, and free from disease."

However, while the enema is a most useful remedy, and the natural substitute for the body's failure to empty the colon, it should not be expected to take the place of rational diet, physical activity, and a normal life in all respects, such as is conducive to the natural functioning of every organ of the body.

As to the harmful effects of constipation, and the usefulness of the internal bath, we shall give a brief account of a patient suffering from common, every-day symptoms of ill-health, who was relieved by a fast and the enema.

The patient weighed 110 pounds. She should have weighed about 135. She was a school teacher. Her energy was at the lowest ebb. She was nervous. Her work irritated her. She was provoking and ungrateful to friends. She felt miserable all over. Shooting pains constantly appeared in her muscles and joints. Her complexion, normally clear and pink, was a muddy yellow, with dark circles under the eyes. The eyes themselves were rapidly losing their function. Her ears gave a constant roar. Dizziness frequently attacked her. There were constant fatigue and listlessness, and extreme constipation. She had colitis and prolapsed abdominal organs, with enlargement of the colon. She was forced to take a vacation. This was her condition when treatment commenced.

Treatment consisted of a ten days' fast, and with the drinking of sufficient water to allay the natural thirst. As the body, under the fast, commenced to rid itself of internal toxins and poisons, her strength began to return, even on no food, strange as it may seem. This is so, because strength comes from health, not from food.

Each day the colon was well flushed. Owing to the accumulated fecal matter, at first a quart or so of water was all that could be taken. This was retained up to five or ten minutes. After a couple of days, she was able to take two or three quarts, retaining the water three or four minutes. The first few days rather warm water was used; but after the warm water had been expelled, a pint of cool water was immediately injected and expelled.

Daily massage was given to the abdomen, while the patient lay on a slanting table, with head low and hips high. The massage was slow and gentle, but deep. It began at the lowest point on the left side of the abdomen, and consisted of short, slow, deep strokes, always downward toward the outlet, and each succeeding stroke beginning slightly above the preceding one, until the lower left

rib was reached. The massage was then carried in like manner across the abdomen, over the transverse colon, then down the right side to the lower point near the right hip. The strokes were in the direction always toward the outlet of the colon. Occasionally a light massage was given while the injected water was being retained.

The natural bath was used. Four or five inches of cool water in an ordinary tub, in which the patient sat for two or three minutes. Water was constantly splashed over the lower abdomen, and the lower back was well rubbed. Vigorous rubbing was given after the bath.

For the prolapsed organs, the patient lay on a table, one end of which was several inches lower than the other, with head at low end. The hips were elevated on pillows. After the fast was broken, exercise in this position was begun.

At the end of the sixth day, the colon began to expel a hard concrete-like substance—an accumulation of filthy waste that had been gathering in the colon for months, or for years, and collected along the sides of the organ, forming a hard wall that nearly obliterated the canal, and almost entirely inhibited and prevented any muscular activity of the bowel. Passages thru the colon had been possible from pressure behind only, and they were nearly black, and very foul.

Before the fast ended, the colon was acting naturally, expelling its age-old accumulations, and the stomach and other organs were back in position. But to keep them there required further exercise on the slanting table.

The final result was a complete correction of constipation and of all abdominal trouble. The complexion cleared and improved remarkably, and the lost energy returned more fully than had been experienced for years by the patient. At the end of the fast, the weight had gone down to 98 pounds. In eight weeks, on a diet of uncooked fruit, this increased to 128 pounds.

However, medical science (?) knows less about the colon, than about any other part of the body. This is due to two reasons: First, in holding post-mortems, this organ has been avoided, or cut off and thrown away. In the dissecting room, the medical student, thinking that the colon is similar to the rest of the alimentary canal, and of little importance, cuts it off and discards it, on account of its awful odor and filthiness. The other reason is, selfish bigotry and motive; for a knowledge of the real condition of

the colon of the average person, would revolutionize the whole system of medicine, and stop, to a great extent, medication of the stomach. Any such digression from the regularly established teaching, is *quackery*, and always has been since Hippocrates first promulgated a system of medicine.

Here in a nutshell is the reason why human beings must be poisoned, crippled, and killed with drugs and serums, and why the range of medical men is so limited. They are not supposed to see beyond the range of their teaching, nor to employ methods not taught in their schools. To do so would mean professional suicide. So they can see dire consequences when the privy and water supply are located rods apart; but when the cesspool is just beneath the diaphragm, separated from the heart and lungs by a thin membrane only, their vision requires a microscope, and their remedies consist of drugs, vaccines, serums, antitoxins, etc.

Medical men never consider cleansing the sewer of the system by correct living. Their schools do not teach such sane, simple, common-sense methods. To do so, would lessen the amount of sickness; and anything that produces this result, makes business dull for physicians. It would also serve to lift the veil that hides some of the magic and mystery of medical science (?), and decrease the prestige and power now enjoyed by that institution. Who does not long for more power? When power is once gained, who is ready to relinquish any of it willingly?

So people are kept in stupefying ignorance regarding all matters pertaining to health and healing, and taught to believe in vaccination, inoculation, and serumization, to "cure" them of, and protect them against disease that thrives upon and lives in nothing but filth—filth in the intestinal canal—and could be controlled by educating people how to live to avoid the building of a deadly cesspool of disease and death within their bodies.

But that is not the aim and object of medical science (?). The medical profession makes a terrible thing of disease, and then endeavor to inspire respect and reverence on the part of the people for their mysterious poisons and their magical cures. And the stupid victims who have faith in the method, submit to it, and *die cured*.

## CHAPTER XI

## THE FIRST CHRONIC CONDITION.

"Chronic catarrh is one of the most common and most dangerous of human ills. It is as wide-spread as civilization. Although it does not of itself cause many deaths, that is, while few death certificates give chronic catarrh as the cause of death, it, with constipation, lay the foundation for more deaths than any other physical ills. These two conditions cause such serious degeneration of the body, that other disorders are readily built upon them, and these later conditions are given as the real cause of death."—R. L. Alsaker, M. D., (Curing Catarrh, Coughs, and Colds.).

Catarrh is the first chronic condition of ill-health. It results primarily from the harmful habit of subsisting on unnatural food. By unnatural food we mean substances usually found on the dining table of civilized man, which have been used so many centuries that by custom they have come to be regarded as the natural food of man. These unnatural foods consist chiefly of flesh and cooked starches.

The cooking of food means disintegration; and disintegration is the first stage of decay. The decay of starchy foods shows in the form of fermentation, and injurious acid-compounds are some of the end products. In time there arises, from food fermentation in the alimentary tract, a serious systemic condition of the body termed acidosis.

The stomach, of course, is the organ where food fermentation first occurs; and is, therefore, the first affected. To protect itself and the rest of the body against the pernicious action of the acid, arising from fermentation, the membrane of the stomach secretes a protecting-coat of mucus, one purpose of which is to prevent the poisonous compounds from being absorbed by the stomach glands, and thus entering the blood.

Through the eructation of gases, either consciously or unconsciously, the acid irritation begins to spread, gradually extending up the esophagus into the back part of the throat, or pharynx, and from there down the larynx into the bronchial tubes, and into the lungs. The bronchial tubes and the lungs eventually become as

seriously affected as the stomach is, and as a result they throw out a coating of mucus in self-defense.

This condition commences in childhood. As a rule, children are fed mostly on bread and milk, or some cereal preparation, in one of its many forms, submerged in milk and covered with refined sugar. Also, cakes, doughnuts, pies, pastries, etc., are eaten in large quantities by children and by many adults. These things are made of denaturalized flour and are chiefly starch. The majority of all cereals are devitalized and demineralized, so that they contain mostly starch.

When this injurious mixture reaches the stomach, fermentation soon begins. The fermentation, together with the putrefaction of proteins, poisons the blood, and the poisoned blood, of course, poisons the whole body. The poisonous gas, rising from the fermentation and putrefaction, radiates from the stomach up into the throat and nose, irritating the mucous membrane lining these passages.

The membrane of the throat, the nose, and the tonsils become inflamed, and as the condition progresses, due to the continued use of harmful food, the mucus discharge grows thick and fowl, adenoids develop, and the tonsil become infected and often diseased.

Medical men perform operations to "cure" these disorders (effects), while the cause remains, continues its deadly work as we shall see, eventually destroys the health, and sends the victims to early graves.

Dr. Tilden makes the following remarks on these cures:—

"Only a couple of years ago, in one of New York's interior cities, the doctors *cured* 10,000 children in just a little while—one or two weeks—by clipping off the tonsils. The medicos were innocent of the fact that there were hundreds of adenoids lurking around in those children's bodies, besides quite a number of other tonsils that were catarrhal. It is well for people who are interested in tonsillitis and its surgical treatment, to know that tonsils and adenoids are lymphoid or lymphatic enlargements, due to the extension of catarrhal inflammation from the mucous membrane."  
(Philosophy Of Health).

Enlarged tonsils and adenoids are the *effect* of an acid blood and body, due primarily to the fermentation of unnatural food. The condition can be corrected by removing the cause; but if the cause is ignored while the effects are suppressed with drugs that paralyze

the nervous system, and knives that remove parts of the body which can never be replaced, common sense and reason teach that more serious trouble is certain to follow. Enlarged tonsils will subside, and adenoids will disappear when the body is freed and kept freed from acid poisons resulting from subsisting on unnatural food.

As the catarrhal condition increases, the stomach becomes seriously affected. Ulcers and cancers of the stomach are frequent occurrence. What is the cause of these? Medical science (?) does not know; yet a "cure" is made by an operation. The pylorus becomes affected. What is the cause? That is immaterial; for another operation is performed and another "cure" results. Ulcers form in the duodenum. They are "cured" in the same way, without any reference to their cause.

Extending on below the duodenum, the acid irritation affects the small intestines, causing enteritis, or such an inflamed condition there, that a coating of mucus is secreted in self-protection. The essential symptom of this disorder are—violent abdominal pains, increased on pressure, with vomiting and inflammatory fever. Enteritis may affect both the peritoneal and the mucous coat of the intestine; and, in violent cases, all the coats may be involved.

The structure of the mucous and the peritoneal coats is different; so are their functions in health and in disease. The inflammation of the serous coat resembles that of the cellular membrane; the inflammation of the mucous coat, that of the skin. The former, therefore, is usually of a more active character. Inflammation of the mucous coat is generally attended with diarrhea; while inflammation of the peritoneal coat is, on the contrary, generally attended with constipation.

Medical schools teach that enteritis of the peritoneal coat "requires the most active treatment." Medical men must practice what they are taught. That is all they know in the treatment of disease, unless they are men who think for themselves and by experience discover ways of "assisting Nature" not found in medical books. Such of them as do use methods to "assist Nature" that are not taught in medical schools, are promptly stigmatized with the epithet of "quack."

"The most active treatment" prescribed in medical books, and practiced by medical men until discarded by medical science (?) because of its being so fatal, consisted of—

"Copious bleeding, followed up by a large dose of opium—and, if the symptoms be not decidedly ameliorated, repeating the bleeding and opium"—

—until the patient either died or recovered! This "most active treatment" may not kill as quickly as a rifle ball, but, on the average, it will kill just as surely. Since more patients now recover under recent methods of a much milder nature, medical science (?) claims that it has made vast progress. This is not disputed by those who know the facts.

As soon as a person becomes ill, a loss of appetite usually puts a stop to the evil habit of eating harmful food, unless the persuasions of physicians and friends can overcome the instinct of Nature. As the stoppage of food removes the primary cause of the illness, the body, freed from this depressing handicap, immediately begins to re-adjust itself, and the disorder gradually subsides sufficiently to allow the patient to recover—unless the "active treatment" is too much for the body, in its weakened condition, to withstand. In that event the patient dies—not from the disorder, but from the doctoring.

Broussals believed that inflammation of the mucous membrane of the stomach and intestines was the proximate cause of the phenomena of fevers. Since he knew nothing of the cause responsible for the inflammation, he was unable to remove it and relieve the disorder. So fevers are still scientifically treated as though they were diseases in themselves, while the cause, unknown and unrecovered, continues its destructive progress.

The habit of feeding on unnatural food, forces the mucous membrane of the alimentary tract to continue its secretion of an abnormal quantity of mucus for self-protection, until in time the intestines become lined with a leathery coating. Proof of this is found in the fact, that as the body becomes normally alkaline, due to one's refraining from the practice that has produced the condition, this leathery coating, being no longer needed for self-protection, begins to peel off, and pass from the body.

To give an example of this, we shall digress to relate a brief account of a patient, who was relieved of catarrh after more than eight years of suffering and doctoring. As was to be expected, he also had stomach and bowel trouble, and he was more or less constipated. His breath was foul, he had pains in the stomach and bowels, frequently attacks of headache, was weak, dizzy, and listless. The different doctors he tried, gave him much medicine and

advice, but none of the doctoring and drugging helped him. They said that he had a serious case of catarrh of the stomach and bowels.

This chronic condition was completely removed by fasting. He prepared for the fast by gradually reducing his food to one light daily meal. Then the fast began. He observed no regularity as to rising or retiring. He took a daily enema, a daily cool cloth bath in the morning, and every third day took a hot tub bath for 30 minutes, sweating at least 20 minutes. Each day he took walks, read books, and did other things to take his mind off his condition. The feeling of hunger disappeared on the third day, which is a rather general rule.

On the eighth day of the fast, it seemed as though the lining of the intestine peeled off and passed out with the water of the enema. This was the mucus film thrown out by the bowel to protect itself and the body from poisoning by the acid compound. At the end of the 14th day the fast was broken with the juice of an orange, followed four hours later by the juice of another. The next day three oranges were eaten three hours apart, and each succeeding day a diet of uncooked fruit was slowly increased till the food amounted to a full meal.

During the fast, the patient's weight fell from 176 pounds to 124. Ten weeks later it was 168; the catarrh was gone; his breath was sweet and wholesome; and his skin had a pink, healthy glow. His health was better than it had been since he was a boy; he felt stronger, and could do more work, without undue fatigue, than ever before in his life.

Reverting to the subject: Beyond the small intestine, the colon (large bowel) becomes affected, growing inflamed from the acid irritation, and a condition called colitis arises. The appendix may become affected, resulting in appendicitis, and, in serious cases, may burst, frequently causing death. If it does not burst, it is "cured" by an operation, and often the patient dies just the same.

A few inches below the main stomach, the ducts from the liver, gall bladder, and pancreas empty bile and pancreatic juice into the duodenum. The catarrhal process often extends up these ducts, seriously involving the gall bladder, the liver, and the pancreas. This eventually may produce such a change in the character of the bile, that gall-stones will form. This condition is "cured" by an operation. The pancreas may become affected, resulting in pancreatitis, and leading on to diabetes. Diabetes cannot be

"cured" by an operation, so this disease is universally regarded as incurable.

We know by experience that gall-stones and diabetes are extremely dangerous; yet they evolve from a condition so simple, so mild, and so apparently harmless in itself, that its first stages receive little or no attention; and scientific doctors do not dream of connecting the final results with the first effects. However, we remember that giant oaks from little acorns grow; that the ocean is made up of tiny drops of water, and the earth of small grains of sand. But if we did not actually know all this, it would be very difficult to persuade any man to believe, that the great oak tree, for instance, came from the insignificant acorn, should his belief be forced to rest on no other tangible evidence than the ultimate appearance of the two.

In the manner mentioned, every part of the mucous membrane of the entire body gradually becomes affected, until there is a general, chronic catarrhal condition. As the symptoms thereof markedly manifest themselves in the various organs and parts of the body, these "diseased" organs and parts are "cured" by being cut out by surgeons. But what about the cause? Science says that the "cause of disease is unknown." Therefore, as the "disease" progresses, all that can be done is to cut out the "diseased" organs and parts—and this is done as we observe.

Colds, whooping cough, measles, influenza, pneumonia, diphtheria, smallpox, etc., indicate a catarrhal condition of the system; and these disorders are merely processes by which the body throws off the mucus, slime, and filth, resulting chiefly from subsisting on unnatural food. Science says that these are diseases, some of which are being "stamped" out by vaccination and inoculation, and all of which must be "cured" when they "attack" the body, or they will destroy life.

Diphtheria is only a catarrhal disorder, often requiring years of subsisting on unnatural food, before the body is reduced to such a state of systemic weakness that the membrane lining the throat belches forth a filthy, sticky mucus. Bronchitis is a catarrhal affliction; so also is asthma, differing from other forms only as to its location, and not as to its underlying cause. Consumption, the "deadly white plague," is merely an advanced chronic catarrhal condition of the lungs, resulting from years of feeding on unnatural food.

Catarrh often affects the Eustachian tube, a tube leading from

the throat to the tympanic membrane, or drum of the ear, causing deafness. It may result in suppurative inflammation; an abscess may form, which the physician "cures" by incising the drum, and allowing the pus to escape.

In women the catarrhal condition extends to the mucous membrane of the vagina, passing up into the uterus and out the fallopian tubes, where the effect is felt in severe, delayed, painful, or protracted menstruation. The ovaries may become involved, and the disorder is again "cured" by an operation, which unsexes the victim for life.

In both sexes the catarrhal inflammation often extends to the kidneys, and on to the bladder, causing stones in the bladder and various other disorders of the urogenital organs. In fact, when the body becomes thoroughly saturated with the acid poisons resulting from unnatural food, such as cooked starches and flesh, a person will suffer from one or more of the many catarrhal disorders, some of which are named as follows:—

1. Catarrh of the stomach called gastritis
2. Catarrh of the mouth called stomatitis
3. Catarrh of the throat called diphtheritis (diphtheria)
4. Catarrh of the nose called rhinitis
5. Catarrh of the bronchial tubes called bronchitis (hay fever, asthma, etc.)
6. Catarrh of the lungs, called pulmonitis (influenza, pneumonia, tuberculosis, consumption)
7. Catarrh of the eyes called conjunctive (trachoma)
8. Catarrh of the ears called otitis
9. Catarrh of the brain called phrenitis (also meningitis)
10. Catarrh of the small intestine called enteritis
11. Catarrh of the large intestine called colitis
12. Catarrh of the appendix called appendicitis
13. Catarrh of the liver called hepatitis
14. Catarrh of the pancreas called pancreatitis
15. Catarrh of the kidneys called nephritis (Bright's disease)
16. Catarrh of the vagina called vaginitis (leucorrhoea)
17. Catarrh of the uterus called metritis
18. Catarrh of the ovaries called ovaritis
19. Catarrh of the bladder called cystitis
20. Catarrh of the prostate called prostatitis
21. Catarrh of the joints called arthritis

22. Catarrh of the veins called phlebitis
23. Catarrh of the arteries called arteritis
24. Catarrh of the heart called carditis, pericarditis, endocarditis, etc.

The above list, while far from being complete, will serve well to show two things—(1) How medical science (?) carefully names immaterial symptoms, and foolishly treats each symptom as a different and distinct disease, while utterly disregarding the cause responsible for the symptoms, which cause thus remains and is assisted in sending the victims to early graves by the "curing" processes and operations here mentioned; and (2) how one harmful habit, although insignificant apparently, and yet when steadily pursued, deranges the entire body, establishing, slowly but surely, a chronic condition that finally affects every organ, structure, and function. "The constant drop of water wears away the hardest stone."

Catarrh is the first chronic condition that warns us, in various ways, of the misuse and abuse which the body suffers from harmful living habits; and the progress of the condition exhibits itself through innumerable symptoms, some of which have been named.

At this point let us once more say, that "disease," as that word is used and understood, does not exist except in the imagination. In the instances here cited of a catarrhal condition of the various organs and structures of the body, it should be remembered that the disorder is always the same, in whatever part of the body it occurs; and that it arises from the same *primary cause*. The names that medical science (?) gives to the many primary and secondary *effects*, are mystifying to the patient, and misleading to the physician; and they amount to nothing when it comes to enabling the physician to "treat and cure" the disease. Thirty centuries of sad experience has proven the truth of this statement.

The first and commonest form of disease is a cold. If we knew the cause of a cold, understood its purpose, and heeded this intelligence, it would mean the disappearance of disease. But, as we have seen, all that humanity knows about a cold is, that it results from "germs," from sudden exposure to damp and chilly winds, etc. This is the teaching of science; and the same teaching informs use that catarrh is a disease, and that generally it results from frequent and severe colds. Men who teach such things know less about the primary colds, catarrh, and all other human disorders,



than they know about the creation of the Universe—to wit, *nothing!*

A cold represents an emergency measure of the body to eliminate mucus, slime, and filth resulting from any cause, but principally from feeding on unnatural food. A cold is really the first notch on the steelyard lever of the body's marvelous safety-valve, which opens and lets out the filth when the pressure within the body becomes too great for safety. When the internal pressure forces open the valve, the dangerous filth escapes, most generally in the process known as a cold, but not always, as we shall see.

In the simple saving action of a cold, we have and behold the first emergency purifying process that gives us any discomfort. The greater the demand for body purification, the greater will be the process of that purification, and consequently the greater will be the discomfort experienced therefrom. These greater purifying processes come in the form of more intense actions, such as diarrhea, measles, influenza, pneumonia, diphtheria, smallpox, etc.

When the dangerous surplus of filth is thus disposed of, the action subsides, the valve closes, and the cold, or other disorders as the case may be, disappears, and all apparently goes well again, until further accumulation of mucus, slime, and filth demands another extraordinary eliminative process to purify the blood and body and save life.

The works of Nature are truly wonderful, and are so far beyond the comprehension of man, that most of Her activities are not understood. A cold, for instance, is merely a warning, being the first danger signal on the road of life to tell the wayfarer that he is traveling the broad highway of destruction, instead of the narrow pathway of salvation. How few, indeed, realize this great truth! How few who read these words will want to believe these declarations.

As soon as sufficient filth has been thrown off to relieve the dangerous pressure, the valve closes and the cold disappears, as we have said. But what of the *cause* of the cold? It still lies smoldering under the surface, is fed by fuel that daily enters the body, mostly in the form of false food, and the catarrhal condition continues to progress, while from time to time we experience the discomfort of other acute saving actions of the body, under the control of the Law of Life that governs human health.

The sooner we heed these warnings of Nature, and eradicate the growing catarrhal condition by a removal of the *cause*, the surer

we may be that some serious sickness will not endanger our life, which will then be more greatly endangered by the doctoring and drugging that follows, than by the disorder. As evidence of this assertion, we shall quote Dr. Shelton, and thus illustrate the scientific manner in which medical men "cure" prostatitis and cystitis. He says:—

"One case that came to my attention was that of an elderly man, with enlarged prostate and a catarrhal inflammation of the mucous membrane of the bladder. For this condition, a silver nitrate solution was injected into the bladder. It was administered by a Homeopath, in a much more diluted form than the regular allopathic dose; yet it was still strong enough to produce agonizing pains for hours and even days after its use. Blood was often passed after its administration.

"Silver nitrate is an excellent agency with which to convert the mucous surfaces of the interior of the interior of the body into leather, and in this way suppress catarrhal conditions and destroy the functional powers of the organs; but it will no more prevent (or remove) the cause of catarrh than it will remove the spots on the sun." (National Health, May, 1923, p. 12).

In no other way except under the influence of right living, as we have endeavored so often to point out in these pages, can all symptoms of catarrh be eradicated. But we should not forget that there are instances where the disorder has existed so long, has developed so fully, and degenerated some parts of the organism so extensively, that complete recovery is impossible. Yet, even then improvement and partial recovery will occur, when a person has learned how to live, and then lives what he has learned. There is positively no substitute for this Law of Nature.

Under the influence of right living, the catarrhal symptoms, no matter in what part of the body they are localized, will disappear just as they came—silently, secretly, and surely. In this way the average person, under 30 or 35, can eradicate the symptoms of catarrh within a few months. But the symptoms will return, if the old habits, which produced the symptoms, are again resumed. This statement sounds strange to him who has been educated to believe in "cures." How can a disease return when once it is "cured"?

"O thou of little faith, wherefore dost thou doubt? . . . Ye blind guides, which strain at a gnat, and swallow a camel." Have we not said that there is no such thing as disease? and that disease,

*per se*, has no existence? Since disease, as that term is commonly understood, exists only in the imagination of man, how can there be a "cure" for that thing which is not? This will be more fully discussed in the next chapter.

## CHAPTER XII

### THE ONLY HEALING POWER.

As only Life can produce Life, so only Life can reproduce and repair the living organism. . . . The only power that can heal is the power that repairs; the only power that can repair is the power that produces; the power that now produces, repairs, and heals, is the same which originally produced.—Robert Walter, M. D., "Vital Science."

In the preceding chapter we stated that the influence of *right living* would ordinarily eradicate the symptoms of catarrh within a relatively short time, but that they would return if the old habits, which produced them, were again resumed. This intelligence is not satisfactory to him who has grown up to believe in the doctrine of "cure" as firmly as he believes in the principles of his religion. For the enlightenment of this class, we shall now briefly discuss the subject of "curing disease."

Since the day that medical men hurried George Wahington to his grave, by barbarously bleeding him, and long before that time, one remedy after another for the treatment of disease has been prescribed, administered, and the disease "cured." We have no apparent reason to doubt the veracity of the report. The favorable showing induces other practitioners to pursue the same methods of "cure." The apparently favorable result is obtained, and it appears impossible for any fact to be supported by more decisive testimony. Yet in the space of a few short years, the boasted remedy has lost its virtue; the disease no longer yields to its power, and the remedy silently disappears, while its place is promptly filled by some "new discovery," which, like its predecessor, runs through the same career of expectation, success, and disappointment.

It is notoriously known that medical science (?) changes methods and remedies as generations come and go, due to positive proof, furnished by the evidence of unerring Time, that medical theories and philosophies as to Health and Disease are wrong. But the physiology of the living organism remains unchanged throughout the ages. Geology changes, but the eternal rocks form the

enduring backbone of the globe. Botany changes, but trees grow, leaf, and blossoms clothe them with beauty; and the fragrant flowers cover upland and lowland with perennial glory. Theology changes, but the Great Spirit continues unchanged, ruling and guiding all activity now as in the beginning.

There must be something wrong somewhere. What is it? Have we ever paused to observe the withering pall which the hoary, stupid, superstitious medical theory of "curing disease" has cast over humanity? This deceiving doctrine has descended down to us from the dark days of antiquity; and, for purely mercenary motives, it has been carefully fastened upon civilization by the deceptive teaching of those to whom the sick and suffering appeal for help. Now, after more than thirty centuries of heart-rending experience, the doctrine has been conclusively proven to be, not only preposterously false, but prevalently fatal. Yet the medical world still believes in "cures"; and Dr. Edgar Roberts, with a feeling that some day medical science (?) shall perchance discover and capture this elusive element, remarks:—

"Persons who have not been cured by one method, have been benefitted by another. With this fact in mind, who shall say that one particular method of healing is the only genuine one? Inasmuch as all of the various schools of healing get results, it is evident that there is an element of truth in all of them; but if we want to get the truth, we shall have to combine the truths of the various systems into one system." (Health Culture, May, 1924, p. 195).

Since "all the various schools of healing get results," there must be "an element of truth in all of them." What is that mysterious element of truth? In order to be certain to capture this unknown element of truth, we should "combine the truths of the various systems into one system." How is that possible? How shall we determine whether we have captured an element, when that element is unknown to us?

The "element of truth" in all healing methods that is unknown to physicians, will forever remain unknown to all of them who incline to the opinion that doctors and treatment "cure disease." "Persons who have not been cured by one method, have been benefitted by another," says Dr. Roberts; and to this we reply that physicians who believe that the *treatment cures the disease*, are a positive menace to mankind.

We have before stated what disease is, and have discussed it

somewhat at length in the last chapter, but we must pause at this point and quote Dr. Walter on the subject. He observes:—

"Disease . . . is vital action, abnormal because of abnormal conditions, and is occasioned by anything which the organism dislikes sufficiently to war against. . . . The power of vital action is vital power, the law of vital action is Self-Preservation, while the peculiar form of the action is determined by the occasion or condition which induces it. . . . Disease . . . is the process by which this vital power removes the obstructions or heals the lesions that have been suffered."

Disease is an orderly process, under the direction of Natural Law, "by which this vital power removes the obstruction or heals the lesions that have been suffered." This process terminates favorably at the proper time, when and if not interfered with by vain and arrogant men, full of "fleshy wisdom," but apparently lacking in "godly sincerity," who arrogate to themselves the supposed power of being able to conquer and "cure" this natural process, that is called into activity by the vital power in response to the Law of Self-Preservation. Hence, we repeat, They who contend and believe that they can and do "cure disease," thus being able to subvert the operation of Natural Law, are a menace to humanity.

Patients do, indeed, improve and recover under any and all methods of treatment; but that is because it is the self-curative-power of the organism, not the doctor nor treatment, that performs the healing process. Patients improve and recover under all methods, because their vitality and (Life Principle) are too great to be subdued and destroyed by any method of treatment. Patients improve and recover, not because of physicians, treatment, remedies, and cures, *but in spite of them!*

What more or better evidence do we demand of this fact, than that during the warlike days of Rome, when her sturdy soldiers were performing feats of endurance and suffering hardships that amaze us in this effeminate age, she was for *six hundred years* without the services of a physician who made the healing art a profession. Pliny relates that about two hundred years before the Christian era, the first regular physician established himself as a practitioner at Rome; that he was received at first by the people with respect and even reverence; but that so severe was his practice, and so unsuccessful his methods, that disgust soon succeeded

admiration, and caused the citizens to prohibit the practice by law, and to banish its professor from the land.

Dr. Densmore is one of the few medical men who has discovered the elusive element of truth that runs like a golden thread through all the various healing systems, and this is what he says of it:—

"It must not be forgotten also that fifty and one hundred years ago, with all the midnight darkness as to bleeding, absurd remedies, airtight rooms, and the prohibition of water, a great majority of persons attacked with illness recovered. And why? Because Life and that mysterious and seemingly Intelligent Force that rules over the organism is the *only healing power*; because it is a Law of Life that there is always a tendency toward recovery; and because this law of cure is always operative whether we bleed, or stifle, or purge—whether we invoke the sacred serpent or the fetishes of civilization, avail ourselves of the services of an allopathist, a homeopathist, a botanist, an eclectic, a hygienist, or a mind-cure." (How Nature Cures, p. 18).

He continues:—

"Bear in mind that . . . within the system itself (is) the only Healing Force. Just what this force is—the mystery of life—is by no one understood; . . . but enough is known to convince the able physician or hygienist that all that anyone can do to further the cure of one taken ill, is to give Nature the freest opportunity for the use of her powers." (Ibid p. 190).

Dr. Densmore says that it seems so strange that almost no one, layman or physician, understands that the Process of Life is all the healing force there is. He observes:—

"It does not matter what the trouble may be, . . . no medicine is required, or will benefit; all that is needed is that the conditions demanded by Nature be supplied, and the same mysterious force which we call Life, which builds a bone ring support whenever and wherever it is needed, and at once places a most admirable protection in the shape of a scab wherever there is an abrasion of the skin, will prove itself as well able successfully to handle an attack of typhoid fever as a broken bone or an abraded skin." (Ib. p. 5).

It is the Great Life Principle of and in the living organism, that is the regulator and the preserver of living existence. The first law of the Life Principle, is the Law of Self-Preservation. Consequently, sickness is a saving, conserving measure of this Vital Force. Nature is not blind, nor a fool. She does the right thing

always at the right time, and in the right way. Nature is infallible; but, by foolish man, is often obstructed in her work. Then when sickness kills, man lays the blame on Nature, taking none upon himself. He thinks that he was right, and Nature of course was wrong.

The process of sickness becomes necessary, and therefore natural, when harmful living habits have endangered the continuous and harmonious existence of the body to a point where a halt, a rest, a discontinuation of the harmful habits must occur, for a time at least, or total destruction follow. During the period of rest, Nature marshals all the healing force of the body, ever ready to act and respond to her command, and brings the state of the body back to normality, provided her healing processes are not too greatly hindered by doctors, treatments, and remedies that "cure disease."

If the hindrance caused by these things is highly obstructive, the recovery of the patient will be but partial, with evil after-effects, and, perhaps, chronic invalidism—instances of which are so common in this advanced age of scientific medicine, and which are said to result from the disease. Greater obstruction, due to doctors, treatments, and remedies, results in death—and this is amply demonstrated by the appalling death rate, after the age of 35 or 40, of patients who have been regularly seeking the most *scientific methods of treatment*, believing that it is the doctor, the treatment, or the remedy that "cures diseases."

We now begin to observe the unknown element of healing truth in all systems, which should be combined into one grand system. This is the element of truth that is not understood by the medical world, and is ignored by physicians who think that they and their treatment "cure diseases." This is the element of truth that "cures disease" under *all* systems of therapeutics, when afforded a favorable opportunity, not by treatment and remedies, but by a lack of these obstructive things.

As has been observed, Disease is the Process of Life, responding to the Law of Self-Preservation, and trying to save from dissolution the creature of its creation. It is the same power that knits the broken bone, that heals the wound, that digests the food, that makes the blood, that grows the hair, skin, etc., that eliminates poisons from the body, *that also cures disease!* How can it be otherwise? If it were doctors, treatments, and remedies, instead of the inherent vital force of the organism, that "cure disease,"

then all patients would recover under one method, while all would perish under all other methods.

We have shown in the last chapter that Nature can tolerate no interference in the wonderful work performed within the body. Nature may be considered as blind and stupid, as dependable and unreliable, and "learned and scientific" medical man may believe that Nature needs in her work the medical fads and fancies drilled into their turned and twisted brains. But they are wrong, and ages of sad experience have proven that they are wrong. The perverted minds of these men consider the Creator of Life as totally incompetent to protect Life. What could be more ludicrous or ridiculous?

When erring man has gone as far in the abuse of his body as Nature can safely let him go, she stops him and proceeds to correct the dangerous condition resulting from his perverted habits. Then the "learned" medical man believes that it requires his "superior wisdom and skill," and the aid of the magical medicine in his little poison-satchel, to correct Nature in her silly and dependable ways.

"Nature has her malingers, as though she were Circe; and Alphonso of Castile fancies that he could give her useful advice."

A physician who sincerely believes that he and his remedies can "cure disease," is a dangerous man. An institution which teaches that disease is an organized enemy and positive force; an inimical, diabolical, destructive something, flowing out of nothing, which attacks the body without reason, without warning, and when least expected; sets up a warfare inside the organism, and must be excised or killed, in the true medicine-man-of-antiquity-fashion, with virulent drug and serum poisons, while it ignores the fact that **THE ONLY HEALING POWER** in the Universe is within the body itself, is an institution of destruction. A system that instills such a deceiving, degenerating, destroying faith into humble humanity, is a blighting, blasting influence in life that must inevitably pass away, or, as surely as the sun shines, the end of the race must ultimately come.

Dr. Shelton makes some pertinent remarks regarding the subject of "curing disease." He observes:—

"This power of the organism to heal and cure itself, must form the central fact around which any truly natural method of caring for the sick must be built. No doctor, no nurse, no method, system nor agent, has been given power to heal or cure. All pre-

tended systems of cure have only succeeded in encouraging man in his transgression of the law of his being. They have held out the false hope of cure or immunization, and have offered to overcome the evil effects of his transgression of Natural Law, without forcing him to obey the law. But Nature has persistently refused to recognize any system of immunization (or cure) that does not have as its central feature, *obedience to her law.*" (Health First, Jan., 1924, p. 9).

Also, in reviewing this false feature of medical superstition, Dr. Claunch has touched so admirably upon this particular point, that we shall quote him:—

"There is but one thing that stands between the human race and health, and that thing can be named with one short word and spelled with four letters—C-U-R-E! Could the idea of *cure* be banished from the mind of man, each individual would soon work out his own health problem. But so long as we believe that we can go to some doctor and be "cured" of the effects of our evil habits; so long as we are taught that some one besides ourselves can get us well, that long shall we flounder in the quagmire of impaired health—disease.

"When the lower animals get sick, they are thrown onto their own resources, and they usually recover. But man shifts the responsibility on to his physician, and he generally dies as the result.

"Were it possible for us to go to some 'specialist' or high light in the healing world, and be 'cured' in five minutes of all our 'diseases,' it would be the greatest calamity that could befall the race, and the physician would be the greatest malefactor mankind has ever known. When he cured our disease, he would automatically license us to continue with our degrading and disease-building vices. He would encourage us to think and act destructively, instead of constructively. Evolution would cease. There would be no incentive for self-improvement, and the race would soon perish through dissipation and degradation. Thanks to the immutable laws of Nature that this is not so. The ultimate goal of evolution is and must be achieved by each individual's thinking and acting for himself." (How Disease Is Built).

Dr. John F. Baldwin, as President of the Ohio State Medical Association, made a very extraordinary address, for a medical man, before his Association at its annual convention in June, 1920. Dr. Baldwin, however, is a prominent practitioner in his profes-

sion. He has been surgeon-in-chief to Grant Hospital, consulting surgeon to Children's Hospital, Fellow American Society of Obstetricians, Gynecologists and Abdominal Surgeons, and was for three years president of the Medical Association of his state.

He stated that he took three years to prepare the address from which we shall quote, and that it does not consist of glistening generalities, of platitudes and prattle, which so generally characterize all articles and addresses touching upon medical matters. Any one who reads the address will agree with him, for it contained so much truth and uncovered so much medical falsity, that the Association, in its endeavor to break the influence of his audacious recklessness, declined to publish the same. Not to be suppressed in the matter, the Doctor brought out his address in pamphlet form for private distribution.

This pamphlet, however, should be put into the hands of every thinking citizen; for it is the finest expose of medical inanity, insanity, and ethical quackery that we have ever seen; and by a man who knows just what he is talking about, and who stands high in the medical profession—or did stand high before his moral nature got the better of him and prompted him to throw aside the pretentious and mysterious mantle of medical secrecy, and reveal the ghastly skeleton in the closet. He also knows that there is no such thing as "curing disease," and said so in his address. He states:—

"A campaign of education, conducted honestly, freely, and continuously, should in due time result in the knowledge on the part of the laity, of the fact that . . . all diseases tend to recovery, and that the chief function of the physician is to guard against complications as far as possible, and meet those complications promptly when they arise. . . .

" . . . The ordinary physician who successfully treats a pneumonia or typhoid fever, or any other of our self-limited diseases, to say nothing of the host of functional diseases, is very apt to assume that the treatment which he has been giving has been instrumental in effecting the recovery of the patient. He may even get a little chesty over his 'results' as he calls them. He ignores the fact that all these diseases tend to get well, and that, as a matter of fact, none of these diseases, while pursuing their ordinary course, are in the slightest degree affected beneficially by any drug treatment. Under ordinary conditions, in the treatment of these diseases, . . . even those who give absent treatment, will

accomplish practically as good end-results as the best educated physician, with the entire armamentarium of the Pharmacopeia at his back."

"Could the public become fully aware of that with which all intelligent physicians are familiar—namely, that the fact that a patient recovers is no evidence whatever of the value of the medication, that he might have got well quicker, indeed, if he had had no medication—then the evidence afforded by quacks, patent-medicine fakers, and those who practice the different cults, will be recognized as entirely valueless."

Do we demand further evidence that doctors, drugs, and treatments do not cure disease. If so, it will be found in the last chapter; and on the testimony here and there let us be constrained to discard the deluding, degrading medical theory of "cure," that is directly responsible for such wide-spread destruction of human health, and enthrone in its place the proven fact, that continuous health and permanent relief from *all* physical ailments, must and does come only through thoroughly purging the system of pollution and corruption that always results from harmful habits.

This clarifying and purifying of the organism is not accomplished by any sort of *treatment*, but by that natural, simple manner of living in which the Creator intends that all men shall live, if they are to receive the blessings which are the divine birthright of humanity. Furthermore, we should know that health is retained by the same measures by which it is regained; and these measures do not include vaccination and inoculation, drugs and serums, cutting and carving, or marring and scarring.

Astronomy changes in response to the discoveries of Anaxagoras, Ptolemy, Copernicus, Galileo, Newton, and Einstein; but the stars rain their benign influence upon us today, as they did upon the Judean shepherds that miraculous night so long ago, or upon the Vedic worshippers on the plateaus of the Himalayas ten thousand years since. Medical practice changes almost with the phases of the Moon, but the Great Creative Life Principle that builds the body, protects it, and guides it through all the countless centuries, continues to build it, protect it, guide it, and *heal* it, as it has always done, regardless of whether the prevailing, scientific, and obstructing treatment of the day is the first poisonous potions of the primitive priest physician, or the modern methods embracing drug and serum poisons, calf pus and diseased horse blood, diet and exercise, hydrotherapy and mechanotherapy, osteotherapy and

chirotherapy, etc. The only requirement of Nature under any and all of these so-called healing systems is, that they not obstruct so greatly the inherent healing power of the living organism as to render that power impotent and helpless.

Health and strength! Can a price be set on these? Do we believe that they can be bought with goods, merchandise, or money? What is Life without them? How much would we give for them when lost? By unnatural living, we dissipate our health, and our strength departs. By artificial means we try to regain them, and, in the attempt, often lose our life.

The faltering step, the debilitated muscle, the weakened nerve, the wasted Vital Force - these cannot be repaired nor replaced with anything known to man, except the natural things and conditions supplied alone by the Creator. His laws are few and simple; yet they are exceedingly exacting. They must be carefully observed and resolutely obeyed, if we would receive the health and strength we crave. Furthermore, He accepts no substitutes for His own supplies. The athlete, knowing this takes no treatment, remedies, nor substitutes for the invigorating tonics of Nature, in the vain hope of gaining from that source, the vigor and vitality requisite to sustain him in his performance.

Some of us find it much easier to take pills and powders, than to live right. Others think it more stylish to visit drug stores, and there buy health and strength concealed in cathartics and tablets, than to subsist in that plain manner which brings health and happiness. Still others take "medicine" because of false education, by which greedy drug makers, mixers, and vendors accumulate millions of dollars. This false education leads multitudes of men to have more faith in that stupid, superstitious, primitive practice, and more confidence in the deceptive doctrine of sinful man, than they have in the Omnipotent Power that decreed:—

Let there be light: and there was light. . . . Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

Look ye unto the Hills and Valleys, whence cometh all blessings of Life. Believe not in the *philosophy and vain deceit, after the tradition of men, after the rudiments of the world*, that the Law of Life which governs Human Health can be violated with impunity, or that the prescribed penalty can be avoided by any artifice or subterfuge of man. Faithfully turning back to the Divine Source of all things, including Life and Health, brings here and

now, to those who observe and obey the Law of Life by which Health is governed, a reward that cannot be measured, a happiness that nothing can buy, a sustaining vigor and vitality that can be had in no other way.

## CHAPTER XIII

## WHAT IS STRENGTH? WHENCE ITS SOURCE?

Man doth not live by bread alone, but by every word (strength) that proceedeth out of the mouth of the Lord (Life Principle), doth man live (Deut. 8:3).

Is not the Life more than meat? (Matt. 6:25).

What is strength? Whence its source? The general belief is that strength is derived by the body from food. Experience indicates that this belief is unfounded; for lost strength comes not to an ill man, regardless of how much food he eats; while we behold the athlete gain in both strength and endurance, as he prepares for his performance, by partaking of one scanty meal daily, which often reduces quite considerably his *avoirduois*. Hence, the Source of Strength must lie in another direction.

We know that where the Power of Life is most abundant, there exists also the greatest strength; while the least strength is found where the Power of Life is at its lowest ebb; with a total absence of all strength when the Power of Life is gone. So it would seem sensible that we search for an answer to our inquiry by trying to solve the problems of what is the Power we term Life, and the Force we call Strength.

1. What is Life? It is a conjunction of the Creative Principle of the Universe with the form of clay, producing and constituting what we know as the living organism (Gen. 2:7).

Grindon says:—

"Life in its proper, generic sense is the name of the sustaining principle by which everything out of the Creator subsists, whether worlds, metals, minerals, trees, animals, or mankind, together with all thought and feeling. Nothing is absolutely lifeless, though many things are relatively so; and it is simply a conventional restriction of the term which makes life signify no more than the vital energy of an organized, material body, or the phenomena in which that energy is exhibited. Though in man life be at its maximum, it is not to be thought of as concentrated in him, nor even

in 'animated nature,' outside of which there is as much life as there is inside; though not the same expression of life."

Laon observes:—

"The life which works in your organized frame, is but an exalted condition of the power which occasions the accretion of particles into this crystalline mass. The quickening force of Nature through every form of being is the same."

2. What is Strength? It is an invisible force that surrounds and penetrates all things; is inherent in the Life Principle, received therefrom by animals through the medium of the brain, as the receiving station, and conducted over the body by means of the Spinal Cord and the Nervous System. It is observable by its effect when flowing from the living organism in physical action.

Dr. Dewey, as we shall see, declares that the brain is the source of this power. If we are to understand this expression literally, he is wrong, for the brain is not and cannot be the source of the power. On the contrary, it is the point that receives the power from the Life Principle; and this, perchance, is what he means.

Regarding the mysteriousness of this force, Grindon remarks:

"Whether we contemplate it in inorganic nature, or in organic, and by whatever name we may choose to designate it, force is nowhere innate, nor is it originally produced or producible by any combination or conditions of matter, visible or invisible. Everywhere in the consideration of force, we are told of a power within and underlying that which we are contemplating. Nowhere do we find the power itself, but only the continent of the power; perhaps merely the sensible effect by which its presence is indicated. No force in the whole range of material Nature is initial. The utmost point to which science can convey us, even when dealing with the most occult and recondite phenomena,—those of electricity, for example,—never shows where force begins. There is always a still anterior force, which cannot be found except by the light of Theology. In philosophy, as in trouble and in death, willing or unwilling, we must go to God at last." (Life, its Nature, Variety, and Phenomena, p. 13).

The subject of Strength shall receive further attention later on, while we now turn to the subject of Life. The brief definition of Life here given being incomprehensible to most men, and they craving a fuller explanation, we shall notice the matter more in particular. The Apostle said:—



He be not far from every one of us; For in Him we live, and move, and have our being (Acts 17:27, 28).

It is also written:—

Hereby know we that we dwell in Him, and He in us, because He hath given us His spirit (I John 4:13).

Consequently, He is our Life (Deut. 30:20); and He is also our Strength (Isa. 12:2); for He raiseth up man from the dust of the ground (Gen. 2:7), and the body is lifeless and strengthless, but He quickeneth it with His Spirit (John 4:24; 5:21; 6:33), and man becomes not Life, but a *recipient* of Life (John 4:13). And with his Life comes also his Strength.

Again Grindon relates:—

“How can independent vitality pertain even to the most insignificant of created forms, when it is said so expressly that ‘in Him all things live, and move, and have their being’? Even man has no life of his *own*, though of nothing are people more fully persuaded than that they live by virtue of an inborn vital energy, to maintain which, it needs only that they shall feed and sleep. Not that men deny the general proposition that life is from God, and in the hands of God. Every one is willing to allow that he received his life originally from the Almighty, and that the Almighty takes it away from him when He pleases. Few, however, are willing to regard themselves as existing only by virtue of His constant influx, which, nevertheless, is the only way in which it can be true that ‘in Him we live, and move, and have our being.’ It is wounding to self-love, and to the pride of human nature, to think of ourselves as so entirely and minutely dependent as we are, moment by moment, day and night, the senses all the while insinuating the reverse. In the minds of most men, moreover, there is a profound unwillingness to recognize physical effects as resulting from spiritual causes. Towards everything which involves a spiritual element—which lifts us above the region of the senses, there is a deep-seated dislike, such as mere argument is perhaps incapable of overcoming, and which can only give way, it would seem, under the influence of higher moral feelings. Truly to understand anything of God’s government and providence, we must first of all be faithful to His revealed law. We can form no right estimate, either of Nature or of Life, till we strive with His divine blessing, to become in ourselves more truly human.”

We should realize that it is not we but He that doeth the work (John 14:10). He worketh in and thru the human body as His

instrument to do His will (Phil. 2:13); for apart (severed) from Him, we can do nothing of ourselves (John 15:5). Since it is the Spirit that quickeneth and giveth Life and Strength to the flesh, therefore, the flesh profits nothing (John 6:63). But that which is flesh (dust) remains flesh (dust); and that which is Spirit (Life) remains Spirit (Life) (John 3:6) now, forever, and eternally, depending not upon man, food, air, water, nor medicine for its existence and power.

But you ask, Who is the “He” referred to? It is the Creative Principle of the Universe, as we have said, termed Life-Spirit-God. God is a Spirit (John 4:24). He is not a person. As a matter of fact, God cannot properly be designated as “he.” The term was originally applied to God when people believed Him to be a person with long whiskers and divine attributes; now it is used from force of habit and for the sake of convenience.

God is not a being with power; God is *the* power—that expresses in and through man and everything in the Universe. God is not a great king seated on a golden throne, controlling Life and distributing it to His creatures as it pleases His fancy. God is *The Life Principle* itself, animating all things—plants, animals, and men. God dwells in all life; is all life. “He alone hath Life in Himself.” Apart from Him there is no life. “Closer is He than breathing, nearer than hands and feet.” (John 6:46; Rom. 1:20; Col. 1:15). We should therefore understand the term “God” as meaning, not a mighty man of unlimited power, but *The Power* itself; the great, underlying Life Principle back of Creation.

Back of mathematics there is a principle which must be properly understood and rightly used in the correct solution of problems. Back of music there is a principle which must be known and applied, if one is to produce pleasing and harmonious tones. Likewise, back of man and the Universe there lies the Great Creative Life Principle, whose immutable law we must study, know, and obey, if our existence is to manifest correctly and harmoniously, and we are to experience that only which is good.

If we try to solve problems in arithmetic and do not obtain the correct results, or to play musical instruments and produce only discords in our performance, we do not lay our failure to any fault in the principles back of either mathematics or music. We know that the principles are correct, and, if correctly applied by the one desiring to use and express them, that the results are certain to be correct.

But when men stupidly, ignorantly, and unwisely use the Life Principle (God) back of Creation, and discord and disease ensue, instead of their remembering that—

Ye shall seek Me, and find Me, when ye shall search for Me with all your heart (Jer. 29:13)—

instead of their going to the Source of Wisdom in order to receive more Light, and correcting their errors accordingly, so as to bring good instead of evil into their lives; they find it more expedient to individualize God in their imaginations, blame their failures and sufferings to alleged defects in His workmanship, and with the superstitious and scientific rites of vaccination and inoculation, strive to remedy these supposititious defects.

How often this course reminds us, that had God not made the Woman, who gave the Man the forbidden fruit to eat, the Man had not eaten thereof; and had God not made the Serpent and permitted it to enter Paradise and beguile the Woman, She had not thought of touching the forbidden fruit.

God gave nothing evil to man, but He gave man power above all things—the power of mind—by which man can cause appearances of all kinds to manifest—even evil appearances. A man, not realizing the tremendous power he wields, thinks that “meat is more than life,” and believes that he “lives by bread alone.” Thus he unwittingly sows the wind and reaps the whirlwind; he plows in wickedness, and he reaps iniquity (Hos. 8:7; 10:13).

God, the Principle of Being, can express only thru man and the Universe. Man is the chooser, the one who decides whether this expression shall be in harmony and health, or in discord and disease. That is why it is so imperative for men to know the Truth about themselves and the Creative Principle; for only by knowing the Truth can we bring to pass the health, harmony, and happiness which is humanity's divine birthright. Therefore—

Ye shall know the Truth, and the Truth shall make you free (John 8:32).

We may not know the Law governing the Creative Principle; but our ignorance will not suffice to release us from nor immunize us against the penalty prescribed for violating the law (Hos. 4:6). We may not understand a thing, nor be able to explain a thing, but that is not good and sufficient cause for our leaping blindly by the thing. Because science has never been able to comprehend nor expound some of the Bible Truths, that is not sufficient reason for neglecting and disregarding these Truths.

Science, being unable to give any better definition of Life, holds Life to be a “manifestation of the electric, magnetic, and chemical activities of the Physical-material elements composing the living organism.” Also, that “from this viewpoint, Life is a sort of ‘spontaneous combustion,’ or a ‘succession of fermentation.’”

Going further along the same line, science, not knowing wherefrom Strength is derived, claims that Strength comes from food. And then founding a philosophy on Appearances only, and searching not beyond the Visible World for their first principles, scientists teach that man lives, moves, has his being, and performs his work with power derived from food which has been transformed by the process of digestion and assimilation into blood, bone, and muscle.

Down thru the ages “disease” has been regarded in the form of a deadly enemy to be combatted; and one condition considered as absolutely essential to the successful termination of the combat, is to keep up the patient's strength for and in the struggle with “demon disease,” by feeding him plenty of “good, nourishing food.”

Adhering to this doctrine since the morning of medical history as a guiding light in the dark realm of disease, it has ever been the fetich of foolish man to feed the sick under the mistaken conception, that since the well need food to keep up their strength, then it is doubly certain that the sick need it all the more, in order to ward off weakness and prevent “demon disease” from winning the battle. “This is the logic,” says Dr. Dewey, “that has always been displayed upon this vital subject by science”—which believes that man “lives by bread alone.”

Is Life the product of “hog and hominy, of bread and beer?” If it is, then the first life and all subsequent life came from and is produced by these substances. We know that this is a fallacy. Life, as we have said, is the Creative Principle, an Invisible Force—“and invisible principle of existence, derived from previous Life, an inheritance, illustrating the quality and characteristics of its progenitors.”

Life is a Power that expresses itself in and thru men and everything in the Universe. It is the Vital Force by which all things are and exist, and is the Power that connects man with his Maker, as the Power of Light connects the Earth with the Sun. In fact high authorities, as we have observed, hold that Life (Spirit) is the Maker (John 4:24); and as Dr. Walter remarks, Life—

" . . . grows trees, horse, and men through the operation of fixed and immutable laws. . . . Life is the Architect, Force is the Workman; while earth, air, and water are the materials out of which come forth all things. . . ."

Now if Life is not the product of food, how then is Strength the sum total of digested, absorbed, and assimilated nourishment? We know that a body which is devoid of the Power of Life, is also devoid of all Strength, no matter how much food is forced into it. This is a self-evident and indisputable truth, by which we understand that Strength comes not from food.

But if not from food, whence comes Strength? and what is that subtle force known as Strength? Strength come from Life, as we have seen; or, more properly speaking, Strength indicates the Power of Life in action, just as bending trees and surging seas indicate the Power of the Wind in action (John 3:5, 6-8).

Strength is an exhibition of Vital Energy flowing from Vital Force. It is an effect that indicates a flow of power from the living organism in physical action. Work is performed by an expenditure of Vital Force through the medium known as strength or power. A body may be possessed of great strength, but so long as the body remains passive and inactive, no signs of strength are manifest.

Strength, as we have said, is an invisible force, received by the brain, passing thru the spinal cord and out over the body thru the nervous trunk lines. Dr. Dewey says:—

"The head is the power-house of the human plant, with the brain the dynamo as the source of every possible human energy. Thru the power of the brain we are enabled to carry on all the activities of life, physical, mental, and vital. (Strength is derived from this source and) disease is cured thru the power evolved in and emanating from the brain.

"The other so-called vital organs and the muscles are only as so many machines that are operated by brain power. The power of Vital Force (exhibited in the body) comes only from the brain, for when the nerve trunks that supply arm or leg are severed, power of movement and of feeling is gone. It would be the same to sever the nerve trunk serving any and all organs and parts of the body. In a general way, then, we know that the strength of the body is directed as the strength of the brain" (The Fasting Cure).

Dr. Cummins proves by the following facts that strength comes

from some other source than from blood, bone, and muscle:—

"A man can lift 50 pounds in his hand by simply bending the elbow. This means, in a fore-arm 15 inches long, that the biceps is pulling 750 pounds, because it is attached quite near the fulcrum, the elbow. If the biceps were removed and fastened to a support, and 50 pounds were attached to it, it would be torn into shreds. This means that another force of more than 700 pounds is being used to hold the muscle together while it makes the lift. In other words, 1450 pounds of power comes into the muscle that does not belong there naturally. Where does it come from? The only logical answer is, it comes from the mind. (Dietetics, p. 48).

But science, as we observe, has taken as its Doctrine of Strength, that it is produced by food. Under this erroneous conception, medical schools teach that the weak and the sick "must eat plenty of good, nourishing food, in order to keep up your strength when ill." If the stomach grows so weak that it can handle food no longer, then convert the lower bowel into a temporary stomach—any method will do, so the body is kept filled with food to give it strength.

This is wrong, according to Dr. J. E. Cummins, who says:—

"Food is not the source of physical power as we have always been taught (by science), and as we make ourselves sub-consciously believe. The immediate source of power is the mind. Food is merely to supply tissue-waste where the mind has been at work" (Dietetics, p. 48).

Science is always working; science is wonderful; watch science. The race has been hypnotized by this thought, and when science adopts a theory, the world believes and unthinking men heedlessly follow the crowd. In consequence of the theory that food is the source of strength, medical men regard food and strength as synonymous terms; for in weakness and in sickness all that most people believe is required to regain one's lost strength, is to provide the patient with plenty of food. Applying to this philosophy the principles of the Law of Cause and Effect, we soon see how false it is.

Truly, man doth not live and move by the power of bread alone, but by the power (strength) that proceedeth out of the Life Principle, doth man live and move. Consequently, Life is more than meat; and without Life there is no Strength. Why, then, should we believe that food, instead of Life, is the cause and source of

Strength? If food be the cause of Strength, then Strength is the effect, and the effect cannot be present if the cause is absent.

So if food is the cause, why is so much strength lost by a healthy man during the daily activities? If food is the source of strength, why should we not be able to work indefinitely, so long as we are well fed? If food is the giver of strength, why is not fatigue impossible to him who eats much and often? If food is the cause of strength, why do men exhibit the greatest strength with empty stomachs? and why the sudden end of all strength in that state termed death, by so-called heart failure which so commonly comes following a hearty meal?

Instead of food being a giver of strength, food is actually a consumer of strength. "This is strikingly illustrated by the exhausted feeling that invites the after-dinner nap for rest," says Dr. Dewey, "which, however, does not rest the overfilled stomachs and overfilled brains. The brain gets no rest while getting rid of food-masses, with more of decomposition than of digestion."

To illustrate that food is a consumer of strength, Dr. Dewey continues:—

"Only recently three farmers went into the field one hot morning to cradle oats, the most trying of all work on the farm. Two of them had their stomachs well filled with hearty foods. With profuse sweating and water (drunk) by the quart because of the chemical heat arising from both digestion and decomposition, these toiled through the long hours with much weariness. The third man had all his strength for the swinging of the cradle, the empty stomach not even calling for water; with the greatest ease he kept his laboring friends in close company, and when the noon hour came, he was not nearly so tired as they.

"A man who had been a great sufferer from indigestion, a farmer, found such an increase of health and strength from omitting the morning meal, that he became able to cradle rye, a much heavier grain than oats, during an entire forenoon 'on an empty stomach.'" (The Fasting Cure).

Dr. Cummings substantiates the above by his own experience. He observes:—

"In October, 1918, I decided to try out the no breakfast plan under conditions of severe manual labor. My weight is about 140 pounds, and I sought the hardest labor I could find. I procured employment in the Quaker Oat Mills in this city (Cedar Rapids,

Iowa), working 3 to 10 hours according to the schedule for the day.

"My chief business was loading, piling, and hauling hominy meal in 140 pound sacks on four-wheeled trucks. A load consisted of 12 sacks whose total weight was 1680 pounds. The trucks were heavy affairs, making altogether a load of about one ton.

"These loads I pulled, lone-handed, for considerable distance over cement floors, rough in places and strewn with more or less chaff, to an elevator which carried us to some other floor, where they were again hauled to distant quarters and piled in ranks 9 or 10 feet high. An assistant was furnished to stand on an elevation and pile the upper courses.

"Some half days I did nothing but load, keeping 6 trucks moving. This was a severe trial on the back and abdominal muscles. I kept this up for about three weeks. I began at 7 a. m. and quit at 3 or 5 p. m., according to the orders of the foreman. We had about 15 minutes for lunch at noon.

"At no time did I ever taste a mouthful of food before beginning work. I seldom cared for any food at noon, but in order to use the luncheon period I carried some days an apple, some days one, some days two, bananas, and, on other days, a single sandwich. As soon as the day's work was finished, I got into a hot bath. I ate heartily at the evening meal.

"The result was I never had a sore muscle. I was full of energy from morning till night. The work never tired me. I enjoyed every minute of it. I regarded it as play and exercise.

"After beginning the work, I had occasion to see several strong men start in, wear out, and utterly fail in two or three days. Some became bedfast with lame backs. The principle cause of their trouble was *too much food*. They also failed to soak out the fatigue poisons with hot water. As a result they became sore and lame." (Dietetics, p. 59).

Dr. Cummings then gives the following to illustrate further that food consumes one's strength:—

"About a dozen years ago, Gilman Low, in New York City, lifted one millions pounds in 30 minutes. He lifted a thousand pound weight a thousand times in half an hour, by getting under the weight and raising it entirely clear of its bearings, then dropping it back on its supports and raising it again, for that number of times.

"He prepared himself for this wonderful feat of strength and

endurance by eating one meal a day for the first 5 weeks, and 4 meals a week for the last 3 weeks. . . . In all he ate 47 meals in 56 days. . . .

"Gilman Low knew what he was doing. He tried to do this once on 3 meals a day. He succeeded in lifting half a million pounds in 25 minutes and then became exhausted and could lift no more. He accomplishes marvels of strength after 7 to 15 days fasting. At a physical culture show after 7 days fast he lifted a 2,000 pound weight 22 times in 19 seconds." (Dietetics, p. 48).

Still, the human science that the race is following teaches that strength comes from food. Do we require further proof that this is false? We know that, although the same amount of food may be eaten by a monkey as by a man, the monkey cannot do the man's work. We may feed the same amount of food to a hog that we feed to a horse, but we know that the former cannot do the work of the latter. If Life and Strength came from food—

"the gourmand should outlive Methuselah (in days) and out-  
trival Hercules in power. The hog should outlive the man, outrun  
the horse, and outweigh the elephant"—

says Dr. Walter. He continues:—

"Food yields to the organism heat and not Vital Force,—it yields physical vigor and bodily development, but not the power of life. . . .

"Food yields to a living organism physical force for the performance of physical work, but only when that force is controlled by Vital Force. For instance, no amount of food will enable a dead man to move, or an infant to do the work of the adult man. . . . The food, in addition to yielding physical force, becomes, therefore, a *condition or occasion* for the operation of the inherent Vital Force, and, therefore, makes the work of the organism that eats it to correspond, not to the food eaten, but to the inherent force of the eater." (Vital Science, p. 161).

Since Strength is present when food is absent, we know that Strength must come from some other source than from food. Therefore, experience teaches us a different doctrine than science teaches regarding this fact. Every man knows that, regardless of the quality or quantity of food taken, or of the vigorousness of the powers of digestion and assimilation, our strength flows from us in a steady stream as a result of our activities; and this loss can in nowise be stayed nor supplied by any amount of food. Regardless of the food eaten, a time comes when we grow weak

and weary, and must look for a renewal of our supply of strength beyond the sustaining-power of nourishment.

Why, then, does the body need nourishment? "To supply tissue-waste where the mind has been at work," Dr. Cummins told us. In other words, blood, bone, and muscle are but the *instruments* employed by Vital Force in the performance of physical work; while the *strength* used in the performance flows from the Life Principle, thru the brain, spinal cord, and nervous trunk lines. It cannot be otherwise, for the mightiest arm falls strengthless to the side upon the severance of the nerve trunk serving it.

In this respect, the physical body may be compared to a piece of machinery operated by electricity. The machine possesses no power whatsoever in itself, and cannot function until proper connection is made between it and its source of power. With power flowing to it thru this connection from the source of power, it does its work, becoming powerless and motionless when the flow is cut off.

However, as time passes, the used machine wears under the strain of operation, and must be repaired with new parts, etc. Still, this in nowise affects the supply of power it receives. It simply affects the work it does. Therefore, how clear it is that the *service* of the power, not the *supply* of power, depends upon the machine, while the *supply* of power depends upon a distinctly different source.

Likewise, it is *material* required to repair the tissues and cells consumed in physical work, and not *strength*, that is furnished by food. The greater the amount of work done, the greater the wear on the physical frame, and the more food, drink, and air are required to replace the used up material. Yet, these elements, of themselves, can supply no strength, as we have seen; and it is only when need for their use exists, that Vital Force appropriates and employs them in the production of power to meet the demands of physical function.

But such power is not Vital Force. "The baser forces can no more be transformed into Vital Force," observes Dr. Walter, "than the baser metals can be transmuted into gold." "Vital Force," he continues, "being the highest order of force known, employs in its service all agencies beneath it; but it neither falls to the level of its servants, nor lifts them to its own level." It is Vital Force that makes food, but food can never make Vital Force.

To illustrate further how slightly Strength depends upon food,

it has been proven that the nervous system—the vast network which conveys power to every organ and part of the body—does not deteriorate nor waste away, no matter how long food is withheld from a person. According to Yoe's Physiology, in instances of death resulting from starvation, the loss sustained by the body is given as follows:—

Fat . . . . .	97	per cent
Muscles . . . . .	30	" "
Spleen . . . . .	63	" "
Liver . . . . .	56	" "
Blood . . . . .	17	" "
Nerves . . . . .	0	" "

Commenting on these losses, Dr. Shelton remarks:—

"This loss of fat and muscle could occur at any time without impairing the person's health. The loss to the liver and spleen was found to be chiefly fluids, and but little solids. The loss sustained by the blood is not serious, while the stomach remains uninjured. With rest and sleep, the nerves seem able to maintain their substance without (loss or) injury during the most prolonged fast. These losses occurred during starvation. No such loss would be registered by a fast." (Fundamentals of Nature Cure, p. 62).

Here lies the secret why patients grow in health and strength under a fast, and why functional clearness of the mind is maintained where bodies have become skeletons. The brain and nervous system furnish the strength, and they lose nothing by one's abstaining from food, even until death ensues, maintaining their substance and integrity, unimpaired and undiminished, up until the last breath is drawn.

On the other hand, as the channels of life are cleansed and cleared of clogging filth, diseased tissues, stiffening deposits, and poisonous compounds by a fast, as by no other method, there is made possible a fuller and freer flow of Vital Force to all parts of the body, and this increase of energy and vitality is what brings men health and strength, even in the absence of food.

The physical frame is consumed in work, and is renewed by food, drink, air, etc., provided always that the inherent capacities warrant their use. And since our actual need of these substances is merely to replace flesh consumed in the performance of physical work, this then is the best and the only reason for using them.

Dr. Dewey remarks:—

"In time of health, if we eat when we are not hungry, or when

very tired, or in any mental worryment, we find that we suffer a loss of Vital Power, of both physical and mental energy. How, then, can food be a support to Vital Power when the brain is more gravely depressed by disease? Yet, from the morning of medical history, the question of how Vital Power is supported in time of sickness has never been considered, because there has never been any doubt as to the support coming from food. I assume this to be a fact, since all works on the practice of medicine of today enjoin the need to feed the sick to sustain their depressed energies—all this without a question as to whether there is not a possibility of adding indigestion to disease, when food is enforced against Nature's fiat." (The Fasting Cure).

While the weak and the sick eat heartily, their lost strength comes not, and even the wasting away of their flesh continues. Why? Dr. Walter says because—

"Vital Force is not transformed from food. . . Vital Force is a fact of inheritance, which food, drink, and medicine call forth and *expend* in the form of Vital Energy. . . .

"Vital energies are the product of Vital Force as this is called forth by *occasions or conditions* to receive and control the physical chemical forces of food, etc. Increased vital energy involves increased expenditure of Vital Force. Physical and chemical forces cannot do vital work; they may aid the Vital Force (as an instrument), but they always induce further expenditures of Vital Force. The proof of this is in the fact that no amount of food . . . can take the place of sleep. Sleep and rest reduce expenditure; all other agencies increase it. . . .

"Food . . . supplies material for building up the organism and physical forces for the performance of physical functions. But the food calls forth and expends inherent Vital Power just as any other objective agency does. Even Life itself is a coming forth from the invisible realm of a vital inheritance, which by coming forth is transferred from one state of existence to another. . . . Work and worry, food and drink, stimulant and tonic, whatever increases vital activity, hastens the consummation. . . ."

Food only restores waste—not waste of Vital Force but waste of flesh. Since it is Vital Force (Life-Spirit) that quickens the flesh and gives it strength, and the flesh profits nothing from this fact, but continues as flesh; since food replaces the waste of the flesh only, and not the waste of Vital Force; and since strength indicates a flow of Vital Force from the living body, as it is called

forth by various conditions and occasions, how can food furnish any material to replace the waste of that which came not from food originally?

A sick man, lying passively and quietly in bed, is not consuming his body by physical work. Why then should he be fed? What he needs is not food, but to conserve his Vital Force; and instead of food saving or supplying Vital Force, it is really a process in the order of Nature that actually calls forth and expends Vital Force. Dr. Walter states:—

"While the food one eats and the air he breathes readily supply to us physical force for the performance of physical work, they never do and never can supply us with Vital Force,—the force that preserves, heals, thinks. Food and drink occasion vital development and call forth Vital Power, but they yield only physical and chemical power. They develop what previously existed; call forth and expend the man's inheritance; may give him the appearance and feeling of strength, and enable him to perform physical duties; but Life, Vital Power, the power that heals and saves life, comes only from previous life through parentage." (Vital Science).

We have said and shown that the first disobedient act of man which tends most to degenerate his health and destroy his body, is that of eating. Not the habit of *eating to live*, which makes a man a blessing to the world; but the degrading habit of *living to eat*, which makes him a slave of his appetite and a beast of the earth.

It matters not how wholesome or suitable the food may be, if we exceed the Law of Limitation in feeding, a penalty will fall on us as surely as when we exceed the law in any other particular. For Nature is a unit, and consequently a wrong done to one part is a wrong to all (James 2:10). And in what way do we exceed the Law of Limitation more frequently and more flagrantly than in feasting? It is in fact quite generally conceded that fully one-half of the food consumed annually by the average individual, is not needed to replace the wear and tear of daily life on the adult body.

In support of this statement we offer the following from Dr. Cummins:—

"In India, at the present time, people eat but one meal a day, and that in the evening. Occasionally they have a little rice water to drink in the morning. They know nothing of digestive troubles. In bible times people ate but one meal a day, and biblical law

required that the laborer be paid daily so he could buy his meal. The ancient Persians, an empire of eighty million people, lived on one meal a day. The Greeks and Romans lived on one or two meals a day. No nation has quite equalled the Greeks in physical perfection."

"Luegi Carnaro (was) the first and greatest food scientist in the world. He was born an invalid and became a drunkard. At 40 he was a physical and mental wreck, and his physicians told him repeatedly that he could not live.

"He began to experiment with foods. He found that he could live best on 12 ounces of solid food and 16 ounces (one pint) of unfermented wine (grape juice) daily. With the exception of just 12 days, he lived upon this ration of food for over 63 years. Within one year he had completely recovered his health. His wife adopted the same course and bore children very late in life.

"Both lived beyond the century mark. On his 78th birthday Carnaro's friends begged him to increase his ration a little. Reluctantly he agreed to a 14 ounce allowance. In 12 days he was stricken with fever and violent pains in his right side. He at once returned to the 12 ounce ration, but he suffered 35 days.

"This was his only sickness in a period of 63 years. Life became more beautiful the older he grew. He wrote several books, his last one after the age of 95, and he died at 103.

"It is literally true that we can live on one-fourth of what we eat. The other three-fourths we eat at our peril. A certain so-called dietitian gets along fairly well with this procedure: He requires his patients to observe this simple rule—'Eat just one-half as much each day of the foods that you are now eating.'" (Dietetics).

When the food supply exceeds the body's needs, the excess, under the relatively high temperature of the body, quickly decomposes and produces virulent poisons, just the same as that much food would if festering in the garbage can under the rays of the summer sun. These poisons serve to irritate and derange, first, the digestive organs, and later the whole machinery of the body. In fact, it is from this source—feasting and drinking—that originate all physical disorders and the ultimate cause of all death.

As evidence of this fact, it is found from figures compiled by the Metropolitan Life Insurance Co., for the three years ending with 1924, that the death rate in America reaches its peak about March 15—showing the fatal effect of the indoor life and the feast-

ing and drinking indulged in during the holidays—and that it approaches its lowest point about September 15—showing the favorable effect of out-door life and the feeding on the more natural foods, consisting of berries, fruits, herbs, and green vegetables, which, even though eaten to excess, are still less harmful than bread, fish, oysters, meat, dried beans, peas, etc.

Therefore, since feasting is a violation of the Law of Life that produces a vast majority of all physical and mental suffering, it follows by logic and is confirmed by experience, that FASTING is the greatest single remedial measure for the relief of the deranged body, no matter what mysterious name science may give to the ailment, nor in what part of the body it is localized.

We know that under a fast, patients report clearer vision, acuter hearing, stronger sense of smelling, etc. What does this indicate if not that as fasting enables the body to free itself of the obstructing and encumbering waste resulting from feasting, the channels of life become cleared of clogging filth, allowing a fuller flow of Vital Force thru the nervous system, which is the real strength, and which exhibits that fact in the manner here indicated.

When a body is ill and, by reason thereof, the activities of daily life come to a halt, it is rest, not food, that is required to conserve the Vital Force and maintain the strength. The more complete this rest is for every organ of the body, the greater the conservation of Vital Force, and the better the strength is maintained. When we allow the ill to eat, the vital organs are given no rest. Dr. Walter observes:—

"But how shall we give these organs rest? . . . To stop working them. What is the work of the stomach? To digest food. What is the work of the lungs and liver? To make changes in this food after it has been absorbed into the circulation. What is the work of the kidneys? To secrete from the blood and carry out the organism certain elements derived from this food. And what is the work of the heart but to pump the blood made from this food.

"What insanity, then, to compel all these organs to make the blood only that a vein may be cut open and the blood wasted! If there is too much blood, why not stop making it? If bleeding and purging proved to be such wonderfully effective agents of relief, why not equal relief be secured by simply fasting, and so render unnecessary the plan of bleeding and purging?

"It were enough to make a horse laugh to see how medical

theories pander to popular appetites? Bleed, purge, and poison the patient,— do anything and everything, but don't tell him the truth; don't tell him to 'cease to do evil and learn to do well'; don't correct his habits."

Dr. Walter continues:—

"Force is a fact of inheritance which food, drink, and medicine call forth and expend in the form of vital energy. The digestion and assimilation of food is itself a taxation, imposing increased burdens upon stomach, liver, lungs, heart, kidneys, which are already in most cases of invalidism overworked. How will increasing their burden relieve the patient? What he needs is not increased work, but more rest; not added taxation, but reduced labor."

Since fasting is the only way to bring rest to the vital organs, in cases of illness Dr. Walter says:—

"Stop feeding him, so that liver, lungs, kidney, bowels, skin, will be free to purify the blood already made, which is much better than bleeding him, and let him rest. Inherent vitality . . . alone heals, repairs, cures; and no amount of feeding can add to this curative power. . . ."

"A portal circulation loaded with nutritive material that cannot be changed in the purifying organs, nor appropriated from the general capillaries, is a dangerous condition; and every ounce of blood added to the sum total increases the danger. The loss of appetite, weakness, etc., of which the patient complains, is due to the presence of more blood than the organs can purify or the general system use. No matter if the quantity of blood is very little, the power of the nutritive and purifying organs is still less. Shall we increase the quantity of blood (by eating) or reduct it (by fasting)? Shall it be rich, concentrated, and highly stimulating food and drink, thereby increasing the obstructions, or shall it be massage, bathing, rubbing, and other simple yet effective appliances to restore balance to the circulating fluids?

"We are not advocating a return to the bleeding and purging processes of the schools, but we do assert that the increasingly numerous deaths from heart failure are chiefly due to heart tonics in connection with stimulating and stuffing processes. We would give the heart rest by giving liver, kidneys, bowels, lungs, and stomach corresponding rest, and so by saving the patient's inherent forces, also save his life."

Since Vital Force is the element to be conserved as much as



possible at all times and in all events, but more especially in instances of illness, and since this force comes not from food, but is centered in and flows from the brain, how can we feed the brain in order to conserve and increase its power? Not by feeding the patient food, for we have seen that this course allows the vital organs no rest, but entails a further expenditure of Vital Force. We must feed him with rest and sleep. The Scriptures teach that:

In returning and rest shall ye be saved; in quietness and in confidence shall be your strength (Isa. 30:15).

Dr. Dewey states:—

"There comes a time with all when they must go to bed, not to the dining-room, to recover lost strength. The loss of a night's sleep is never made up by any kind of care in eating on the following day, and none are so stupid as not to know that rest is the only means to recover from exhaustion of excessive physical activity.

"With the strength of the brain, recharged by sleep, is all the labor of the day performed. . . ."

Dr. Walter confirms this:—

"Sleep is the great representative process of recuperation. . . . Sleep represents the greatest possible inactivity and the most perfect rest. . . . Eyes refuse to see, ears to hear, touch, taste, and smell have departed, muscles and nerves relax, and the brain rests. Can there be any doubt that the season of recuperation is the season of inactivity?

"Sleep, therefore, is the bedridden condition, the condition of weakness which represents the saving power,—the state of complete inactivity of all the functions that it is possible to relinquish.

"The living organism, like the electric battery, is a reservoir of power which continues silently inactive while the circuit remains open. When the circuit is closed, the battery begins to do work, such as ringing a bell or operating a motor, and if the work continues the battery becomes exhausted, even though it possesses the power of recuperation for a long time.

"Just so the reservoir of the Vital Power continues unused and the reservoir filled as long as no connection is made between the vital element and external Nature whereby work is done. But as with the battery, so with the vital organism, as soon as the circuit is closed work begins, and constitutes a process of exhaustion,

requiring rest, as the absolutely necessary means of recuperation.

. . . . It is rest, not food, that recuperates.

"Sleep shuts up the channels that drain the reservoir, and the reservoir fills. Sleep stops the vital activities, and strength accumulates. When science discovers something to replace—

Nature's sweet restorer, balmy sleep—

we shall be forced to admit that Vital Force is transformed physical and chemical forces, but not till then."

Man is a composite creature, having relations to the Visible and the Invisible Worlds. He is dependent upon a conditioned existence as well as upon an Unconditional Reality. From the former he gets all the materials of which his organism is composed; and science erroneously holds that Life and all life-forces depend upon these materials. The latter composes the force which organizes these materials, and this force we are taught is more than meat.

With an abundance of inherent Vital Force flowing through the body, there comes health and strength. But no matter how abundant the physical forces may be, whenever they are not well controlled, and become out of balance for any reason, then man's life is in danger. Feasting is the process which most frequently unbalances the physical forces. Any ill person, whose Vital Force flows feebly through the nervous network, will weaken and waste away, no matter how much he is fed; and this weakening and wasting will continue until his health begins to return. Mr. Dewey says:

"Now as we need not, cannot, feed the brain in time of sickness, what can we feed? In all diseases in which there are a high pulse and temperature, pain or discomfort, aversion to food, a foul, dry mouth and tongue, thirst, etc., the wasting of the body goes on, no matter what the feeding. . . . This makes it clearly evident that we cannot save the muscles and fat by feeding under these adverse conditions.

The feeble flow of Vital Force is responsible for the illness and weakness. The flow is impeded and diminished by clogging waste piling up in the body because of feeding too frequently and too generously. Feeding and drugging the patient makes matters gravely worse. Fasting permits the organism to cleanse itself with the vital stream. As the clogging waste passes off, the channels of life begin to clear, the flow of Vital Force increases, and the patient's health and strength return accordingly.

The thought of fasting to a sick man, whose physical frame is

wasting daily, fills him with terror. He thinks that strength depends on flesh and food, and that if he fasts, he will waste away and surely die. But does he not waste and weaken daily, and often die, regardless of the feeding? He may eat much and often, but he will waste and weaken, and continue to waste and weaken, unless and until a returning flow of Vital Force thru the body, halts the wasting and weakening process before it ends in death.

Let us illustrate this by a simple test. If the nerve trunks supplying the arm be severed, a state called paralysis ensues, and the arm will hang limp and lifeless to the side, with no strength whatsoever; and regardless of how healthy we may be in all other respects, and of how much food we may eat, that lifeless and strengthless arm will wither and waste to nothing but skin and bone. If the nerve trunks supplying the stomach and intestines be severed, no matter how much food a man may eat, he will live only so long as it takes for him to starve to death.

We have seen that Vital Force and Strength arise and flow from the Great Life Principle; and that the brain, spinal cord, and nervous system are the conductors of this mysterious power. We have further seen that Vital Force and Strength depend not upon food, and that even the organs which conduct them to the various parts of the body, are so far removed from depending upon food, that the substance and integrity of these organs remain unimpaired and undiminished in a body that dies of starvation.

Therefore, "do we need to feed, or can we feed, for other than brain reasons?" asks Dr. Dewey. "This physiology admitted," continues he, "there is no other conclusion possible than that feeding the sick is a tax on Vital Power, when all that power is needed (and should be saved) to cure disease."

When a man is ill, the feeble flow of Vital Force that is struggling out thru the clogged channels of life to the various parts of the body, is earnestly engaged in cleansing, reviving, and resuscitating the organism. Shall we waste and weaken it still more, by compelling it to dispose of food, which the body does not need and cannot use? Shall we further obstruct its sustaining flow, by filling the body with unnecessary food, which is certain to leave more clogging filth? Or shall we further diminish its vitalizing flow, by paralyzing its conductors—brain, spinal cord, and nervous system—with drug and serum poisons?

Yet, under the modern medical methods of feeding, treating, and drugging the sick, these dangerous things all happen; and we

shall show that such scientific procedure not only vastly decreases the patient's chances of recovery, but that it increases, in the same ratio, his chances of meeting death. Yea, we shall show more, for we shall show that it is not disease, but feeding, treating, and drugging the sick, that are the ultimate causes of death.

## CHAPTER XIV.

### THE GREATEST REMEDIAL MEASURE—Fasting.

"Enforced food in sickness, and drugs that corrode are professional barbarisms unworthy of the times in which we live."  
—E. H. Dewey, M. D., *The Fasting Cure*.

We believe that the reader is now willing to agree with us, in view of what has been said and shown, that in every case of illness, of whatsoever description, the patient should abstain from all solid and liquid food, with the single exception of water, for a certain length of time, determined and governed by the circumstances of each case. This is a purely natural procedure, strictly obeyed without exception by all the lower animals when ill. In fact, it is only thru the refusal of food that we are often able to discover that an animal is sick.

Since feasting is the universal root of all human misery, it follows as night follows day that fasting is the universal remedy. Indeed, fasting in illness, from the common cold on, is a remedial measure that absolutely has no equal for its effectiveness. It is a method of treatment, or of non-treatment, that does more to allow the disordered body to conserve its Vital Force, to cleanse and correct itself, and return to health, than any other measure known. This is so because the appetite, as a destroyer of health, has no equal.

The "cure" of "disease" by fasting, although still in its infancy, is as old as the animal kingdom, and was advocated more than two thousand years ago by the school of the natural philosopher Asclepidaes. Bernarr Macfadden states in his book, "Fasting For Health," that traces of this method of treating sickness are to be found in ancient Chinese and Hindu writings. Fasting in the Middle Ages was a common practice, and no doubt had its origin in the teaching of the Scriptures, for frequent references to fasting occur in the Bible:—

Moses was in the mount forty days and forty nights (Ex. 24:18). And he (Moses) was there . . . forty days and forty nights; he did neither eat bread, nor drink water (Ex. 34:28).

We thus observe that on two different occasions Moses fasted

for forty days. So did Elijah and Jesus each fast for forty days:—

And he (Elijah) arose and did eat and drink, and went in the strength of that meat forty days and forty nights (I Kings 19:8). When He (Jesus) had fasted forty days and forty nights, He was afterward a hungered (Matt. 4:2).

In those days fasts were often proclaimed throughout the land by the leaders and the rulers of the people:—

And Jehoshaphat . . . proclaimed a fast throughout all Judah (II Chron. 20:3).

However, it is not to be assumed that the "cure" of "disease" was the object of each and every fast referred to in the Scriptures. But it must be assumed, and quite properly so, that some great good was the object of the various fasts, or else they had not been indulged in so frequently, nor so much prominence given to the practice.

Medical science (?) is searching the four corners of the globe for mysterious means to "cure disease," to "immunize" the body against "disease," and to improve the health of humanity. Fabulous wealth is wasted like water on fanciful, frivolous, and feverish "medical research work," in the fatuous hope of discovering some mystic "cure" or "preventive" for "disease." Drugs, medicines, vaccines, serums, antitoxins, poisons, and filth of all kinds without end, are discovered and administered to the healthy and sickly, to "immunize" the former against "disease," and to "cure" the latter of "disease." But all the while the simple art of fasting has received no authoritative nor scientific recognition.

Only isolated instances, and these largely during the present generation, have any medical men had the temerity to declare their unequivocal faith in Nature's own powers of healing the sick, by producing the proper physiological balance in the fluids and solids of the body, when placed under the ideal conditions that result from a food rest. Consequently, the remarkable remedial value of this measure is little known among orthodox medical men, save a few of the more broad-minded and far-sighted ones, who have become "quacks" by forsaking their expensive and misleading medical training, and embracing instead of pills and powders, the valuable hygienic measures of Nature—the only scientist. Yet, the time shall come when—

The stone which the builders rejected will become the headstone of the temple of healing (Matt. 21:42).

As we have said, no other single factor contributes so largely

and so generally to the cause of disease, as that of feasting. The art of eating is a natural function, designed by Nature to supply the body with needed nourishment. Here the purpose of the function begins, and here it ends. The function produces pleasure, as do all natural functions, that it may be exercised with delight. To supply the needs of the body is the primary purpose of the function, and pleasure is merely incidental. But in this, as in nearly all other things, man has exalted the incidental (pleasure), while the primary (nourishment) is neglected and disregarded.

Little wonder the Great Drugless Physician, seeing what He did, said:—

Is not Life more than meat? (Matt. 6:25).

In the estimation of fallen man, it is not; for he subverts the Law of Life, placing meat first and life last. With no thought of supplying the needs of the body, he gorges his stomach with large quantities of what he considers good food, not because it builds up the body, but because it pleases the palate. He stops eating only when the discomfort arising from the act grows so great that he can continue no longer for the time being.

The good food consists chiefly of dead, decaying flesh, cooked, salted, peppered, mustarded to make it highly palatable, together with cooked potatoes, gravy, bread made of denatured flour or meal, and a few other foodless foods, all washed down the gullet with great gulps of coffee, tea, milk, ice-water, etc. He then leaves the dining table with a feeling that he has partaken of a splendid meal; and the subsequent pains in his stomach, intestines, head, back, side, etc., are in nowise associated with the "good food" he ate. Something is wrong with the body, not with the food, and the medical man must fix it. The body is "diseased" and must be "cured."

Few realize that people are prone to partake of far more food than is really required to replace the wear and tear of the adult body. Still fewer realize that no matter how much of the modern foodless foods one eats, the wear and tear of the body is not completely compensated. This is so, because cooked, denaturalized, demineralized, and artificialized foods, forming the bulk of the diet of civilization, are largely lacking in many vital elements indispensable to the body for its harmonious existence, and from lack of which it sickens and suffers—and often dies.

The chemist may assemble into an article of diet, all the various elements found in a potato; and, so far as appearance and chemi-

cal test can determine, such artificial substitute *should* be as suitable for nourishment as the natural product. "Science" may even be so vain as to assert that, for nourishment, it is *superior* to the natural product. How often has the acid teast of Time proven that "science" is wrong. Too often to warrant the placing of much reliance in its fanciful fads.

We know by a single procedure, too simple for "science" to notice, that in a natural potato there is one vital mysterious, invisible element, which no "scientist" can discover, explain, or produce. That mysterious element is the Life-Principle, by the power of which all things are, and a natural potato grows and reproduces itself.

How many more vital, invisible elements exist in natural food, no man knows; but we do know by experience that animals fed exclusively on "scientific" substitutes for natural food, live only so long as it requires for them to starve to death.

It would be inconsistent to absurdity to advocate that the artificial concoctions of man contain, and can supply to the body, all the elements contained in the natural products of Nature. It is just as inconsistent to believe that the needs of the body can be fully satisfied with foods passed thru various denaturalizing processes, which not only destroy the Life-Principle in them, but which remove from them many known elements, and perhaps many more elements that are as unknown to us, and no doubt fully as vital, as the invisible Life-Principle.

All things are made for a purpose. When we interfere in any manner with the work of Nature, we should know that it is contrary to the purpose and design of God, and a direct transgression of His laws. We should further know that nothing but evil can be the legitimate result of such acts. In this harmful habit of trying to improve on Nature, and to subsist on such inferior substances, is found the primary cause of many disorders, termed deficiency disease—meaning that the faulty food has failed to furnish the body with all the requisite elements of nutrition.

Here also lies one contributory cause of the habit of overeating. Not being supplied with all the nutritious elements needed, there is usually for years a more or less constant craving of the body for nourishment. This craving annoys us, and we attempt to silence and satisfy it by excessive eating—by forging the stomach with foodless foods that fail to fulfill the actual demands of the body.

After an elapse of years, the craving somewhat subsides, because the body has partially adjusted itself to the condition. The cost of the adjustment is the loss of teeth, of hair, impaired vision, defective hearing, weakened sense of smell and taste, and a gradual decline of function and vitality. In conserving the body, Nature destroys first the less vital parts, but as time goes on without relief, the general health eventually becomes noticeably affected.

What becomes of the surplus food which all these years we have been eating in our effort to satisfy the craving of the body for complete nourishment? It ferments, decays, and putrifies in the alimentary canal, resulting in a host of disorders. Much of it is absorbed into the blood, and carried to all parts of the body.

In the life-stream this load of fermenting and decomposing nutriment is conveyed to the cells and tissues, to repair and rebuild them. The surplus is too great of its kind and quality for their needs, and it clogs and poisons them. It pollutes the body and blunts and blurs the faculties, becoming a serious menace to health and life.

What can be expected to occur in a body thus corrupted? Just what does occur. Nature strives to cast out the dangerous poisons. What are the effects of this cleaning effort? If we look on all sides of us, we see them exhibited in every patient. Let us notice this feature more in particular. Dr. Claunch says:—

"Before we can intelligently prescribe the remedy for a 'disease,' we must know not only its nature, but its cause and purpose. . . .

Disease is . . . only Nature's effort to eliminate filth and poisons which are encumbering the body. Disease then is only a . . . heroic effort of the body to force the filth, which has accumulated thru years of bad habits and wrong living, from the interstitial spaces where it has been deposited, to the surface thru vicarious channels. The form in which the disease (symptoms) manifest and the name which is given it, are of no consequence. All acute forms of disease have the same basic cause, and all have their common purpose the elimination of waste from the body. They are for the purpose of keeping us well in spite of ourselves, so to speak, if we know how to treat them correctly.

"For proof of this, let us consider a case of smallpox and a case of influenza—these being typical acute diseases. In their incipency, the symptoms are identical and even the most accurate diagnostician can not distinguish the difference until *congestion is*

*localized or elimination takes place.* In the former, the filth is in the form of pus. This is forced to the periphery thru the skin, where it can be found in hundreds of pustules all over the body. This enables the physician to know it is 'smallpox.' In the latter, it assumes the form of mucus—sometimes pus—which reaches the surface thru the bronchial tubes, throat, and nasal cavities. When the 'cough loosens' or the 'cold breaks,' the physician says that it was 'grippe' or 'influenza.' The patient's health is always much improved as the result of these systemic cleansing processes, provided they are permitted to run their course unhampered by foods, drugs, serums, or treatment of any kind.

"Thus we see that disease is not an enemy, as taught by medicine, but a friend, when we truly understand its nature and correctly interpret its purpose.

"What then is the correct treatment for an acute condition. . . . *Nothing!* In the very nature of things, acute disease is not something to be treated or 'cured.' *It is the treatment itself.* It is Nature's means of cleaning house to enable the body to permit a greater influx of life from the Infinite Sources." (Health First, January, 1924, p. 5).

Disease is nothing more nor less, we observe, than a *process of cure it itself!* It is a cleaning and purifying process, by which the body ejects accumulating waste and poisonous filth, and the process is not only natural, but must occur when the body gets in that dangerous condition, if its existence is to continue. Otherwise death must inevitably ensue. Along this same line Bernarr Macfadden remarks:—

"This conception as to the nature of disease is an entirely new one to the average person. When he is told that disease is itself a curative process, he can hardly believe it,—and too frequently will not believe it; yet it is a fact! Disease is a process of purification! It is a remedial action! It is a vital struggle to overcome obstructions and to keep the channels of circulation free. It expels thru the skin and by way of the kidneys, bowels, liver and lungs, the accumulated ciferate material as rapidly as it can, and if these organs and channels become choked and blocked, then trouble results! We note a set of pathological symptoms, which we term 'disease.' As a matter of fact, they are the benevolent endeavors on the part of Nature to right a wrong,—and what we term the disease is the (very) process of cure taking place before our eyes." (Fasting For Health, p. 5-6).

Acute illness, therefore, indicates an accumulation of filth within the organism, which endangers its continuous and harmonious existence, and which the body proceeds to eliminate. The eliminative process is *both the disease and the cure!* The eliminative process may be in the form of so-called influenza, pneumonia, pneumonia, typhoid or smallpox. But the medical name attached to the process does not change nor affect the nature of the process; for the fancies of man, while they lead us far into the wilderness of ignorance and error, change not the facts of Nature.

The filth accumulates because of feasting largely. It poisons the body. All tissues and cells are affected. The blood, made directly of food, and being both the cleansing as well as the nourishing stream, suffers most. What is the remedy? Drugs, serums, vaccines, anti-toxins, and other mysterious things? No, not by any means! To discover the remedy means strictly to observe and obey natural law. Nature's first act in all cases of acute illness, is to remove the appetite. Sick animals obey this law, and thus they avoid poisoning the body further with food. Consequently, wild animals never have chronic diseases. Man perchance formerly possessed as fully the same instinct. But it has been woefully weakened and perverted by ages of persuasion to eat whether hungry or not, or whether helped or harmed by food. So man's body is harassed with many chronic maladies, and this is part of the penalty he pays for violating the Law of Life.

When ill, Nature removed all desire for food. That action alone should be sufficient notice to cause us to pause and consider; for Nature does nothing without reason and purpose. In this involuntary fast, established by Nature, three reasons are involved—

1. When the body is ill, what it most needs is rest. The digestion, absorption, and assimilation of food is in itself a taxation on the powers of the body, imposing increased burdens upon all the organs, which are already overworked, as indicated by the illness. How can we assist the crippled, fatigued body, and relieve the vital organs of their burden, by treatment or by feeding? What the body requires is not increased work, nor treatment, *but absolute rest*; not added taxation, but reduced labor. The work of the heart, lungs, liver, kidneys, etc., is measured precisely by the amount of food that one eats. To stop eating affords the most complete rest to the vital organs from this source, and enables them to perform, completely and perfectly, their work of cleansing and purifying,

so that purity of blood soon succeeds the previous impurity that created the illness.

2. Internal poisons and clogging filth are the occasion of all illness, observed by the sufferer in the body's reactions against this internal danger. It should be remembered that when there is no encumbering filth in the body, no waste matter in the tissues, no perversion or rotting in the fluids, no decomposition anywhere, there can never be either acute or chronic disease, no matter what the environmental influence may happen to be.

In spite of its inherited superstition and its vain contempt for the curative powers of Nature, modern medicine is beginning to see—dimly it is true—that the only way for a man to become immune against disease, is to sow the seeds of health and cultivate health. We cannot sow the seeds of disease and hope to harvest a crop of health.

3. When the body becomes disordered and is striving with might and main to free itself of the encumbering filth, the Vital Force should not be wasted by digesting unnecessary food. So feeding at this time is both injurious and dangerous, as we have said. In instances of the slightest fever, food is not properly digested, for the digestive enzymes do not act, the digestive glands cease secreting, the mouth becomes dry, the throat parched, and there is a general deficiency in the secretions of all the digestive fluids. The Vital Force is directed to the process of elimination, making the digestion and assimilation of food out of the question for the time being.

To feed a patient with a fever of 103 degrees F., with dry mouth, parched throat, and with stomach inactive so far as secreting digestive fluids is concerned, is equivalent to feeding him food that is already in a state of decomposition. What can be the result? Yet, stuff the sick with food, whether there is any natural desire for it or not, using the lower bowel for that purpose when the stomach cannot be so utilized, in order to keep up the patient's strength, say all the orthodox drugging doctors and say all the medical text books.

The dangerous symptoms arising in consequence of such folly are not due to "the progress of the disease." They are due to the ptomaines and ferments of rotting food that are flowing into and fouling the life-stream. Millions of graves have thus been prematurely filled, and sorrowing friends and relatives are told that "disease" killed the man.

Food lying in the sick stomach under a temperature of 100 degrees F. and above, not acted upon by the normal digestive fluids, quickly decomposes, as we know. Such substance, festering in the disordered body, are no less poisonous than when festering in the back-yard under the heat of the summer sun. The end-products of this decomposition add more and dangerous fuel to the fire. Yet, misguided medical men, who should know better but do not, urge patients to eat in order to maintain their flesh and strength.

When our appetite in illness leaves us, contemplate how hard we fight against it. We endeavor to eat this and that. Kind friends, alarmed at our lack of appetite, urge us to try to eat something. Every sick-room generally has a table filled with fruits, cakes, custards, and other tasty dishes, tempting the ill to eat,—struggling against Nature's efforts to "cure" us. "Eat and keep up your strength," urges the "learned" drugging doctor.

It is often a matter of life and death to eat *anything* during illness. Then there are occasions when well-meaning friends urge the sick to eat certain foods, because such foods are said to be good for this or that disorder. No food of any kind supplies one iota of healing power. All that food does supply, is an element of physical power for the doing of physical work. But the patient goes to bed to avoid physical work, and this act avoids the demand for food. This is a part of Nature's plan. There is no healing virtue in foods, drinks, drugs, serums, baths, or anything else, except the body's inherent curative-power; and that power operates most freely and fully when relieved of the burden of handling food.

No one should ever partake of food when Nature has removed the desire, regardless of all the "scientific" advice to the contrary. Only harm can come from disobeying any of Nature's orders. When the body is ready for food, Nature gives the signal by the return of a keen appetite that needs no tempting with tasty viands. Until then, food to the body is poison, and is eaten at great peril to life.

To conserve our strength when ill, Nature withdraws it from the activities of life, and marshals it for the purifying process at hand, causing us to feel weak; so we go to bed to rest. Then Nature, unhampered in her work, proceeds with a free hand to rid the system of the disease-breeding filth. The body briskly begins to cleanse itself by forcing a catharsis of the cells, causing increased

elimination of katabolic material, i. e., the tissues that are worn out and ready to be ejected. The body may be compared to a sponge, which absorbs the elements of nutrition. During a fast, the process is reversed: the sponge is being squeezed, and gives off the imprivities contained in it.

There is an active discharge of fecal matter, often dark-colored and very offensive. Frequently large quantities of yellowish mucus are thrown into the colon and ejected from the body. The liver throws off much bile. The activity of the skin is markedly increased during a fast, making it advisable to keep it free from the exuding filth by bathing the entire body once or twice daily. The kidneys assist in the cleansing, causing the urine usually to be dark and offensive. The tongue becomes coated, and the breath fetid. We may feel dizzy and achy, and often vomit mucus,—all of which indicates that the body, relieved of the labor of handling food, is vigorously forcing from the body thru every avenue of escape, the foul filth which ere long would have caused some serious sickness, such as smallpox, scarlet fever, diphtheria, typhoid, pneumonia, or other acute, self-cleansing disease.

Lowered blood pressure is another symptom of fasting, and need cause no alarm. Eating keeps blood pressure up. Fasting reduces it, and is the safest and best treatment for the complaint. During a prolonged fast, blood pressure generally becomes quite low, and heart action much slackened in speed—usually to a rate of about 60, but sometimes it drops to 46 or 48 beats per minute.

None of these symptoms should cause any anxiety. But orthodox medical men, who "cure disease" while Nature takes a vacation, and who know nothing of Nature's healing methods and care less about them, observing these symptoms, believe that the entire organism is deteriorating, and order a fast stopped. Foolish men! The symptoms simply indicate the effect of the body's purging itself of filth and poison. Rapid pulse and rapid respiration are the result of a body, filled with filth, trying to meet and master a dangerous condition. As the body, during a fast, becomes cleansed of the poisonous compounds, the labor of all the organs is lessened, allowing them to function easily and normally. This of course results in a conservation of Vital Force and an increase of nerve power. The universal habit of feeding and feasting on harmful foods, keeps the body so busy disposing of the resulting poisonous compounds, that it has no time to devote to self-cleansing or to conserve its energy.

The ancients, in this respect, lived a far healthier life than does modern man. They fasted frequently, thus affording the body the required opportunity to cleanse itself of the internal filth resulting from the digestion of food and the habit of feasting. In the Scriptures we read:—

They took their bones, and buried them under a tree at Jabesh, and fasted seven days (I Sam. 31:13). And David fasted, and went it, and lay all night upon the earth (II Sam. 12:16). Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink, three days, night or day: I also and my maidens will fast likewise (Est. 4:16). I fast twice in the week (Luke 18:12).

The early practitioners knew the value of fasting in sickness, and invariably followed this course in treating the sick. The most renowned of the early practitioners is Hippocrates (420 B. C.), who is known as "The Father of Medicine." He taught that—

"All causes are of divine agency, but their operation is directed by constant laws and natural conditions"; and he prescribed *total abstinence from food* while a disorder was on the increase, and especially at the critical period; and a *sparce diet* on all occasions. He required strict attention to the constitution, as well as to the habits of the patient. He was termed an "innovator." All men who counsel moderation, self-control, and commonsense, are either innovators or extremists. The Great Drugless Physician was one, and the most remarkable in all history.

Many thousands of persons, whose bodies become filled with filth from excessive and continuous eating, to a degree where Nature must call a halt and institute some acute disease-reaction in order to cleanse and purify their bodies, are sent hurrying to premature death by "scientists", who believe that they "cure disease" while Nature suspends operations and becomes an interested spectator or student of their "wonderful therapeutic skill." George Washington was one of these hapless victims. Observe what Emmet Densmore, M. D., says:—

"And this failure, alike on the part of the physician and the patient, to understand that all illness and pain is only an effort of Nature to rid the system of disease, and that a tendency toward recovery and health is an inseparable part of life, explains why it is that for generations and for ages there has been a constant change in methods of doctoring, coincident with an undying faith

in the efficacy of the doctor and his methods. A patient is taken ill, a doctor is called, and in a great majority of cases the patient recovers; superficially the sending for the doctor seems to have been wise. Upon reflection it will be seen that fetishism has the same justification for existence. Some wooden god is cringingly approached by the friends of a sick man, or the services of the 'medicine man' secured on his behalf, and as these methods are often merely ceremonial, and appeal rather to the imagination than to the stomach, and so give the system time for a curative action, wonderful cures are of course the result. Only a few score of years ago, bleeding was the orthodox fetish. George Washington is taken ill with a slight indisposition; the doctor is summoned, the patient bled and made worse. Again the physician comes, again the patient is bled, and seen to be alarmingly weak. The third bleeding finishes him off; a Nation is bereaved, and mourns that the most eminent skill has been unable to save their beloved president.

"Times change, generations come and go, but the fetish of the doctor remains. President Garfield is assassinated; the doctors come in squads, there is daily probing for the bullet which, after one thorough search, should have been left undisturbed, and there is perpetual feeding of a patient *WHO PLAINLY NEEDED FASTING*. The victim is a man of vigor, in middle life, and makes a gallant fight for life; the weeks come and go, the long line of doctors daily files into his room, the daily probing for the bullet is gone through; the inevitable result is reached at last,—the illustrious patient is gathered to his fathers. The post mortem examination is held, and *THE BULLET FOUND TO BE ENCYSTED AND HARMLESS*.

"At the time of Washington's death, a few laymen and a few unlicensed practitioners of healing knew that bleeding was all wrong, and that the great man's death was brought about by his attending physicians; his bereaved family and a great nation attribute his death to a dispensation of Providence, and mourned that his skilled physicians were not able to save his life. Today the orthodox profession are quite well aware that Washington was doctored to death. History repeats itself. At the time of President Garfield's death, many radical and progressive physicians, as well as thinking laymen, knew full well that the death of the martyred president was hastened and probably brought about by his ignorant and meddling doctors; and before a half century goes by



this same orthodox medical profession will be as convinced that Garfield's death was hastened if not caused by his doctors, as they now are that Washington's death was caused by the treatment administered by his attending physicians." (How Nature Cures, p. 12, 13).

When Dr. Densmore, more than thirty years since, wrote "HISTORY REPEATS ITSELF," little did he realize how exactly in the summer of 1923 *history would again repeat itself*. "Times change, generations come and go, but the fetish of the doctor remains." In order to form a fair estimate of this, and of the "vast progress made by medical science (?)" in the last 125 years, since the death of Washington, let us notice the repetition of history.

Warren G. Harding is President of the United States. He makes a tour of the country, and is wined and dined by well-meaning friends. His body becomes clogged and filled with filth. He grows ill and goes to bed, while five eminent "specialists" of medicine frantically search and test his body, with all the scientific apparatus available, for "symptoms" of the "disease" which has attacked him and is trying to throttle the life out of his body. Commenting on the diagnosis, Dr. B. S. Claunch writes:—

"The first diagnostic reports indicated ptomaine poisoning, superinduced by eating 'infected' crab meat. A little later, it was found to be metallic poisoning, produced by copper in the crabs, which had been caught on the shores of Alaska in the vicinity of where copper had been discovered in the mountains along the shore. Next day, the President was suffering from a 'gastro-intestinal attack,' but we were not informed as to what the 'attacking' agent was. Later in the day it was gall bladder trouble. On the following morning, the right lung was found to be 'infected', and a few hours afterward, the proper term of the disease was 'pneumonia.' Death was due to 'apoplexy', but a post-mortem statement issued by these 'men of science' revealed that 'arterio-sclerosis' was the 'disease' that had caused it all, though we were not told what caused the arterio-sclerosis. And, curiously enough, no mention of this trouble had ever been made previous to his death." (Naturopath, Sept., 1923, p. 445).

The treatment given the President was the strict orthodox medical brand. Since he was surrounded by five of the ablest physicians of the land, we know that he had the best possible medical aid. It was not a case taken in hand too late. Everything known

in "scientific medicine" was tried. Nothing was spared. There was nothing more that "scientific medicine" could have done. And when we review the things done that were published, we believe that regular medicine exhausted its resources.

Some deadly "disease" had suddenly appeared, from the invisible realm of demons, and "attacked" the patient, and was doing its best to destroy him. It must be combatted and killed with poisons, in order to save his life; and the patient must be *fed plenty of good, nourishing food*, that his strength may be kept up sufficiently to enable the body to help combat the mortal enemy of health.

The first diagnosis is "ptomaine poisoning." That is merely intestinal autotoxemia from excessive eating and eating wrong food. In such instances the food is not fully digested, and it inevitably putrifies. A couple of days of fasting aborts the case and brings convalescence. But such treatment is too simple for notice by "scientific" medical men. The patient is fed, regardless of appetite, and even in the face of nausea and diarrhoea, and drugs and serums are freely used. Poison is added to poison.

"The physicians are watching the patient's heart," one dispatch read. At the least sign of trouble with this organ, it usually means digitalis, a drug that has caused untold thousands of hearts to stop beating forever, and never helped one. Of course, digitalis does not always kill, but it is always injurious.

"July 30.—Turn for the worse. He takes nourishment regularly," the bulletin said. "Aug. 2.—Indigestion and pain after eating two poached eggs," another report stated.

Here were five eminent medical men, honest, earnest fellows, treating their distinguished patient as best they knew how, and in accordance with their "wonderful schooling." This is the death-dealing treatment that sends suffering souls hurrying to early graves, costing large sums of money, and in days to come will be as universally condemned as the bleeding of George Washington is now condemned, and as the present-day methods of orthodox medical treatment are condemned by a few laymen and a few intelligent physicians who have cast aside all the fatal theories of "disease" and "cure" entertained by orthodox medical schools, and embraced the positive healing methods of Nature.

Dr. A. E. Gibson of California makes the following remarks regarding the deadly treatment that President Harding received:

"Now, to prescribe a breakfast-combination of milk toast,

poached eggs, and a little later on a glass of fruit juice for an individual already engaged in a life and death struggle against the tremendous odds, due to reckless feeding, proves that the attending physicians did not recognize the true significance of food in relation to life. For the state of congestion of the patient,—a congestion that had reached almost a stage of physiological stagnancy, no food could be more dangerous than just this last breakfast of the President, proteids, soaked or prepared in milk.

"Every physician should know, that milk is a gastric insulator, and its presence in the stomach closes its secretory glands. Hence milk is digested in the duodenum and not in the stomach, which renders the digestion of other foods, proper for the stomach, when gulped down with the milk, exceedingly difficult, and often impossible. The presence of milk in the stomach keeps it from responding with the secretive fluids needed for the digestion of the other foods.

"Notwithstanding the enfeebled and unfit condition of his stomach, the President is asked to indulge in a meal of eggs and toast,—a meal which, owing to its concentrated, high potential protein character, is quite a task for even a strong liver and a healthy digestion. Gulped down with milk, the toast prevents the flow of the saliva, and thus leaves the starch unfit for the subsequent digestion.

"The crowning error of the entire procedure was the administration of fruit juice. No physician with the slightest experience in food combinations and their reactions upon the system, would allow his patient to indulge in fruit juice in connection with a milk and toast diet. The effects of this almost indefensible blunder must have been to arrest the digestive process,—a tragic breakfast for the President.

"The evolving toxins fell like a stifling pall of poison gas over his entire nervous system, asphyxiating every ganglionic center, and thereby inducing that false feeling of comfort that spread over his system as a warning forerunner of death.

"It was at this time, when over 80 per cent of the President was dead, that his physicians published the statement of his successful crisis, and how his 'splendid forces of resistance had conquered death!' The fatal moment was at hand: strangled, the President raised his hand to give notice, and the mortal part of the President was no more." (Health Culture, Oct. 1923, p. 397-8).

How strange it seems that medical science (?) will not learn, that food eaten when one is suffering from any acute disease, ferments and decays in the alimentary tract, adding poison to poison. Eating at such times also impedes the elimination of filth, the underlying cause of the illness, by forcing onto the organs the work of digestion and assimilation, when elimination alone is the urgent command of Nature. In a word, eating diverts the vital forces from the process of purification to the task of digesting and absorbing food, allowing the decaying filth freely to accumulate and continue its deadly work, and actually aiding it in destroying the health by adding more poison to the poison creating the illness.

If one feels at all indisposed, he should fast till all traces of illness leaves. The Vital Force, when not engaged in digesting food, actively attacks decaying mucus, slime, and filth, that accumulates from excessive eating, and cleanses the system of the disease-breeding material. The first two or three days of the fast there is a craving for food, termed "habit-hunger." It is not the actual craving of the body for nourishment, but the urging of a false appetite created by continued practice, that makes many individuals slaves to tobacco, intoxicants, dope, coffee, tea, etc. After the "habit-hunger" subsides, there is no natural call for food in any marked degree till the tongue is clean.

As to the clearing of the tongue and the return of natural hunger, Bernarr Macfadden says:—

"The important thing to observe about this phenomenon is that the tongue, while it may be heavily coated throughout a fast, almost invariably clears when natural hunger returns and the fast is ready to be broken. This is one of the symptoms of the return of normal hunger, and a sure indication that the system is ready for the fast to be broken. By watching the tongue, one can in many cases thus gauge the condition of the patient throughout the fast." (Fasting For Health, p. 45).

Some able authors advise the drinking of copious quantities of water while fasting; yet none of them seem to give sufficient reasons to substantiate this advice. We know of no particular advantage or benefit that will inure to the body's welfare by the drinking of more water than natural thirst demands. Much body waste is voided in watery solutions; but natural thirst, the infallible guide, will always regulate the amount of water for all bodily needs.

It appears that people of earlier days, while fasting, often abstained from drink as well as from food. We read of this in the Scriptures, among which we are told that Moses, for "forty days and forty nights . . . did neither eat bread, nor drink water" (Ex. 34:28). We believe that the better and safer plan, is to allow the body's natural thirst to pilot us in the drinking of water, as well while fasting as at other times.

Drinking-water should be as pure as possible, and none is so good as uncontaminated rain water. During a fast one should not drink water either ice-cold or very hot. Avoid both extremes. Some writers advise against the drinking of distilled water, since distilled water, being robbed of its mineral constituents, leeches out the mineral salts of the blood and tissues. This position appears well taken. Again, in cases of gall stones, hardened blood vessels, rheumatism, stiff joints, etc., distilled water is recommended, as its affinity for vegetable acids and lime salts is said to promote their absorption and elimination.

While fasting, use the enema and flush the colon daily the first few days, and each alternate day thereafter. However, in case there should be severe inflammation of the bowel, then the enema should not be used.

During a fast, one will notice that the mind becomes clearer and the sense of taste and smell grows keener. In fact, as the fast progresses and the system becomes cleansed of its clogging filth, the functions of the body grow more normal, and all its powers grow better and stronger. But we should not delay a fast until illness comes. It is good for us to fast from one to three consecutive days several times a year, as the ancients did.

A voluntary fast is the best way to help Nature cleanse the body and "cure" disease. The fast should continue till the object sought is accomplished. It is seldom necessary to fast more than five or six days; but in severe illness it may be advisable to fast thirty or forty days. The average orthodox medical man throws up his hands in horror at the suggestion of abstaining from food for forty days, and declares that such a step invites suicide by starvation, or permanent injury to the body. Bernarr Macfadden, who has had large experience in fasting, writes:—

" . . . During a period of several years, my time was occupied in the sanitarium business, and hundreds of fasting cases were under my direct supervision. Fasts ranging from one to ninety days were conducted, and in nearly every case benefits

resulted. I know of no case in which the rules were carefully observed that harmful results were recorded.

"In the case of the 90-day fast, there was a weight reduction of 75 pounds. The faster weighed 300 pounds when he began, and 225 pounds when he finished his fast." (Fasting For Health, p. viii).

Fast in secret. This is taught in the Scriptures:—

When thou fastest, . . . appear not unto men to fast, but unto the Father, which is in secret (Matt. 6:17, 18).

Due to the general ignorance of the great value of fasting, people seem to have queer ideas of fasting. Matters are made much worse by orthodox medical men, whose livelihood depends upon practice and patients, and who quite naturally, freely, and even strenuously oppose any and all measures destined to improve the health of humanity without resort to their aid or advice. Physicians actually proclaim that it is risky and dangerous for persons to attempt to fast, except under their supervision and direction. This phase of the matter is noticed by all of them who write or speak on the subject, and is not neglected by Victor P. Fleming, M. B., of the Tilden Health School, who observes:—

"We do not recommend fasting at the patient's home, except in rare instances. As to carrying a fast through properly to a successful termination, the care which only an institution can give through its physicians and nurses, who are experienced in handling such cases, is required, and only in a properly equipped institution can the fasting cases be made comfortable and outside influences be eliminated." (Lefax Radian, February, 1924).

Dr. H. M. Shelton takes vigorous exceptions to such misleading advice in a matter so simple as fasting. He says:—

"Every one at the head of, or connected with an institution employing fast, states this same thing. It is bunk, hokum; with a commercial motive back of it. A method that cannot be employed in any of the natural haunts of man, is no natural method. Fasting is Nature's method and Nature requires no institutions to do her work in. She conducts her fasts as well in the woods or on the plains as in the institutions of the city. Any method that cannot be employed in your own home or wood shed is founded, not on natural law, but on greed and graft of commercialism. Wild animals do not require physicians to conduct them through a fast, but rely wholly on their unaided instincts. If your own instincts were not blunted, perverted, and 'stopped down',

you could do the same. As it is, if you possess ordinary common sense, you can by a little study, learn to conduct your own fast. You can be independent of that parasitic thing called a physician, just as God or Nature intended you should be. It is inconceivable that God or Nature ever intended man to be at the mercy of the physician any more than it was intended that bees, or ants, or cod-fish, or lions and deer, or eagles and robbers, or flowers and trees should be supplicated at the feet of the medicine man." (Health First, April, 1924, p. 12).

When fasting, we should entertain a feeling of pleasure and happiness, such as always flows from a sincere belief that we are living right. No man performs good deeds without experiencing a feeling of buoyancy; and this same feeling will carry us along in our food rest, making the task much easier to endure. This course is also taught by the Scriptures:—

When ye fast, be not as the hypocrites, of a sad countenance (Matt. 6:16). Behold, in the day of your fast ye find pleasure, and exact all your labors. . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not (Isa. 58:3, 8, 11). Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness (Zech. 8:19).

The benefit to one's health derived from fasting is almost miraculous. Stomach, intestinal, liver, kidney, and heart troubles, rheumatism, measles, smallpox, typhoid, etc., are all produced by toxemia (poison in the blood). The ingested food, when ready to assimilate, mixes with the toxins in the intestines, and the toxins are absorbed into the blood. The toxins escape thru the liver circulation, and are emptied into the life-stream, soon to be re-emptied into the intestines, where they are again mixed with the food and reabsorbed, passing thru the portal circulation and again into the blood. The toxins thus go round and round, with just enough elimination to relieve the stress, so that death does not occur immediately. We die by inches. Yet, the slightest clogging of the channels at such critical times might and often does result in sudden death. Fasting is by far the greatest of all remedial meas-

ures for enabling the body to clarify and purify itself of these poisonous compounds.

Goitre, from which so many persons suffer, and women in particular, is an enlargement of the thyroid gland—being one effect of the body's reaction to an abnormal amount of dangerous toxins in the blood. One function of the gland is to neutralize these toxins. But the strain of the gland in striving to conquer an inimical condition, imposes upon the body of those who pollute their blood by subsisting upon harmful substances, results in its becoming enlarged, somewhat in the same manner as the excessive use of the arm will enlarge the muscles thereof.

If we desired to reduce the size of the arm muscles, it would appear absurd to try to accomplish this by the use of drugs and serums, while continuing the practice responsible for their enlargement. More absurd still would it appear, should we reduce the size of the muscles with the surgeon's knife. If we simply stop the excessive exercise responsible for the condition, the muscles will grow smaller of their own accord.

Likewise, since a fast, as set forth herein, stops at once further pollution of the blood, the thyroid, being relieved of the extra labor responsible for its enlargement, gradually returns to its normal size—unless the abnormal condition has continued so long, that the gland has degenerated to a degree, where complete recovery is impossible.

If an organ is continuously strained by strenuous labor, the organ is bound, by the law of self-preservation, to try to keep pace with the demand made upon it, and consequently in time it will increase in size. This is a wonderful provision of Nature, always endeavoring to preserve life, made to meet and master inimical conditions, which she cannot avoid nor control.

But here we again meet with the Law of Limitation. After a certain definite enlargement of an organ occurs, it reaches a limit where further enlargement stops; and this extreme development is then followed by a form of sclerosis (hardening). While the enlarging thyroid readily responds to the favorable influence afforded by any method that naturally relieves it of the strain of overwork, the same is not true when the enlarging process has stopped and hardening set in.

When the body is clean internally, the blood pure, and the organism is functioning normally, the craving of the appetite for various things is lessened; consequently, to fast is the best way to

destroy the harmful health-degenerating habits of using alcohol, tobacco, dope, tea, coffee, condiments, etc.

We must use care in breaking a fast. This is the important and the particular point of fasting. The longer the duration of the fast, the more caution must be observed in breaking it. Fresh juice of ripe oranges, peaches, grapes, cherries, berries, or melons, slowly sipped until a pint has been consumed within an hour, is a safe method of breaking a fast of several days duration. When the fast is once broken, there is then a constant craving for food, and considerable restraint must be imposed upon the appetite, in order to prevent undoing the good effects of the fast.

However, fasting is a subject too broad and important to be adequately discussed from all its various angles within the scope of this chapter. Therefore, the reader is referred to some of the more complete works on Fasting, such as—

1. No-Breakfast Plan and Fasting Cure, by Dr. E. H. Dewey, sold by Health Culture Co., 1133 Broadway, New York, N. Y.
2. Fasting For The Cure of Disease, by Dr. Linda Burfield Hazzard, sold by The Vegetarian Magazine, Juliaetta, Idaho.
3. Fasting For Health, by Bernarr Macfadden, sold by Physical Culture Co., 1926 Broadway, New York, N. Y.

We prefer these books in the order given, placing Dr. Dewey's first, because he, as a medical man of long and large experience when he wrote, had learned, from his experience, that a medical man who treats patients according to the rules of his schooling, is more dangerous to life than any disease is. A knowledge of this fact, which he, instead of trying to conceal as most medical men do, exposes and comments on often, will do much toward saving from premature death the sufferers who know and heed this truth. He says:—

"The physician goes into the room of the sick, held to the severest accountability in the matter of dosage; and the larger his faith in medicines, the greater his task; and, if he is of my own, the so-called 'old school', or Allopathic, the more dangerous he is to the curing efforts of Nature. . . .

" . . . In the days of the lancet, roots and herbs, of bleeding and sweating, of fevers without water for parched tongues, throats, and stomachs, Nature had no part in the cure of disease in the professional or the lay mind, except in rare instances in

which there were those specially gifted with insight as well as with eyesight.

"Now, such barbarism was inflicted with intense force of conviction, and it was patiently endured with the largest faith. When a mere child, I was a witness of the bleeding treatment upon my mother of saintly memory, and my child-hands carried into the backyard, nearly a quart of blood drawn for a bilious attack that lasted but a few days. . . .

"I now see . . . that Nature's victories are often won against desperate odds of treatments that are simply barbarous; and yet Nature is so powerful, so persistent in the attempts to right all wrongs, that she wins the victory in the great majority of cases, no matter how severely she may be taxed with means that hinder. The great majority of the severely sick of a hundred years ago, recovered *in spite* of the bloody lancet and treatments that are the barbarism of today."

No therapeutice nor hygienic measure known, will so safely, so surely, and speedily normalize a deranged body, as fasting will. It is the most natural and the most powerful of all remedial measures. It stops immediately the introduction into the sick body of any new material, thus releasing the vital organs from the labor imposed upon them by eating, and thereby giving them the needed opportunity to cleanse the body of the accumulated waste and toxins responsible for the illness.

Fasting not only allows the body to cleanse itself, but also increases its resistance and Vital Force; for fasting enables the depurating organs to eliminate the toxic material that is poisoning and weakening the nerves, cells, and organs. Consequently, if a person should fast at the very inception of an illness, and conduct the fast systematically, the progress of the sickness would be stopped almost at once; for as fasting enables the body to cleanse itself of the accumulated toxic material producing the illness, the symptoms thereof soon disappear. This is as certain as the rising of the summer sun.

In closing, we must at once more state, that the body is invigorated and clarified, and the blood purified by fasting, *as by no other treatment*. When the civilized world becomes familiar with this fact, and when medical science (?) spends one-tenth of the time, labor, and money studying and spreading the virtues of fasting, that is now spent in opposing all natural remedial agencies, and in searching for mysterious means to "cure disease," and to

"immunize" the healthy body against disease, the improvement in the health of humanity, and the increase in the life span, will make real and actual progress.

## CHAPTER XV

### MURDEROUS MEDICAL ETHICS

"Medical art . . . has killed . . . untold thousands. . . . The history of medicine is the history of fatal errors."—I. H. Hirshfeld, M. D.

"When the long roll of the slain by the use of medicine shall finally be called, there will be included . . . in the dreadful list very nearly the whole human family."—Robert Walter, M. D.

"For thousands of years medical doctors have been educating the public into the false belief that drugs can give health. This belief has become a deep-seated superstition in the public mind. Doctors call medicine 'recognized science.' It is recognized ignorance."—Ernest Schweningen, M. D., private physician to Prince Bismarck.

It is our purpose in this chapter to relate some startling truths, not found in medical science(?) propaganda, but which are kept in the dark, carefully concealed from the light and from all public knowledge, by the Dispensers of Drugs who write Latin Prescriptions that hide ignorance and error, fraud and falsity, from a trustful people.

How many persons know that medical ethics "values a physician's reputation and dignity above human life"? How many know that medical ethics paralyzes a physician's tongue into silence before the grossest malpractice of another practitioner, "no matter if a life is at stake"? How many know that physicians come to "value lightly the health and even the lives of the helpless folk who are completely in their power"? How many know that the law affords "no protection to the poor innocent sufferers who place themselves" in a regular physician's care? For the benefit of those who know nothing of these amazing facts, we shall notice some of them in this discussion.

We know that every secret, esoteric, or clandestine order, organization, lodge, or society, has its rules, regulations, by-laws, and constitutions which the members thereof must subscribe to, conform to, and abide by, under a sworn oath of obedience, or suffer the penalty of expulsion, excommunication, ostracization, perse-

cution, etc. To this common custom the profession of medicine is no exception, as we shall see.

In fact, the members of the medical profession are solemnly and firmly bound, as with cables of steel, by traditions, opinions, customs, rules, and doctrines, embraced in a document of several thousand words, known as the Code of Medical Ethics, which contains provisions, as we shall observe, that are actually "medieval in spirit," and crime-promoting in effect; and which "code values a doctor's reputation and dignity above a human life."

This phase of medical art controls every orthodox physician in his professional life, governs his conduct in every sick room, eternally stifles his every impulse to think for himself, paralyzes his tongue into silence before the grossest malpractice of a brother practitioner, prevents him from questioning the methods of another physician toward a patient, "no matter if a life is at stake."

Since this is a vital part of the practice of medicine that the dear people hear nothing about from the pens of medical writers, who shout often, loud, and long about the "almost incredible progress made by medical science(?)," it will be time and space well used to notice somewhat in detail this particular part of the matter.

Norman Barnesby, in 1910, wrote a book of 385 pages, entitled "Medical Chaos & Crime." Dr. Barnesby is a graduate of Rush Medical College of Chicago, took a degree in Post-Graduate Surgery at the New York Polyclinic, and was licensed to practice in Colorado, Illinois, and New York. He was surgeon to the Out-Patient Department of the New York Hospital, assistant attending surgeon at the Washington Heights Hospital, the New York Red Cross Hospital, was connected with the Hospital Reserve Corps, U. S. Army, and with the U. S. Public Health and Marine Service. He was as regular as the most orthodox physician who ever held a medical diploma.

In the Prefatory Chapter he refers to the subject of medical ethics in these words:—

"The chapter on 'medical ethics' will . . . show us how a system, almost medieval in its spirit, is largely responsible for their (medical men's) lack of initiative, and for a cautiousness that only too frequently merges into rank cowardice." (p. 13).

It has been well said that, without a sense of initiative, no people, profession, nor country can progress. We shall show in the

scope of our remarks how true this is, for we shall see that the "medieval spirit" permeating every principle of "medical ethics" serves to suppress all initiative and all individual thought on the part of medical men, thus holding them helpless in the same beaten track of opinion" which was trod by their primitive progenitors. We shall also show that the cautiousness displayed by these men, is not a cautiousness inspired by the slightest desire to save human life, but by a desire to save their own name and reputation from professional and social disgrace,—from the reproach and scorn of the profession for any practitioner who fails to adhere strictly to the principles of the code, that is "almost medieval in its spirit (and) values a doctor's reputation and dignity above a human life."

Dr. Barnesby continues:—

" . . . Particularly do I wish to emphasize and stigmatize the spirit of false ethics and infallibility that the medical profession alone has succeeded in preserving intact, a memorial of the myths and inhuman practices of our medieval prototypes. . . . Too many lives have already been sacrificed upon the altar of medical pretension and sham, and if I knew that this volume would result in the saving of but one human life, and on the other hand utter demolition of the entire 'ethical edifice, I should issue the book, save that one life, and call the price a bagatelle." (p. 10-15).

After reciting a long list of useless and fatal operations, and declaring that "thousands of (such) examples might be added," and that—

"I could not present the whole of the evidence if I would, nor would if I could," (p. 16) . . . he observes:—

" . . . Surgeons are but men, influenced by various motives, subjected to strong temptations. Granted a license such as no other body of men possess, and restrained only by a general social and economic laws, and such interpretation as they choose to give to their self-imposed code of 'ethics,' is it to be wondered at that they assume an arrogant superiority toward the general public, and hence often come to value lightly the health and even the lives of the helpless folk who are so completely in their power? It is true that this very irresponsibility brings out . . . only too frequently . . . a cruel and criminal recklessness that is simply appalling to those who know." (p. 149).

For the relief of such infamous practice, from men who in good faith hold themselves out to the world as healers of the sick, and who "often come to value lightly the health and even the lives of the helpless folk who are so completely in their power, Dr. Barnesby thinks that—

"The code of ethics . . . must be radically changed. The present regulations are both degrading and dangerous, and here, I fear, legislative enactments of a very decided character are needed. The physician who prostitutes his professional trust to protect and shield a brother practitioner should unquestionably be punished. Humanitarianism must take precedence over criminal clanishness. A system of common-sense laws must replace the existing system of commonsenseless." (p. 280).

And again he says:—

" . . . I am persuaded that the remedy lies in a full enquiry, nation-wide in its scope, the abolition of all codes and practices inimical to society, and a complete reorganization of the system on the lines of legislative supervision or other responsible control. . . . (p. 16).

When we speak of legislative control, we really mean political control. Does Dr. Barnesby not know that the appalling condition which he recites in part, exists largely because of the fact that the profession of medicine has been gradually insinuating itself into politics, in the form of state medicine, state, county, and city health boards, and the like, for years, until today the political medicos sit at the head of every branch of our government, which makes any pretense of looking after the public health? And Alfred McCann remarks that:—

"Medical politics affrights his soul and serves notice upon him (medical man) that unless his conduct conforms with the strictest standards in vogue, he is not only in danger of being expelled from the medical societies, but he is actually ostracized by his fellows, who wear with submissive fear the yoke of the high priests." (New York Evening Mail, Jan. 10, 1924).

Medical politics is the root of the present growing evil. By virtue of the political power it now possesses, the entire medical profession of the country, as we shall see, is dominated and controlled by the American Medical Association, which has grown from a small beginning into a powerful political machine, well oiled and running smoothly, and having but one purpose: To protect the public health? No; to monopolize the healing art and to

crush all who oppose its dogmatic will in the slightest degree.

The A. M. A was born in May, 1847, at a convention of physicians held in Philadelphia. It was the fruit of long agitation among leading medical men for a curtailment in the number of doctors produced annually, by raising the educational standard and lengthening the time to be consumed in preparation and study.

The history of the A. M. A. is one of repeated injury and usurpation, for the establishment of tyranny over the people, and for the suppression of all other systems of healing. Its policies are directed by a few officers at the head of the organization. It has to all intents and purposes become a huge oligarchy, controlling the state organizations of the country, which, in turn, control the county organizations.

This forms the most perfect organization, from an autocratic standpoint, as has ever been witnessed. To insure obedience to its will, all members must subscribe to the code of Medical Ethics, which has been adopted by the state organizations, with but slight modifications in some instances. To insure discipline, no physician is eligible to membership in the parent body, without his being accepted first by the county organization. This, of course, means that he must be accepted by the organization of his home town.

The most complete way in which to obtain a monopoly of the healing art, is thru the state examining boards. So the Medical Trust has been shrewd enough to secure control of these boards, and a majority of the medical officers of these boards are appointed at the direction or with the approval of the A. M. A.

These examining boards, in turn, control the various medical schools by establishing certain standards to be met, and by denying the graduates of certain schools, which it is desired to exterminate, the privilege of taking the examination for a license to practice.

While surprising, yet it is true, that such prominent medical men as Channing Frothingham endorse and advocate this unjust and unscrupulous method of Medical Despotism to gain and extend its monopolistic power. Who is Channing Frothingham? It is well to state, for people should know something of the size, strength, and standing of those who are favoring and furthering "the tightening grip of State Medicine on the Home, the School, and the Work Shop." On p. 141 of the Atlantic Monthly of July, 1922, appears this brief reference to him and his connections:—



"Channing Frothingham, a well-known Boston physician, is on the faculty of the Harvard Medical School and the staff of the Peter Brent Brigham Hospital. During the war he was Lieutenant-Colonel, Medical Corps, U. S. A.; at one time Commanding Officer, Base Hospital, Camp Devens; at another, Chief of Medical Service, Walter Reed Hospital, Washington, D. C."

In a 4,000-word article in this magazine, in which he asserts that he would make an attempt "to describe osteopathy and chiropractic, and their general relation to medicine in general, in order that these professions may fit into the community in their proper places," Dr. Frothingham observes:

" . . . In all the states there should be one general board of registration in medicine . . . (and) in certain states of the Union such is now the case. . . ."

" . . . In other states, special boards of registration exist for these (osteopathic, chiropractic, naturopathic, and other drugless) professions, with the result that the state sanctions the practice of these methods of treatment without in any way limiting the type of disease upon which the treatment is used. . . . This latter plan of legislative control has been found to be dangerous not only to the individual, but also to the public health." (p. 81).

Since medical men love drugless doctors less than satan loves saints, we know in advance what would happen to drugless doctors if all the states had "one general board of registration in medicine." "Will you walk into my parlor?" says the spider to the fly. The real motive back of this movement is not "the protection of the public health," as medical men try to persuade us to believe, but the ultimate extermination of drugless doctors and drugless schools. Nothing could be plainer.

If some are inclined to doubt this, then let us look deeper into the matter. The Medical Trust has succeeded in having measures passed in every state of the Union defining the "practice of medicine." These measures have been prepared by the A. M. A., and are so skilfully worded as to secure the desired result.

What is that result? To give a clearer idea of it, we shall include below "the definition of the 'practice of medicine' in New York State, and leave it to you if there was ever a definition conjured up and put together that was more skilful in making something what it is not, than this definition:—

"A person practices medicine within the meaning of this article, who holds himself out as being able to diagnose, treat, operate or

prescribe for any human disease, pain, injury, deformity or physical condition, or who shall either offer or undertake by any means or methods to diagnose, treat, operate or prescribe for any human disease, pain, injury, deformity or physical condition" (H. H. Lynn, in Truth Teller, Jan. 7, 1925, p. 3).

Again we ask, What is the result? To dominate the healing art, and to exterminate the drugless doctors! Under the scope of this broad definition, no matter what we do for the sick, nor how we do it; no matter how opposed or how foreign it may be to anything and everything taught in medical schools, we are "practicing medicine"; and, unless we possess a license issued by a board dominated by the Medical Trust, we are guilty of an illegal act and liable to arrest—not for harming the sick, but for violating the law.

Under such infamous laws, which are alleged to be necessary to "protect the public health," if a drugless doctor "cures" a chronic invalid, given up to die by medical men, he is guilty of law violation. In spite of such serious handicaps, the undaunted drugless doctors have labored for years in helping the sick, and have relieved thousands of chronic cases pronounced "incurable" by their relentless persecutors. In return for thus alleviating human misery, they have been and are being arrested in practically every state, tried, convicted, fined, jailed, threatened, bulldozed, browbeaten, and forced to suffer every imaginable insult and indignity that can be heaped upon humanity by a jealous and heartless profession that—

"assumes an arrogant superiority toward the general public, and . . . come to value lightly the health and even the lives of the helpless folk who are so completely in their power."

The drugless doctors are forced to suffer this persecution for the crime of "practicing medicine without a license," because they are aiding the suffering back to health after medical trust doctors have sorely drugged and carved them till their money is all gone, then turned them away as "incurable."

We observe from this phase of medical rule, that if the sick cannot recover under the absurd ministrations of those who teach that the body can extract health from poison, filth, and steel, then it is better for people to die in the orthodox belief that they are "incurable," than to regain health under the care of a heterodox doctor.

In a word, the history of the medical regulations of our land is a history of repeated misuse, abuse, usurpation, and injuries, all

having for their common purpose the establishment of an absolute medical oligarchy over the people, under which the most tyrannical outrages of a medical (scientific) character may, without interference, question, or liability, be practiced and perpetrated.

How many medical men out of every hundred, who advocate enforcing upon their fellow-man a dogmatical and unnatural system that compels the use of drugs, serums, vaccines, filth, knives, etc., as a remedy for disease, either as a therapeutic or a prophylactic, ever feel the least remorse by a knowledge of the terrible fact that possibly 999 out of every 1000 of the tombstones in our cemeteries, stand erected as ghastly witness to the great truth, so often told, that the body can *NOT* extract health from these loathsome, poisonous substances, and that materia medica is not a science, but merely a collection of mental vagaries couched behind Latin terminology.

An astonishing example of how "dangerous" the drugless doctors are "not only to the individual, but also to the public health," and of how safe it is for people to place themselves in the care of medical trust men, who "come to value lightly the health and even the lives of the helpless folk who are so completely in their power," is found in the remarkable record made during the flu-pneumonia epidemic of 1918-19, published in *Physical Culture* of February, 1922, as follows:—

- 1 out of every 16 patients died under medical methods
- 1 out of every 127 patients died under osteopathic methods
- 1 out of every 513 patients died under Christian science methods
- 1 out of every 886 patients died under chiropractic methods

Since the Code "values a (medical trust) doctor's reputation and dignity above a human life," of course when any man or set of men are so ignorant, bold, and "unethical" as thus publicly to expose the weakness, dangerousness, and fallibility of the mighty medical trust men, and consequently blemish, tarnish, and stain their "reputation and dignity," which is of more value than "a human life," they must, for the "protection of the public health," be outlawed, banished, and crushed, as they were in the great State of Texas, when the legislature, in 1922, passed a law, at the urgent behest of the Medical Trust, making it illegal for any one to practice the healing art except regularly licensed medical men.

The great safety guaranteed to all who place themselves in the care of the medical autocrats, can be well exemplified by referring briefly to the fatalities following vaccination and inoculation. Volumes could be filled with these fatal results, which are so carefully concealed by the Medical Trust, that only a small proportion of them ever leak out. But occasionally the flood is so powerful as to burst over the medical dam designed to hold it in check; and when this occurs, all sorts of false excuses are hastily fabricated to mislead and deceive the public.

Our space is so limited that we can refer to but one such instance. During the fall of 1919, in Dallas, Tex., 10 children were killed outright, and 69 others injured for life, by having injected into their bodies the wonderful toxin-antitoxin that medical science (?) says is rapidly eradicating diphtheria.

What was the cause given for these deaths? Listen—"Acute myocarditis" (inflammation of the muscular walls of the heart) reads most of the death certificates. And people trust the lives of their dear ones to such unscrupulous deceivers. But it would be considered decidedly "unethical" to have ascribed death to the real cause, and these pages tell what happens to "unethical practitioners."

In these cases, almost \$100,000.00 damages were collected by the sad parents of the little ones that were either ruined in health forever, or legally murdered by the high priests of healing, who proclaim drugless doctors "to be dangerous not only to the individual, but also to the public health."

Did this filthy lucre, garnered from the furrowed brow of the sick and suffering by the peddlers of pus and pills and squirters of serums, fill the void occasioned by the loss of these little lives? Can money buy back life for the dead, or health and strength that is forever denied the surviving victims of a medical trust raid? And these high priests of the healing profession have the brazen gall to declare that drugless doctors are "found to be dangerous not only to the individual, but also to the public health." *Let him that is without sin cast the first stone.*

When the "immunized" babies of Dallas began to die of "acute myocarditis," did the Public Health Officer there stop the "immunizing" raid, and denounce the serum as dangerous? No; instead he—

"declared that the use of diphtheria toxin-antitoxin should not be condemned merely because the batch which resulted in the death

of six children here proved defective" (Dallas News, Dec. 19, 1919).

The "high priest" of old considered it expedient "that one man should die for the people, that a whole nation perish not." The "high priest" of modern allopathy would sacrifice "a whole nation" that a medical theory perish not. How times do change. What is of more value than a "medical theory"? Nothing but a medical trust doctor's reputation and dignity.

But was it true that "the batch of diphtheria toxin-antitoxin (was) defective"? Far from it. It was a medical falsehood fabricated to shield a medical fad that proved false. When the news reached the manufacturers of the marvelous "health-giving-juice," they promptly dispatched their "Medical Directory of Laboratory" to investigate. In a signed statement the investigator said:

"The records show this lot (Series A-377061) passed satisfactorily all tests conforming to the Laboratory of the Public Health Service, Washington, D. C. At this time the trouble is inexplicable."

Here again we find the medical despots in another lie, for the "defective toxin-antitoxin" was proven *not* to be "defective" by a special investigation and by three rigid tests—the manufacturer's test, the Government test, and the Dallas Board of Health test. How can these descendants of the primitive pill peddlars look men in the eye and claim that this serum was "defective"?

The serum was not defective. These disastrous results are but the logical sequence of injecting poison into the vital stream. The number of people murdered in this scientific manner will never be known. But we may rest assured that it is occurring daily all over the civilized world.

"Pure saliva of a healthy man, injected into a rabbit, has resulted in convulsions and death," says Dr. C. E. Page. "A prominent physician of Rochester, N. Y.," says Moseley, "after the death of a student of technology, resulting from antitoxin, said, 'This eventually may always be expected when a horse serum is used.' (All diphtheria antitoxin comes from horses.)"

"The City (of Dallas) was confident there would be no trouble, . . . because Federal authorities have issued a bulletin urging this treatment against diphtheria and stating that the treatment is harmless," said the Dallas Journal.

We observe that the U. S. Public Health Service has done much to further and promote the use of toxin-antitoxin, by publishing

that "the treatment is harmless." This is but one illustration of how our Federal Government, under the control of the A. M. A., aids in medical propaganda.

These facts and many similar ones are so well and widely known as to make it useless to occupy more space in their recitals. Yet, these things serve admirably to show how safe one's health and life are in the hands of the medical autocrats, and to indicate the vastness and extent of the pernicious power of the A. M. A.

We see how its deadly influence reaches down from the high seat of government into the sick-chamber of the humblest home. Observe that it controls completely the army and navy; and every soldier or sailor who refuses to be "immunized" is court-martialed and sentenced to prison for a term ranging up to 20 and even 25 years. In the late war the American soldiers and sailors were "shot" from 10 to 15 times, during their term of service, to "immunize" them against smallpox, diphtheria, typhoid, etc. Thousands of them were killed or made physical wrecks for life by this wholesale process of "protecting" them from disease.

The Medical Trust also controls every federal, state, county, and municipal hospital, and every asylum, prison, and jail. Even the public schools have become private clinics of the medical autocrats, and annual school reports sound like allopathic hospital reports. Hundreds of children are crippled and killed each year by "preventive medicine," but the dear people hear nothing of it; for the Medical Trust also controls all vital statistics departments, and all "respectable and reputable practitioners (who have) come to value lightly the health and even the lives of the helpless folk who are so completely in their power," know better than to have death certificates show that the victims died from the effects of vaccination or inoculation.

In many states the Medical Trust has been so successful in its efforts to control the healing art, as to secure the passage of laws which permit no physician to sign a death certificate, unless he is a regularly licensed medical practitioner, and has his name still on the register as such.

"The plain result of this provision is to force every householder, however liberal and progressive he may be, to employ an orthodox doctor in all cases of serious illness, for the simple reason that if he should rest content with a physician outside the regular ranks, in whom he has good reasons to place the greatest confidence, and

the patient should die, he would have to face a coroner's inquest, and run the risk of prosecution for manslaughter."

All this is for "the protection of the public health," and to prevent the dangerous drugless doctors from becoming "a source of danger, not only to the individual, but also to the public health," by overtly exposing the weakness, dangerousness, and fallibility of the medical men, and consequently tarnish and stain their "reputation and dignity," which is of more value than "a human life."

As Judge Moore, in "Civic Opinion," Louisville, Ky., so well observes:—

" . . . If the medical profession had to this day remained in fact, as well as in name, a real profession of healing, instead of becoming, as it has under the American Medical Association, a powerful political machine, trying to wreck and ruin every other healing system except its own 'Old School,' seeking to influence people to submit to their peculiar practices by privately organized, clever and oftentimes lying propaganda, paid for by public funds, and, when this method fails, compelling them by law wherever possible, to yield obedience to this medical dictation, probably little real ground for criticizing them would exist, even though no real constitutional justification exists for supporting special medical schools by public funds, but the plain facts are that, like the fabled 'Frankenstein' of old, the medical institution has sought to become more powerful than the nation that created it, and now seeks to be literally master of the public instead of its servant which it should be." . . . (Truth Teller, Jan. 7, 1925, p. 2).

On April 6, 1925, Governor Trapp of Oklahoma signed Senate Bill No. 245, introduced by Dr. A. H. Culp, and passed by the legislature, which reduces the state board of medical examiners from nine to seven members (no doubt because a smaller number is easier to influence and handle), and gives the new board of smaller membership—

" . . . quasi-judicial powers while sitting as a board in hearings for the purpose of revocation or suspension of license,"—all of which appears innocent enough in itself, but which is actually an artifice invented for the purpose of putting "unethical" physicians out of practice.

We see in this just another of the many clever contrivances concocted by the Medical Trust to control the entire profession. The most conscientious physician, whose financial condition makes such course expedient, will and does unhesitatingly and deliber-

ately pollute the blood-stream of helpless children with vile vaccines and serums, and cripple and kill trustful victims with their murderous methods, as we observe; and then, at each resultant death, blandly and volubly state that they have done all that "medical skill can do." Of course, any other procedure is out of the question when man-made laws actually make slaves of doctors, so that they stand in constant and absolute fear and dread of medical officialdom.

To suffer banishment from the medical field, for so-called unethical practice, or for any other reason, is a serious penalty for a physician to consider or incur. Contemplate the great loss it involves. It means the loss of practically all that one has expended to prepare himself for his life work, including much money, time, and toil. It means the loss of social standing, especially among your brother practitioners, who, with cutting sneers and jeers, will not fail to heap coals of fire upon your already deep humiliation. In the eyes of the world you are an outcast and a felon, unfit for the confidence and trust of men.

You are expelled from the profession for reasons which, as experience and these pages prove, would have to be and are vastly magnified and falsified, in order to justify the action of any trial board, that sits as a court of last resort, and from whose decision there is no appeal.

Yea, in order more fully to instill the fear and the dread of medical officialdom into the heart and soul of every medical man, and thus make him a more "ethical slave," the charges against the "unethical physician" would be and are heralded far and wide, as a crime of the deepest dye against society, and "his license was and ought to be revoked because it was found that he was dangerous not only to the individual, but also to the public health"—and the credulous, unthinking, and uninformed masses hear it, believe it, and sanction the proceedings.

In our stupid ignorance we save the murderer, and murder the Saviour (Luke 23:18-21). It has ever been thus.

Most men, because of their financial condition alone, can ill afford to run such a grave risk; and few men, even though their financial resources were ample, or actually great, would care to incur this severe and far-reaching penalty.

And thus we see how the fear and the dread infused into medical men by the powerful politico-medical machine, together with medical ethics, hold the doctors helplessly in line, compel them to

teach and practice false doctrines, and "handicap the young practitioner"; and it is the combined power of these things that—

"brings discredit upon the most disinterested investigators, and . . . shields the (most) callous or incompetent doctor from publicity and consequent disgrace." . . . (p. 40).

As Dr. Graham Lusk so timely remarks:—

"The truth is, that the whole (medical) system is rotten and reeking, and cries out for drastic reformation" (Journal of the A. M. A., April 17, 1909).

It is to conceal these startling facts, which are leaking out from time to time, and which are only too well known to the Medical Trust, that more medical laws are needed, "for the protection of the public health," by exterminating the drugless doctors so that these "ignoramuses" cannot "be a source of danger, not only to the individual, but also to the public health," by exposing by their work the dangerousness and fallibility of medical men, and thus tarnish their "reputation and dignity," which is of more value than "a human life."

As we can see, more political power is needed to keep from public knowledge the corruption and pollution hidden under the medical cloak. Dr. Barnesby, no doubt, is sincere when he suggests political control as the "cure" of medical corruption. But judging the future by the past, such remedy would be about as effective in the "cure" of medical corruption as the remedies used by medical science (?) are in the "cure" of physical corruption, which we know of in the form of "disease."

Despite the numerous fatal results falling upon suffering humanity, because of a code "almost medieval in its spirit," nothing short of "legislative enactments of a very decided character" will compel the medical octopus to release its deadly grip on the throat of the helpless people, or to alter or amend the code, which "values a doctor's reputation and dignity above a human life," which constrains men to become murderers, and which Dr. Barnesby would rejoice to demolish completely with the terrible truths contained in his valuable book, and thus effect the saving of human life by the destruction of doctrines, opinions, traditions, etc., "that the medical profession alone has succeeded in preserving intact, a memorial of the myths and inhuman practices of our medieval prototypes," and which medical men prize more dearly and reverence more deeply than they do the human life entrusted to their care.

Very often, in severe illness, one or more additional physicians

are summoned to the sick bedside, for the purpose of consultation. After relating an example to show that medical men observe so closely the provisions of the code, that the consultant physician will not express his honest opinion, if contrary to that of the attendant physician's, for fear of offending the pride and dignity of the latter, even in such grave cases as where the attendant physician is giving wrong treatment that may cost the patient his life, Dr. Barnesby states:—

" . . . Upon leaving, . . . he (the consultant physician) will deliver himself somewhat as follows: 'I think, on the whole, that Doctor So-and-so has done all that could be expected. I have left some minor suggestions for his consideration, but I do not think you could do better than to retain his services.'

"And so the farce is over and the patient perhaps doomed, simply because the code values a doctor's reputation and dignity above a human life." (p. 50).

"So the farce is over"! Farce! Are we dreaming, or do we understand that when two or more physicians hold a consultation concerning a severe and dangerous illness, that such consultation is nothing more than a *farce*, and that the patient concerned is doomed, "simply because the code values a doctor's reputation and dignity above a human life"? We are inclined to believe what Dr. Barnesby says, therefore it is no dream, but the horrible truth.

That is not all; for the medical murderer goes free, to slaughter other "unsuspecting victims," while the heart-broken family of the murdered man are solemnly assured, in the same old way, that all has been done that medical skill can do. If that be true, then indeed is medical art a *farce* of the first water; it is a sham and a snare. It is worse; it is a scientific system of legalized murder.

And medical men are such accomplished actors that they are able to feign genuine ignorance of all this, and wonder with unsurpassed surprise why it is that the profession is losing its prestige and patients, and why the people are having less confidence in such a murderous institution. How clear it is why more medical laws are urgently needed "to protect the public health," by banishing and crushing the drugless doctors, so that these ignorant men "will not be a source of danger" to human life, as Dr. Frothingham has said.

Thus, while the sad family of the dead father felt that they had done all that human power could do to save his life, we observe that the whole affair, on the part of the attendant and consultant

physician, is merely a "farce, . . . and that the patient (is) . . . doomed," because medical men consider their "reputation and dignity" of more value than human life, and because they are protected in such atrocious outrages by laws that release them of all responsibility for murder, even in the first degree. We have here an example of the greatest system of legalized murder that the world ever witnessed.

The story has another side, to which Dr. Barnesby refers. He admits that, in the matter of money and all that goes with it, medical men are only human, subject to the same errors and weaknesses that other men are, and just as eager as others are to possess these worldly things in generous quantities. He remarks:—

" . . . So false have become our standards that many a physician, formerly honest . . . , has come to look upon the relief of suffering or the saving of a life as merely incidental to the earning of a fat fee. And from honest greed, if there is such a thing, the step is but a short one to dishonorable practices and deceit. Like all who have lapsed into rank commercialism, he finds that he must employ unfair means if he would achieve the success that he craves." (p. 19).

He substantiates his accusation with the following quotation from an address of Dr. L. Emmett Holt, Professor of Diseases of Children in the New York College of Physicians and Surgeons, delivered before the students on Sept. 26, 1907:—

"There is one other phase of commercialism seen in our day, which may be characterized as medical graft. This man does not conceal the fact that he is in medicine for what he can get out of it. With respect to every transaction he adopts the politician's anxious query, 'Where do I come in?' His methods are well known. He visits the specialist, the surgeon, or consultant, ostensibly in behalf of his patient, and lets it be known that he expects 'the usual percentage' of the fee in case the patient can be persuaded, intimating at the same time that if this is made satisfactory, he will need consultations in the case of other patients, and has other work which he can turn over to the surgeon" (p. 21).

The medical organizations, as we know, are continually clamoring for more stringent medical laws, under the plea that such are necessary to protect the public from the dangerous quacks, so that the—

"osteopath, chiropractor, electro-therapeutist, faith-healer, or

herb-doctor will . . . not . . . be a source of danger to the public health" . . . further observed Dr. Frothingham in his remarks.

On the other hand, to emphasize the absolute helplessness of the people under present medical laws, which are drafted by the Medical Trust with a view "to preventing drugless doctors from becoming 'a source of danger to the public health,'" and the utter lack of consideration for human life exhibited by those who concoct these laws, thrive under them, and hide behind them from their cold-blooded crimes, Dr. Barnesby acknowledges that—

"surgical catastrophes (in) hospitals . . . controlled entirely by cliques, . . . cannot possibly be prevented, for there is no one to dictate to the surgeon;" . . . and then he makes the following statement to show how completely the trustful public are already under the tyrannical control of Medical Despotism:—

"Our laws, of course, afford no protection to the poor innocent sufferers who place themselves in his (the surgeon's) care, and the public have no conception of the (horrible) conditions that prevail. Many an unsuspecting victim enters its (the hospital's) portals without the slightest chance of ever returning to his loved ones" (p. 164).

Let us notice the inconsistency here: Dr. Frothingham advocates the enactment of laws to establish "in all the states . . . one general board of registration in medicine," so that "osteopath, chiropractor, electro-therapeutist, faith-healer, or herb-doctor," who use exclusively harmless methods in treating the sick, "will . . . not . . . be a source of danger to the public health"; while Dr. Barnesby acknowledges that the laws we now have "afford no protection to the poor innocent sufferers that place themselves" in the care of medical men, who employ exclusively everything that is dangerous to life, from poison to steel. Dr. Barnesby further admits that "many an unsuspecting victim" places himself in the care of a medical man, "without the slightest chance of ever returning to his loved ones."

According to this admission, there is little difference between being under the care of a medical man and being sentenced to the electric chair: both procedures we observe are lawful, but the last one does not deceive us by claiming to heal and save us.

For years the Medical Trust has been closing up all medical schools that do not teach strict orthodox allopathy, and is still

doing this as rapidly as laws for this purpose can be lobbied through the various legislatures. And it seems that even the eminent Dr. Frothingham favors having all the drugless doctors banished and crushed, so that the sick and the suffering will have no alternative but to patronize the medical trust doctors, who "come to value lightly the health and even the lives of the helpless folk who are so completely in their power."

Yet, he is very careful to conceal this fact, and the further fact that when an "unsuspecting victim" goes into certain allopathic hospitals, he enters a camouflaged slaughter house, "without the slightest chance of ever returning to his loved ones." This terrible truth the medical autocrats confess in one breath, while in the next they cry for more laws to prevent the ignorant drugless doctors from being "a source of danger to the public health."

Consequently, at every session of the state legislatures, we witness the usual spectacle of the Medical Trust's striving with might and main, and using every hook and crook known to corrupt politics, to procure the passage of more measures, drafted by the A. M. A., and designed to crush the drugless doctors, to close up medical schools that do not teach orthodox allopathy, to give the medical czars more power in their pernicious work, and the people less protection.

Less protection did we say? How can that be possible, when Dr. Barnesby frankly admits that they now have none!

Suffering humanity! Shades of Christianity! Will public sentiment permit such criminal conditions of medieval times always to prevail? Will such murders forever go unhung? Will the sleeping giant never awake from his slumber?

When a multitude of men, moved, as we see, solely by mercenary motives, deem it expedient for their existence and protection to unite into an organization; prepare and adopt rules and regulations to govern such organizations that are "medieval in spirit" and crime-promoting in effect; to arrogate to themselves infallible wisdom; proceed to the various law-making bodies and, by artifice, chicanery, subterfuge, and fraud, procure the passage of laws and more laws to enable them, without restraint or responsibility, to enforce their murderous methods, theories, philosophies, and doctrines upon the trustful public, from the tot in its cradle to the old man in his dotage, and which laws "afford no protection to the poor innocent sufferers who place themselves" under the care of these criminals and murders, according to their own admis-

sions, it is clearly high time for those who must submit to, suffer from, and pay for these "medical blessings," to make at least a cursory investigation of the situation, in order to determine if possible whether or not all is "gold that glitters"—whether it is the public health or the medical murderers that is protected.

Let us go back and review briefly that infamous system which produces men, who advocate that laws and more laws are needed to prevent drugless doctors, who use only the most harmless methods in the treatment of the sick, from being a "source of danger to the public health"; while asking that more power be granted to them, who, "in the most literal sense, slaughter the patient" with "a method of cure, which borrows all its remedies from the armories of death, the torture, and the executioner's agents—poison, fire, steel!"

"These three words," says Rausse, "comprehend the whole 'apparatus medicaminum' of the art of mischief, as reason calls it, which is a devouring cancer on the marrow of the human race, and which, by newly invented arts of medical Jesuitism, gives itself all imaginable trouble to induce the magistracy or rulers of the country to suppress the true system (drugless) of cure."

The ostentatious medical schools of the land are endowed with millions of dollars, in order that they may, to the fullest extent, exist and function unhampered. Due to the extraordinary generosity of many misguided multi-millionaires, huge donations are made to these schools, with a feeling that a great and useful service is being rendered to suffering humanity; and due to the political power of organized medicine, public funds in large quantities are used in the interest of medical schools and medical propaganda.

What do we find beneath the exterior appearance, that is so well polished with pomp and pretension as to deceive highly intelligent people of the most laudible, humane intentions? We have told some of it, Dr. Barnesby has told some of it, and J. H. Tilden, M. D., a man of more than fifty years' medical practice, has told some of it. The irony of the situation is, that by none has the internal rottenness of medical science (?) been so unequivocally dammed and so completely exposed as by medical men themselves, so strongly fortified, so familiar with the inside workings of the profession, and so jealous of the truth, that they have been able to rise up and speak out with no fear of castigation or ostracization. Dr. Tilden says:—

"Medicine, as taught and practiced today, is a menace to man-

kind. Medical colleges send out young men, educated into the obsession that diseases are just so many nemeses on the trail of every man from birth, ready to pounce upon him when least expected, unless he is made immune; and the immunizing process is proving to be a greater disease-builder than breaking the laws of health, which laws man would understand, if his intuitions and reasoning power were not dynamited out of him by the phobias taught him and practiced on him by medical superstition" (*Philosophy of Health*, Nov., 1922).

The young student, of plastic nature, opening understanding, tender mind and true heart; taught at his dear old mother's knee to love and reverence the Omnipotent Creator; told that all human endeavors are and ought to be devoted to relieving the burden of life; and admonished to respect and obey his superiors, but more especially his teachers and tutors, enters the pretentious-appearing medical university, with an inspired feeling in his heart, that within those sanctified portals and hallowed halls are found, cherished, and expounded, all the truth and knowledge in the world respecting human health and healing.

But the credulous student is soon to be sadly disillusioned. For he is to learn that from the false doctrine of fallen man, truth and righteousness cannot spring. He is to find that the lofty sentiments and inspirations, entertained by him regarding medical science (?) and its tradition, are based upon those sublime principles, which the very training he shall receive strives to silence, conquer, and crush. He is to discover that the institution and instruction of medical science (?) are false to the core; that they cannot be otherwise, being the product of stupidity and superstition, of depravity and deception, and the law of "like begets like" being in force in every department of life; that man is a selfish, covetous creature, and all his institutions are erected to that end; and that his labor is ruled and governed by one desire, which is for prestige and power, for dignities and riches.

The young student is to find that, instead of learning the rules that govern hygiene and health, to trust in God, obey His law, and live right, he is to have his brain assiduously instilled with the "scientific" doctrine that Life, or Vital Force, with all its physical, mental, and physical phenomena, is merely manifestations of the electric, magnetic, and chemical activities of the physical-mental elements composing the living organism. In other words, that

Life is nothing more nor less than "spontaneous combustion," or a "succession of fermentation."

Along with this boshum and bunkum, his mind is indelibly imbued with the theory that the various signs and symptoms of distress, exhibited in the ailing body, are so many destructive diseases of different types, representing the work of an inimical, diabolical, animated something, flowing out of nothing, which attacks healthy bodies, without apparent cause, without warning, and when least expected, and will destroy them, unless executed, exorcised, or ostracised by the aid of certain drug and serum poisons, administered according to positive rules of procedure promulgated by the venerable "authorities," who are worshipped by the schools as the alpha and omega of all human knowledge as to disease, its cause, cure, and prevention.

By this insidious drilling and discipline, the "tender twig" is bent, the days shaped, principles implanted, and the whole character formed. The influence of such training clings to a man thru life. It strikes its roots deep into the human heart, and spreads its branches wide over our whole being. It becomes a part of us—a habit that binds us as bands of steel. It moulds and fixes our minds into a faith like "the deep borings into flinty rocks." To eradicate it completely, we must remove every stratum of our being.

What effect does this have and leave on the tender mind of those subjected to it? Let us see: Writing in the April, 1923, issue of "Current History," under the title "Is Better Health Due to the Doctors?" and indicating by his declarations that he doubted it, Fred C. Kelly says:—

"The results of the army intelligence tests made by the Psychological Division of the Army Medical Corps, contained in a report published by the National Research Council, at Washington, indicated that physicians and surgeons are conspicuously less intelligent than almost any other kind of army officers. They rank about on a level with dentists, and the only class having a noticeably less sense were horse doctors. Even the officers of the Quartermaster's Corps ranked many points higher (in intelligence). Engineers proved to be so much more intelligent than physicians, that the difference was striking—a gap of more than 60 per cent in favor of the engineers."

Thus we observe what happens to the human mind when it is forced to run in a rut that is already made for it, and is not allowed



to look or think beyond certain boundaries, fixed by the "authorities." Engineers are taught to think and act independently and for themselves. All their training is designed to develop intuition, initiative, individuality, and ratiocination along mathematical lines. We behold the favorable result of it.

The training of the medical student is just the reverse. It consists in suppressing his intuition, initiative, and individuality, and in saturating his brain with abstract theories and contradictory, confusing, and erroneous opinions of the "authorities."

The medical student must imbibe as gospel truth every word uttered by the professors. His lack of experience makes it impossible for him to judge between falsity and truth; and he is not allowed to entertain an independent opinion, even if he has one. He is helplessly swayed by the subtle power of suggestion; and in the years required to complete his medical training, he is hopelessly hypnotized and obsessed by the unfounded and unproven philosophies of a particular school. And we behold the unfavorable result of it.

Consequently, the medical man is a product; a thing built, made, and developed—the finishing handiwork of a covetous and avaricious institution, which strives for nothing more, as we have seen, than its own sordid success and perpetuation, even at the cost of human life. That is why the student is forced to study and know only the "authorities" bearing the approval of the institution; and why he is allowed no liberty to think or act in accordance with his own judgment and reason.

To presume to think for himself, or to express an opinion of his own, in contradiction to the veneral poppycock and tommyrot of the school and the "authorities," would be fatal for a medical student studying for a diploma and a license to practice his profession. He would be in grave danger of being ousted from the school, refused a diploma, and his future prospects in that particular field of endeavor forever blasted.

Should the practitioner, in later years, entertain a feeling, founded on his experience, that the theories and philosophies of the medical school are erroneous, and thus prompted in his heart to rebel against the same and adopt another system, there is an influence cast over him, which serves well to hold the most of them strictly in line, and that is the Code of Medical Ethics, as we have seen.

Dr. Barnesby says:—

"The respectable physician of today, is known among his conferees as an ethical practitioner." (p. 39).

He later refers to the matter again in these words:—

" . . . The reputable practitioner is . . . governed in his outward conduct by the conventions and proprieties of the profession." . . . (p. 76).

In other words, "the respectable physician" and "the reputable practitioner" is governed by and adheres strictly to the provisions of the Code, which "values a doctor's reputation and dignity above a human life," and under which code is invariably shielded "from publicity and consequent disgrace the (most) callous or incompetent physician."

While the Code becomes a dead letter with those who are able to rise to a plane where they become independent of the influence and control of the various medical societies, yet "it is rigidly enforced against the younger or less influential practitioner," says Dr. Barnesby.

The provisions of the Code are such, that "one physician, for instance, must not question the practice of another toward a patient," observes Dr. Barnesby, "no matter if a life is at stake," as we have seen. Dr. Barnesby continues:—

"The younger men, of course, are the greatest sufferers (under the Code). Let a fresh arrival from college transgress one of these official rules, and no matter how promising his career may be, or how minute the transgression, the older practitioners can ruin his reputation. A more punctilious rival may be guilty of the grossest malpractice, yet if he observe the professional proprieties as interpreted by the local society, he receives the utmost consideration from his associates. Indeed, a doctor whose record is but a succession of dismal failures, may not only stand high in professional circles, but may be instrumental in causing the removal of the best practitioner in the community if the latter has been so unfortunate as to confound ethics with 'medical ethics.' For example, Doctor A., finding that Doctor B, has lost a patient through carelessness or stupidity, may forfeit his career if he so much as hints at the truth to the victim's family. The first offense—killing a patient—is a mere transgression of the moral law; the second violates the higher law of 'medical ethics' and is unpardonable. Hence A. continues his practice, maiming and killing as he pleases, while the overzealous B. moves away to try to live down his disgrace." (p. 41).

As an illustration of this horrible manner in which the Code binds the medical trust physicians, Dr. Barnesby then relates the following:—

"Doctor M. is a surgeon practicing in New York. He is one of the operating surgeons of a large city hospital and had gained considerable reputation at the time the following events occurred.

"He was consulted one day by an Italian woman, living in Brooklyn, who complained of a swelling in her abdomen. After going into the history of the case and examining the woman very carefully—according to his methods—Doctor M. made up his mind that his patient was right—there certainly was a 'swelling' in the abdomen. The woman, he learned, had borne a child six or seven months previously, and as another pregnancy did not suggest itself, he diagnosed the case as 'fibroid' tumor of the uterus. The people were ordinary foreigners with very little knowledge of English and less of surgery. Whatever Doctor M. elected to do would be right because he was the 'great Professor.'

"Certain of his diagnosis, Doctor M. decided to operate, and chose a private hospital on—Street for his purpose, and an institution where many well-known surgeons send their patients.

"Now as Doctor M. was anxious to make a great name for himself in surgery, he invited Doctor V. and Doctor X. to witness the operation, while Doctor Y. assisted and Doctor Z. gave ether. There were other onlookers, two nurses and the woman who owned the hospital.

"After due preparation the case was ready for the knife, but as the patient walked into the room, clad in a single garment, all present, except the operator, were struck by the typical signs of pregnancy. The impression of pregnancy instead of fibroid tumor of the uterus was further strengthened by the appearance of the woman's breasts. The visiting doctors exchanged glances of surprise, and when anesthesia was begun, my friend Doctor V. said to Doctor M.:—

"Pardon me, Doctor, but may I ask if you have made a careful examination which will absolutely exclude the possibility of pregnancy?"

"Doctor M. looked up quickly, evidently highly insulted, and replied: 'I am surprised that you should dare to put such a question to me, Sir. If you were not a personal friend, I would ask you to leave the room.'

"After such a rebuff there was nothing more to be said—The Code enjoined silence. Doctor M. apparently considered himself infallible. And so the operation was begun.

"The self-willed surgeon made an incision and cut down to the uterus as quickly as possible. After examining it at that stage he should have suspected the true state of affairs, but he lacked surgical experience and so obstinately blundered ahead.

"When the uterus was finally delivered and triumphantly handed around for examination, Doctor V., still sceptical as to its diseased condition, took up a knife and carefully bisected it. Then the hideous truth was revealed: to the dismay of Doctor M. and the apparent astonishment of his 'ethical' associates, the 'fibroid' proved to be a living foetus. Doctor M., much crestfallen, took the uterus home and has it now, I understand, in a glass jar in his office. The foetus and afterbirth, of course, were quietly destroyed.

"The poor patient eventually recovered, but is still in ignorance of the monstrous blunder that was committed. For the spectators of that dastardly affair have remained silent—'ethics' prevents their saying anything. And Doctor M., confident that the truth will never be divulged, has actually been heard to boast of his successful 'fibroid' operation!

"Everyone in that room was a slave to 'ethics', hence after the one suggestion from my friend, every mouth was sealed. Dr. Y., who assisted, told me that he knew it was a pregnant uterus as soon as he felt it, and Miss R., who owned the sanitarium, said that she knew by the condition of the woman's breasts that she was pregnant. Yet neither could argue this possibility with the opinionated surgeon, and the idea of vigorously opposing him in the interest of a human being probably never once occurred to any of the spectators. If there had been less 'ethics' and more common sense and humanity, the patient could have been sewed up and might still have gone to term and had her baby" (p. 45-47).

Of course "every one in that room was a slave to 'ethics'" for we have seen that it cannot be otherwise in the medical profession; consequently it was out of the question to have had "less 'ethics' and more common sense and humanity."

It should certainly be interesting to read some of that medieval document which places such a value on the "reputation and dignity of the doctor" while it has so little regard for human life; and since Dr. Barnesby has incorporated three sections of it in his book, we shall quote them therefrom:—

Section 5.—“In consultation no insincerity, or envy should be indulged; candor, probity, and all due respect should be observed toward the physician in charge of the case.”

Section 9.—“All discussion in consultation should be held as confidential. Neither by words nor by manner should any of the participants in a consultation assert or intimate that any part of the treatment pursued did not receive his assent.”

Section 11.—“A physician who is called in consultation should observe the most honorable and scrupulous regard for the character and standing of the attending physician, whose conduct of the case should be justified, as far as can be consistently with a conscientious regard for truth, and no hint or insinuation should be thrown out which could impair the confidence of the attending physician.” (p. 49).

We observe every word and thought contained in the above, is for the benefit and welfare of the medical trust doctor, while the patient receives no consideration. Listen to the reference made to this Code of Ethics by Dr. Leonard Landis of New York, former member of the A. M. A., but now chairman of the American Independent Medical Association, organized by former A. M. A. members who broke away from the conservatism and despotism of the A. M. A.:—

“When the current medical ethics, which restrain the honest physician from engaging in . . . activities for the benefit of the public's health, are so rigidly enforced, it is time that we ask ourselves whether these medical ethics have not outlived their day. . . .”

“Take the damnable ethics, for instance, which silences the mouths of physicians whose assistants or who themselves were grossly negligent in administering anaesthesia. There have been innumerable deaths caused by such gross ignorance and carelessness. Such deaths are rarely if ever marked for what they are. They are signed off with some other name. That is a sample of our medical ethics on which we are bound by the unwritten law of self-protection to keep silent forever.” . . . (New York Evening Graphic, May 28, 1925).

Observe this inconsistency: Dr. Frothingham states that more laws are needed to protect the public health from the dangerous quack, while Dr. Landis asserts that “the current medical ethics . . . restrain the honest physician from engaging in . . . activities for the benefit of the public's health.”

Truth is so simple that a child can verify anything based thereon, but lies are so treacherous that they ensnare their champions, even tho such champions be super-educated scientists.

The “rigidly enforced medical ethics which restrain the honest physician from engaging in . . . activities for the benefit of the public's health,” give the lie to every word uttered by orthodox medical men that pretend to exhibit solicitude regarding “the protection of the public health” from quacks, from disease, or from anything else.

Furthermore, we observe how tightly the line is drawn to make medical men conform to and abide by these “damnable ethics.” And these same men, with long faces and clasped hands, appear in public and in our legislative halls, in the deceiving attitude of sincerity praying for more laws “to protect the public health.” Could anything be more preposterous? Does any other profession, clique, or clan on earth present the same inconsistency and hypocrisy?

“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth (prayers), and honoreth me with their lips (words); but their heart is far from me. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” (Matt. 15:7, 8; 23:33).

It seems useless to fill more space to explain the situation. Yet, it is well to notice what another physician says concerning this subject; and more so, perhaps, since he is one of the few who have possessed the manhood, strength, and courage to burst in sunder the enslaving cable of “damnable (medical) ethics,” and placed truth, righteousness, and human life above “a doctor's reputation and dignity.” This remarkable medical man is one Joseph D. Harrigan, and he tells the story as follows:—

“ . . . Serums, vaccines, and the Schick test are poppycock—murderous poppycock at that. They are gods of medical idolatry; on their respectable and orthodox altars, the lives of thousands of human beings are being sacrificed, and the lives of thousands more imperilled. The injection of diphtheria antitoxin—horse serum—into the blood of any human being is in my judgment, medical malpractice.

“Malpractice’ is the ugliest word known to the medical profession. That is why, after forty years of conscientious and ethical practice as a physician, during which time I have seen health impaired and life after life snuffed out or jeopardized, by the use of the 50 or more vaccines and serums with which enterprising

manufacturers have flooded the market, I feel impelled to call things by their right names. . . .

"As a young man I swallowed without question what I was taught in medical college. Most youngsters do. Men who had grown gray in the profession, and who had in some cases written the ponderous tomes I had to study, assured me by their own sacred and prophetic beards that This and That were so; and on all that concerned the vaccine and serum therapy, which they themselves assiduously practiced, their assertions were particularly solemn, orthodox, and respectable. Like other young students, I swallowed it as avidly as a country woman swallows a Lydia Pinkham ad. . . .

"I began my professional career by unquestioningly subscribing to the vaccine and serum therapy. I practiced it; I inoculated and vaccinated with gusto. The whole thing had just gotten a fresh start in the discovery of the antitoxin for diphtheria. The world was electrified with the news. At last we had found the touchstone that would finally cure all disease. Find an antitoxin for each ailment, and all sickness might be cured with a hypodermic needle. Give the whole human race a shot, and nobody would ever get sick. We would have immunization on a universal scale. It was a fine dream while it lasted; and most of the medical profession are still living in it. The market is at present flooded with vaccines and serums for anything and everything, so that you can be 'immunized' or 'cured' by this means of almost anything from pimples to rabies. . . .

"When instances of failure of vaccine and serum therapy first began to come to my attention, I was at first inclined to feel that such instances were mere exceptions. It was not till the evidence grew and grew that I found myself forced reluctantly to the conclusion that practically the whole of the medical profession was as ignorant of the true cause of disease, as the patent medicine quacks they so vehemently denounce, and that to their ignorance they added a bigoted intolerance that spells woe to anyone who seriously raises embarrassing questions.

"I soon found it necessary to resign from certain medical organizations to which, as a physician 'in good and regular standing' I belonged. I resigned because I saw that sooner or later they would proceed against me as a heretic, if I gave them the least hold on me by remaining on their rolls. The only way left was to give them no control either over my opinions or my expression of them;

and either travel in my own or else in company with others who, like myself, insisted on the disreputable practice of speaking their minds honestly. To be free is a great privilege. Few physicians have it." . . . (Physical Culture, June, 1924, p. 39).

"The whole of the medical profession was as ignorant of the true causes of disease, as the patent medicine quacks they so vehemently denounce." Knowing nothing of the Law of Cause and Effect, this same profession proceeds to "cure" disease with vaccines, serums, drugs, and knives while being totally ignorant of the cause. Observe the inconsistency again.

In view of the amazing information contained in these pages, how can we be surprised to see medical trust doctors, knowing full well what a foul crime they are committing, deliberately corrupt and syphilize the bloodstream of helpless children by vaccination and inoculation, which kills and cripples many of their victims; and then squelch, persecute, and disgrace the few honest men in their ranks, who are human enough and courageous enough to say aught against this heinous crime?

We have learned that these men are compelled to do these things by medical politics and by "damnable (medical) ethics," which "values a (medical trust) doctor's reputation and dignity above a human life." What is the life of a child to them? Children are being sacrificed daily upon their scientific altars. To make them safer in their infamous work, they solemnly contend that more legislation is necessary to prevent the drugless doctors from becoming "a source of danger not only to the individual, but also to the public health"; that the Medical Trust knows best what that legislation should be; and that the A. M. A. should be empowered to frame such legislation, and, when enacted into law, to put the same into execution.

Thru the voice of Osler, the greatest physician America has ever produced, we were told that the primal cause of disease is unknown, and must be forever shrouded in the darkness of total obscurity. Then these men, who acknowledge complete ignorance as to the cause and physiology of disease, arrogantly assume the infallibility of a god that can do no wrong, and expect, urge, and force the sick to take without question and try without equivocation every fad, concoction, nostrum, and "cure" that they can "discover" in their so-called research work, from calf pus to insulin, from menstrual blood to diseased horse blood, from arsenic

to strychnine, from the powdered flesh of mummies to the venom of rattle snakes.

When the populace demur to the divinity of the self-appointed gods of healing, denounce these high-handed "medical blessings," and seek the humble drugless doctor for the relief which medical science (?) cannot give, the inestimable "dignity and reputation" of medical trust doctors are sorely offended, and they promptly proclaim this procedure "to be dangerous not only to the individual, but also to the public health;" and in this base and deceptive manner they enlist the aid of the innocent public and the law in suppressing the only system of healing that is safe and certain, because of its being based on reason and common sense.

It is hoped that the information contained in this chapter will help to arouse public sentiment against this wholesale system of legalized murder, blood corruption and syphilization through the practice of vaccination; for—

"With public sentiment nothing can fail. Without public sentiment nothing can succeed. Consequently, he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions."

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Now as we close these pages, let us ever remember that Nature is not only perfect far beyond the comprehension of man, but that She is "the first scientist and the greatest teacher." On the other hand, man's frame is frail (Gen. 2:7), his work corrupt (Gen. 6:5), and every imagination of the thoughts of his heart is evil continually (Ib.).

With this knowledge instilled deeply into our heart, let us firmly resolve not to believe in the "traditions and inventions of perverse man, but take Nature trustingly by the hand," and let Her lead us over the Hills and Valleys of Life, "for She alone possesses the secrets for which we search." Let us partake temperately (I Cor. 9:25) of Her offerings just as prepared by Her, and reject all others, having full faith that She never deceives, never degrades, and never destroys the dependent creature, which She alone can protect, know, and understand.

Based on the above facts, in our next volume, entitled DOES DISEASE CAUSE DEATH—NO!, we have shown that is quite

as dangerous in these days of science, for the diseased to seek the physicians, as in the days of King Asa, who—

"Was diseased, . . . yet in his disease he sought not to the Lord (Life Principle), but to the physicians. And Asa slept with his fathers" (II Chron. 16:12, 13).

We have conclusively proven in this work that patients who recover under medical care, are too tough to be killed by feeding, treating, drugging, and serumizing; also that is not that imaginary foe termed disease, that men have cringingly feared since the dawn of history, which sends suffering souls hurrying on to "*that undiscovered country, from whose bourne no traveller returns.*" We have shown that disease is a saving process of Nature, and that death during illness results only when medical treatment suppresses this saving process so greatly that Nature is forced to give up.

(End of Vol. 1).