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THE

GREAT HARMONIA;

BEING

A PHILOSOPHICAL REVELATION

OF THE

NATURAL, SPIRITUAL, AND CELESTIAL UNIVERSE.

BY

ANDREW JACKSON DAVIS

AUTHOR OF "THE PRINCIPLES OF NATURE, HER DIVINE REVELATIONS, AND A VOICE TO MANKIND."

Spontaneous and profound Questions are living representatives of internal Desires; but to obtain and enjoy those pure and beautiful responses, which are intrinsically elevating and eternal, the Inquirer should consult not superficial and popular Authorities, but the everlasting and unchangeable teachings of Nature, Reason, and Intuition.

There is an omnipotent, purifying, and fraternizing Principle permeating and pervading the Natural, Spiritual, and Celestial Departments of God's Universal Temple—a principle, which unites atoms and planets into one stupendous System, which unfolds spirits and angels as immortal Flowers, which endows the Divine Mind with eternal Power and Loveliness; and which is the divinely-inherited Treasure of the human soul—and this principle is called, THE GREAT HARMONIA

VOL. I.

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AUTHOR'S PREFACE.

A BRIEF history of the author's psychical or spiritual experience, from the commencement of his magnetic or clairvoyant career to the 28th of January, 1847, was communicated to the world in the Scribe's Introduction to his (the author's) first work, entitled "The Principles of Nature, Her Divine Revelations, and A Voice to Mankind." The connecting links in the historical chain of his spiritual experiences, beginning with the above date and extending to the composition of the present work, may be found in the psychological and other departments of this volume.

The causes which induce the author to write a series of volumes, under the general title of "THE GREAT HARMONIA," are as follows: In his first work (Nat. Div. Rev.) he says: "I descend not into details to collect external proofs of the seemingly mere assertions that have been made; for this would not comport with the use and object of these revealments concerning the laws and requirements of Nature. But be it distinctly understood that I am impressed to maintain the responsibility of the statements herein presented; and *at a future period* I shall descend into the minutiæ of the various subjects generalized in this book, for the sole purpose of giving forth an incontestable encyclopædia in which every unreal and erroneous conception may be exhibited in its proper light, and in which may be established every important truth that is not at the present day known or comprehended by the generality of mankind."

As a further elucidation of the above announcement, and in accordance with the author's particular directions, the faithful scribe penned and prefixed the following note:

"Several times, during the period in which this book was in process of dictation, the author incidentally remarked in substance, that inasmuch as this work was merely intended to establish *general principles*, it would be inappropriate to enter into minutiæ; for that would not only be to swell this volume to an unreasonable size, but to divert the mind of readers from great, leading, and essential points, by a multiplicity of particulars which, whether

true or untrue, can be of little consequence, until the *great general* Truths are properly established, which constitute the *Foundation* of all particulars, and the *Basis* of all true reasoning. It will be observed that in the foregoing pages, the author promises a revealment or discussion of the particulars of several things, which, after all, are not subsequently mentioned *in this book.* His prophetic impressions taught him that he was to be the instrument of revealing to the world the things referred to; but according to explanations which he has given in foregoing pages, such impressions take no cognizance of *times* or *circumstances.* He did not, therefore, know what *specific points* in his proposed revelation were to be embodied in this book, and what were to be reserved for *another*, until this book was completed. He does not even profess to know *how* soon the next book will be given: but says he knows that he will be impressed to commence it at the proper time, and that it will be before the world as soon as it is needed. He has promised us in the next book a more thorough and minute discussion of all the important subjects introduced in this, particularly of the subject of cosmogony, geology, archæology, ethnology, language, mythology, hagiography, theology, and the spiritual spheres. The structure of the Universe, for instance, will be more particularly unfolded to the mental view, and calculations in regard to distances, magnitudes, numbers, periods, &c., will be introduced. Also the laws of nebulous agglomeration and planetary motion will be more thoroughly explained; the inhabitants of the planets of our Solar System, with their institutions and customs will be more minutely described; and other subjects will, in like manner, be enlarged upon. Also the details of the new Social System proposed in the *third part* of this book, (and which is the grand object of the whole work,) will then be given, and all further necessary rules will be laid down, the observance of which will insure the permanent establishment of the kingdom of heaven on earth."

It is presumed that the above note is sufficiently explicit and explanatory to communicate to the reader a general understanding of the origin, character, and extent of the author's encyclopædical work, to which the *present* volume may be considered as scarcely anything more than an introduction.

When physiological conditions and surrounding circumstances are favorable to a full development of the author's mental sensibilities, he disconnects himself, by a peculiar exercise of the will, (which is based wholly upon *use* and *desire*,) from the obstructing influences of the material world, and passes into the superior condition. Thus, unaided by any individual, he enters this high and superior state of mental exaltation; and while in this independent condition, (which necessarily emancipates his spirit from the influences of the physical organism, and brings him into immediate conjunction with the great sphere of knowledge,) he receives his spiritual impressions, and rapidly records

them with a pencil. In the composition of his works, the author derives no assistance from the reading of books; nor does he refer to any, except, in rare instances, to the Dictionary, by which he verifies the orthography of those technical terms, which, while in the superior condition, he perfectly understands and employs with great ease and propriety of application.

On this head, and other peculiarities connected with the author's life and mode of composing his works, Mr. William Green, jr., of New York, in whose family the author has resided during the principal portion of the last two years, voluntarily furnishes the affixed paper. The character of the writer is sufficient to settle all questions as to the truthfulness of his affirmations.

"NEW YORK, March 15, 1850.

"It is because so little is really known of Mr. Davis, both as a man and as an author, that I feel it a duty incumbent upon me to present to the world the following statement of facts; and not — as many may suppose — with the intention or expectation on my part of adding anything to, or increasing the weight of, Mr. Davis's revealments. Mr. Davis has lived in my family nearly the whole of the last two years. I have compared his character, habits, disposition, &c., with the statement and delineations of the same, as presented by Mr. Fishbough in the introduction to Mr. Davis's first work, (Nat. Div. Rev.,) and I have no hesitation in saying that they correspond in every particular. Mr. Davis has composed nearly the whole of the present volume, and many articles on other subjects, in my house, and I do not think he has read a book since he has been in my family; indeed, I do not remember ever to have seen him read anything but the manuscripts as he wrote them — neither have I ever seen any scientific books of reference, or otherwise, in his possession; nor do I believe he has had any to refer to, except occasionally to a dictionary, for the purpose of verifying the orthography of a few words. During my intercourse with him I have witnessed frequently the exhibition of his remarkable powers; and I have questioned him, under every variety of circumstances, respecting different subjects and phenomena; and it has been my privilege to receive from his lips the most prompt and soul-satisfying replies. His mind seems to be unfolding more and more constantly — his superior condition (as he terms his illuminated state) seems to become more and more identical with his normal or waking existence. I have remarked a change in Mr. Davis's condition even within the last three months. Instead of retiring from observation, and within himself, to get the true solution of some problem which is suggested to his mind, (as was his custom during the first year of his residence with me,) he now seems to be in the constant possession of his remarkable knowledge in medicine, science, and philosophy. I have ever found him as much at home in one department of human inquiry as another — the technicalities of anatomy and physiology, of geology and astronomy, are familiar to him (as far as my acquaintance with these sciences enables me to judge) as they are to the *professor* who has made one of them the study of a lifetime. It was only by becoming intimately acquainted with him and the peculiarities of his spiritual powers, that I can *fully* assent to Professor George Bush's astounding but no less just statement respecting Mr Davis's

state, that—'To everything the inditing mind approaches with a certain latent consciousness of *mastery* of all its principles, details, and technicalities, and yet without the least ostentatious display of superior mental prowess. In every one the speaker appears to be equally at home, and utters himself with the easy confidence of one who had made each subject the exclusive study of a whole life.' It can not be truly affirmed that Mr. Davis gathers anything from contact with my mind. Since he has resided in my family, my mind and time have been constantly employed in my business—pressingly so; and I have had less time to think on other than business matters than for many years previous—and I can truly say that his daily revealments have been, and still are, *new* to me, as they are consoling and unspeakably exalting to the reasoning powers and religious sentiments; and this is but a feeble expression of what I should like to convey.

"I am fully persuaded, from various sources, as well as from observation, that Mr. Davis has *never* read a medical or a philosophical work. He studiously avoids all communication with such influences as are calculated to disturb the harmony of his mind or cloud his spiritual perceptions. As to the harmony of his mind, I must confess I never witnessed such an example of self-control and individual tranquillity. He seems to govern his mind, or to have it governed for him by some invisible power, to an extent almost beyond belief.

"I have frequently observed him pencilling his impressions, unaided by any books or person, under the trees in my garden—some of his most interesting revealments have been received and written in this manner, and read to my family as soon as written. I have particularly noticed that he punctuates, and progressively unfolds those sentences, paragraphs, and divisions, which his volume presents to the reader. His pencilled manuscripts are accurately copied by Mrs. Davis (his wife) into ink; and then they are by him revised and prepared for publication.

"When I reflect—in view of all the facts—that the author is a very young man, (now about twenty-four,) and considerably inexperienced in the ways of the world; that he has received *none* of what are termed the advantages arising from a school education, (having never been at school, as I believe, but five months,) nor from contact with scientific and scholastic minds; and when I reflect upon the various and momentous truths which Mr. Davis has revealed to mankind, I am no longer surprised that the world (not knowing the facts) are incredulous as to the validity of his exceedingly honest and extraordinary claims.

"WILLIAM GREEN, JR."

Although there are several things in this volume which might have been obtained in the ordinary way of acquiring information; yet, to the author, the superior condition *was*, and *is*, indispensable to a knowledge of the things which he communicates, because without the *inspiration* consequent upon that condition, he is destitute of even the ordinary branches of book-education.

When the subsequent volumes of this encyclopædia—called "The Great Harmonia"—shall be presented to the world, or how many books there will

be, or when the whole work will be completed, the author can not say; for he can not judge accurately of *time* while in the spiritual condition.

The author will not consent to be considered as an *Infallible* teacher of science and philosophy; he addresses his revealments to the Intuition and Reason of the human soul. Hence, whatever he communicates to mankind must *live upon its own intrinsic merits*—upon its own indwelling vitality—and not because *he* has, while in the superior condition, spoken or written it.

The author is impressed to devote his life and interior powers to the promotion of human progression, happiness, and spiritual illumination. To obtain means and principles adequate to the accomplishment of these ends, he is impressed to search (as far as his abilities will permit) the Natural, Spiritual, and Celestial departments of God's Universal Temple, and to reveal and suggest the proper application of such general truths as man's physical and spiritual organization requires in this, his rudimental state of existence.

The world has received many Doctrines and Revelations from the depths of antiquity; and among them the human mind has recognised some beautiful and important truths; but an Eclectic Philosophy—a Philosophical Revelation of the Natural, Spiritual, and Celestial Universe—has never before been presented to mankind. And if, in consequence of the *newness* of this Harmonial Philosophy, or, in consequence, perhaps, of the unintentional ambiguousness of some particular sentences, the reader should not be able to distinctly perceive the signification, truthfulness, or application of some thought or principle which the author has been, or may be, moved to utter; therefore, in order to open a spiritual and intellectual commerce with mankind generally, and to render the facts and principles of the Harmonial Philosophy distinct and practical to all minds, the author is impressed to say, that, should the reader be actuated by a motive no less pure and exalting than a supreme love of truth—should he be sincerely desirous of more clearly understanding any proposition or principle which may have a universal application to the wants of mankind—such a reader may interrogate him, and he will faithfully communicate his impressions concerning that whereof he is interrogated.

Inasmuch as the author's life and powers are wholly devoted to philosophical investigations, he desires no individual to address him concerning isolated, material, and merely personal interests. It is essential to the development of Truth that all subjects presented for consideration, shall have an important bearing upon the universal interests of mankind. To all such interrogatories the author will respond, and as promptly as they naturally and legitimately arrange themselves under the heads of the various subjects, which will be progressively unfolded in the subsequent volumes of The Great Harmonia.*

* All communications of this description may be addressed to the Author, in care of "Fowlers and Wells, 131 Nassau street, New York."

It makes no difference who knocks at Truth's door for admission into her divine presence — whether it be Christian, or pagan, or Jew, or gentile, or theologian, or philosopher, or atheist, or idolater, or king, or artisan — for she is no respecter of doctrine, nor wealth, nor position, nor title; but no individual can approach and associate with Truth unless his spirit is existing in, and breathing, an honest, unprejudicial, dispassionate atmosphere. In this mental condition the author approaches and interrogates Nature; and it is only by honest, truth-loving, justice-loving, and sincere minds that he desires to be interrogated.

John Chapman, of London, England, in his very candid and impartial preface to the English edition of the author's first great work, employs, in conclusion, the following beautiful and appropriate language: "There can be no unreasonableness in the presentiment, that in the *present age*, when the Creeds and Dogmas of the past have lost their influence and vitality, and man has attained a degree of development, unfolding new wants, and feelings, and higher sentiments; and when his faith in the immortality of the soul has become weakened and almost annihilated by his struggles with material nature, and his purely analytical and inductive modes of obtaining knowledge; — a new Revelation suited to his enlarged views and more spiritual needs should be vouchsafed. And it may be that *we are on the verge of an era* when this mysterious and mediatorial element between mind and mind, the magnetic fluid, will open up to us a means of intellectual acquisition and psychical experience, more commensurate with our yet unfolded capacities and boundless desires."

A. J. D

New York, *March 20th*, 1850.

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THE

GREAT HARMONIA.

WHAT IS MAN

ANATOMICALLY AND PHYSIOLOGICALLY CONSIDERED?

It is wise and just and elevating for mankind to entertain the belief that all things were created in accordance with an eternal code of immutable laws; that these laws operate upon a Divine and universal system of End, Cause, and Effect; and that all human Individuals, as well as birds, flowers, minerals, worlds, and universes, have a message to deliver from on High —a mission to fulfil—and an end to accomplish. Everything is designed to subserve an end, a purpose, in the vast and boundless laboratory of the All-wise Divine Mind. By Effects we learn of Causes; but the End always precedes and prompts the *cause* to the production of *effects*, which effects embody, correspond to, and represent the use, the *end*, for which they were made, and also the nature and specific magnitude of their producing causes. To properly comprehend Man's anatomical structures and physiological functions, therefore, we must first comprehend the *Use*, or End, which such forms and functions were originally designed to accomplish.

Man has been, and ever will be, the great leading theme of man's contemplations. Everything centres in him; and finds in his nature its counterpart, its companion, its dormitory, its representative, its correspondence, its explanation, and its home. Everything proceeds from God, through Nature, to Man; and everything returns, from Man, through gorgeous spheres, to God. Hence Man is the most complicated, the most wonderful, the most enigmatical, the most fearful, and yet the most *simple* of all created things. But how unprofitable and unsatisfactory are those sciences of anatomy and physiology, now in the world, which have for their foundation the mere form and function which Man's organization presents to the senses!

The anatomy and physiology of the human constitution can never be properly comprehended until the Soul has ascertained the *ultimate object* of its development. To ascertain and teach, as physiologists have, and do—that the stomach is designed to digest food, the liver to secrete bile, the heart to circulate the blood, the lungs to receive air and maintain life, and the brain to control the entire system—is to ascertain and teach but the most external and superficial truths of human physiology. These things embrace no more of the boundless field which physiologists profess to explore and understand, than does a vestibule reveal the gorgeousness and possessions of the temple to which it belongs.

And the same may be said of the present condition of anatomical science. It has enumerated, and classified, and named, and determined upon the *apparent* use of, the various bones, muscles, ligaments, tendons, &c., &c., of the human body; but here it ceases to advance. The science of anatomy has, therefore, only progressed to a full understanding of the initiatory lessons which the philosophy of the human structure furnishes for contemplation. The field is but just entered; the curtain

which has for centuries hung between Man and this almost infinitude of knowledge, is only about to be rolled up; and the great anatomical, physiological, and psychological drama, which has been enacted for thousands of years on the Earth, is about to be comprehended by the human Soul. But this comprehension of Man's constitutional possessions and tendencies must rest wholly upon the response which the stupendous organization of Nature makes to the following interrogatory:—

FOR WHAT PURPOSE WAS MAN MADE?

Let the principle of Intuition open its countless avenues to the reception of the answer; and let the principle of Reason unfold to comprehend its magnitude and application. For, should we ascertain that Man was designed for some higher and nobler purpose than that of *living*, *sleeping*, *eating*, *toiling*, and *dying* upon the Earth's surface, then will we perceive higher uses and more beauties in the anatomy and physiology of his constitution. Then will we realize not only the sublime truth that the stomach was not made *merely* to digest food, the liver to secrete bile, the heart to circulate the blood, and the brain to control the body; but we will discover and contemplate deeper truths—structure within structure, function within function—even a *Spiritual anatomy and physiology* of the most magnificent character and momentous import. But to the question—how, and for what purpose, was Man created?

Previous to the present structure of the Universe, the immeasurable realms of immensity were channels through which flowed seas of unformed materials. Infinitude was filled with elements of divine power, and with essences of progressive and eternal tendencies. And residing in the centre yet spreading to the unimaginable circumference was the Holy Artisan—the

Divine Architect—the Great Positive Mind! This Almighty Power and Creative Principle, is called God. The eternal elements of his being, were conceiving, in their utmost depths, a sublime creation—a sacred embodiment of Celestial principles. For there was then but two great coeternal principles in all the wide-spread universe—Mind and Matter, or, God and the elements of his physical organization. And having perfected the plan of the Universe—God said, with the full co-operation of his indwelling elements and essences of Love—

"LET US MAKE MAN."

And then the first attribute of Wisdom, which is USE, said—"Man shall be a culmination of universal Nature; he shall be so organized in his body as to receive and elaborate the animating elements of nature into an eternal and unchangeable Soul; and his Soul—being constituted of those principles which are in themselves pure, everlasting, and infinite—shall possess and obey the tendency to unfold and progress for ever."

And then the second attribute of Wisdom, which is JUSTICE, said—"Man shall occupy such a position in the Universe as will secure to all things, organized or unorganized, visible or invisible, a permanent equilibrium of power, possessions, and demands."

And then the third attribute of Wisdom, which is POWER, said—"Man shall be created through the mediums and instrumentalities of countless Suns and Planets, and also through the regular and harmonious development of minerals, vegetables, and animals; each of which shall correspond to, represent, and embody, some particular portion of his organism."

And then the fourth attribute of Wisdom, which is BEAUTY, said—"Man shall represent, and embrace all Suns and Planets,

all minerals and vegetables; and also the energy, and strength and symmetry, and structural beauty of all animals, in his form, organs, and functions."

And then the fifth attribute of Wisdom, which is ASPIRATION, said—"Man shall know himself to be immortal, he shall be the King, the Lord, the Crown, the Coronation of Nature; he shall aspire to be an Angel, a Seraph, a God."

Then the sixth and highest attribute of Divine Wisdom, which is HARMONY, said—"Man shall be an exact embodiment of the Great Spirit who creates him; he shall represent, in a finite degree, the elements and attributes of the Infinite; he shall desire, and be capable of, and shall enjoy, the most ineffable blessedness; he shall aspire after harmony, shall unfold it, and shall give his eternal existence to its maintenance; he shall be an embodiment of Nature, a revelation of Harmony, and an image of God."

Such is deeply impressed upon my spirit as the far shadow of the Divine plans and celestial Contemplations of the Great First Cause, previous to the creation of man and the elaboration of the present illimitable universe. And immediately subsequent to this concurrence of plans and decisions in the wisdom-chambers of the Supernal Mind, there rolled forth, into the sublime depths of infinity, an endless chain of the most magnificent orbs—suns of immeasurable magnitude and unutterable grandeur. And in like manner, circle after circle of suns were unfolded from out of the deep bosom of the previous seas of unorganized materials; and thus the universe was organized and spread throughout the innumerable realms of boundless infinitude.

But for what purpose were all these suns, planets and satellites unfolded? What *use* was this universe of moving orbs to subserve? Why create them at all? Because the great

attribute of Omnipotence, in accordance with immutable principles of being and doing, hath said that "Man shall be created through the mediums and instrumentalities of countless suns and planets; and also through the regular and harmonious development of minerals, vegetables, and animals."

From these Divine revealments we must draw the following conclusions:

I. That the stupendous universe is organized for the ultimate purpose of developing and organizing Man.

II. That the anatomical and physiological constructions of Man are designed to receive and elaborate the animating elements of Nature into an immortal and endlessly progressive soul.

The subject under consideration is now before the mind. I will therefore proceed to a more minute examination of the proposition that Man is a culmination of universal nature.

Notwithstanding the unpopularity of the philosophy which accounts for Man's existence upon principles of progressive development, nevertheless it is the only philosophy which reason can sanction and the soul cherish as its own. But it is exceedingly difficult for those minds who have been born and educated in the midst, and under the influence of mythological theology, to see its truth and understand its application. It is easier for a blind man, who never saw the light, to understand the properties and beauties of the distant landscape, than for an uneducated, or a wrongly-educated mind to comprehend the truths of this philosophy. Should the reader, therefore, have his reason clouded, or his intuition so buried beneath a superficial and dogmatic education as to cause him to shrink from the present investigation, then he should arise with manly strength to unshackle his thoughts, and to burst open the dungeon door, that his imprisoned understanding may come

forth and be free. One breath of liberty's atmosphere—one glimpse of the serene light which emanates from truth and knowledge—is sufficient to compensate the soul for years—yea, for a life-time of intellectual and spiritual slavery.

Probably the most repulsive feature of this philosophy, to the uninitiated inquirer, is the proposition that Man came from the animal creation; or, perhaps, the implied denial of the generally received doctrine which maintains that Man, as well as every thing in Nature, is a direct and immediate creation from God's own hand. But here on the threshold of our examination, let it be deeply impressed that, I do not teach that there is any sudden, miraculous, or unnatural metamorphosis of the quadrumana into Man; nor that Man is an effect of the immediate transfiguration of any *particular* organization to be found in the animal kingdom; but I am impressed to affirm that Man was developed, subsequent to minerals, vegetables, and animals, by a focal concentration of all the elements, essences, and substances, under the most perfect conditions and influences which exist in Nature. The Deity operates and creates according to unchangeable and impartial laws. Forasmuch as the general of anything includes innumerable particulars, it is agreeable to the highest reason to believe that God made provision for the minutest objects in the universal plan. Thus: having a mighty and sublime End to accomplish, God instituted the wide-spread Universe, with all its parts and powers perfectly and exquisitely adjusted. And as the growing plant arrives at a *period* when *Branches* are unfolded, and at another when *Buds* burst forth, at another when *Fruit* is developed, and yet at another when the fruit is *Matured;* so has Nature, according to the unchangeable workings of Divine law, arrived at a *period* when Minerals were unfolded, and at another when Vegetables burst forth, at another when Animals were de-

veloped, and yet at another *period* when all conditions, elements and essences conspired to the organization of Man. It is just as reasonable to believe that God creates and shapes, like the potter, from the dust of the earth, each little twig, and bud, and acorn of the oak, and places them upon the tree, as to believe that he created, by any *special* and *personal* action, the multifarious forms and human structures that breathe and move upon the earth's surface.

But here the reader may inquire—"If by perpetual and harmonious development Nature has produced plants, brutes, and man, *why* do we not see these different organizations springing up spontaneously, without a germ, from the ever advancing earth?" The answer is, that Nature is a vast and powerful organization; and that *it* was originally designed to *unfold* through countless series, degrees and groups of physical and sentient organizations, the material and spiritual constitution of man. Therefore, when Nature arrived at the point where she could accomplish this portion of her mission, it was no longer necessary nor possible that she should continue in the old path of specific formation. The ultimate *Use* of Nature is to *individualize* and *immortalize* the human spiritual principle. It is proper, therefore, to consider Nature as a mighty and Magnificent MACHINE, and the Divine Mind as the omnipotent and omniscient ARTISAN. Now we may consider the machine as perfect—as not wanting in anything—as being complete and adequate to the great ultimate *End* for the accomplishment of which it was instituted. That Nature is perfect and complete in all her parts, is demonstrated by the perpetually presented fact that human beings are born, and that human spirits ascend to higher spheres. If, then, God has constructed this great Machine upon principles of unchanging order, harmony, and progression—and if it is *perfect* even to the adjustment of an

atom—it is unreasonable to inquire why he is not still engaged in constructing it.

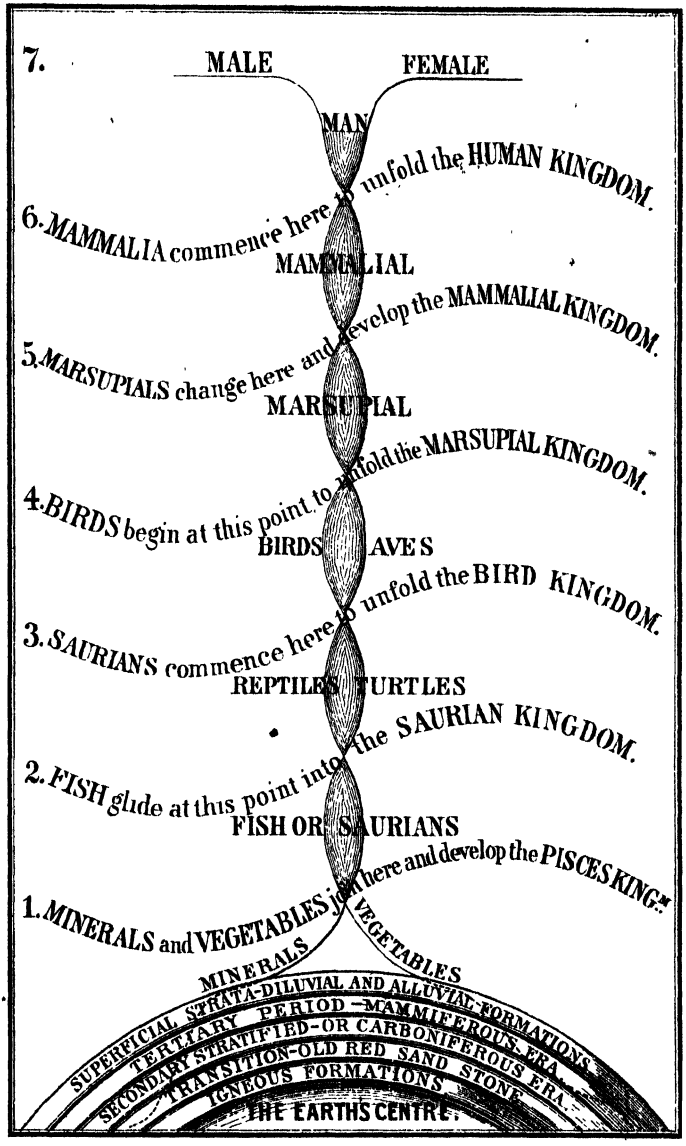
We must understand that every mineral bed is a foundation *stone*, that every class of plants is a *belt*, and that every animal is a *wheel* in the sublime mechanical structure of Nature; and Man —that wonderful, fearful, enigmatical being—is the glorious *result* of its harmonious movements. Hence, should we see plants growing without their germs; or the quadrumana changing into Man; or Man developing other than by the familiar means of impregnation and reproduction—I say, should we behold these phenomena which belong to centuries past, then would nature be imperfect, because God would still be engaged in constructing and in perfecting this vast Invention But since the Whole is in a high state of perfection, we may not expect to behold such aberrations of creative principles; on the contrary, it is only righteous to expect the various *wheels* in Nature to move harmoniously in the ceaseless performance of their allotted labors.

At an early period in the Earth's history and subsequent to the formation of the primary and secondary strata, a mighty and universal change occurred in the constitution of the atmosphere. This change, being caused by a general earthquake, was attended with a corresponding alteration in the situation of many intermediate strata, and also with an improvement in the condition and refinement of almost all the terrestrial and divine elements which were previously tending to higher formations. In consequence of the favorableness of this change, new strata were formed, and new elements and essences were unfolded, capable of developing and sustaining new and various vegetable organizations. Now let the mind pass rapidly over many centuries—remembering that the principles of progression and development were incessantly working out their legitimate

mission; that there was going on a constant refinement and rarefication of all atoms, substances, and vitalizing essences throughout Nature—and now we come to an interesting Era in the system of physical development. The igneous rocks are formed; the primary, secondary, transition, and superficial strata are fully confirmed in their structure and position; the diluvial and alluvial systems are nearly complete; the mineral formations are perfect, and are engaged in generating and eliminating many elements of life and vitality; and the various orders and groups of the vegetable kingdom have arrived at the summit of their susceptibility to the prolification of surrounding substances, essences, and conditions. Now there occurred a *marriage* between the *highest* forms and essences in the vegetable kingdom—in other language, those particles of matter, and elements of life in each system, which experienced an affinity for one another, converged and united; and the consequence was, assisted by surrounding conditions and circumstances, a development of the *first* form of animal life.

It is not my present intention to examine the evidences which support this system of organic creation; my object now is, to trace the progressive development of the animal kingdom up to Man. By the *first form of animal life*, I mean the most inferior order of the *radiata*—including, in its subsequent developments, the various and almost innumerable classes of *zoophyta, polypiaria*, &c., which then abundantly peopled the sea. But another Era arrived in the order of creation, and there came forth a new and a higher class of organizations—fitted to the conditions and influences of food and atmosphere which then existed. Thus the saurian kingdom was unfolded—including, in its many and various developments, every species of avertebrated animals—such as the *conchifera, crustacea, pterodactyles, ichthosaurus*, together with every species of

crocodiles, reptilia, crustaceous fishes, and *batracians.* The last named order, *batrachia,* includes frogs, toads, salamanders, and every species of the protens. The protean animals are such as alter their anatomy and physiology several times during their brief existence. This phenomenon in Nature is illustrated by the frog, which—previous to assuming its ultimate form—undergoes two distinct and important anatomical changes. After minerals and vegetables unfolded the *Pisces* or fish kingdom, and after this kingdom unfolded the *Saurian* kingdom, then the latter arrived at a point of extreme development and unfolded the Bird kingdom. Of course the first order of birds was vastly inferior to those which now exist; but, by constant progressive improvements in the physical condition of the earth and the atmosphere, the inferior orders gradually advanced to the confirmation of the most perfect of that form of animal life. And then there was another focal-concentrated convergence of the elements and substances which planted the germ, which germ, being urged on and quickened into full development by the conspiration of universal nature, resulted in the unfolding of the *Marsupial* kingdom. Marsupia are animals possessed with *pouches* in which they carry and cherish their young—such as the opossum and kangaroo. Succeeding this kingdom, in consequence of a similar process of concentrated germinal-properties and circumstantial-prolification, the *Mammalial* organization was unfolded. Mammalia embrace all animals which suckle their young. Thus the higher we ascend in Nature the more closely allied do we find the various organizations to Man. It is almost impossible to contemplate Nature with a comprehensive, generalizing eye, and determine which to first term man—whether the highest of the quadrumana, or the lowest of the human type—so gradual and progressive is the emergement of one kingdom into another! The


7.
MALE
FEMALE
MAN
unfold the HUMAN KINGDOM.
6. MAMMALIA commence here
MAMMALIAL
develop the MAMMALIAL KINGDOM.
5. MARSUPIALS change here and
MARSUPIAL
unfold the MARSUPIAL KINGDOM.
4. BIRDS begin at this point to
BIRDS AVES
unfold the BIRD KINGDOM.
3. SAURIANS commence here to
REPTILES TURTLES
the SAURIAN KINGDOM.
2. FISH glide at this point into
FISH OR SAURIANS
here and develop the PISCES KING.
1. MINERALS and VEGETABLES join
VEGETABLES
MINERALS
SUPERFICIAL STRATA-DILUVIAL AND ALLUVIAL FORMATIONS
TERTIARY PERIOD—MAMMIFEROUS ERA
SECONDARY STRATIFIED-OR CARBONIFEROUS ERA
TRANSITION-OLD RED SAND STONE
IGNEOUS FORMATIONS
THE EARTHS CENTRE.

of worlds, these laws display themselves in the geological, in the vegetable, in the animal, and in the bimanal developments and organizations which constitute and decorate those worlds' surfaces. The anatomical law is manifested in vigorous action long prior to the physiological law. But when the vegetable organism is reached, the two principles become married, as it were, and thereafter, move and work upon parallel or nearly identical planes through all the ascending kingdoms of nature up to, and in, Man.

Each kingdom is represented, in the appended diagram, just as it was unfolded in Nature; that is to say, minerals and vegetables *converged* at a very distant *Era* in the earth's physical and organic history, and, by the commingling of their living forces, merged into and unfolded the fish-kingdom. The fish-kingdom expanded for many centuries, and then it also *converged* and unfolded the Saurian-kingdom; and thus, by a constant succession of *divergences* and *convergences* on the part of each ascending kingdom, the whole animated creation arrived at a high state of perfection, which state is represented in the anatomical, physiological and psychological possessions of Man! The diagram, therefore, is illustrative of the true order of Nature's physical developments.

A full synopsis of Man's creation may be obtained by simply interrogating Nature; for she points up to the Eternal Mind who instituted laws that manifest themselves throughout her unfoldings, and bids us consider the principles of Association, Progression, and Development. Because under the powerful and constant direction of these laws, we perceive the unbroken and perpetual tendency of all forms and substances toward perfection, unity and organization. Every created thing demonstrates that, from the Great Central Mind there originally proceeded innumerable elements and substances which

formed throughout infinitude innumerable nuclei. These nuclei individually attract those elements and substances that have corresponding individual affinities; and these accumulate, and condense, and purify, and form Suns, systems of suns, comets, planets and satellites. And these planetary organizations form the central mass, and *fertile womb*, of each Orb which rolls in space. And from such orbs, rudimental particles ascend, and by undergoing a process analogous to that whereby the planets were made, these particles ultimate in, and develop, mineral combinations. Then again, by the incessant action of body upon body, essence upon essence, substance upon substance, the mineral compositions, by such prolifications, not only generate vivifying fluids and mediums—such as electricity, magnetism, &c.—but actually and constantly lose themselves in vegetable organizations. By a similar action, and by a new and higher combination of appropriate particles, the vegetable loses itself in the animal organization, and in the development of Man.

Man never loses his identity in subordinate forms and organizations—neither is he their slave, as they are his, nor is he designed to supply them with appropriate nourishment, as they supply him; but minerals, and vegetables, and animals, all lose their identity in Man; for he is the grand concentrated production and union of them all.

Thus in the *planet*, in the mineral, in the vegetable, and especially in higher forms of the animal, do we behold unmistakable manifestations of the laws of Association, Progression and Development—or, of the universal and constitutional predisposition of all matter and vitality toward a Homo-centrical unity and an immortal individualization. This truth brings us to the contemplation of a conspicuous reality—the reality, that every organization becomes more and more cen-

plete and perfect—in its anatomical and physiological constructions—and in its position and influence from the mineral up to Man. Hence all forms which are inferior and subordinate to Man are but *parts* of him; and, in order to fully understand why Man occupies the highest position, exerts the strongest influence, and is, in every respect, the most important and beautiful of all created things, we must consider the Use for which he was made. The foundation of the present inquiry is now fully ascertained. For we have discovered that the *Use* of Nature is to individualize Man; and that the *Use* of the physical Man is to individualize the Spirit. And now, to consider Man anatomically and physiologically, we must examine his *forms* and *functions* with reference to the *ultimate* purpose which they were originally designed to subserve.

I am not impressed to repeat what Anatomists and Physiologists have discovered and systematized—such as the number and names of the various bones, nerves, muscles, &c. &c., to be found in the human body—for these may be gleaned from any good medical dictionary—but I feel moved to present a generalization of those structures and functions which constitute the entire phenomena of the human microcosm.

In the first place, let it be deeply impressed that there is not a geometrical form, not a system of locomotion, not an indication of physiological harmony in Nature, which is not to be found, vastly more advanced and perfected, in the human body. The ponderous elephant, the swift zebra, the powerful horse, every quadruped, is obliged to move through the instrumentality of four legs and feet, having a brain and a muscular system arranged to suit them; but Man embraces all these muscular structures of locomotion in the two systematical pedestals which support his living temple. In truth, the power and usefulness of all the instrumentalities of locomotion to be

found in Nature—embracing the whole scale of organic life from the polyparia, or from the cephalopod up to the quadrumana—are concentrated and beautified in the arms and hands, legs and feet, of the human structure. The bones and muscles of the human foot are so arranged as to display the most captivating symmetry and to perform almost any office which the living Spirit desires. The osseous and muscular structures of animals are gross and consequently adapted to the circulation of an undeveloped vital principle; but these structures, in Man, are refined and suited to the reception and requirements of an immortal Soul.

The human brain possesses the concentrated power and beauty of all the cerebral organizations in Nature. The cephalopod has a brain suited to the reception of angular particles; the brain of the saurian is adapted to semi-angular particles; the brain of the bird is prepared for circular atoms; that of the mammalia for ascending circular or spiral atoms; but the human brain is adapted to the reception of atoms that have emerged from the perfect spiral into the spiritual, which is Spirit. Therefore, the human brain is not merely designed to move and direct the organism, but it has three grand uses or functions.

First. To receive the omnipresent moving essence of the Great Divine Spirit which resides *in* and is extracted *from* all elements and substances in universal nature—especially those which administer to the nourishment of the body, and to the gratification of its various internal and sensuous desires.

Second. To concentrate, and refine, and elaborate, this all-animating essence, and to dispense it to the appropriate part or parts of the dependent systems, according to its (the essence's) relative degrees of refinement and progressive planes of manifestation, viz.: the first degree of this divine essence is termed Motion, the second is Life, and the third is Sensation

THIRD. To give this Essence its germinal and *indestructible* organization; and to connect it with elements and substances in the outer world, by which connection the brain is instrumental in the movement and government of the body—and to enable this interior organization of divine life in man to manifest intelligence in reference to itself and external things.

The *modus operandi* whereby the human brain performs these functions will become distinct as we proceed. By comparing the anatomy and physiology of the human cranium and brain with those possessed by animals, it would be perceived that the former are by far the most beautiful and harmonious. The internal arrangement of Man's brain renders it capable of receiving and doing what no animal can; but all created forms are emulous of Man—are tending to become him, as he is to become an Angel—and the anatomy and physiology of their brains are *prophetic* of their use, position, and destiny, in the order of Nature. The human brain is a perfect reproduction and concentration of all those forms, forces, and functions which are distributed into groups, series, and degrees, through out the appended organism. Man is a concentration and organi zation of everything below him in nature; so is his brain a concentration and organization of everything contained in the dependent system. Gaze upon the face and features of the well-developed Man—do they not testify that every form and function which constitute beauty and perfection are immanent in the human structure? Contrast the maxillary organism, the exquisitely-carved mouth, the arched residence of the orb-like eye, the harmonious bending of the brow and the soft, graceful lines of the human head—I say contrast these forms with the corresponding parts of any animal, and it will be seen that Man is the lord and crown of Creation.

The eye and ear are designed to develop and educate the Soul. But these organs in animals are but human faculties undeveloped—they are but the incipient manifestations of those anatomical and physiological principles which proceeded from God, through nature, into the divine organism of the human Soul.

The mechanical construction of the organs of sound in Man is beyond the possibility of imitation; because those organs comprehend every instrument of sound, and music which can be discovered. Man can nearly imitate the speech of every animal—can almost reproduce the lion's roar, or he can warble the soft, liquid, flute-like notes of birds—because he is a compound of everything in nature. The *glottis, the teeth, tongue, lower jaw, trachea, epiglottis,* and the *uvula*—which are wonderfully and harmoniously combined in the human mouth and throat for the purpose of producing sound—constitute a larynx, or an organ of sound, only parts of which are discoverable in birds and animals. And this *larynx,* or organ of speech, is designed to co-operate with the lungs in the discharge of its office; and its office is to make sounds expressive of thought and affection; to present to the human ear invisible hieroghyphical representatives of ideas; and all this is under the exclusive control of the inward Spirit.

The Lungs are designed to *attract* from the atmosphere, which pervades nature, both physical and spiritual elements of vitality. I say attract, because the lungs not only act as a bellows in *receiving* and *expelling* air, but they attract and repel the many elements which they inhale on electrical or galvanic principles. This truth will unfold as we proceed. It is well known that there resides in the human system large quantities of Iron. It is this ingredient which gives to the arterial blood its fiery redness, to the venous blood its blue color, and to the

Spiritual blood—which enters into the eye-balls, the teeth, the nails, bones, &c.—its exceeding whiteness. *It* is iron which causes the central parts of the brain to give off coruscations of a bluish-white, and occasions its various convolutions to emit colors of reddish-gray. It is through the agency of this mineral that a world of electrical, magnetical and spiritual relations are maintained in the organic systems. It is well to understand that the spiritual blood, to which I have alluded, is a refinement and extraction of all the elements which constitute the arterial and venous blood. But the cause of the *white-blood* going to its proper destinations is to be found, first, in the innate elective affinities of its atoms; and, second, in the magnetic poles which the iron assists to establish and maintain in all portions of the organism. The anatomy and physiology of the lungs are wonderful. Their vesicular, vascular, bronchial, and parenchymatous substances and structures are indescribably well-adjusted and adapted to their ultimate use and mission. The pulmonary organization of Man is superior to that possessed by any animal; because it is a combination of the excellences of all such structures in nature. The very fact that the *vesicular* substance ultimates in air-chambers that the *vascular* insinuates itself into those chambers with the precision of net-work; that the *bronchial* ramify from the bronchia throughout the lungs, ultimating in the air-cells; that the *parenchyma* is the magnetic substance of connection between those cells, or centres, of polar attraction; and the fact that this whole structure is in harmony with the *heart* through the pulmonary veins, and with the *brain*, through the great sympathetic nerve and intermediate representatives—the lymphatic glands—is sufficient to fix the conviction that the lungs were designed to receive, and assist to organize, atmospherical elements into vital and moving principles.

As the lungs are mediators between the brain and the air from which it receives many vitalizing elements, so is the HEART a mediator between the lungs and the various systems in the organism. The commercial exchanges in the economy are harmoniously conducted. The lungs receive not only air, but blood; and the heart *attracts* not only many of the interior essences of the air with the blood, but forwards, like a faithful merchant, its possessions to the ruler of the empire—the Brain; which receives twelve times more blood than is distributed to any other organ. The internal structure of the heart is exquisitely adapted to the reception and circulation of the blood and spiritual essences. It acts not only like a pump, but magnetically; it attracts and repels—else wherefore its dual arrangements? Why is the heart made with two auricles and ventricles—with ligaments to connect these apartments—and with an encasement or pericardium to define their movements, if positive and negative principles are not involved in its construction and action?

As the heart is a mediator between the lungs and the brain, so is the STOMACH a mediator between the nutritive substances which make blood, and the heart which throws it to all parts of the body. The mouth is an incipient stomach; and the saliva is gastric juice undeveloped. The process of digestion commences in the mouth. And the *use* of the stomach is to prepare food, just as the lungs do the air, for general distribution and assimilation; it is designed to assist in the development and organization of the vital principle. Its external surface is positive; its middle surface is passive; and its internal surface is negative. The first is termed serous; the second muscular; and the third mucous; the latter surface is full of chambers or cells, like a honey-comb. These cells receive the substances assigned to them; and, by the positive and negative action of the serous

and mucous surfaces, these substances are remasticated, decomposed, and reduced to chyme, and then to chyle; which is magnetically *attracted* by the heart, into the absorbing vessels through the thoracic duct, into the heart and lungs; in these organs this incipient blood undergoes another digestion and transformation. The minutiæ of this will appear in subsequent pages. But here let it be impressed that the stomach is designed to *refine* matter, and render it capable of associating with that power which we term Mind.

As the mouth is a mediator between the food and the stomach, so is the LIVER a mediator between the stomach, the kidneys, and the intestines. After the stomach has advanced its contents to a state of chymification, then the liver performs its first function by transmitting, through the pancreas and gall-duct, a slightly positive fluid, termed bile. This pancreatic and gall fluid, by entering the duodenum as the food attracts it, assists in changing the chyme into chyle, and also in working upon the chyle an important change while it is going through the lacteal vessels and the mesenteric batteries. The liver officiates in the human economy as a moderator; it calmly imparts a positive power to the tomach, to the spleen, to the kidneys, and to the intestines. T secrete and excrete bile is the least of its duties. The liver is the great exchequer of the human system. It is the *quickest* to record upon itself and other organs any physical disturbance which might occur in the general system; and it is the *longest* in consenting to the liquidation of a debt thus incurred.

THE SPLEEN is to the liver, to the stomach, and to the kidneys, what the heart is to the lungs, the brain, and the system. The spleen is the heart of the liver. As the heart has an artery to conduct blood to the lungs, so has the spleen a vein to convey blood to the liver. But it is necessary to make this distinction between these two organs: that, while the heart is the grand

organ which expands itself into arteries throughout the system which ultimate themselves in veins, the spleen is only a little negative heart which gives off veins that proceed principally to the liver. I say the spleen is a negative heart; because it is an inferior representative of the great positive organ which controls the general circulation of the blood. The cardiac-pulmonic artery proceeds from the heart; and the spleno-hepatic vein proceeds from the spleen. The anatomical peculiarities of the spleen are sufficient to suggest to the mind its uses. It is designed not only to supply the liver with slow, negative blood, but to receive the *residuum* materials of the duodenum (those which the heart did not *attract* into the thoracic duct), and to introduce them into the general circulation through the medium of the liver and its radiating appendages. It would be an act of supererogation for me to repeat what anatomists have already discovered in many departments of human physiology. Therefore the reader must not feel disappointed if he does not find a minute description of organs, nerves, and muscles in this volume.

THE PROSTATE GLAND is to the entire system what the brain is to the mind; that is, it is the principal seat of its essence. It is highly charged with positive power, in consequence whereof it attracts, *from all parts and forces of the human body*, the *germinal* elements of a corresponding human organization.

THE INTESTINES are receptacles for the residuum materials of the blood. Physiologists have been long in error with reference to the functions of the intestines. It is altogether wrong to say that the chyle and gastric residuum pass into the intestines, and that those portions of the residuum which the *lacteals* do not absorb are moved along through the bowels and excreted from the system. This is partially true, only, when substances pass the stomach undigested. The function of the intestines

is easily understood; it is to receive those *negative* materials which the blood can not work into the organism, and to expel them from the living domain. The contents of the bowels are an exudation of the blood—are the residuum of the system. These materials are thrown into the intestines in a manner identical with perspiration. It might therefore with propriety be said that the blood perspires in two directions—internally and externally—the first being expressed through the medium of the *bowels*, the second through the *skin* or cuticle. This view will throw new light upon the treatment of bowel-diseases. For instance, constipation should be regarded, not as a disease of the bowels, but of the blood. This knowledge would change the whole system of treating that complaint. The newness of this proposition should be no objection to its reception. Fear not to entertain strangers, they may be angels.

Every organ of the human body, being a perfect embodiment of identical organs which are but imperfectly possessed even by the highest order of animals, is pre-eminently calculated to fulfil the mission for which it was made. I make this assertion with my mind fixed upon a well-developed and harmonious representative of the human species—I mean a beau-ideal Man; an aggregate of all known health and symmetry; a *prophesy* of the future population of earth; *a great and good being*—full of strength and majesty! For it is not true that every organ in the human body, as man is at present circumstanced, educated, and conditioned, subserves the purposes of its creation. There are millions of individuals who have no conception of the *Use* of their existence; consequently, such live like animals—daily and hourly perverting the structure and functions of their organs—causing deformities, diseases, and misery. It is to beget a higher conception of human usefulness, and of the Soul's sublime and exalted destiny, that I

write these principles of truth; for, when Man once *fully* realizes his innate powers and glorious capabilities, I know there are not dungeons, nor sins, nor diseases enough, in all the Earth, to prevent him from walking forth God-like, and in the Image of his Maker!

Man is to man a mysterious being, because he is the Unity, the perfected Flower, the Spiritual Ultimate of the Material Creation! He is the lord of Creation; but does he sustain so high a position in the scale of being for no higher purpose? Certainly he was not designed to demonstrate creation a failure —was not forced into existence, in the possession of God-like attributes, to make a dreary, tempestuous voyage through time, and be at last wrecked upon the rocks, and shoals, and desolate isles of Eternity. No; not for *this* was Man made! His position in nature corresponds to, and is prophetic of, his mission and destiny. He is the Child, the dearly-beloved child of God, the Father of All.

But what has Man to do? In the conjugal relations of mankind there exists great discord. The husband and wife, the parent and child, are frequently arrayed against each other The sacred ties of friendship which should bind them to each other, and to a multitude of friends, dear to each in their sympathies—those ties are severed. The drawing-room, and the secret-chamber, are desecrated, are made the fields where is fought many a battle of domestic misunderstanding! and thus the holiness of Man's mission is violated, the sanctity of his nature trampled on, and himself abased—*is this what he has to do?*

Again, some are compelled to toil almost constantly for subsistence—are buried beneath the cares, the misfortunes, and painful vicissitudes of life—are arrested in their spiritual and intellectual development, by perpetual perplexities and discords around them—are victims of circumstances, of disease, of disas-

ters, of licentiousness; and, at last, suffer and die, martyrs to the wrongs and selfishness of individuals and society!—*is this what Man has to do?*

Some are engaged in commercial war—the antagonistic speculations in which one triumphs over the downfall of another. These minds prostitute their divine nature and dignity, by becoming enslaved in business, and next by adopting unrighteous means whereby to escape from the thraldom. Thus drawn into the whirlpool of commercial strife, such individuals become lost to the *best* interests of mankind, and die—perhaps respected—perhaps despised!—*is such Man's mission?*

Some are implicated, from youth to old age, in professional wars—wars of a political, legal, medical, and clerical character, growing out of a manifestly unrighteous antagonism between interest and duty, or between occupation and conviction. The desire to provide for natural wants, or to acquire riches, or fame, or glory, in the present order of society, engenders professional divisions, dissensions, and animosities; and many men devote their time, talents, and influence, to subtilize and establish doctrines, which doctrines future generations must devote as much time and talents to unsay and unlearn. *Is this Man's mission?*

We must learn to understand what evil is, and how it can be subdued and vanquished; but we must abandon all theological definitions, speculations, and interpretrations, before we proceed, or we will fail in the attempt. We must learn to cease struggling, and warring, and triumphing merely over *effects*, and learn to commence our work among their *causes*. We must commence at the fountain, at the foundation of evil, and then we may arrest its rising tide and overthrow the trembling superstructure.

Now what is evil?—the human soul is wholly pure—from

what, then, does it emanate?—what is its origin! We need not go to the garden of Eden, to the mythological serpent, to the majestic Persian *diabolos:* but examine the structure and condition of society; and the origin and nature of evil, or sin, will be sufficiently apparent. Domestic war is caused by the wrong application or an inversion of the conjugal affection; a cold, barren selfishness is an inversion of the parental affection; commercial and national wars are an inversion of the fraternal affection; a disregard for the superior and supreme, is an inversion of the filial affection; and professional wars (especially theological) are owing to an inversion of the universal affection. The inversion or rather subversion of the affections of the human soul, are mainly caused by the existence and pernicious influence of partial and exclusive doctrines, instead of general and inclusive principles; which, were they permitted to govern individuals, families, societies, and nations, would inevitably unfold universal love, benevolence, and harmony. The desires of the external senses are also frequently inverted, and many evils ensue; but is not this owing to the situation or ignorance of the individual?

It will one day be gladly acknowledged that Man's mission is a glorious one; that the wrong use of his powers alone has generated those evils, and caused the commitment of those atrocious crimes, for which we have unjustly condemned the human soul. Now since wrong situations of men will produce discord, and right situations harmony; and since it is seen that man is innately pure, and is the rudimental concentration of Divine Love, Divine Will, and Divine Wisdom, we should learn henceforth to set a high estimate upon, and love our kind.

From the foregoing investigation, the conclusion is legitimate that every individual has an important end to subserve, which he is but partially enabled to do in present society. It is our

duty, then, to inquire what our true mission is, and proceed to discharge it immediately. Experience has taught us to believe, and our knowledge of the Creator's Wisdom and goodness enables to know, that every human desire is provided with its appropriate means of gratification. We are internally assured that the desires are given for wise ends; the strongest, deepest, and most interior desires are those for *immortality* happiness, and eternal progression. These are implanted in the soul for no inferior purpose; they are the true prophets of the mind—they proclaim the truth that we are immortal, and are approaching a period of Unity, which will satisfy our highest conceptions of eternal Happiness and Development. Therefore, as we are good when well-circumstanced, and have no desires but what should be gratified, we may proceed to ascertain what we were sent to do, and to accomplish it.

According to the interior life and the material constitution of Man, there is a general mission for each individual, viz.: first, *to properly beget and perpetuate his kind;* secondly, *to justly respect, and wisely cultivate and direct the heavenly germ, the spiritual principle deposited in the soul;* and thirdly, *to live here in reference to another and a higher life.* This is man's mission (while in this state of being) I mean his general mission, to which there are *particular* exceptions. Mankind are only happy when consciously discharging their duty; and true happiness is not possessed where this consciousness is not fully experienced. The human mind, when ushered into being, is dependent upon the influence, the direction, and the wisdom of the parent, and Society. For this reason we should be enlightened concerning ourselves, concerning the powers and sphere of the mind, that we may give Society a healthy constitution and thus gratify the desire for Social peace and unity. This enlightenment does not exist; men are profoundly igno-

rant of themselves; therefore, the world must be educated; and the question is, how shall this be done?

It must be evident to every mind that society must be reorganized before all the affections, desires, and faculties, can have an equal action, and be properly developed. Then, again every individual must be taught to engage in no occupation which is not beneficial to others as well as to himself, and which is not in keeping with the dignity and well-being of children of immortality. We should not forget that we live now to live again; nor must we neglect the youthful season or the germinal stage, which is this life; for the correct cultivation and spiritual direction which our faculties receive while in the twig state, will be conspicuously represented in their manifestations here, and in the position we occupy when introduced into the Spiritual World. Inasmuch as we are preparing for, and are destined to enter, the Spiritual Country, where the inhabitants speak a different language, have different customs, are more enlightened in respect to interior realities, have a more republican and righteous government, are wholly engaged in intellectual pursuits—inasmuch, I say, as we are soon to embark for this new land, let us *strive* to get all ready—to learn their language, their principles, their mode of life, else when we arrive there we will feel strange; and will be obliged to stay in the first Society until we unlearn our present erroneous ideas of the Father, and of his and our relation to the material, moral, and Spiritual Universe.

We have a higher mission, I repeat, than that of prostituting our native faculties in war and unrighteous emulation. We need to be so situated that our every feeling may grow in an atmosphere of refinement, and our every desire be gratified according to the prescriptions of that Wisdom which in ourselves needs a more, a far more complete development. If our

affections were properly directed, we should see the battle field forsaken of men, except to sow the grain and reap the harvest, and we should see the happy mechanics "beating swords into plough-shares, and spears into pruning-hooks;" and men would have grown into favor with themselves.

I would have clergymen proclaim this truth from their hearts; Men will be better when better loved, taught, and directed; to improve the world, love it, not condemn nor despise any person or thing. God made it—made everything —and gave every little atom, as well as every diamond-like orb that sparkles on the bosom of the firmament, a holy message to deliver, which it is good to receive, to learn, and to proclaim to all men. Let us strive to entertain more expansive views of God, of Man, of ourselves, and we will march forth from the wilderness of doctrine, and the concealments of iniquity, as *Men*, full-grown men, prepared for sublimer ends and destinies.

The destiny of all men is Immortality, Happiness, and Progression. Their mission will be shown them as they are prepared to receive and comprehend it. It is our duty to search it out, and change every circumstance that tends to prevent its prompt fulfilment. Surely, each bird has its song to sing; each flower its gentle mission; each poet his lesson of the good and beautiful; each philosopher his contribution of discoveries, and every true preacher his sublime instructions. Each is the Messiah of some great Thought, and will breathe it forth ere he leaves the form. Let us, O let us, unfold the beauties of the spirit, study its immense possessions, and improve ourselves; and then we will know, and feel, and form just conceptions of our mission and our destiny. Both are decreed by God, and are the glorious end for which we were made.

The human mind must familiarize itself with the immutable

principles of justice and order, which pervade the harmonious and interminable Universe. It must unfold its internal capabilities—its spiritual perceptions and intuitions; and thus, feeling impressed and empowered to interrogate and investigate the boundless empire of mind and matter, it will explore the innumerable relations which subsist between man and man —between the natural world and the Spiritual world—between the wide-spread universe and the Super-Celestial PRINCIPLE that enlivens and sanctifies the incomprehensible WHOLE. Each human soul must attain to a full comprehension of the many and beautiful affinities which inter-link its destiny and experiences with the destiny and experiences of universal humanity.

It is good to know that there is an omnipotent, purifying, and fraternizing Principle permeating and pervading the Natural, Spiritual, and Celestial departments of God's Universal Temple—a Principle, which Unites atoms and planets into one stupendous System; which unfolds Spirits and Angels as immortal flowers; which Endows the Divine Mind with eternal Power and Loveliness; and which is the divinely-inherited Treasure of the human Soul—and this Principle is called The Great Harmonia!

WHAT IS THE PHILOSOPHY OF HEALTH?

PURE Philosophy, when faithfully followed, leads the human mind into a full investigation and understanding of Causes and Principles; therefore, if we desire to find and comprehend that *just* condition of body and mind, termed *health*, we must become acquainted with those Laws and causes which develop and sustain that condition. Perfect health is perfect harmony. By perfect health, I do not merely mean that the stomach, or liver, or lungs, or other members of the structural brotherhood, are free from disease, but I mean that state where the immortal spirit is circulating harmoniously through every organ, tissue, and ramification, of the organism. In every department of Nature are unmistakable and demonstrative evidences that health is the true, natural, and normal condition of every living thing. The laws of Nature conspire to one end, namely, to the establishment of perfect harmony; and there is nothing so completely qualified to represent and enjoy that condition as the human constitution. The mineral, vegetable, and animal productions of Nature are made to refine, develop, and concentrate, their internal forces and substances in order to develop the harmonious organization of Man; and the Principles by which the sublime work is accomplished are, in themselves, the very elements of health– yea, the very elements of music, justice, and harmony! It can not be otherwise; because nothing but harmonious or musical Principles, proceeding from an ha-

monious and Divine Mind, could elaborate such exquisite organizations as pervade universal Nature.

Health of body and mind is happiness of body and mind. It is not enough that digestion is good; that the muscles are elastic; that the bones are unbroken; but to describe and enjoy health, the full reality of health, the organs must be well-formed and fully-developed; the anatomy, symmetrical; the blood pure, and, more than all, the internal Spiritual Principle must be correspondingly harmonious. In pure health, the Spirit permeates, penetrates, and actuates, every particle in the human body.

The human organism is a world of motions. It is a Solar System; or, in more comprehensive terms, the mind and body represent a miniature Universe. Therefore when we gaze upon the Solar System, to which our Earth belongs, and contemplate its harmonious structure, its easy, natural, healthy action, we are beholding, as it were, a daguerreotype-representation of that beauty and health natural to the human constitution. The Sun circulates heat, life, beauty, and vitality, to the various planets beneath its influence, even so does the brain circulate motion, life, sensation, and power, to the various organs, muscles, nerves, and membranes, which constitute the healthy whole. So likewise does the heart send its living current through every avenue of the dependent members. Health is a state of complete harmony, because, should anything disturb the harmonious circulation of the Spiritual Principle from the Brain through the diversified ramifications of the system, it is positively certain that discord or disease would be the inevitable consequence. The perpetual equilibrium of the physical and mental temperature; the unfailing reciprocation of life, sensation, and substances: the faithful discharge of the offices and functions natural to the various organs composing the viscera; and the

thorough penetration and interpenetration of the Spiritual Principle through each and all portions of the organization, without the least exaggeration or diminution in its motion or dispensations, constitute the immediate causes and conditions of health.

But there are deeper and more essential causes than these —causes which lie in the invisible bosom of Vitality. But the vast amount of speculations and mystifications which exist in the world, upon the subject of health and vitality, are sufficient to amaze and confound equally the patient and the physician; and whether the medical profession have ascertained the *causes* of those normal, natural conditions of body and mind which produce health, is a question which may be considered yet unsettled. Physicians and Philosophers have, however, pursued the inquiry sufficiently far to decide that life is a principle of vitality—is a principle, associated somehow with matter; but they have not ascertained much of that Principle's nature or essence. Now I am fully impressed that nothing can be understandingly applied to cure disease, unless the practitioner and the patient perfectly comprehend the nature of Vitality, and something of its peculiar mode of *being* and *doing* in the animal economy. We will proceed, therefore, to examine the nature and influence of that living Principle which moves and illuminates the human body.

According to the positive evidences and testimonies of Physiology, the human body is an organization of parts or particles, each having specific functions to perform, which functions determine the appropriations of motion, life, and sensation, which proceed from out of the Spiritual fount within the organism. It is now proper to inquire what motion, life, and sensation, are, and how these principles act upon the parts or particles which are fitted for their reception.

It is certainly sufficient to affirm, when attempting to investigate the *nature* of the Vital Principle, that the universal Empire of Worlds about us, is actuated and governed by a Divine Mind, which is the Cause of all that *feels* or *exhibits* life. The explanation is briefly written—Vitality is a part of the Divine Mind associated *with*, and specifically acting *upon*, organized matter. But it is essential to a correct understanding of the causes of health, and of its opposite disease, that we should ascertain whether the Universal Principle of Life, which is thus associated and incorporated with matter, is *material* or *immaterial*—whether it is *something* or *nothing*. There are various and demonstrative evidences, that that Principle which lies back of, or deep in, the structural assemblages of the human body, is material or something; and these evidences should be valued highly, inasmuch as a truthful system of medical practice will be found to rest wholly upon a truthful recognition of the vitalizing essence.

Probably the most universal demonstration that mind or vitality is *substance*, is furnished by the universal, chemical, electrical, magnetic, and mechanical changes, which are wrought by the principle of life in and upon visible matter. If it be conceded, and it will be found that pure philosophy demands the concession, that matter can not move without a principle of motion being first applied to it, and that the primary source of all life and power is the Divine Mind; then the conclusion can not be escaped, that the Divine Mind, and consequently every relative or approximate principle of life or mind, is an actual substance. It requires substance to move substance; but the *moving* principle must be superior to the principle which is *moved*. Hence we are led to conclude that mind, or that the spiritual force which resides in, and moves, the various physiological combinations of matter in man's physical

economy, is a substantial principle. What is it that causes all these chemical, electrical, magnetic, and mechanical changes and transformations which occur throughout the vast empire of nature? What principle is it that shapes the mighty orb? and what causes all those mechanical and geometrical motions which take place in the planetary bodies? I answer, it is a principle of Universal Vitality which we term the Divine Mind.

It is evident that the Deity has several and specific modes of acting upon matter. In the secret recesses of the earth there is constantly going on a process of composition, of decomposition, of segregation and consolidation—in other words, there are chemical and mechanical movements perpetually occurring with undeviating precision and unvarying results. The same principle which chemically prepares in the earth, such specific and fixed compositions as iron, zinc, copper, silver, and gold, is also engaged in rolling the earth, and all the planets and satellites, on their axes, around one Parental Centre!

The growth of trees, or grain, or flowers, or animals, is invariably attended with chemical, mechanical, and physiological changes, more or less perfect and obvious; hence the conclusion, that *the Deity is a substance moving substance*, is not only self-evident, but incontestable. But this is not all. Nature testifies most positively that the Deity acts universally upon matter in seven distinct but converging ways—namely: he acts upon matter first, anatomically; second, physiologically; third, mechanically; fourth, chemically; fifth, electrically; sixth, magnetically; and seventh, spiritually. Nor is this novel and highly-important conclusion all to which pure philosophy leads us in the present inquiry. The modes of action just classified, which characterize the manner in which Deity *as a substance*, acts upon substance, conspire to impress the following conclu-

sion, viz.: that the Deity is himself an organized substance — yea, organized upon anatomical, physiological, mechanical, chemical, electric, magnetic, and spiritual principles.

The important bearing of these truths upon the philosophy of health will appear in the sequel. It may be proper, however, to say, in advance of the application of these truths to the human mind and body, that the object is to ascertain *what* mind or vitality is, and *how* it acts upon and governs matter. I think it will appear evident to every enlightened mind, that God must be himself *organized* before he can breathe forth *organizations*, and that he must embody within himself the principles of all these modes of action before there could be any such actions or processes in Nature, as are everywhere presented. We have gained, therefore, three important conclusions: first, that the principle of mind or vitality is substance; second, that Deity is the source of all vitality; and third, that he has seven distinct modes of acting upon substance, whether that substance be in a state of organization or diffusion. Now, in order to simplify the various modes of Divine action, we must familiarize our minds with the universal and conspicuous truth that all real or seemingly-complicated actions tend toward unity. For instance, the anatomical, physiological, and mechanical portions and actions of a watch tend to the simple revealment of time; and again, the anatomy, the physiology, the mechanism, and the chemistry of the rose tend to unfold a beauteous flower. And although these processes take place in the germ of the rose with the minutest and most distinct precision, yet there are but *two* actions or processes apparent — namely: growth or Progress, and unfolding or Development. So with everything in Nature. Thus we come to a simplification of those astounding processes or modes of Divine action, which we have classed under seven distinct heads. Thus we perceive that the *first three* modes,

by which the Divine substance acts upon and moves the substance of Nature—viz.: the anatomical, physiological, and mechanical modes—are simply manifestations of the Principle of Motion. Also that the fourth and fifth modes—viz.: the chemical and electrical—are manifestations of the Principle of Life; that the sixth—the magnetic action—is only another name for the Principle of *Sensation;* and that the seventh—the Spiritual mode of action—is a manifestation of the highest principle of vitality, which we term *Intelligence.* Motion, Life, Sensation, and Intelligence, therefore, ultimately unfold themselves into an organization of elementary and divine principles; and these principles govern the vast congregations of matter which we behold in every department of Nature.

Motion was first especially manifested in the Mineral kingdom; Life in the Vegetable; Sensation in the Animal; and Intelligence in the Human kingdom; but, as we ascend the successive kingdoms in the development of Nature, we perceive these principles of action to be more and more progressive toward perfection. They become more perfect, both in their approximations to vital or spiritual organization, and in their modes of acting upon matter. Thus the vegetable is actuated not only by *motion,* but also by *life;* and the animal not only by motion and life, but by *sensation* combined with them; and the human organization is actuated by motion, life, and sensation, in a perfect state of combination, which combination develops an eternal intelligence.

From the foregoing, it will be seen that the human economy possesses, in a complete state of organization or combination, those principles of vitality, which other bodies in nature possess only in parts or fragments. And here we should observe that the harmony or Health, which we behold in the formation of planets, in their revolutions, in the structure of all bodies, and

in their undeviating manifestations of distributive justice, is alone referable to the harmonious *circulation* of the Divine essence or vitality through the expansive universe. Health and harmony are identical. Harmony is an equilibrium in the diffusion of the Divine vitality throughout the organism of nature.

We come now to consider more minutely the philosophy of health: and how the principles of motion, life, and sensation, act in the human organization.

Professor Faraday has given in his testimony that electricity, magnetism, galvanism, &c., are but the modifications, or the names for modifications of but *one principle* in nature. I am glad he has done this, not for my own sake, but for those who seek after the authority of the schooled and the scientific. This statement conducts us directly to the philosophy of vital action in the human body; because *the one principle* of action, which Professor Faraday discovers in nature, is a principle of positive and negative relations. And I am impressed that this principle is the ultimate and final mode by which all the other principles, which we have enumerated, act upon matter. In other language, that the laws of positive and negative, of male and female, of action and reaction, are the universal laws of nature, and of which all other modes of vital action are but apparent modifications or partial exhibitions.

THE HUMAN BRAIN, as is seen by its anatomical structure and physiological functions, is an aggregation of organs, which operate harmoniously to the accomplishment of the *three* uses and ultimate end of its existence. But this aggregation of organs is so perfect that they not only give rise to an infinite number of duplicate or miniature *brains* or *organs*, like themselves, but are made to resolve themselves into *two* grand divisions — the cerebrum and the cerebellum. This duality of arrangement spreads itself throughout the entire organization. Thus there

are *two* ears, *two* eyes, *two* arms, *two* legs; and, in truth, the whole internal as well as the external physiological arrangements of the organism are a complete duality. In accordance with this double arrangement of the brain, the spiritual forces flow throughout the dependent system. The self-supporting and self-perpetuating power of the spiritual principle finds an explanation in the reciprocal motions of the brain. The cerebrum, or anterior portion of the brain, is the superior or *positive;* and the cerebellum, or posterior portion, is the inferior or *negative* department of the mental structure. *The human brain is a spiritual or vital galvanic battery.* Those relations which subsist between the zinc and copper plates in the galvanic battery, are represented, upon a scale infinitely more perfect, in the formation, and relation to each other, of the cerebrum and cerebellum. The entire simplicity of this statement is the only ground of scientific objection to its truthfulness; there certainly is no foundation upon which to base any other, except, perhaps, in the minds of many, the decisions of learned physiologists to the contrary.

It certainly is not to be wondered at that anatomists and dissectors, or those who examine dead bodies after the spirit has departed, do not find the same phenomena which exist while the body is moved by the vital principle. When we consider that the entire panorama of animal structures are illuminated with the immortal vivifying principle, and that, when this luminous power is gone out, there exists not a single taper to shed a ray of light upon the vital processes—I say, when we consider this, it is not to be wondered at that the dissector finds in the dead subject phenomena almost totally different from those which characterize the living. I have gazed, with profound admiration, upon the *living* brain; but, from the *lifeless* brain, I have shrunk with the combined feelings of horror and disgust.

The beauties of the cerebrum and cerebellum, while they are simultaneously moved by the vital or spiritual principle, are well nigh beyond description. To behold, as I have, in hundreds of instances, with my spiritual perception, the innumerable glands or hearts, composing the brain, expanding and contracting with one simultaneous movement, and giving off coruscations of newly-generated or organized life, so luminous and multitudinous, as to impress the mind with thoughts of the *sun* and the stars; and to behold each membrane, embracing and releasing, alternately, the various parts which it is designed to enliven and protect; and, in a word, to behold the entire encephalon moving harmoniously from centre to circumference, filled with immortal life, is to behold that, concerning which the learned physiologists and dissectors of our schools can have no positive knowledge. To employ the scalpel, as means whereby to detect the internal anatomy and physiological movements of the cerebral organization, after the primary and living cause of those operations has deserted the tenement, is to employ means totally inadequate to the discovery. When a cottage is inhabited by human beings, the various apartments seem filled with life—the tables, the carpets, the pictures, the clock, the decorations, seem redolent with vitality and speaking animation; but let the inhabitants depart; let the carpet, where the light foot trod, be rolled away; let the table, where the joyous circle met, be deserted; let the clock be silent, not a faint tick heard—how still—what lifelessness, what desolation, what an atmosphere of death pervades the dwelling! So with the human brain. If we examine it while inhabited by the immortal essence, its very assemblage of hearts or organs, and its every membrane, and tissue, and ligament, and every convoluted portion of the entire structure, seem impregnated and enriched with spiritual life and inexpressible harmony; but

should we examine it when deprived of its animating essence, we behold nothing but a mass of disorganized and disgusting materials. In truth, the scalpel can no more reveal, to the understanding of the dissector, the nature of the animating essence, or its modes of acting upon the brain and other portions of man's organization, than can the vacated cottage reveal the number and complexion of its recent inhabitants. By exploring the vacated and speechless brain, we can ascertain something of its most external anatomy; but of its peculiar *modus operandi*, while vitalized and vitalizing the dependent system, we can, by such exploration, discover absolutely nothing. Hence, I deem the decisions of pathological physiologists—their conclusions, which go counter to what I have stated—as possessed of no particular weight.

The brain, although a combination of dissimilar organs, is a perfect unity. Its two grand divisions are but a generalization of lesser and more internal cerebral organizations; in other words, the cerebrum and the cerebellum, or the anterior and posterior lobes of the brain, are but *representatives* of more internal and *analogous* portions or structures. The general anatomy and physiology of the encephalon are made up of more minute and internal anatomical and physiological brains; which minute brains, by being progressively arranged and developed, are so many miniature galvanic batteries. Hence it is that some of the intellectual or other organs of the brain can be sometimes injured without displacing the mind or impairing, but to a very limited extent, the usual characteristics of the intellect. Because if some of the *galvanic batteries* of the brain are thrown out of harmony, by which harmony the spiritual principle is generated, refined, and organized, the compensating or assisting power of other and more interior batteries is so prompt and strong, that the deficiency is generally, in some

degree, supplied, and the *semblance*, at least, of the originally healthy intellect will be maintained. The discovery of this astounding power of the integral portions of the brain to restore, or rather to preserve, the uniform integrity of the intellect, when parts of the brain near its circumference are injured and deranged, has led some physiologists to conclude that the brain is not always absolutely necessary to the existence of the intellectual faculties. But this opinion, though entertained by the accomplished Dr. Abercrombie, and others, is certainly worthless. The brain is so perfectly organized, and its internal corresponding portions are so incomparably arranged, that it is sometimes enabled to discharge many of its appropriate and wonderful functions, with astonishing accuracy, even when some of its parts are disabled or partly destroyed.

Let us examine more particularly the anatomy and physiology of the brain. In the first place, the cerebrum and the cerebellum are, when viewed as a whole, globular in formation —its general appearance, however, is more of an oblate-spheroidal structure. The cerebellum is composed of an infinite number of corresponding structures, which extend down the spine until they are lost in a material basis or terminate in ramified marrow. The marrow, which is encased by the spinal column, is a continuation and extension of the materials of the brain. The cerebellum may, therefore, be considered as an elongated galvanic battery; and this portion of the brain, which extends down the back, is perpetually *Negative*, or it is in a condition to receive, dispense, impart, and reciprocate whatever is communicated to it by the cerebrum.

The cerebrum, or front brain, is a closer organization of materials. It is, however, organized in a manner corresponding to the posterior lobe. It is not only a perfect battery within itself, but its most interior departments are perfect batteries,

each performing specific and corresponding duties; and it is constantly *Positive*—that is, it is superior in organization, in function, in position, and in influence, to every other member of the organic brotherhood. Although it requires the conjunction and co-operation of the cerebellum, yet the cerebrum is the brightest and most superior member of the entire association. The functions of the brain having been described, it is now necessary to ascertain *how* the spirit *acts* upon that organ, and consequently upon other organs of the general community.

It has been shown, that the Deity is a substance engaged in moving substance; and that the *moving* principle is superior to the principle which is moved. So with the human spirit, which physiologists term vitality. It is an organized substance engaged in moving an organized substance—the body; but the Spirit is superior to the body, because the latter is *moved* by the former; hence we must look to the spirit for an explanation of whatever physical phenomenon the organism develops to the senses. Physiology demonstrates that the spiritual principle acts upon the natural organism, in seven distinct, and harmonious ways—namely, anatomically, physiologically, mechanically, chemically, electrically, magnetically, and spiritually. I know that, in making this statement, I am contradicting the assertions of several distinguished physiologists and medical reformers; but nevertheless, I speak from an internal knowledge of the laws of life, which, as I have said, the scalpel can not reveal to the dissector. Hahnemann, for instance, affirms that "human life in no respect obeys laws which are purely physical, which are of force only with inorganic substances." Whether this opinion is true or false, will be abundantly shown.

First.—That *the vital principle acts anatomically* upon

the dependent system, is evinced by the fact that, should any structure of the organism be in any manner impaired, there is manifested immediately a disposition on the part of the living body, to remove the affected portion and supply all deficiencies. Should a bone be broken, or should the muscles be bruised, or mutilated, then that divine force which lies back of, and which is superior to, bone and muscle, exerts itself forthwith to repair the damages. If some part of the general structure is removed which necessarily deranges the anatomy and harmony of the system, the indwelling power restores the requisite portion, or, in some manner, furnishes a substitute. Thus the spirit *builds*, in accordance with anatomical principles, the organic, the osseous, and the muscular structures of the animal economy; and a disposition to build and repair structural derangements or imperfections, is exhibited by the vital principle, in and upon the organism, as long as the copartnership exists between them.

Second.— *The spirit acts physiologically*, by preserving the various organs in a state of harmony; and, also by stimulating them to the prompt discharge of their appropriate and numerous functions. For instance, the spirit operates upon the involuntary muscles of the entire system, without exciting the least thought to make the individual conscious of the wonderful process. It moves the lungs, the heart, the liver, the kidneys, the stomach, the intestines, and the entire Brain, every instant of time, from the first to the last moment of existing relations between them, and it moves them, too, with a harmony and silence unparalleled. Now this encouragement, which the organs may be said to receive from the interior vital forces, should be denominated a *physiological* stimulation—a functional action upon the organization which urges it to the discharge of physiological duties. It will appear

evident I think, that the lungs, the heart, the liver, and other members of the system, must be first *acted upon* in a *physiological* manner, by an adequate and a corresponding force, ere they can perform their proper functions; in other language, that expansion, and contraction, digestion, and secretion, must occur in the spiritual organization, before these phenomena can be developed by the lungs, the heart, and the stomach. Inasmuch, therefore, as the involuntary muscles are actuated and governed, day and night, and every instant of time, by the spirit — and inasmuch as, in this manner, the various organs are compelled to discharge their peculiar and physiological duties, — the conclusion is legitimate, that the vital force is a substance *acting* upon substance in accordance with physiological principles.

THIRD. *The spirit acts mechanically* upon the organization. This proposition is totally at variance with the decisions of many physiologists; but I am impressed that the unprejudiced reader will value the authority of Nature and Reason more than the mere theories and speculations of popular minds upon the subject of health and disease. Let it be remembered that we are considering now the *mode* by which the principles of motion, life, and sensation, when in a state of perfect organization, which organization we term intelligence, *act* upon the human economy. It will be seen that spirit acts mechanically upon matter in several departments of the organism. The process of mastication is perfectly mechanical; the *joints* of the body move to and fro upon the principle of the *hinge;* the *bones* are *levers;* the *tendons* are *pulleys;* and the *muscles* are ropes or *chains;* the *spleen* is a *reservoir;* the *heart* is a *force-pump;* and the *brain*, in both its mechanical or anatomical construction and mode of action, is a galvanic battery. What can be more beautiful than the heart? The blood, like the water in a pump, is drawn to,

and thrown from, one chamber of the heart to another, upon the same principle, but with infinitely more precision, as that which moves the pump. The principle of *hydraulics*, of the *lever*, of the *pulley*, of the containing *tube*, are all exemplified in the human organism; and it certainly is evident that these so-called "purely physical laws," could not be brought to bear upon the combination of organs in the body, unless the *primary* moving or vital power embodies within itself all known principles of mechanical movement. The process of ossification, or the hardening of the bony substances, is an exemplification of mechanical operations. The *skull* is an *arch*. And the bones of the limbs are not only ossified, but do actually act upon mechanical principles. The *spinal-column* is a succession of the most perfect *springs;* the frame-work of the *breast* is a *suspension-bridge;* and the *lungs* operate upon the principle of the *bellows*, drawing in and expelling air! It is necessary to know how the *mind* acts upon the *body*, before we can understand how external *nature* acts upon the *mind;* for there is a *reciprocal action* throughout all nature, which mankind should constantly strive to ascertain and comprehend.

Fourth. The *spirit acts chemically upon the organization.* It is proper here to remark that the chemistry of the human organism is vastly different from *that* chemistry, which is *mechanically* exhibited in the laboratories of experimenters. The chemical action which we scientifically produce in organic substances, is somewhat analogous to the chemical action which the spirit produces in man's organism, but it is not identical. It is perfectly impossible for the artificial to represent and equal the chemistry of nature. True, we can decompose and reproduce gas, and can imitate the natural in several corresponding particulars; but while Nature goes on chemically preparing *gold* and *silver* in her laboratories, and while she is furnishing the

most beautiful specimens of crystallization, the artificial chemist can decompose, but can not reproduce nor manufacture them. *Liebig* can reveal the character of those elementary ingredients which constitute organized bodies, and also the exact relative proportion of such ingredients; but he can not perfectly ascertain the peculiar and particular *conditions, influences, temperature, motions, time, space,* and *circumstances,* by whose wonderful adaptation and combination those specific bodies were organized, developed, and deposited in the bosom of nature. Artificial chemistry will subserve the purposes of decomposition and analysis; but never can this branch of science be made to discover nature's mode of *synthetically* developing mineral, vegetable, and animal organizations.

The beauties of vital chemistry are inexpressible. There is constantly going on in the human organism, a process of decomposition, of assimilation, of secretion, of absorption, and of excretion; and so perfectly harmonious are these processes, in the healthy body, that there is not a single atom which fails to find and remain in its proper position. The progressive refinement of matter is but little understood by chemists. They know, as yet, comparatively nothing of this chemical action — an action, which refines and spiritualizes particles of matter, and which converts those atoms, which were parts of muscles the *last* week, into nerves *this,* and ultimately into the very principle of life itself! In ascending the scale of spiritual or vital action, we perceive that each new *mode* of influencing the organization, comprehends or embraces the distinguishing peculiarities and particulars of the *mode* which precedes it. Therefore, when we recognise the chemical changes, which the spirit causes to take place in the osseous, in the muscular, in the nervous, or in the organic system, we, at the same time, recognise the anatomical, the physiological, and the mechanical

principles of vital action. That harmony of motion, which occurs in the muscular system is perceptibly existing, upon a much grander and more comprehensive scale, in the superior nervous and organic structures; and so, as we advance in nature, we will behold and contemplate still sublimer advancement in her vital and other processes.

Fifth. *The spirit acts electrically* upon the organization; but here it is well to remark, that vital or spiritual electricity is not *that* gross electricity which is generated by the decomposition of mineral bodies, or by the action of metallic plates. That electricity which the spirit, through the co-operation of the cerebral apparatus, generates and dispenses to the dependent systems, is as much more fine and gentle than that electricity which pervades external nature, as the latter is finer than water. It is this spiritual electricity which penetrates and inspires the various particles of matter in the human body to seek their proper locality. The osseous, the muscular, the nervous, the membranous, the cartilaginous, and the organic systems, which compose the *one grand system* of human personality, are all renewed and rebuilt, again and again, by the operation of vital electricity. The several *tons* or *wagon-loads* of vegetable and animal matter which *one individual consumes in a lifetime of ordinary duration*, are converted successively into bones, muscles, nerves, and into organic structures; but nothing of this wonderful appropriation could be accomplished unless there were *something* in the *spirit* of such vegetable and animal matter to give each particle a *predisposition* to some *particular* substance in the animal economy; or unless there were *something* in the human *vital* principle capable of inspiring such particles with elective affinities—or with the power of seeking and selecting congenial association. What is it that causes atoms to circulate and assimilate with such remarkable precision in the system?

I answer, *it is the vital principle.* While vital *chemistry* decomposes and prepares organic and other substances to assimilate with, and *build up*, the various organs and tissues anew, vital *electricity* inspires those prepared substances with certain predilections or tendencies, and thus causes the phenomena of secrection and assimilation. Decomposition is an effect of spiritual chemistry; and *combination* is an effect of spiritual electricity. Hahnemann believed the human system to be moved by a kind of spiritual influence. He frequently makes mention of parts being acted upon *dynamically*, a Greek word signifying "moving power;" but he was certainly misimpressed when he asserted that the operations of the vital principle could not be compared with anything but itself. We have seen that some of its operations are purely mechanical; and I feel impressed we shall discover a perfect correspondence between the manifestations of Divine Omnipotence in nature, and the action of the vital principle in the human body. For man, spiritually and materially, corresponds to God and the universe.

SIXTH. *The spirit acts magnetically* upon the organization. I have already hinted at this truth. By magnetic action, I mean the galvanic action which begins at, and with, the brain, and thence expands in a corresponding manner throughout every department of the organism. The *cerebrum* is the *positive*, and the *cerebellum* is the *negative* portion of the mental galvanic battery. There is a perfect correspondence between the structure and effects of these brains, and the structure and effects of the galvanic or voltaic apparatus. One represents the Zinc plates; the other the plates of Copper. In consequence of this beautiful harmonious action of the cerebrum in connection with the cerebellum, the entire system is subordinated and brought into a state of complete control and subserviency. In

perfect health, there is a correspondence between the contraction and expansion of the heart, the lungs, and the brain. These organs move at the same time, and also communicate, by their harmonious movement, a corresponding motion to every other organ—thus, when health exists, the system is moved from the *throne of power* to its extremest circumference by a single throb of the spiritual heart—the brain!

The beginnings of all vital influence and power arise from out of the cerebral structure. The innumerable little hearts, glands, or batteries, of which the entire brain is composed, are as so many founts of spiritual life. These founts give off streams of vitalizing and energizing elements, which flow, with all the precision which an *electric affinity* is capable of expressing, into every possible ramification of the organized whole.

In considering the physiology of the human system, we discover that every *organ*, *nerve*, *muscle*, *membrane*, *tissue*, and even every minute particle, is, in some particular manner, engaged in generating *positive* and *negative* or expansive and contractive forces; and that every *organ*, *nerve*, *muscle*, &c., testify that, by these reciprocal forces, they are moved to action. We have seen that contraction is invariably accompanied with expansion. When the heart contracts one of its chambers it expands another; also when it expands to receive back the blood from the venous system, the latter system at the same moment contracts throughout. When we contract the arm, or the leg, their opposite motions follow; one set of muscles are contracted, another expanded. Thus it is demonstrated that the spirit acts upon the organization magnetically; that is, it expands itself throughout the organism; and just that harmony, that reciprocation, that distributive justice which exists in, and is possessed by, the spirit, the spirit will constantly, and must of necessity, manifest in the subordinate departments of its empire

The harmonious action of the lungs, the heart, the stomach, the kidneys, the intestines, and of any and every nerve and muscle, is primarily caused by the harmonious movement of the brain —is caused by that magnetic battery, and spiritual principle, by which the whole is moved and governed. What is meant by magnetic action is, that, by merely willing or desiring to do so, we can move the voluntary muscles, can open and shut the eyes, and the mouth; can walk and converse, and bring every muscle of the limbs or of the senses into action; or, by willing it, we can render the body perfectly motionless. While the *involuntary* muscles are perpetually moved by the vital electricity, the *voluntary* muscles are moved, in accordance with the mind's desires, by the vital magnetism; and let it be remembered that, these modes of action include or embrace all the other modes which we have been considering. It is plain that health consists in the harmonious action of the *mental substance* upon the *bodily substance.*

Sir Humphrey Davy says: that "every change in our *sensations* and *ideas* must be accompanied with some corresponding change in the organic matter of the body." Hence, should we will to *move* or to *rest*, this desire of the mind is communicated by, and through, the brain, to every part of the system, and the latter accordingly obeys the impulsion. A piece of steel can be magnetized, and it can be demagnetized, by a single stroke of the horseshoe magnet; the first by the downward movement, the second by the upward—showing an exact correspondence between the magnetical operations of Nature, and the action of the Spirit in, and upon, the human body. When the spirit desires to move the organism, it first moves the brain to contraction; this contraction expels a volume of spiritual vitality which, rushing through every nerve and muscle, begets motion Now, when the positive force of this vitality is ex-

pended, the brain *expands* its numberless ventricles, and *attracts* the exhausted element back to its original fount; where this element, by undergoing a process of re-vitalization, is again prepared to make another revolution, and to pursue its course, discharging its appropriate mission, which is, to beget muscular locomotion. The circulation of the blood through the system, is caused by a corresponding circulation of the spiritual principle. The blood goes only *when* and *where* the spirit bids it go. The pulsation of the heart is only a result of the pulsation of the brain. The spirit is the immediate *cause* of every effect, every motion, every phenomenon, that is manifested in any department of the organism. While one current of blood is going *from* the heart another is returning *to* it; so while one stream of vitality is rushing *from* another rushes *to* the brain. The process of re-magnetization, or of re-vitalization, is perfectly analogous; because simply one is the foundation and perpetuating *cause* of the other—spirit is acting upon gross matter! Thus it is that *the spirit acts magnetically* upon the organization.

SEVENTH. *The spirit acts spiritually* upon the organization. It must be expected that some of the foregoing propositions will appear not only novel, but exceedingly imaginative to the minds of popular physiologists and medical practitioners. That this class of minds understand but little of the great primary principles of *health* or *harmony*, and consequently not much of the opposite condition, *disease* or *discord*, will be abundantly shown as we proceed. Physicians know almost nothing of that great spiritualizing influence which the organized mental principle exerts upon the subordinate organization. Anatomists separate tissue from tissue, muscle from muscle, and bone from bone, with the knife or scalpel, in the dissecting-room on the dead body, or in the hospital upon the living subject, and they discover a vast difference betwen these various substances; but

they seem to entertain no distinct conception of the *causes* of these differences, nor of the benefits which would arise from the knowledge of such causes, in the diagnostication and curing of disease, if discovered.

In consequence of the constant subordination of the body to the spirit, and in consequence of the perpetual and thorough action of the spirit on the body, the latter is being refined and sublimated every instant of time. The spirit, by its manifold and combined modes of action, tends to refine and to convert every particle of matter into itself. Those atoms which to-day, in a state of organized combination, constitute the voluntary or the involuntary muscles, may, at the end of the coming three months, constitute a part of that vital or spiritual principle by which those muscles are actuated and governed! There is no possible limitation to the refinement of visible organic substances, when those substances are acted upon Electrically, Magnetically, and Spiritually.

Authors, and men of highly intellectual attainments and pursuits, are almost invariably destitute of that excess of personal corporeality, which is almost as invariably possessed by moderate thinkers, and jovial epicureans? This is true, simply, because the process of spiritualizing the material organization is *accelerated* in the first class of individuals, while in the second class, this process is greatly retarded and diminished. I know that physicians account for this difference, upon the principle of loss and gain; that authors, and incessantly-active thinkers, usually eat less, and waste more, than those do, who are engaged more exclusively in physical or bodily pursuits. Constitutional predisposition to plethora, and lymphatic temperaments or habits, do much toward fixing the character of individuals; because, a large quantity of muscular and solid substances in the organism is totally incompatible with intel-

lectuality, and success in mental occupations. I affirm, without fear of its being disproved, that an excess of corporeality in one individual, and of a high spirituality in another, is *not* owing to an excrementitious and perspirational accumulation or expenditure of matter, but that these opposite conditions are exclusively owing to a *diminution*, or *acceleration* in the *action* of the *Spirit* upon the organism. The proofs of this statement will appear in the section upon the philosophy of disease. But here, I desire to prevent prejudgment to the contrary of this view, by stating that the emaciation and utter depletion which attend, or succeed, fevers, epidemics, &c., are, in the first instance, produced by extrinsic causes operating upon the harmony of the vital principle; and, in the second instance, by the vital principle acting upon, and spiritualizing the body, without encountering those organic resistances, which in perfect health, preserve the general equilibrium between the body and spirit. True, there are instances of constitutional fragility—instances, unassociated with those mental characteristics, which distinguish great authors—but these have their explanation in the universal system of spiritual agencies. Either such individuals have great mental powers undeveloped and uncultivated, or they have a constitutional predisposition to fragility, because of some extraordinary mental disturbances on the part of their immediate progenitors. We will suspend these considerations, for the present, and proceed to examine the truthfulness of the spiritualizing processes.

As I have said, the great problem yet unexplained, *how the spirit supports and perpetuates itself*, receives a satisfactory solution by ascertaining the mode by which spirit acts upon matter. The Brain, being positive over every other portion of the system, constantly attracts particles to itself; these particles

are made to pass through the many and complicated laboratories or crucibles of the cerebral substance, and thus they are purified, and rendered comparatively immaterial. Solids are ultimately converted into fluids; fluids into ether or vital electricity; and vital electricity is refined into vital magnetism; and vital magnetism is ultimately changed into that pure and divine substance, by which we *reason, love, will, decide, and act.* I do not mean that particles of organic, muscular, vascular, or membranous matter are drawn magnetically to the brain, in the gross state in which the physiologist finds them; but I mean, that *visible* particles are refined and sublimated, far beyond the power of chemical instruments to detect, ere the brain or spirit receives, prepares, and appropriates them to its own constitution. In accordance with the teachings of physiology, we believe the organization of man to be a combination of systems or stomachs, each playing a specific part in the formation and perpetuation of the other—and this is what I term reciprocation, or nature's distributive justice. It is not the stomach only that digests substances, but the bowels, the liver, the pancreas, the spleen, the kidneys, the lungs, the heart, and the Brain, are incessantly engaged in digesting specific quantities and combinations of matter. The Brain is the most positive and superior Stomach, or digestive apparatus in the organism.

When substances are taken into the first stomach, what changes are wrought upon them? The Spirit exerts its sevenfold influence upon it, and, forthwith the substances decompose—that is to say, new chemical and electrical relations occur, which result in a *separation* of the original compounds committed to the stomach, and in a *combination* of their diversified constituents, with other compounds already in the organism. Hence, in almost every combination of nourishing

matter, which is consigned to the stomach, there will most likely be *some* particles suitable to enter into the composition of bone, some into muscles, some into the organs, &c., thus every part of the system is rebuilt over and over again. But it is not to be supposed, after matter is thus distributed and manufactured into specific compounds, that such compounds, never change one set of atoms, to give place for the reception of another—no; those combinations of nourishing substances, are digested over and over again, by the action of the bones, the muscles, the organs, &c., a part of which they at first become, according to their *elective* or innate *affinities*. This digestive process refines and attenuates the particles, until they are capable of associating with higher and more spiritual compounds—until, in truth, the particles are qualified to enter into the principle of *motion*, which is the first element of mind. According to this law of progressive development and attenuation, these particles of motion ascend to *life*, which is the second principle of mind; these progress to *sensation*, which is the third element of mind; and the next ascension converts the sensational particles or elements into the very organization of mind or spirit itself! This process of spiritualization is conducted exclusively by the vital electricity, the magnetism, and the cerebral galvanism with which the system is endowed. Thus we see that the spirit sustains and perpetuates itself upon the same principle of refinement and reciprocation, as that by which the physical organs, nerves, and muscles, are rebuilt and actuated.

There is necessarily an expenditure constantly going on in the body; and it is through the combined, concentrated, and harmonious action of the numberless *digestive* or *spiritualizing* organs of the body, that this loss is supplied. A system of compensation or reciprocation extends throughout all nature,

Every expansion and contraction, every action and reaction of the heart, or the lungs, or the muscles, is attended with a positive exhaustion of a portion of that principle of motion which produced the phenomenon. I do not mean that the essential ingredients of the spiritual organization are thus exhausted and dissipated, but that *some* of the elements by which the spirit moves the body, are *changed* by every muscular movement, both in their character and locality. For instance, if you alter the position of your arms, which action requires but a second of time, that element by which the muscles were *immediately* moved, can not again perform that function,—hence it is, that to alter the position of those muscles again, you must first *will* to do so.—In other words, you must supply a fresh element of motion. The exhausted element is drawn back to the *positive* brain, there to be re-vitalized, or re-spiritualized, to the end that it may take a higher position in the scale of material refinement. Every organic and muscular motion, is invariably accompanied with some important change, both in the spiritual and in the material departments of the organism; and, in consequence of the universality of the law of progressive refinement and reciprocation, no change can possibly occur in the healthy state, without being succeeded by an advancement in the general condition of the various atoms and forces that constitute the living whole. It is invariably true, that all alterations in the harmonious organization, are attended with good and salutary consequences.

But, it may be asked,—from what substances does the spirit draw its appropriate nourishment? I reply—the spirit not only draws from the food which enters the stomach, but from the electrical and magnetic elements which pervade all nature,—it draws from the atmosphere which enters the lungs;

from the element of light, which inspires the eye, and permeates the system; it draws from odors that penetrate the senses—in truth, the spirit draws from all nature, and appropriates *to* itself every particle which is capable of assimilating with its exalted organization.

This revealment concerning the spirit, and its mode of acting upon matter, thereby supporting and perpetuating itself, is capable of the most perfect demonstration. I know how the unphilosophical Christian will be startled at this seeming materialism; but the doctrine herein disclosed is truth, and mankind will ultimately acknowledge it, and learn its unlimited application to all the divisions of physiological, psychological, and theological science. The time has arrived when Nature and Reason, and not ancient and modern Opinions, will be erected as a standard of judgment upon every subject that may arise in the world.

I will now sum up the conclusions which flow legitimately from the foregoing considerations.

I. We have ascertained that health is a condition; which is primarily depending upon the harmonious circulation of the spiritual vitality through the organism.

II. We have ascertained that the Deity is a substance; that he is the source of all vitality; and that he acts upon the universe in seven distinct modes.

III. We have ascertained that the human spirit is a substance; that it is the cause of all visible or physical phenomena in the body; that it acts in the organism upon seven principles, which principles are manifested by the Divine Mind in Nature.

IV. We have ascertained that the harmonious and unrestricted operation of these seven principles is indispensable to that condition, termed health.

V. We have ascertained, in brief, that the ANATOMICAL

action is manifested in STRUCTURE; that the PHYSIOLOGICAL action is manifested in FUNCTION; the MECHANICAL in FORCES; the CHEMICAL in DECOMPOSITION; the ELECTRICAL in COMBINATION; the MAGNETIC in HARMONY; and that the SPIRITUAL action is manifested in ATTENUATION.

The relations which subsist between mind and matter, or between the body and spirit, are exceedingly intimate, varied, and extensive; they lead the inquiring intellect into innumerable regions yet unexplored—into the richest mines of physiological, philosophical, and psychological knowledge. It is a new method of imparting medical or physiological instruction, to begin with the spirit and consider its many, and hitherto, hidden and mysterious influences upon the organism over which it so majestically presides. But, new as this method appears, it must be evident to the mind of the intelligent reader, that, to understand what constitutes health and disease, we must familiarize ourselves with the various substances, elements, and relations, that are, in any way, engaged in moving the mind and the physical organization, and by which they exist together on the earth as one Individuality. In the preceding pages we have considered *what* mind or spirit is—*how* it acts upon the organism—and how it *preserves* its power, and perpetuates itself in the order of nature. Now, I will proceed to consider the various modes by which nature acts upon the body through the medium of the spirit; for I have demonstrated that there can not be action without spirit in any department of nature or of the human body. But throughout this examination the reader must remember that we are discoursing upon the philosophy of *health;* the philosophy of *disease* can only be comprehended by first comprehending what constitutes the condition of health, which is the opposite of disease.

Nature is a Revelation of divine harmony—a harmony, which flows from out of the principles and constitution of the Great Positive Mind. And *man*, in every particular, is not only a *part* of this sublime revelation—a glorious chapter in the everlasting volume of universal Truth—but he is an epitome of the Whole—he is a microcosm! Hence man must be an exact embodiment of the stupendous universe—he must be its exact correspondence—he must be a living representative of nature's every structure, every possession, every process, every principle, and every impulse; and hence, too, man must reveal, in his own empire of animation and government, everything which nature has done, can do, or will do, for him or any other member of its vast and mighty Whole. What the spirit does for, or in, the body, that will nature do for, or in, them both; or, just as the vital principle *acts* upon the organism so will all nature *act* upon the vital principle; because reciprocation or compensation is a law of the universe.

First. *Nature acts upon the spirit anatomically.* The philosophical observer can not but acknowledge the irresistible influence which structures exert upon his mind. All nature addresses the spiritual perceptions, or principles of anatomy, with structures or *forms* of every variety and magnitude; and, by creating or developing new sensations and ideas in the mind, she changes the relations of atoms and forces, and unfolds new phenomena in the physical system. The harmony or health of both body and mind require that nature's forms or structures should be harmoniously arranged for, and presented to, them. Why do physicians recommend journeying and *change* of scenery to nervous, dyspeptical, and hypochondriacal patients? simply because without understanding the philosophy of it, experience has taught them that individuals thus afflicted generally receive much permanent benefit by pursuing such a

course. Do we not experience different emotions or sentiments when we gaze upon different forms or structures? When we behold the decayed remains of man's organization, how different are the sensations awakened in the soul, from those which we experience when contemplating the human *form*, with its admirable proportions, while moved by the living principle! The form or anatomy of the sloth inspires the soul with feelings of disgust; but the noble structure of the horse inspires us with admiration; and just that *change* which is wrought by these sensations upon the mind, is correspondingly wrought upon the body—influence is irresistible, and the result is inevitable.

Owing to the great dissimilarity of constitutions, and to the different degrees of physical and spiritual refinement to which individuals have attained, the *same* objects do not cause every person to experience the *same* corporeal sensations or moral emotions. But it is absolutely certain that structure does produce more or less action upon all minds. Some nervous individuals will vomit violently on beholding blood; others will faint at the sight of a wound. The structure of the house we live in acts upon the mind, and consequently upon the body, favorably or unfavorably, as it agrees with our *internal* structure and spiritual susceptibility. There is really more truth in this statement than people generally imagine. Does not the magnificent and grand cathedral inspire us with sublimer emotions than the low-roofed cottage of the peasant? Do we not walk with a statelier tread, and feel ourselves more noble, when gazing upon the lofty and stupendous mountain, decorated with the majestic oak and waving pine? and do we not weary and bend to pursue the lonely and unbeautiful pathway of the desert? A beautiful structure will transport some spirits with inexpressible delight; and it is exceedingly painful for such to gaze

upon deformity. It is impossible to trace all the distinct effects which result from the *structure* or *form* of different objects, and from the manner in which those objects are presented to the spiritual perceptions. The structure of the room, in which we sleep, or eat, or sit, or write, has much to do with our happiness. Do we not breathe freer, sleep sweeter, entertain sublimer thoughts, and feel happier, in an apartment of fine proportions, animated with a friendly light, than within the dungeon walls? The human spirit can by necessity become accustomed to disproportions; but health and harmony demand everything congenial with internal principles. The truth is, nature acts *anatomically* upon the spirit, by presenting to it its manifold structural beauties and embellishments. The *form* of the globe; the *angularities* of the crystal; the *anatomical* characteristics of the vegetable and animal; and the *symmetrical* beauty of the human form, are the *modes* and *means* by which Nature acts upon Man.

Second. *Nature acts upon the spirit physiologically.* It should be remembered that each new mode of action embraces the modes which precede it; hence the *physiological* principle of action has for its parent and foundation the *anatomical*—and so with the other modes which we are about to consider. The lower always contains the higher undeveloped; and the higher, when unfolded, represents every particular of its parents or progenitors—this is true in all parts of nature.

All the functions of nature act physiologically upon the body through the medium of the brain; and these functions are generally manifested in forces and motions. But more particularly does the *motion* in minerals, the *life* in vegetables, the *sensation* in animals, act functionally upon each of these respective kingdoms, and thence upon the human organization; and in consequence of the relationship and indispensableness of these king-

doms to man, he is dependent *upon* and perpetually affected *by* them. The constitution of the human muscle is such as to demand the combined action of vegetable and animal matter; and while the spirit is attracting these dissimilar substances to the body, it is also attracting and appropriating the internal moving principles of those substances to its own peculiar constitution. The spirit draws the universal principles of the Divine Vitality from fruit, from vegetables, from the various forms of nourishment which we eat, and from the fragrance with which flowers perfume the atmosphere. It is perfectly astounding to behold with what inexpressible precision the spirit of man distributes, to the various fluids and solids of its internal and external organization, the numerous elements and substances by which it is surrounded and momentarily sustained.

Physicians can not ascertain by chemical analysis, nor by anatomical dissection, what peculiar element it is that impregnates the blood of the human system with such unexampled vitality; nor can they unequivocally discover what it is that constitutes, what they technically term, the nervous fluid. The Arabian, the Egyptian, the Grecian, and the Roman physiologists and philosophers were more ignorant than modern physicians are, concerning these points; and even yet, it will be acknowledged, there is but little satisfactory information possessed by the medical schools, especially upon the subject of mind, its nature, and how it actuates the body. Now, I know, by interior observation, that the muscles, the nerves, the arteries, &c., are not merely instrumentalities, but that they are especial vessels and receptacles, designed for the circulation and reception of particular currents of vitality. The *veins* and *arteries* are attached to the *heart*, and it is through them that the blood is *electrically* forced, and *magnetically* drawn, through the system; so the *muscles* and *nerves* are attached to the *brain*, and it is through them that the spir-

itual life is *circulated* from centre to circumference—from the *general* into all the *particular* parts and particles of the body.

It must not be forgotten that the spirit is the elaborating principle; it is the principle which builds the various vessels, which distributes them in their harmonious order, and which supplies them with their appropriate atoms, motions, and forces. Just that Wisdom of arrangement which we see in the visible parts of man's organism is *first* existing in the invisible spirit; and, in accordance with this primary harmony, the *vitality* of vegetables and animals, which we consume, is extracted—refined—organized—and distributed throughout the receiving vessels. Hence, from vegetable and animal matter, the spirit, as the honey-bee extracts sweets from the flower, draws both physical and spiritual nourishment. From vegetable compounds, which contain the elements and principal ingredients of mineral bodies, the spirit extracts substances which are intrinsically adapted to build cartilaginous, membranous, tissual, and vascular systems. From animal compounds, which contain the chief ingredients of both the mineral and vegetable forms of matter, the spirit extracts substances which are already prepared, according to the law of material refinement, to assimilate with, and form, or build up, the osseous, muscular, and analogous structures with which the human system abounds.

Nor does the process of extraction stop here. The spirit draws from the vegetable a principle of Life. The blood receives this life, after it has undergone due preparation and refinement, and thus the blood is particularly impregnated with a living organized element. So also, the spirit draws from animal substances a principle of Sensation; this principle, when properly prepared and sublimated, is made to flow into the nerves. Thus, by continual draughts upon the subordinate kingdoms of the earth, the spirit is not only enabled to organ-

ize and support its physical constitution, but it is, through the continued assistance and instrumentality of nature, also able to establish its own personality and immortal existence. From the perfect analogy between the physical and the spiritual constitution of man we are led to perceive that, the *vascular system* is adapted to the circulation of the *blood;* that the *blood* is adapted to the reception of *Life;* that the *nerves* are vessels for the circulation of *Sensation;* that the *muscles* are vessels for the circulation of the principle of *Motion;* and that the *brain* is adapted for the reception of *Intelligence.* Hence we can not resist the following correspondence:—

(Principles.)	(Vessels in Nature.)	(Vessels in Man.)
1. Motion.	Mineral.	Muscles.
2. Life.	Vegetable.	Blood.
3. Sensation.	Animal.	Nerves.
4. Intelligence.	Man.	Brain.

By the above correspondence, it is evident that the circulation of spiritual or vital principles in nature is precisely analogous to their distribution and circulation in man; and hence, we can see how nature, in performing her innumerable functions, acts *physiologically* upon the human spirit.

Third. *Nature acts upon the spirit mechanically.* Harmony in nature, as in man, is the result of a unity of action, in all parts, places, atoms, and conditions. If we reflect for a moment we will perceive that man, *to be in health,* or (which is the same thing) in *harmony* with nature, he must be at all times and under all circumstances equally acted upon by her universal forces, laws, motions, and governing elements. Man is operated upon by Substance, by Time, and by Space; also by those specific forces which require *matter* to act upon, and *time* and *space* to act in. Resisting and yielding bodies or sub-

stances act very distinctly upon the corporeal frame. The human body, for instance, requires a certain weight of atmosphere in order to be able to stand perpendicularly, and to circulate the blood, and other fluids, through their proper vessels. As we ascend the atmosphere the blood ascends to the head; because the mechanical force or pressure is insufficient to keep the fluids and aeriform materials in their natural channels. The law of gravitation acts somewhat mechanically upon the human system; and, it is essential to health and harmony that, in all the relations and conditions in which man may be placed, this all-controlling law should by him be understood and obeyed. Every substance or force, which acts upon the system, produces an impression—develops some new sensation, or impulse, or emotion; and some new and important *change* is thereby wrought upon and in the organic economy. A sudden fall has both *caused* and *cured* disease. Ascending Mount Blanc, has, in several instances, produced congestion of the brain, and painful, laborious breathing, while other individuals, by the same mechanical process, have been cured of headache and of some forms of spasmodic chronic asthma. Man is so constituted, that, should water, air, light, substance, &c., act upon him, he can not but be affected by them, and to an extent always proportionate to their volume and gentleness of action; and thus man is affected *mechanically* by universal nature.

Fourth. *Nature acts upon the spirit chemically.* The extent of chemical action upon the human system, *through the medium of the spiritual principle*, is almost beyond estimation. The element in nature which I shall first notice, is *water*. It is only recently that the modern medical profession has bestowed any attention upon the nature and action of water in curing diseases. But there is much yet to learn concerning this powerful and

universal element in nature;—concerning its positive influence and tendencies but little is known. I discover that water, cold or warm, acts *chemically* upon the human system. The constitution of this element is such as to make it a prompt and powerful medium through which to convey to the actuating and pervading vitality of the body, a very large volume of those electric and magnetic principles which exist everywhere in nature.

By innumerable chemical experiments it has been ascertained, that Oxygen has an affinity for positive, and that Hydrogen for negative, electricity. Oxygen and Hydrogen are the constitutional ingredients of water; or, more properly speaking, water is a result of a certain combination of these universal elements. Now this affinity exists simply because the spirit of electricity and that of water are perfectly identical! I know this to be a new statement; and I also know it to be true. Oxygen and electricity are identical. The terms negative and positive electricity, are expressive of the relative degrees of refinement and action which the "one principle" assumes in its passage from the granite rock to its ultimate residence and destination —viz.: the human soul. But I will speak of this newly-discovered truth more particularly elsewhere.

Cold or warm water, when applied externally, never fails to produce a *change* in the general relation of the various atoms and forces of the body; this is accomplished by either arousing to action, or soothing to rest, the spiritual principle. If *cold* water is applied to the surface of the body, the *effect* produced will always be proportionate to the *quantity* used, the *preparedness* of mind for it, and the *quickness* of its application. It is capable of developing all the known symptoms of *stimulation*, of *exhaustion*, of *pain*, of *pleasure*, of *disease*, of *health*. The *low*, the *where*, the *when*, are indispensable considerations in

the use of oxygen and hydrogen, or water, in the preservation of health, or in the curing of disease. There is not a composition in the human body which is incapable of being vastly changed by the action of water; but water can develop general and particular changes in the system, only by first changing the operation of the spiritual principle upon the organism. This is done by chemical decomposition—by atomic separation—by integral transformations; and all these decompositions, separations, and transformations, occur *primarily* in the subordinate elements by which the spirit moves the physical being. Individual experience is sufficient to demonstrate this statement. Suppose you drink a gill of water, do you not *feel* different?—do you not *feel* something you did not experience before taking it? It is not particular what *new* sensation is developed by the draught of water, but it is positively impossible that you should *feel* any *new* sensation unless those elements, by which your spirit actuates the system, were thereby more or less influenced and changed. The organism has no sensation independent of the spirit; and every *new* sensation must necessarily be preceded by some chemical changes or alterations in some of the spirit's essential and subordinate elements. It should be understood that effects are invariably proportionate to their causes; hence the kind and magnitude of new sensations will invariably indicate, and correspond to, the particular element and power whereby the internal principle was influenced.

Air is another of nature's instrumentalities. The quantity of oxygen and nitrogen we breathe, has much to with feeling and acting. Oxygen or electricity in the human system (or in the spirit) demands a continual supply of that same element which, in an infinitely grosser form, pervades all nature. The spirit calls for air perpetually; for physical air, and spiritual

air, to assist it in the discharge of its various duties. It can not move the blood through the lungs, the heart, the arteries, nor through the veins, unless oxygen or electricity enters the system. There are exhausted elements or gases, (whose mission is *for the time being*, fulfilled in the organism,) which require emancipation or revitalization; and there is no element so well adapted to accomplish this end, as electricity. Hence, the spirit perpetually moves the lungs to call in a sufficient quantity of oxygen (which is electricity) from the atmosphere; and the chemical action, which instantaneously occurs, so completely changes the relation of atoms and forces in the blood and lungs, that there is no suspension of vitality or animation. Like water, air develops the sensations of *stimulation*, of *exhaustion*, of *pain*, of *pleasure*, of *disease*, and of *health*, accordingly as it is used. The chemical action of the invisible atmosphere, is truly wonderful; and in health, as in disease, there is no element more essential, influential, and positive.

Light is another positive influence. The chemical changes which light causes to take place in the vital principle, are many and varied. Who does not know of the powerful effect of *light* upon the feelings — of its pleasurable or unpleasurable action upon, what the physicans term, the nervous system? The effect of light upon the nervous system, is altogether an ultimate result of the influence which it exerts upon the spiritual principle. The chemical power of light is wonderful. What a surprising difference between the darkness of night, and the light of day! when the glorious sun sheds abroad its inextinguishable, effulgent light over the mountains and valleys of creation, what unspeakable delight, bathed with its influence, does the harmonious individual experience! If the human spirit is deprived of that light which emanates from visible substances

and orbs in being, it will soon desert the organism, and leave it to perish in the dark, cold, negative condition; or else it will struggle to maintain the system in the most inharmonious and diseased state. And how essential to harmony or health, is it that the spirit should be properly influenced by *sounds, colors*, and *odors!* The effect of sound upon the mind, is almost inexpressible. What *pleasure* do we derive from the sweet, musical voice of friendship and affection, sweeping with winning tones the chords of the soul, and awaking the harmony of its ten thousand strings; but what *pain*, what internal *convulsions*, what tumultuous *pulsations* of the heart do we experience, when the harsh sounds of enmity and passion grate discordantly upon the spirit! The rippling wave, the murmuring wind, the song of the bird, the lyrical harmonies—what pleasurable sensations do these cause, in the musical labyrinths of the human soul! It is positively certain, that those changes which are wrought in the spiritual principle are correspondingly wrought in the material system—spirit-sensations will ramify throughout the entire organization. The dancer *feels* the music; his feet are constantly manifesting the *sensations* of his spirit. The spiritual principles of man are ramified throughout the visible body, even more minutely than are the veins and arteries which we can trace with the miscroscope; and every sound which reaches those principles, through the medium of the ear, is instantaneously communicated to every part of the body. Tones which vibrate within, upon the spirits' living chords, are echoed throughout the spirits' habitation. There is a mighty power in sound, to soothe, or to disturb. It is adequate to lull the tempest of the troubled mind, to quell the ferocity of the savage, to subdue the fierce and bold; nor less is its power to rouse the courage of the timid, or to awake, even to frenzy, the slumbering strength of the most delicate spirit.

A whole nation may be subdued to peace, or fired on to war and victory, by a song!

And odors, too, what a powerful influence do they exert upon the spiritual forces! The concentrated perfume of the otto of rose is capable of rendering perfectly powerless the strongest nerves;—sal-ammonia produces the same phenomenon. The brain is the medium through which odors, as well as sounds and colors, act upon the system. Every color occasions a distinct effect; *blue*—will *tranquillize*—*yellow* will *confuse*—*red* will *excite*, the spirit. It is almost impossible to classify the numerous and dissimilar effects which the diversified colors of nature develop in the entire individuality of man. It is plain that nature acts upon the spirit, as the spirit acts upon the body; and it is also plain that the body is an exact representative of the internal organization and condition of the spirit, which is immortal.

Fifth. *Nature acts upon the spirit electrically.* Matter—Time—Space—Motion—Temperature—Health, these are the legitimate conditions and results which flow from the proper action of electricity upon man. Matter and motion require space and time; matter must have space; motion must express time; and a change of temperature is the inevitable consequence or result of motion. If motion is *fast*, the temperature will be *heightened;* if motion is *slow*, the temperature is *diminished*; and fast and slow motion includes time. If the electricity of nature is allowed its legitimate action, health is its result.

Contrasted with magnetism, electricity is cold and negative. Electricity is generated by chemical decomposition; and it emanates from the mineral beds which exist in the earth. Whenever the temperature of the atmosphere is *cold*, this electrical element abounds in superabundance; so likewise

when the human system is cold—when the spirit is repelled from the surface, to the most interior recesses of the body—the electrical conditions particularly preponderate. Those who have hitherto described all heat in the material system, as originating with the lungs, will find a new field of investigation in the truths of electric and magnetic action. The action of electricity is obvious. It supplies the spirit with new life, with fresh vigor, and with elements for refinement and organization; and it serves, in connection with another element, to regulate organic and atomic motions, and to balance the temperature of the organized whole. And thus health is maintained.

SIXTH. *Nature acts upon the spirit magnetically.* Electricity repels the spirit—magnetism attracts it. Electricity is cold, and negative; magnetism is warm, and positive. The two regulate all physical motion, and balance all temperature. Magnetism is the cause of physical harmony. All equilibriums in nature, or in the spirit, are depending primarily upon the prompt action of magnetism. The body is magnetized by the spirit; the spirit is magnetized by nature—and harmony is the result of the reciprocal influence thus exerted. I will now proceed to consider the origin of this universal magnetism, its action upon the human soul, and consequently upon the human body.

Electricity is a substance; and it is universally diffused throughout all nature. Chemistry has incontestably and unequivocally proved that the whole earth is composed of oxygen and numerous metals; and that oxygen is essential, even indispensable, to life and flame. Hence air, fire, and water, are different compounds of matter—matter in dissimilar states of combination. We know that water, which is employed all over the earth as an antagonist to fire, is composed principally of the very element (oxygen) which produces flame. I have said that

oxygen is identical with *electricity*—that they are one and the same substance. And chemistry has proved, what I am impressed to affirm, that that electricity, which resides in certain containing metals or substances, is a universal element; that the different *gases*—such as *nitrogen, hydrogen, carbon* &c., are but manifestations of the dissimilar combinations of the same invisible principle. · Concerning the "containing substances" it is well to remark, that some metals or metallic compounds impede the progress of electricity from one locality to another; while other substances accelerate its instantaneous passage. The *retaining* substances are termed *non-conductors;* but those substances which *assist* the flight of electricity are termed *conductors.* It is well to know that those bodies which *do* conduct this element possess in themselves but little of it; but those bodies which *do not* conduct it, contain the same in abundance. The substances that accumulate and retain electricity, and from which it can be readily produced, are *glass—hair—silk—wax—amber—dried wood—feathers*—and many other things; those substances which constantly receive and transmit electricity, by altering its condition and relations, are *iron—all the metals—water—steam—vapor—animal and human organizations*, and *the different vegetables.* Some bodies are receptacles; others are mediums or agents of communication. The receptive substances are *stomachs*, designed to receive and refine the grosser qualities of electricity; and the mediums are *muscles* to transfer it, as it becomes refined, from place to place in nature. These conducting and non-conducting substances, in the earth, have given some philosophers the impression that there are *two* kinds of electricity: the one they have termed *resinous*, because it is developed from resinous substances—the other *vitreous*, because it is abundantly produced from glass. Again, other philosophers have supposed the existence of but

one kind of electricity; which they divide into two conditions —one is termed positive, the other negative. These suppositions are happy approximations to the earth. That terrestrial electricity is capable of developing itself, or of being developed, into a degree of refinement vastly superior to the lightning, or to artificially-produced electricity, will be shown as we proceed.

Electricity exists *in* and *through all* nature, because it is co-essential and co-eternal with the constitution of the universe. On the earth, or rather *in* the earth, electricity is incorporated in all the mineral, vegetable, and animal combinations of matter which exist. The difference between conductors and non-conductors consists simply in this:—conductors do not contain so much of electricity as non-conductors. It is wholly by the decomposition of material substances that electricity is developed. In truth, it is by decomposition that matter is refined into electricity; hence, where we find matter we find the electric element; the two can not be separated. By Matter I mean plants, water, animals, metals, earth, air, light, vapor, steam, and all conceivable compounds; and by Elements I mean those invisible principles which move the mighty organization of Nature. Those substances which chemists have not been able to analyze are termed by them *elements.* But I know that those as yet unanalyzed substances will be analyzed, as chemical instruments become perfected; the term, therefore, is erroneous, for only those substances are *Elements* which exist invisible to the material perceptions.

Matter is continually in motion; this motion *changes* the relations which subsist between particles; and it is by those changes that *electricity* is generated and evolved. The electricity thus evolved or developed is, at first, that gross kind which manifests itself in the clouds, in the atmosphere, and which can be obtained by artificial means. This primary development of

electricity is instantaneously communicated or conducted *from* the myriads of iron—zinc—silver—gold—copper, and from the various mercurial beds, which exist in the earth, *into* contiguous and superior mediums; it passes, as quick as thought, through millions of substances into water, into vapor, and into the expanded atmosphere. In an instant of time, this electricity will fly, from the centre of our earth, into the clouds which swim over our heads. The mighty bodies of water that flow between country and country, hemisphere and hemisphere, are conductors of this liberated electricity; which is thus locally generated and evolved in the interior departments of the earth. But it should be remembered that every medium, through which electricity passes, is a *digestive* apparatus—is a stomach! Each medium does something toward changing the relation of the atoms composing this element, and *something*, also, toward refining it, and altering its mode of manifestation. First, the mineral bed will be charged with positive electricity; next, the ocean; and next, the congregation of clouds, which are moving, above the waters, in the firmament. Thus, there is a constant exchange or reciprocation of matter in nature; and every alteration, in any organized substance, is invariably attended with a change and elevation in the relation of its atoms. Particles are perpetually changing places; and every change alters and improves the actual condition of those particles. In consequence of the innumerable and dissimilar Stomachs, or digestive substances, which the electric element is compelled to pass through, it (the element) becomes inconceivably refined and sublimated, When that volume of electricity, which was, ten minutes since, generated in an iron or silver mine, reaches the prevailing atmosphere, its inherent particles are marvellously changed and attenuated. This startling phenomenon in nature can not be properly comprehended without

considerable reflection; it is a recently-discovered and wonderful truth, and it will conduct the inhabitants of earth to important discoveries and improvements in the various arts and sciences; and this truth will, also, lead to a full understanding of those laws which govern terrestrial electricity. It is proper that we study this truth thoroughly, and discover to what benefits it will conduct the human mind.

By the perpetual and unceasing generation and evolvment of electricity, from the different metallic bodies, the water on the earth, together with the atmosphere, which surrounds the earth, are being constantly renewed, and refined. The human body, in perfect health, is changed and renewed throughout once in about ten years; so likewise, are the Water and Atmosphere, upon, and surrounding our globe, totally made anew, once in about ten thousand years. Thus matter is momentarily undergoing changes, alteration, and improvement. Electricity, constantly assuming *positive* and *negative* relations, ascends, from the interior portions of the earth, into water, into atmosphere, and finally it is refined into Magnetism. There is not a substance, through which electricity passes, which does not refine it, and give it off again, in a state infinitely more subtle and improved. The pre-eminently attenuated portion of the electric element invariably represents the positive pole, or the positive condition of the fluid; while the negative pole, or condition, is always represented by the grosser portion. The positive portion of electricity, is magnetism; the negative portion is that residuum, which, contrasted with the higher indications of this element, is still unrefined, and undeveloped. Electricity, in its progressive ascension, from its original receptacles, through the infinite stomach-substances, into atmospherical magnetism, unfolds all the various alkali, acids, gases, fluids, water, air, &c., which we *see* or *feel*

upon the earth. These forms of matter are nothing but modifications of one principle in nature—just as blue, yellow, red, and all the prismatic colors, are caused and developed by different arrangements and modifications of the element of light. Water is a compound of two distinct and peculiar states of electricity; *two* parts or volumes of one kind, are particularly combined with *one* volume of another. Chemists term the two parts *hydrogen*, the other, *oxygen*.

This statement will doubtless surprise the reader; but he will find, after due investigation of all the facts, a preponderation of evidence in its favor—upon such evidence, the result of the teachings of nature and reason, the inquiring mind should, indeed it can not help but, rest its convictions. It is no more wonderful to believe, that water and air, are but different combinations of one element, than it is to believe that the food we eat undergoes a millionfold of processes, in order to renew the delicate proportions of the eye, the ear, the brain, the hair, the nails, &c., of the human body. Nature refines electricity, just as the body refines articles of food,—the digestive and refining processes in nature, as in man, are perfectly identical. In a state of perfect harmony, nature is ONE with man.

The inconceivable volumes of electricity, which are generated and evolved in various portions of the earth, are ultimately drawn into one mighty current; which current rushes with unimaginable velocity to the magnetic pole of our globe. But here let us perfectly understand the nature of refined electricity—I mean magnetism. Magnetism invariably occupies a higher position than electricity; it is the purest, the highest, and the master of all terrestrial elements! As electricity is refined, its finest particles ascend, and combining in the atmosphere, they constitute a positive influence. This influence is continually *attracting* the electricity from the

earth, from water, from man, and from the surrounding mediums. Hence, there is an incessant draught upon the inferior electric elements, which abound in, and upon, the earth; and these, in their progression to the point of attraction, become digested and purified; and so thorough is this purification and change, that we can not properly continue to term it electricity; it is therefore termed magnetism. Thus it is seen that there is a *positive* and a *negative* relation subsisting between the most interior portions of the earth, and the most superior portions of the pervading atmosphere. The positive portion, which is magnetism, is warm; and the negative portion, which is electricity, is cold. I am not impressed to enter into particulars, in this place, but will direct the reader to a few evidences, in favor of this assertion. That electricity is cold, is demonstrated by the fact of its being always abundant in cold seasons and localities. In winter, every hair of the head, every garment, every particle of matter, *in*, or surrounding the body, is more or less electrical. The moon, which is now in a *mineral* state, having advanced no further in geological developments, emits not the least particle of heat. It is perfectly electrical—consequently it is cold. The proof is this, if you should collect its rays by mirrors, and concentrate them to a single point, with a sun-glass, the focus will be perfectly cold. But, if you try the same experiment with the sun's magnetic rays, it will be found that the focus will melt the most solid body. It was by collecting and concentrating the sun's rays, that Archimedes was enabled to set on fire, the shipping of the enemy, who besieged Syracuse. It is not heat in electricity, that causes it to set haystacks, barns, dwellings, trees, &c., on fire; those substances are fired by instantaneous *friction;* the lightning changes, from place to place, so quick, that it sets the atmosphere on fire; and it is this which has

given the impression, that electricity is fire itself. When a current of electricity passes over the body, it produces a sensation of coldness; but when a ray of the sun streams to the skin, it imparts a warmth, unlike that which any artificial heat could possibly produce. There are thousands of well-attested evidences in favor of the assertion I have made, but these are deemed unimportant. The reader should consult Nature; she is the standard of true judgment. To nature, to reason, and to God, let us turn for demonstration and support.

The reader is requested, not to confound the phenomena of magnetism, which we are now considering, with those peculiar powers, usually manifested by the loadstone, the magnet, and by electro-magnetic instruments. The *same* principle pervades all nature, and develops an infinite variety of phenomena, in her every department: but it is now proper to confine our attention more to the *origin* of that principle, than to its peculiar modes of manifestation.

I have said, that the various volumes of electricity, that are generated and evolved in the earth, are made to concentrate into one mighty current in the atmosphere; and that this current flows constantly to the magnetic pole of our globe; but its evolvment is not the same in all places of the earth. It usually ascends from those localities, and through those mediums, which are particularly adapted to its generation, and conduction upward. Thus there is more electrical emanation in the region of mineral mines, and where water is abundant, particularly if the water be unenlivened by the sun's powerful rays. From this the inference is legitimate, that the accumulating fluid is eccentric in its passage from various localities to the main current, which flows to the north. This eccentricity of the minute streams of the electric fluid, gives rise to the dia-magnetic currents which flow from east to west, above the

earth's surface, and which has been discovered crossing the magnetic needle at right angles. All the various currents of electricity, which are locally generated and eliminated, rush from every possible direction, in straight lines, toward and into the main current of attraction; and thus it is that the needle is made to alter its position; and thus, also, is it that streams of electricity are found in superabundance, in some localities, rushing in every appreciable degree of angle, to one extreme point—to the north, or magnetic pole. To electricity, the north pole of the earth is positive. A positive and a negative attract each other—but two positives or negatives, are, to one another, unconditionally repulsive. This truth is manifested throughout the empire of nature. Hence all electrical emanations from the earth, are attracted by their proper positive power; they accumulate in a general stream, in the atmosphere, and unitedly flow directly north. This stream is about fifteen hundred miles wide; it is very thin; and is formed, about six miles above the general surface of the earth. Being wholly electricity, it is perfectly cold,—it never changes in temperature. This is one of the lines of "no-variation," to which I alluded in Nature's Divine Revelations.

This body of electricity, by undergoing various processes of refinement in its flight to the north, is totally changed on its arrival there, and thence flies off in an opposite direction. In other words, those particles which are sufficiently sublimated to change their electric relations change also their position and locality; that, which is electricity, cold, and negative, previous to reaching the north pole, becomes, by its progressive advancement, magnetism, warm, and positive, upon its arrival there—when it instantly passes off, in another stream, to the magnetic pole at the south. There is, therefore, a stream of *electricity* tending from all parts of the earth to the

north; and a stream of magnetism, evolved or developed out of electricity, tending from the north to the south. They flow from opposite sides of the atmospherical evolvment, like a girdle, round the earth. They occupy opposite positions; because the *electrical* current is *negative* and the *magnetic* is *positive;* the former is *cold*, the latter is *warm;* and the two, as before stated, regulate all physical motion and balance all temperature.

It elevates and improves the mind to study nature; to learn how she refines and unfolds her elements; and how one body or substance reciprocates its atoms and forces with another substance; thus exhibiting the eternal laws of Association, Progression, and Development. Electricity is liberated from the igneous masses and mineral bodies in the earth. It passes from substance to substance, or from *stomach* to *stomach*, till it is ultimately evolved from the earth; when, being highly refined, it forms a mighty stream which runs to the north. On its arrival there it ceases to be negative; by progressive refinement, it has become atmospheric magnetism. This magnetism, thus generated, then passes on the opposite side of the earth to the south. In its passage, and by the perpetual and inconceivable *friction* of its atoms, this refined magnetism becomes more highly refined; and when it reaches the south pole its internal and atomic relations are greatly changed, and have become too fine and positive for any organism on earth; and hence it flies off and commingles with the magnetism of immensity! Thus the local or special electricity of planets is ultimately refined and blended with the universal magnetism of nature; which latter element passes from planet to planet; from solar system to solar system; and, by its positive and negative relations, regulates all atomic motions and all physical temperature. This is nature's harmony.

Nature explains how she acts upon the human spirit mag-

netically. By Electricity the spirit or nervous energy is chilled and expelled from the surface of the body to the vital organs and internal membranes; and by Magnetism the spirit is warmed and attracted outwardly — the two, in a state of equilibrium, preserve perfect harmony throughout the human organization. It is only by the superabundance or preponderation of one of these elements over the other, that the spirit is disturbed, and the body is afflicted with temperatural changes — either cold or heat, agues or fevers. This point will be particularly illustrated in the pathological department of the present volume.

The reader will understand that I do not contend that electricity and magnetism are the principal sources of cold and heat; but he will perceive, as we advance, that these opposite conditions (cold and heat) are never unassociated with electricity and magnetism. A cold state is an electrical state, and a warm state is a magnetic state — the *states* and the *elements* are inseparable. I am impressed to affirm that these elements are *mediums* through which nature and Deity act upon the human body by *first* acting upon the vital principle; and that *positive* and *negative* forces are the agents of all motion in every department of man, of nature, and of the universe.

SEVENTH. *Nature acts upon the spirit spiritually.* Light, electricity, magnetism, and galvanism, are mediums through which Nature imparts her varied beauties to the soul. If the body and mind are harmoniously conjoined with nature, it is certain that every object, color, and sound, will do something toward exalting the sensibilities and refining the entire organization. The glowing and glorious sun — the splendor of its emanations, the inexpressible beauty of the influence it exerts upon vegetables, animals, and upon the nervous system — what can more inspire the free and unblemished soul? The seasons

ering forth their appropriate objects, colors, sounds, and odors; and all the harmonies of nature are imparted to, and experienced by, the unfolding spirit. There is not a budding rose, not a desert flower, not an ocean gem, not a star that gleams, nor a stream that ripples by, that does not exert its own peculiar influence upon the mind. These influences may come through more living mediums—they may be sung by birds, may be deposited in the honey of the bee, or they may be faithfully recorded upon the painter's canvass; yet they are certain to address the human spirit and turn its sensibilities into sublimer channels. Our highest conceptions of Heaven have for their foundation the gorgeousness and magical transformations of the mid-summer season. The mountains, teeming with advancing vegetation, attract upward the human soul. The valleys, adorned with the lily and the violet, impart sweet tranquillity to the contemplative mind. But when we expand our senses, and the stupendous operations of nature are reflected upon the mind, then are we exalted to walk in high places, even on heavenly heights, and quickened into a more exquisite appreciation of diviner beauties. The study of Geology, of Astronomy, and of those sciences which inform the mind of the greatness and harmony of nature, is calculated to spiritualize and harmonize the vital and physical possessions of man. It is not possible to enumerate the various means which nature employs, or is made to employ, for the purpose of developing and giving symmetry to the immortal soul. In perfect health, a state but little known to man, the spiritual principle is refined and attracted upward by the Divine Mind. This attraction and refinement is unceasing. It develops and unfolds the soul and body into inexpressible harmony, and ultimately makes man ONE with the natural and spiritual universe.

THE PHILOSOPHY OF HEALTH is the philosophy of harmony.

What we have learned by the foregoing examination is this: that the spiritual principle of man is an organized substance, and is the principal cause of all *motion* and *change* in the physical organism; that just as the *spirit* acts upon matter, so does *nature* act upon the spirit; that the principles of action, development, refinement, and reciprocation, are precisely the same everywhere in nature, and that they are unchangeable; and that Health consists in the harmonious operation of these Laws —first, between the spirit and the body; second, between them and universal nature. Health is, therefore, an harmonious circulation of the vital or spiritual principle through the organism, aided and supported by the united action of all the elements and substances in external nature—or, health is harmony.

Health consists in a series of events or revolutions, each of which is attended with some important *change* in the general structure. These revolutions or events are the result of the operation of reciprocal, of positive and negative, or of alternate forces. These phenomena are produced by the spiritual or interior powers of the soul. How beautifully and harmoniously do these hidden powers manifest themselves in subordinate portions of the individualism! The blood makes a revolution every three minutes; it flows from the heart through all parts of the system, and back again in that inappreciably brief period. We breathe *periodically;* the air enters, and is expelled from, the lungs, with the greatest precision. We move *periodically;* the spirit, through the instrumentality of the galvanic brain, regularly expands and contracts the muscles of locomotion. We think *periodically;* one thought succeeds another like waves of the sea; and there are periods of thinking clearly, and periods when our perceptions and understanding are imperfect and clouded. We do all things, experience all things, and understand all things, according to the universal

laws of periodical movements. Mankind, like the earth, experience daily and yearly changes—events, which resolve themselves into regular and specific revolutions. The female has her revolutions, her periodical experiences. She merges from youth into womanhood, and this state is marked by *catamenial* and by *parturitional* revolutions, which are perfect and unvarying. The four great and important events, are, BIRTH—HEALTH—SLEEP—DEATH; these are the four changes which the individual experiences in his passage through this world into sublime countries.

When the individual is perfectly healthly, (which is, unfortunately, but seldom the case,) the organization is a splendid representation of spiritual beauties, musical harmonies, and symmetrical developments. Even with the physical perceptions we see and are charmed with the well-formed and beauteous infant; with the elastic and joyous youth; with the splendid and accomplished man in his prime; but what is more captivating and desirable than all these, is the aged man—his body unbent and unblemished, his mind radiant with memories of the past, and sparkling with its conceptions of the future! With the spiritual perceptions, I have beheld more than this fair exterior of the healthy organism; and, having seen the internally healthy man, I can not with justice compare it with anything but itself. It looks like an illuminated world; and represents the life, beauty, harmony, and animation, of the universe. The Brain is surrounded with numberless emanations and radiations, and it seems like the glowing and resplendent sun in the heavens—so glorious and beautiful is the healthy organization? It is greatly to be desired that we attain unto this state, that we advance to this condition, which is elevated above and beyond the deforming and depraving effects occasioned by the transgression of nature's innumerable laws. It

is greatly to be desired that we should learn to impart to the unborn generation, a sound and harmonious constitution; that we should learn to situate, and circumstance, and educate it so well, that it shall be *as difficult* for that generation to violate the physiological or psychological laws as it is for us to obey them. It is necessary for happiness that the human head should be glorious as the sun, bright with the halo of righteousness; and that the entire structure should faithfully represent the undisturbed harmony which pervades the universe. And so accustomed should we become to moving, sleeping, and thinking RIGHT, that it would be as hard for us to deviate from the regular path prescribed by nature, as it is for the earth to depart from its orbit and motions around the sun. Indeed, if we were constituted and situated so as to be perfectly healthy, it would not only be exceedingly difficult to *violate* the laws of nature, but even for us to *realize* that we possess any system to watch over. This latter state is alone compatible with the heavenly state of health; for health is not a mere physical condition; it is the outer manifestation of an internal reality; it depends upon the harmonious structure, the perfect development, and the equal circulation of the spiritual principle; it is the *right* arrangement, and the *right* manifestation, of the forces and elements which constitute the immortal soul.

WHAT IS THE PHILOSOPHY OF DISEASE?

THE improvements and advancements of pathological science, are not in the least consistent with its dignity or antiquity. The antiquity of a science or doctrine, however, has but little to do with its truthfulness, importance, or improvements; indeed the ancientness or oldness of a doctrine is almost positive evidence that it originated in ignorance, superstition, and error. Human testimony is ever varying; but the teachings and manifestations of nature and pure reason are simple and unchangeable. If, therefore, physicians of learning, experience, and influence, had consulted these unmistakable authorities, instead of the mere superficial experience and false principles of men and books, and practised accordingly, *Truth* would at this day diffuse her golden rays over the science of medicine and pathology. But what are the facts? They are these—physicians and pathological writers have been, and are now, educated in certain fixed orthodox paths; and everything—position, education, public opinion, pride, ignorance, prejudice, fear—yes, everything conspires and combines to prevent them from making the least advancement. As a substitute for progress and improvement, physicians and practitioners have accumulated a vast variety of diseases and symptoms; and empirical remedies have accumulated in the same proportion. In consequence of this superficial mode of acquiring medical knowledge, the world is deprived of that physiological and pathological information

which it most surely needs. Every step taken in the science of disease, as that science is believed and inculcated by the orthodox profession, and in which the multitude and the reputed intelligent classes repose great confidence, serves only to astonish and confound the investigator. Every practitioner will acknowledge, if not to the world, certainly to himself, that the endless classification of symptoms to be found in the various works upon disease are not truthful guides to the proper understanding of complaints, nor to the proper application of remedies. He knows that every new case presents new symptoms; and that, in eight cases out of ten, he is compelled to employ his *own* judgment in making out what appears to him to be the proper diagnosis and prescription. He is absolutely forced to flee from the superficial authorities of the profession into an independent and individual system of medicine and practice. Physicians are perfectly aware that personal experience is essential to anything resembling success in the art of curing disease. Do not the repeated mistakes and deceptions to which practitioners are constantly exposed in the diagnosis and treatment of organic, functional, and tuberculous diseases, prove most conclusively that it is time to forsake old paths—the popular orthodox tracks—and discover some new system less fallacious? Observation has been so exceedingly sensuous and superficial among medical men, that anything like simple internal truth and sound principles, have, as yet, scarcely made their appearance. It is to be sincerely deplored that no more valuable and satisfactory developments have been made in a profession, so generally believed to be redolent with intelligence and truth, and so splendidly sustained by the unbounded wealth, and the confidence of the wealthy and diseased. The physician is daily made conscious, that the rapid multiplication of nosological terms, of pathological discoveries, and of new

symptoms, is wholly referable to the imperfection of the medical system which he professes to believe and admire. In consequence of this imperfection, the practitioner is not only daily and hourly misled and deceived, but the profession is inundated with countless theories; with innumerable divisions and subdivisions; with conclusions both unsatisfactory and dangerous; with hypothetical reasonings almost beyond the possibility of exploration or refutation; and with a sea of technicalities exceedingly overwhelming and unprofitable to the human mind. The individual, who receives his medical dogmas and astrological principles from Hippocrates, or from books written by minds walking in the same well-beaten track, rejoices that the whole philosophy of medicine is hypothetical and conjectural. He feels secure in his unsound but popular position; because the profession knows more concerning the origin, nature, and influence of disease than the people; and the student is certain that neither are competent or disposed to make an exposition of the time-honored and highly-respected fallacies of the schools. He who acquires his medical theories and principles of treating diseases during his hospital pupilage, knows no more concerning the true nature and treatment of physical derangements, than the untaught nurse.

What is the use or signification, then, of those nosological terms, considered as the names of various diseases? *They are simply the names of symptoms that vary continually*—symptoms which physicians have accumulated and classified as so many diseases; and, proportionably, as these symptomatic variations have been observed and recorded, so have nosological terms and prescriptions been multiplied. Hence physicians are confused and wandering about in a labyrinth of finely-wrought distinctions and supposed improvements; and yet there is, at all times, in the medical profession, an appearance

of perfect internal satisfaction as to the truthfulness and adequacy of their system in the treatment of any disease or to any emergency. It is perfectly proper to style the principles of present medical practice, astrological; for ancient astrologers did, like the professors and students of our most distinguished academies, pretend to discriminate between chronic and acute diseases by the odor or aspect of the excretions, and by examining the pulse, the eye, and the tongue. But the careful observer can not but be convinced that these astrological principles of ascertaining and treating disease are being gradually set aside, and that new and more truthful ones are being substituted in their stead, which give evidence of a coming reformation.

What spirit does the orthodox medical profession manifest toward the propounder of any new principle? Does that profession examine the new system, and render to the public an impartial and dispassionate verdict? No; the bitterest denunciations, and the most partial and violent criticisms, constantly emanate from the various distinguished professors. Thus was Harvey honored for his discovery of the circulation of the blood; thus was treated Dr. Jenner for introducing the system of vaccination for small-pox; thus was Hahnemann anathematized for leaving old paths to explore and reveal the beauties and mysteries of homœopathy; and thus will every fresh attempt to break away from the old fastenings and fallacies of the schools be denounced and derided by the established medical profession. But reformation in the science of pathology must come; and the errors and mysteries of the prevailing practice must be exposed and abandoned.

Reformation must begin with the people; and I am impressed that the diseased and suffering will stretch forth their arms to embrace any medical improvements or principles that

promise to prove beneficial to the inhabitants of earth. I will now proceed to the investigation of the question:

What is Disease?

Disease is a want of equilibrium in the circulation of the spiritual principle through the physical organization. In plainer language, disease is discord; and this discord or derangement must exist *primarily* in the spiritual forces by which the organism is actuated and governed. But how difficult to make some individuals realize that they have a spiritual principle!—and much more to make them understand its *nature* and *mode* of action. It will doubtless seem inconsistent to many misinformed and prejudiced minds that I should complain of too much materialism ir the thoughts and philosophies of the world; because these convictions and principles which I feel impressed to record are generally denounced as undisguised materialism; but, notwithstanding this, I do most sincerely deplore the entire superficiality and deformed materiality of the religions, sciences, and philosophies of the popular schools. The ground of complaint is, that, among all the psychological theories and disclosures yet made, nothing like a clear philosophy and understanding of the *nature* and elemental organization of the human soul has been developed. Phrenology has done more toward introducing men into the hidden labyrinths of their own minds than any mental philosophy or religious system in existence. Still, I feel impressed that, in affirming disease to be *a want of equilibrium in the circulation of the spiritual principle*, I am starting in the reader's mind a series of doubts and interrogatories which perhaps he can not overcome or answer.

In the second division of this work, which is devoted principally to the philosophy of health, are to be found many things concern-

ing the nature of the spirit, its modes of action, and its manner and means of self-perpetuation; but still the reader may not grasp and fully realize the sublime reality of spiritual causes, impulsions, and actuations. It certainly is difficult for external minds, or those who are accustomed wholly to sensuous reasoning, to conceive how spirit can be an actual substance—an immortal, indestructible, unfolding substance—organized, and causing and supporting the infinite processes of the animal economy; yet, difficult as this conception is to such minds, the affirmation is unequivocally true and demonstrable. Physiologists will readily perceive that something like the foregoing statement must be true; because there is no other way to account for the reciprocal and inexpressibly harmonious actions which occur in the voluntary and involuntary muscles. Efforts to acquire a knowledge of the internal moving principle have been put forth by many distinguished pathological physiologists. The deservedly-celebrated Dr. Cullen termed it the "*Vis Medicatrix Naturæ;*" by which term physicians mean, that the human system possesses a *healing power*, which, when the body is diseased, does much toward restoring it to health. This statement of Dr. Cullen, though a close approximation to the nature of the spiritual principle (which is man himself), must nevertheless be considered a very indefinite and obscure conclusion. The same may be said of the "Sensorial Energy,' so termed by Dr. Darwin; of the affirmation of Samuel Thomson, that "Heat is life;" also of Rush's "Occult Cause;" and of Hooper's "Vital Principle;" for neither of these statements opens a single door to a truthful comprehension of the *internal spiritual man* which causes disease and health, or discord and harmony. But these efforts, on the part of physiologists, to ascertain the nature of man's immortal essence, serve to fix the impression, that the human mind (in spontaneous obedience to

as indwelling principles of progress and development) constantly aspires after self-comprehension and self-perfection. It yearns to go without and above itself, to the righteous end, that it may gaze down into the mysterious depths and many labyrinths of its own possessions. But these undying aspirations and yearnings of the soul have received, as yet, from the prevailing professions of the world, but little response or gratification. This is true, because the pathological investigator--not being illuminated with the *spirituality* of true religion--and because, also, the theological investigator—not being guided by the interior and orderly *principles* of pure philosophy—equally fail in their disunited and antagonistic efforts to explore and reveal the hidden wonders of man's living principle. Not only do physicians—

—"wrap nonsense 'round
With pomp and darkness till it seems profound,"

but theologians, too, make a distinction between the soul, spirit, intellect, mind, heart, understanding, &c., as if these were names of separate and *distinct* parts of man's inward nature. Pathologists will talk of the *occult cause*, of the *vis medicatrix naturæ*, of the *sensorial energy*, as the indwelling power by which the brain, the heart, the stomach, and the lungs, are moved; and theologians will preach, concerning the *heart*, the *soul*, and the *spirit*; while, in truth, the *living principle*, which enables the clergyman to discourse, and his congregation to hear, and perhaps understand him, is precisely the *same* principle which causes food to digest, and the blood to flow, together with all the innumerable movements and physiological processes, natural to man's physical organization. There is no difference whatever between soul, spirit, mind, and understanding; these are terms particularly expressive of that portion of the spiritual principle by which we love, reason,

decide, will, and act. But much more than pathologists and scientific minds, are theologians apparently astonished when, by endeavoring to beget something like a truthful understanding of man's immortal principle, I affirm it to be an organized substance—a refinement, and an extreme perfection of matter. I am thoroughly satisfied, that the mystifications and incomprehensibilities with which pathological physiologists, and metaphysical theologians, have robed the subjects of spirit and matter, have caused more absolute and desperate skepticism, than any other thing in existence. This is true; simply because man's spiritual organization, has been regarded almost as a *non-entity*, as a *breath*, as an *impalpability*, as *nothing;* while external *matter* has had given it, all the properties and attributes of an actual *entity*, a reliable *truth*, a real *something*,—something, in which man can only place his confidence, and feel secure. Hence, individuals, who are extremely superficial, bestow especial attention upon material things; and, therefore, such reason almost wholly from external objects, appearances, sensations, phenomena, and sensuous observation. Hence, too, physicians and surgeons are generally skeptics and materialists—believing in nothing, which the scalpel does not reveal or organic chemistry substantiate. And, yet, because I endeavor to make such minds realize, *that the invisible spiritual principle is an actually organized, iadividualized, and indestructible substance*, the terms materialism, infidelity, heresy, are employed by clergymen, without reserve, for the purpose of describing and denouncing the blasphemy of nature's *own* revealments.

It is exceedingly difficult to make the reader understand and realize, that his spirit is a substance, and, especially, that disease is owing to a want of equilibrium in the circulation of *that substance* (or himself) through the body; but these state-

ments are strictly true. If you want external evidence that spirit *is* material, go and contemplate the works of the Omnipotent Mind. Behold the ponderous earth, its immeasurable mounts, its ceaseless tides; behold the boundless firmament, its countless constellations of glowing suns and revolving planets; are not those different combinations of matter? and must they not be actuated and governed by a *combination of matter*, in every respect superior? So are there infinite evidences, that man's internal spirit is a substance. It was not bone and muscle that built the Egyptian pyramids; nor the city of London; nor that tunnel through lofty mountains; nor that make the powerful locomotive, and guide it across most frightful chasms,—no! it was not bone or muscle, that accomplished these mighty works; IT WAS THE SPIRIT—*the internal substance*, which I term the spiritual principle. Bone and muscle are instrumentalities, are the means which the spirit immediately employs, whereby to accomplish its designs; but bone and muscle are not the producing causes of the locomotion, nor of the accomplishment. Suppose you raise from the ground, a hundred pounds—do you not employ a power, a substance, superior to the weight? Do your muscles furnish that power? No. Why? Because a dead man, or rather a body without the spirit, could not raise an ounce. Well, then, what substance is there dwelling in you, which enables you to lift a hundred pounds, to handle and control foreign instruments,—to build magnificent cities, and to change the earth into fertile farms and fragrant gardens. It is *the spiritual substance.* But it may be asked, how does this spiritual substance come in contact with gross matter? I answer, *spirit* is an organization of refined and sublimated materials, and hence has an affinity for all inferior combinations of matter which exist in nature. This affinity becomes less and less potent and manifest, the farther we descend

from the spiritual into universal nature. Thus, electricity and magnetism are nearer the spiritual composition than the muscle; and muscle is nearer the spirit than the bone; and bone is nearer the spirit than plants, or fruits, or animals, or trees, and geological formations. Those elements and substances in nature, that entertain a strong affinity or indicate a close relationship for the spiritual substance, (which is man,) are employed by both nature and the spirit, as immediate instrumentalities, whereby to accomplish ultimate results. Now, inasmuch as electricity and magnetism have an intimate affinity for the spiritual principle, it is agreeable to pure reason to suppose that the spirit would employ them as immediate agents by which to act upon visible matter. Therefore, if you undertake to raise a hundred pounds, your spirit would bring into requisition a number of agents or mediums, each of which will be characterized by certain distinct actions, as it approaches the ultimate weight. The resolution, or determination to lift the weight is instantaneously communicated to the cerebellum, which is negative, but which, becoming directly positive, as instantaneously communicates the impression, through a magnetic and electric medium, to the cranio-spinal system of nerves—to the motor nerves; these communicate with the muscles,—and these with the bone; and, by the simultaneous contraction and expansion of the two sets of voluntary muscles, which terminate in the hand that grasps the weight, the weight is made to raise. Thus the spirit lifts the weight by bringing into action seven distinct instrumentalities or combinations of matter, viz., *magnetism, electricity, the cerebrum, the cerebellum, the nerves, the muscles, and the bone.* The spirit, though capable of raising the weight, could not come even into *immediate* connection with such gross matter; hence it employs the above enumerated agents; because vital magnetism has more

affinity for the spiritual principle than electricity; and electricity more than the cerebral substance; and so on to the muscle and bone. The combined and harmonious action of each compound, element, and substance, mentioned, under the direction of the spirit, accomplishes the object. From this explanation, I think the reader will understand that it is the SPIRIT, and not muscle, that performs the mighty works of science and art; and also that he will comprehend how SPIRIT, by instituting an endless chain of agents and mediums, can move the granite rock, and build the stupendous pyramids and edifices of the ancient world.

To affirm that *all* disease is primarily caused by a want of equilibrium in the circulation of the spiritual principle through the organism, is to affirm what the distinguished professors and pathological anatomists of modern schools of medicine will think, and say, they *know* to be false. (The reader probably understands that pathological anatomists are those who examine diseased structures.) To physicans in general, and to physiologists and dissectionists particularly, this affirmation will appear not only false but exceedingly ridiculous; and I am not perfectly sure that the otherwise educated and prejudiced reader will not regard it at first in the same light; but it is righteous to suspend judgment until the proper evidences are presented. Let nature and intuitional reason—immortal and divine revelations as they are—let these decide for you, but never the superficial teachings of externally-educated minds.

Surely the reader can not be unconscious of the fact that physicians, and systematic writers on physical afflictions, have divided and subdivided diseases into hundreds of entities—in other words, that physicians believe in the existence of hundreds of distinct and individual diseases, each of which develop peculiar signs and symptoms, by which the complaints are detected

and treated. Perhaps the reader entertains the same opinion; perhaps he thinks, with his physician, that *consumption* is one disease; that *dyspepsia* is another; that *headache* is another that *rheumatism* is another, &c.; if so, he will be surprised to learn that this conviction is perfectly unfounded, that this universally received and undoubted doctrine is wholly erroneous. By interior perception, I discover that the hundreds of diseases which physicians have distinguished by as many names, are *simply but* SYMPTOMS OF ONE DISEASE; and that this ONE DISEASE is caused or created by a constitutional disturbance in the circulation of the spiritual principle. Toothache, headache, backache—pain in the heart—pain in the face—pain in the chest—pain in the side—pain in the limbs—these are *evidences* of the spiritual disturbance. Every general disturbance is certain to ultimate itself in local developments, such as aches, pains, tuberculization and structural changes; and every *local disturbance* which is invariably produced by atmospherical and meteorological influences (soon to be explained) invariably ultimates, first, in a general alteration of the totality of consciousness; and, second, according to the constitutional predisposition of the patient, in various special and local symptoms. Although the causes of spiritual disturbances are many, sometimes external and varied, yet the general equilibrium or harmony must be first disturbed before local symptoms can possibly be experienced and detected. This is a universal truth. But methinks the reader still inquires: "What do you mean by the spiritual principle?" I answer, from past investigations into the physiology and the philosophy of health, we ascertained that the *spiritual principle* is a oneness, A UNIT, made up of lesser principles, just as the physical organization is made up of lesser organizations. These lesser organizations, which (when associated as we find them in the body) make the entire

whole, are termed the osseous, the muscular, the vascular, the nervous, the cellular, and the organic systems; and those *principles*, which, when properly associated and organized, make the one *spiritual principle*, (and which is the internal man,) are termed MOTION, which circulates in the *muscles*—LIFE, which circulates in the *Blood*—SENSATION, which circulates in the *Nerves*—and INTELLIGENCE, which circulates in the *Brain!* But the reader again inquires: "Do you mean that I—the internal I—am constituted of the principles of motion, life, sensation, and intelligence?" Yes; it is the *organization* of those principles that you term soul, spirit, mind, understanding. These terms are strictly synonymous: because they simply express that totality of consciousness which is YOURSELF. "Do you mean then," inquires the reader, "that, when I experience a toothache, *my* spirit, or my *spiritual principle*, is *first* disturbed?" Yes; if you experience an ache, or a pain, or an uneasy sensation, it is positively certain that your spiritual principle has been, and is now, thrown off its proper equilibrium. "It seems," responds the reader, "that this is not true; because probably I can trace my toothache *directly* to the presence of '*calomel*,' or to 'taking cold,' or to frequently eating 'sweet things,' or to drinking 'strong tea' and hot beverages." True, you can trace the toothache *directly* to these causes; but to be philosophical you should inquire, How it is that these causes are capable of producing such painful results? Your physician, or dentist, would probably account for the phenomenon by informing you that the nerve is swollen and exposed, or that ulceration has taken place at the root of the tooth. But I press the question still further—I desire the reader to reveal the reason why calomel—colds—sweet things—or hot fluids, cause the tooth to decompose, the nerve to swell, and the development of ulceration. The reader neces-

sarily replies that he has not gone so far into causes—that he does not examine so deep into interior things. The explanation, therefore, must be furnished by the philosophy under consideration. I affirm, then, that if you are suffering from toothache, or from any other physical affliction, you have positive *evidences*, (termed symptoms,) that the spiritual principle has been, or is, thrown off its just equilibrium. Now we will trace the origin of your toothache. Whatever substance you have ever eaten, drank, or taken as medicine, has had in the first place a *general* and then a *specific* action upon the spiritual forces. Repeated colds change the bodily temperature by *first* operating upon and altering the state of the spiritual principle; and *general* changes are invariably followed by various *local* developments—such as pains, aches, lameness, ulceration, tuberculation, &c., which developments constitute what physicians term diseases. It is not necessary to the present explanation to enter into particulars; but we will say that you can trace your toothache to one or many colds, occasioned by wet feet, continual exposure, and over-exercise. Now, I know that a cold is a demonstration that the circulation of the spiritual forces through the body has been generally disturbed. This disturbance always makes a local manifestation wherever there exists a local weakness, or a local susceptability. Suppose this *local* susceptibility is centred in the tooth. In consequence of this, the temperature of the nerve of the tooth is greatly increased. (The nerve is a vessel for the principle of *sensation*, which is a *part* of you, to circulate in, and communicate itself to all parts of the system.) This increased temperature in the nerve is followed with a corresponding change in the motion of the particles; hence the nerve has become positive; it attracts particles of matter, and its size is quickly augmented. This is termed *inflammation;* but should this high

temperature and increased action continue, a decomposition of the contiguous particles takes place, and this is called *ulceration*. You doubtless perceive that the causes and effects succeed each other thus:—

First. The atmosphere acts upon the spiritual principle, and this disturbs its harmonious circulation. *Second.* This constitutional disturbance alters the physical temperature in a corresponding manner. *Third.* This change of temperature is accompanied with a local change in the motion of particles. *Fourth.* And this *primary* disturbance of the *spiritual* equilibrium, this alteration of the physical *temperature*, this augmented atomic *motion*, all combined, develop the *inflammation*, the *ulceration*, and the painful sensations which attend the toothache. I think this explanation will be found every way adequate and satisfactory; but the reader now inquires—

"Are there no original or idiopathic diseases—diseases which do not originate in the manner you have just explained?"

No; the infinite variety of complaints with which the inhabitants of the earth are afflicted, are but modifications of "one disease," or, in other words, they are the innumerable modes by which a general *primary* discord manifests itself in different constitutions. Those spiritual and corporeal changes or disturbances, which develop inflammation and ulceration in your tooth, may, under different circumstances and in other constitutions, unfold consumptions, or catarrh, or bronchitis, or rheumatism, and, what are termed by the faculty, scrofulous or tubercular diseases. The universal impression that disease is an *entity*, is a *something* to fight down with medicinal weapons, is totally erroneous. The distinguished pathological anatomists, medical authors, and practitioners of the modern allopathic schools, are all imbued with the conviction that disease is occasioned by the presence of depraved *matter*, in special localities,

or by humors, or by perverted vital action; hence they employ cathartics, emetics, injections, blisters, leeches, and the lancet, as remedies. These popular and orthodox means, like the system by which they are suggested and sanctioned, are unqualifiedly erroneous—they are evils every way characteristic of their highly-honored progenitor.

It may be asked, "Do you mean to say that there are no depraved matters or humors in the system, when the system is diseased, which require to be cleansed out 'by cathartics, emetics, antibilious and blood-purifying preparations?'" I know, by interior observation, that disease is not a *thing*, is not *matter* to be removed, but it is a condition to be altered. Therefore, I also know that any system, which regards and treats disease as something to be overcome, to be fought down, to be bled, vomited, or purged *out* of the organization, has its foundation deep in the error of antiquity. I think the reader will more and more understand the reasonableness of the statement that disease is an entity as we progress with the investigation. In the first place, reason and experience unexceptionably testify that the perversion of *good* develops *evil* consequences. Fire, in its proper situation and capacity, is productive of numberless blessings; but, improperly placed, the same element may destroy ships, cities, and human life. So with everything else, whether substances or elements, in universal nature. And so it is with every substance, fluid, element, or principle, in the animal economy. Suppose, therefore, we examine scrofulous, or tuberculous, or cancerous matter. In the first analysis we would discover the properties of each kind of matter to be very dissimilar; so likewise are the different combinations of matter in the healthy organism. In the second analysis we would discover the truth, which I have already frequently asserted, that the *three* kinds of matter are but specific alterations of those materials which,

in an harmonious state of the body, go toward the formation of bone, muscle, nerve, and ultimately into the comparatively immaterial principles of motion, life, sensation, and intelligence.

The distinguished surgeon, Benjamin Phillips, labored several years to ascertain the true nature and causes of scrofulous diseases. Among many valuable and practical truths which he discovered and elaborately stated in his prolific works, are to be found the errors to which the allopathic system invariably leads its faithful devotees. Although he regards local manifestation of scrofulous "affections wherever seated, as clear evidence of constitutional disease," yet, should tubercular matter be found in the lungs, he thinks such matter can not be identical with scrofulous formations in the subcutaneous lymphatic glands. If writers upon scrofulous and glandular diseases would but take nature for their authority, and not the fragmentarily ascertained facts and experiences of superficial reasoners, the science of medicine would now possess and exhibit more intrinsic and valuable truth. But when men examine the materials of the human body so *particularly* as to lose sight of the grand harmonious whole, and in consequence thereof conclude that diseases are various and innumerable, then it is proper for the intelligent patient to search Nature for his own satisfaction, and act in accordance with her immutable laws. Now and then physicians are conscientiously impressed, and are so favorably situated and supported in the world, as to render a truthful declaration easy and apparently meritorious. Thus the eminent professor M. Lugol, of Paris, author of a splendid work upon scrofulous diseases, declared in a lecture to the students of medicine, in 1841, the popular mode of ascertaining the nature of disease to be both unsatisfactory and fallacious. He says, "Our want of success in the use of the ordinary means of diagnosticating tubercles, proves that those

means are inadequate, that we follow an erroneous course in our investigations, and that we must resort to new modes if we wish to be successful." "Assuredly," says Dr. Evans, "the uncertain and most unsatisfactory *art* that we call medical science, is no science at all." I think the reader will agree with these intelligent and influential members of the orthodox practice, when the entire faculty declare that disease is a *thing* and *not* a condition. M. Phillips thinks scrofulous matter needs to be "*removed*"—*poisoned to death by the chloride of barium, or purged out of the system;* but to the profession, he candidly confesses, "that the means at our disposal may be powerless to *remove the matter* when once deposited." When the most learned among modern physicans confess that they "follow an erroneous course," and that their "science is no science at all," the reader will understand how to value the dogmatic criticisms which may emanate from some of the more presumptive members of the medical profession.

I have said that *disease is a condition;* not a foreign substance, nor an enemy to be fought down. If disease is a condition, then the popular modes of treating diseases are totally superficial and eminently dangerous. The reader here inquires—"If disease is a condition, a state, and not a superfluous or corrupt material which needs to be cleansed or purged out of the body, how can you restore diseased organs or parts to a healthy state?"

Remember that diseased organs or parts are simply *evidences* that the spiritual equilibrium has been constitutionally or generally disturbed. Consequently, this spiritual disturbance *is the disease*, and *not* the multifarious and momentarily changing symptoms which are locally experienced. Hence to restore scrofulous, tuberculous, or cancerous matter to its proper position in the animal economy, the original spiritual harmony

must be re-established. And here the question may be asked—"How can you re-establish this original harmony?" I answer, the spiritual principle must be addressed by, or reached through, the same mediums which it employs, as instrumentalities, in operating upon and governing the organism. I have shown these mediums to be electricity and magnetism. When the equilibrium is disturbed, and the *negative*, or cold, state is existing, I propose to introduce into the organism a *positive* principle; when the *positive*, or hot, state is existing, the opposite principle, a *negative* force should be introduced—thus, in either extreme, the harmonious circulation, the healthy temperature, and the proper atomic motions will be re-established. "But," says the reader, "do you not employ other means in the treatment of disease?" Yes. I am impressed to let *Nature operate upon nature*, and therefore I use everything which she has prepared for the human constitution. But I must refer the reader to the division of this work which is exclusively devoted to the philosophy of healing.

"You speak," continues the reader, "of the human system being in *positive* and *negative* states—will you explain what you mean by this?"

In the philosophy of health we discovered that the principles of positive and negative, or the male and female, are universal and everywhere manifest. The physiology and functions of the human brain prove that organ to be constructed upon the principles of the galvanic or magnetic battery; and, moreover, that the physiological peculiarities of the brain are expressed throughout the entire system of organs, nerves, and muscles; or, more properly, the brain expands, elaborates, or *multiplies* itself in every part of the organism. Hence, just that duality of arrangement, just that multiplicity of formations, and just that *galvanic action*, which are discoverable in the cerebral struc-

ture, are also discoverable in every part and particle of the dependent system. Duality of arrangement is an unvarying manifestation of nature. There are always *two* in one; a male and a female; a positive and a negative principle. Botanists are familiar with this principle. The mute strawberry-vine instinctively seeks out its counterpart; the male and female vines mutually attract and embrace each other. Male and female plants lean together; the mutual attractions and prolification of the positive and negative principles cause multiplication of types and evolutions of life and beauty.

So with the human spiritual and physical organization. The spirit leans to its proper associate, and, by virtue of congenial association, it is enabled to multiply itself, and also to augment its conceptions, its powers, and its joys. The male attracts the female, and *vice versâ*; but what we must not fail to notice is, that *likes repel*, and *opposites attract*, each other. Hence, two of the same gender can not associate so harmoniously as two of directly opposite relations. Two males or two females can not enjoy constant association like two of different genders, nor can the male and female thoroughly love and attract each other, if they possess similar phrenological developments and corresponding inclinations. But the true *oneness* is constituted of directly opposite relations; or of a proper adaptation of positive and negative principles. This truth is amply illustrated by the relation which subsists between the south and north poles of the earth, or by the relation which subsists between invisible mind and gross matter. After the true conjunction of spirits has taken place, the thoughts, inclinations, deeds, and endeavors, of the associated male and female principles, are similar, and flow musically in identical channels. It is the *adaptation* that produces harmony.

What we see in nature without man corresponds perfectly

with that which is within him; for nature is an unchangeable and harmonious whole. Therefore, the brain is constructed upon male and female principles; the cerebrum is totally different from the cerebellum; the former is positive, the latter is negative. The brain has poles like the earth. It is the adaptation of these opposite structures to one another that develops mind, (or the spiritual principle) and also all the incomprehensible processes of the little physical world (or body) which is subjected to its exclusive control. It is this central harmony of magnetic poles and spiritual powers that causes the various organs in the human body to move and perform their appropriate functions with such exquisite order. This wonderful power and beauty, with which the brain is endowed, are discoverable in every other organ.

The reader is probably aware that the galvanic or magnetic battery is constructed of two distinctly opposite metallic plates or surfaces: the one *zinc*—the other *copper*. Zinc generates a *positive*, and copper a *negative* fluid; but this phenomenon can be produced only by introducing sulphuric acid into the vessels in which these metallic plates are situated. The analogy between this and the human brain is perfect; because nature never contradicts herself in anything. The two hemispheres of the brain correspond to the zinc and copper plates; and the *spiritual principle*, which, by dwelling in the brain, causes the development of motion, life, sensation, and intelligence, corresponds to the *sulphuric acid* which pervades the metallic plates, and which causes the development of positive and negative forces in the ordinary battery. So, likewise, have all the organs—the ears—eyes—heart—lungs—spleen—stomach—liver—pancreas—kidneys—uterus—the intestines, all these have positive and negative surfaces. The interior arrangement of each organ corresponds, in every possible par-

ticular, to their external structure. The internal and external of every nerve, and muscle, and tissue, and vein, and artery, are organized in a corresponding manner, upon corresponding principles. The *internal* surfaces are called *mucous* membranes, because they generate or excrete a semi-fluid; and the *internal* surfaces are called *serous* membranes, because they generate or exudate a fluid that is aqueous or watery. This semi-fluid is an alkali; and the aqueous fluid is an acid; one is positive, the other is negative. Underneath these respective membranes are located innumerable microscopic organs, glands, or brains; these miniature organs are extensively supplied with imperceptible veins and arteries which both ramify throughout the membranes, and connect themselves with the general circulating or vascular system. Each of these little organs or brains constitute a magnetic centre; their combination, however, forms the general character of the surface or membrane into which they terminate and concentrate their peculiar forces. Thus the mucous membrane generates a negative force, which is semi-fluid; and the serous membrane generates a positive force, which is perfectly aqueous.

It is by the harmonious adaptation and consequent prolifications of these mucous and tegumentary membranes that the *secretions* and *excretions* of the system are carried on, and the physiological processes perpetuated. And this is all accomplished by the spiritual principle operating through the mediums of magnetism, electricity, and the brain. Here we find the origin of vital magnetism and vital electricity—fluids which are vastly superior, in refinement, to that mineral magnetism and electricity which emanate from the earth, and which flow from its south poles into immensity. The food we eat, the air we breathe, the water we drink—these substances contain more or less of the gross kinds of magnetism and electricity;

but, by entering the incalculably numerous and various galvanic batteries that constitute the human body, these gross elements are inexpressibly refined and sublimated. What was mineral electricity and terrestrial magnetism yesterday, may, by this most wonderful process of refinement, constitute tomorrow a part of what we call our thinking principle. Now, in perfect health, these serous and mucous membranes constantly generate positive and negative forces—acids and alkalies; and by *supplying* the spirit, and being in turn *supplied* with adequate mediums and principles of action, these *two forces* preserve an equilibrium of physical temperature and atomic motion throughout the organization. But should anything disturb the circulation of the spiritual principle through the millions of little glands, or organs, or brains, then there would immediately exist a corresponding disturbance among these positive and negative membranes; and this would invariably cause one of the forces to preponderate over the other. Should the *positive* surfaces be constitutionally or generally disturbed, disabled, and impaired, then I say the system is in a *negative state;* and the symptoms are chilliness, coldness, internal cramps, internal irritation, internal inflammation, internal suppuration, chronic complaints, &c.; but should the *negative* surfaces be disturbed, disabled, and impaired, then I say the system is in a *positive state;* and the symptoms (or *evidences*) are fevers, violent pains, external irritation, external inflammation, external suppuration, and the various cutaneous, acute, and fever diseases. But the reader should remember that there is every possible degree of intensity and modification of these *negative* and *positive* states. From the transition period to the two extreme points, there may be developed an innumerable variety of feelings, evidences, diseases, and disturbances. It is the preponderation of one of the forces over the

other that produces the negative or the positive state. In the negative state there will be manifested a preponderation of alkali; in the positive state, there would be a superabundance of acid; and electricity is always associated with alkali, and magnetism (or finer electricity) is associated with acids. This is true everywhere in nature.

Here the reader inquires: "If all spiritual disturbances in the economy are accompanied with a preponderation of an acid or an alkali, why not cure diseases by introducing into the system the opposite of the preponderating fluid?"

Because this would be doctoring effects instead of causes; it would be doing precisely what the practitioners of each system are doing; it would be changing one species or series of defects for another series, and thus doing irreparable injury to the organism. The preponderation of one fluid over another is not *the* disease—is not the discord. No; the *disease* lies deeper—it originates in the spiritual forces—hence these are the forces which must be addressed by assimilating remedies and tranquillizing elements. As soon as the spiritual forces are restored to their normal, natural equilibrium, then the preponderating or predominating fluids—whether acids or alkali—will also be properly generated, secreted, and excreted from the various serous and mucous membranes. The general practice of treating effects instead of causes is totally erroneous. Those causes which operate upon the spiritual forces, and which are generally foreign and extrinsic, should receive the same attention as the effects which they produce in the human system. But it is unsafe and unreasonable to employ remedies which merely address those *effects*, which the disturbed spiritual principle produces, instead of the *causes* of the disturbance. This is the reason why I would not attempt to remove disease by neutralizing an acid with an alkali, or an alkali with an acid

The reader again inquires: "What evidences are there that the spiritual principle is *generally* affected by air, food, water moral and atmospherical influences?"

The evidences are multitudinous and incontrovertible. That local or general causes affect the internal totality of consciousness of man, is abundantly proved by the sensations which you experience whenever any thing or element comes in contact with the organization. The senses receive and transfer sensations to the entire principle within. The prick of a pin is instantly recognised by the living spirit; but this recognition could not be unless the pin disturbed the entire spiritual organism. Pain is not merely communicated from the seat of invasion to the brain, but to the whole body—the entire individuality, is instantaneously moved from centre to circumference. It is not the skin, nor the muscle, nor the nerves, that experience pain from the pin, but it is that organized and individualized consciousness or spiritual principle which permeates, enlivens, and governs those physical structures. If you eat an agreeable article of food, it is not the palate, the stomach, the mucous membrane, nor the gastric nerves, that enjoy its agreeable and pleasurable properties, but it is the spirit which enjoys; and through the nerves, as spirit-vessels, the spirit communicates the effect to the seat of government, which is the brain, and thence to all parts of the system. The nerves, like the wires on a galvanic or magnetic battery, are conductors; they conduct the vital electricity and vital magnetism, which are being constantly received, generated, and refined, by the mutual action of the serous and mucous membranes, to the principal and positive battery in the system, which is constituted of the cerebrum and cerebellum. The fact that *you are conscious* of invasions of any conceivable magnitude, proceed from whatsoever source they may, is a sufficient demonstration that the

spiritual principle is generally affected by the various causes and elements which animate and pervade nature. It is not your body, but it is *you*—your internal self—that feels, sees, hears, tastes, and makes the body what it appears to be.

"You have said," responds the reader, "that there is but *one disease*—namely, a want of equilibrium in the circulation of the spiritual principle through the organization; granting this, I can not understand why there should exist such an endless variety of diseases as individuals and medical books seem to demonstrate. Will you explain this apparent contradiction?"

It is not right to say or believe that there is "an endless variety of diseases," but it is right to regard *every* type or form of complaint as a particular *evidence* that the inward harmony has been, and is, disturbed. We should remember that nature unfolds and animates different forms of matter just as she is acted upon by different circumstances. The circumstances and influences which attend the growth and development of plants, are vastly unlike those which develop animals. The different types and forms which we find in these two kingdoms of life, are also representatives and results of the different combinations of circumstances and events, which may be said to have presided over their development. In truth, every particular flower, tree, or animal, on the earth, is the direct effect or development of a particular and new set of conditions and influences. So, likewise, are the thousands of dissimilar types and complexions, which characterize the different races of mankind, the effects, not of a direct manifestation of creative power, but of as many dissimilar geological, social, and atmospherical circumstances as surrounded them while they were in the germinal or embryotic state of development. The association and development of plants, animals, and human beings, in na-

ture, prove most conclusively that the Great Central Fountain of life, animation, and creation, is an inexhaustible source of eternal harmony and infinite progression.

Now let us apply these truths to what you term "an endless variety of diseases" in the human constitution. In the first place, all complaints commence with a constitutional disturbance of the circulating mediums. I have shown that these mediums are motion, life, sensation, electricity, and vital magnetism. The first deviation from the healthy condition is invariably accompanied with a change of *temperature* and *motion*, in and among the various atoms of the body. And action and reaction are natural and inevitable; they are an outward manifestation of the immutable law of justice or reciprocation. Therefore, should the spiritual principle be *repelled* from the tegumentary, or external, to the internal membranes, the temperature will be low, and the atomic motions diminished; and the sensations (which are evidences) will be chilliness, coldness, aching, lameness, and a general shrinking inwardly. The system is now in a *slight negative state.* The alkali and vital electricity preponderate. But should the vital principle be *attracted* from the internal mucous membranes, to the serous membranes and tegumentary tissues or skin, then the temperature will be high, and the atomic motion accelerated. And the sensations developed (which are evidences of the primary disturbance) will be feverishness, thirst, pain, and a general tendency of heat and blood to the surface. The system is now in a *slight positive state.* The acids and vital magnetism preponderate. It is not now essential to consider what causes were engaged in developing or placing the system into either of these conditions; but it is necessary to understand that every *departure* from the state of health is primarily attended with *a change of temperature and a change of*

atomic motion. Into whatever state the system is first thrown, the opposite state most always succeeds it; this is occasioned by the universal law of action and reaction. Thus, if the first disturbance results in the *cold* and *negative* state, the reaction will produce the *warm* or *positive* state; hence proceeds that primary disease termed fever and ague.

Now, let us apply the principles of nature to the phenomena of constitutional disturbances. We have seen that the *first* deviation from the health-state is attended by one or the other, or both, of the positive and negative conditions. These are the simple forms of what are termed diseases; but, as we proceed with the inquiry, we shall see that *particular types* of complaints are developed into almost infinite modifications. For instance, toothache is a particular type of complaint; but it has many and various modes of manifestation. Sometimes it precedes other ailments; sometimes it accompanies them; and sometimes it is a subsequent development; and its causes are as numerous and diverse. We will suppose the human system in a *slight negative state*—which is the first departure from health. But here we must understand that constitutional predisposition is a fundamental and powerful cause in determining the nature, extent, and severity of the type of sensations (or complaints) which may be developed from the first departure or deviation from health.

"As the twig is bent, the tree's inclined."

One individual may experience a set of sensations (proceeding from the negative state) like the following: pain in the joints, coldness of feet and legs, a numbness and pricking along the whole of the lower extremities; sudden and unexpected paroxysms, particularly in the great toe; flatulency, loss of appetite, eructations of wind, nausea, vomiting occasionally, and severe pains What do you suppose physicians term this type of disease?

Assuredly these sensations are simple developments of internal and spiritual disturbances, and yet they are considered precursors and concomitants of the GOUT. Now a slight modification of these sensations would be termed RHEUMATISM; leave out the pain in the joints, and the paroxysms in the toe, and substitute pain and tenderness of the inner coatings of the stomach, and the disease would be termed DYSPEPSIA; a little different manifestation of effects—an irregular and labored evacuation from the bowels—would develop another nosological term, CONSTIPATION; a weakness or dilatation of the hemorrhoidal veins and cellular coating of the rectum, in consequence of irregular or forced evacuation, would develop little tumors, and hence would be termed piles or HEMORRHOIDS; if the tumors are invisible, the complaint has another name—*blind piles;* if the tumors are excoriated and excrete mucous, it is termed *mucous piles;* if blood is excreted—*bleeding piles;* if the tumors project, or if little fleshy excrescences are formed around the anus, the disease is termed *excrescential piles;* and if the rectum muscle projects, then it is termed *prolapsus ani.* Another individual may experience *sensations* of violent pain in the stomach, nausea, constant tendency to vomit, inability to retain food or liquids in the stomach; intense fullness, hardness, and agony; this would be termed *inflammation of the stomach;* and, with various slight modifications, and a change in locality, there may be developed, in differently-disposed individuals, an inflammation of the bladder, bowels, brain, liver, lungs, spleen, uterus, kidneys, eyes, ears, &c.; all of which are but different modifications of one primary constitutional disturbance. Negative states of the system, as will be hereafter shown, ultimate themselves in many distinct and different types of sensations; and the concentration of them all is the disease known as the ASIATIC CHOLERA.

We will now suppose the system is in a *slight positive state*; which is the first deviation from health, and the opposite of the state just considered. One individual may simply have *fever* and *ague*, or remittent fever; another, according to predisposition, may have *lung fever*; another, *brain fever*; another, *gastric fever*; another, *bilious fever*; another, *malignant* or *ardent fever*; another, *scarlet fever*; another, *yellow fever*; and another individual, if his constitutional tendencies and the surrounding influences are favorable to it, may have the concentration of them all in the TYPHOID FEVER. Females are accustomed to different types; they have milk fevers, puerperal fevers, &c.; but, in all cases, inflammation may be considered the immediate cause of fevers; and the nature, extent, and violence of this class of complaints always depend upon the constitutional predisposition, situation, habits, diets, &c., of the individual afflicted. All disease is first general; and *local* developments of sensations are evidences of *local* weakness; but all the benefit a person can possibly derive from a diagnostication of local sensations (or complaints) is summed up in a few words—it teaches the individual what parts and organs of the system require *particular* care and protection, and especially how and when such attention and protection should be bestowed. From the foregoing, the reader will perceive that diseases are not "endless" in their variety; but that there is, in different individuals, an almost infinite variety of manifestations and modifications of consequences which flow legitimately from out of the "one disease," which disease we have termed, a want of equilibrium in the circulation of the Spiritual Principle through the organism.

It may be asked, "What are the causes which throw the system into *positive* and *negative* states, and which develop those local consequences which physicians call diseases?"

I answer, there are *seven* general causes of physical inharmonies; but it is exceedingly difficult to determine upon the innumerable particular causes which are included under the following heads:

1, HEREDITARY CONSTITUTIONAL PREDISPOSITION; 2, ACCIDENTS OF LIFE, OR INJURIES; 3, ATMOSPHERICAL CHANGES; 4, SITUATION; 5, OCCUPATION; 6, HABITS; AND 7, SPIRITUAL DISTURBANCES.

Notwithstanding the constant multiplication of evidences that parents do impart to their offspring certain tendencies and predispositions, yet it is but recently that any attention or confidence has been bestowed upon the hereditary transferation of character and constitution. What I mean by constitutional predisposition is this, parents or progenitors impress upon the spiritual and physical constitution of their children certain tendencies or inclinations. These inclinations will manifest themselves as the child advances in years; and finally they will ultimate themselves in certain fixed peculiarities of character and in fixed physical complaints. Pathological anatomists have done much toward elucidating this important truth; they have demonstrated in various ways, that what are termed *consumption, scrofula, cancer, gout, rheumatism, nervous* and *calculous* diseases, are particularly transferred or transmitted from generation to generation; and such predispositions are termed *diatheses.* Practical and intelligent minds observe the resemblance between children and their parents; indeed it seems almost impossible that hereditary impression should be for one moment questioned. The mental and physical disposition and peculiarities of the father, or of the mother, or perhaps of both, are invariably imparted to the child. Coarse and uncultivated parents develop offspring which correspond almost in every particular. I am fully impressed with the conviction that

spiritual and physical complaints are nearly all hereditary. If parents have any local weaknesses their offspring are almost certain to suffer from a farther development of such imperfections; and, unless outer conditions and circumstances, such as occupation, habits, diets, &c., are particularly favorable to the parts where these imperfections are located, the second generation will most likely have a confirmed and most inveterate diathesis. The reader is certainly aware that consumptive parents produce consumptive children; that rheumatism, epilepsy, apoplexy, cancer, and less formidable ailments, are transmitted from generation to generation, and, usually, with increasing vigor, growing more and more unyielding. Now it would be well to inquire—"How is it that parents can thus daguerreotype their own peculiarities of body and mind upon the constitutions of their offspring? The answer is simple—It is done through the medium and agency of the spiritual principle. It is not to be supposed that progenitors impress such complaints as scrofula, consumption, cancer, &c.; on the contrary, they have certain internal spiritual disturbances which they transfer to their children—disturbances, which render it impossible that the youthful physical system should develop itself, or be developed, harmoniously. For instance, should one or both parents have a pulmonary weakness, it is evident that they could not impart a vigorous and energetic pulmonary structure to their children; because the operation of their spiritual principles are disturbed in that locality, of the organism, and consequently they (the parents) can not impart what they have not in their possession. Those defects of body and mind which characterize progenitors also characterize their children. There is no possible way of preventing hereditary transferation of local weaknesses, unless parents resolve to study the laws of nature and to never transgress them.

That spiritual, and not physical, forces cause hereditary impressions is abundantly proved by the experience of mothers. Whatever produces the strongest impression upon the mother's spiritual principle during pregnancy, is faithfully recorded upon the child; passion, impulse, desire, and constitutional tendencies, are impressed upon the child's character and constitution. Here we have one of the strongest proofs that spirit is the only medium through which anything can influence the material organization. The mother is not first physically affected, but she is first *spiritually* disturbed; hence the spirit which permeates every atom of her constitution, permeates also the constitution of the unborn child; and whatever changes are wrought upon her spirit and body, are correspondingly wrought upon the spiritual and physical organization of her offspring. I refer the reader to the "*Philosophy of Happiness*," in another portion of the Great Harmonia; for I desire him to thoroughly understand the truths and importance of hereditary impression. But what we must remember in this place is, that constitutional predisposition inclines the individual to particular complaints and local weaknesses. These local weaknesses are the doors and windows through which outer influences enter, and by which spiritual disturbances *look out* from the organization. Thus, passion, or fright, will in one person develop *fits;* in another, *dyspepsia;* in another, severe *headache;* in another, *tic-doloreux;* in another *fever;* in another, *diarrhœa;* and so the different developments of two causes, (passion or fright,) may be multiplied beyond our present conception; and each *local* development depends upon some *previous local* weakness, which, generally, is the result of progenitory impression. And now, as we have seen, if the system is *any* disturbed, it must be inclined to one side or the other of the state of equilibrium. Therefore if the constitution

is ushered into being, in any respect defective, having any predisposition whatever, then the individual has and will certainly manifest a constitutional tendency to fall into the positive or into the negative condition. If he inclines to the positive state, then he is predisposed to *fevers, cutaneous* and *acute* developments of disease; if to the negative state, then is he disposed to *chronic tuberculous* complaints; *asthma, dyspepsia, consumption, spinal diseases,* and all affections which do not come to the surface.

2. Accidents of Life, or Injuries. The human system is thrown into various species of disease, and into various degrees of distress, by accidents; but these causes, like all variations involved in a general cause, are almost innumerable. Pathologists employ the terms *structural lesions, organic lesions,* &c., as expressive of various local injuries; but, whatever the kind or character of the invasion, the system is thrown, from its natural, healthy state of equilibrium, into a more or less intense state of inharmony. There are numerous accidents or injuries upon which especial attention and treatment will hereafter be bestowed; but it is necessary at present to impress the reader that *blows, bruises, wounds,* and *frozen limbs,* are frequent and powerful causes of producing or developing diseases by first operating upon and disturbing the spiritual principle.

3. Atmospherical Changes. In the division of this work devoted to the philosophy of health, I bestowed particular attention upon the atmospherical and meteorological changes and developments of our globe. The lines of *no-variation,* which extend from all parts of the interior of the earth to the north pole, and thence to the south pole, and thence into immensity, are the principal causes of variation in the temperature of our atmosphere. The magnetic line is perpetually warm, the electrical line is perpetually cold; and, being

on opposite sides of the earth, they revolve almost imperceptibly from east to west. It is owing to these lines of *no-variation* that Greenland is about every six centuries released from her prison of ice, and peopled with happy colonies, devoted to the cultivation of her fertile and reanimated soil. And it is also owing to these *lines* that Greenland is suddenly encompassed with mountains of ice, and deprived of her increasing population. Now what I desire to impress in this place is, that the *vital magnetism* and *vital electricity* in the human constitution are attractive to the *terrestrial electricity* and *terrestrial magnetism* which constitute those lines of no-variation. This attraction is the result of an innate affinity between them—an affinity, based upon the principles of association, progression, and development. This is true; because these elements in nature, are employed by the spirit as means of self-support and self-perpetuation. Hence the spirit draws into itself terrestrial electricity and terrestrial magnetism, as divine elements of nourishment, and appropriates them to itself in accordance with the universal principles of refinement and assimilation. But should an individual be situated where one of these elements preponderate over the other, the constitution will be acted upon in a manner consistent with the character of the superabundant element. Should there exist a superabundance of *electricity*, the system will be thrown into a *negative state;* because terrestrial electricity *repels* the spirit from the surface to the vitals, just as *hatred* and *sorrow* cause the spirit to shrink into itself; but should there exist a superabundance of *magnetism*, the system will be thrown into a *positive state;* because terrestrial magnetism attracts the spirit from the vital recesses to the surface, just as *friendship* and *joy* cause the spirit to come forth from its invisible chambers to respond to the attraction.

4. SITUATION. Individuals may be, and are many times, so situated as to render it almost impossible for the system to preserve its equilibrium of atomic motion and temperature. Density of population is sometimes a cause of the generation and exhalation of mephitic vapors and miasm. It not unfrequently happens that the poor and unfortunate classes are compelled to inhabit small and uncomfortable tenements, which offend the anatomical or architectural principle in the spirit, and thus depress and deform the unfolding individualism. There are many locations which particularly abound with the element of magnetism, or of electricity; hence, in such locations, the system is disproportionably influenced, and such inevitable developments as are termed diseases, begin to afflict the organism. In the pathological department of this volume, will be found frequent recurrence to this branch of causes which throw the human constitution into positive and negative conditions.

5. OCCUPATION. There are various kinds of occupations which disturb and injure the human system. Protracted labor is an efficient cause in developing disease. Artisans are subject to complaints arising from confinement and bad ventilation; from sedentary habits, and excessive exercise and exertion of a particular set of muscles and organs of the body; and from constrained and unnatural positions. Orators, public speakers, and clergymen, are subject to *bronchitis*, and *pulmonary* diseases—to *dyspepsia, gastracele, hemorrhoids, constipation*, and *asthma;* and students, watch-makers, printers, engravers, are subject to diseases of the eyes—*amaurosis, cataract, ophthalmia, near-sightedness*, and sometimes total blindness. Those who have constitutional predispositions, or, in other words, *local* hereditary weaknesses, frequently become badly affected through the influence of occupation.

6. HABITS. Habits are modes of doing and living, which

not unfrequently throw the entire organism into great extremes, into miserable discord. Intemperance in anything is fatal to health and happiness. Probably the habit of drinking tea, or coffee, or stimulating and intoxicating beverages, has done more than any other cause toward impairing and deranging the human organization—and toward impeding the progress and development of sound philosophy and pure intelligence. The habit of eating frequently and excessively, of sleeping long, of disregarding daily bathing, of chewing, snuffing, or smoking tobacco, or opium, is exceedingly pernicious and vitiating. The habit of masturbation, of gratifying too frequently the inferior passions, of indulging the inclinations in any direction, is also a deplorable and powerful cause of human, mental, and moral weakness, of physical depravity and misery. Habits will be particularly treated upon in the department on pathology; they occupy a conspicuous position in the chapter of causes which disturb the spiritual, and, consequently, the physical powers of man's present constitution.

7. Spiritual Disturbances. The reader must not confound spiritual causes external, which, by disturbing the spiritual principle, produce discord, with those primary forces in the organism which are disturbed prior to the development of disease; because I am now noticing the various *causes* which throw the spiritual principle into opposite states of action. The human soul is constituted and endowed with countless springs of immortal activity; it possesses varied passions, impulses, desires, attractions, and intellectual endowments, all of which, render it pre-eminently capable of harmonious and endless expansion. But these same immortal attributes render the soul, likewise, capable of experiencing much inexpressible misery. If its chords are unkindly touched the instrument can not but respond in corresponding tones: and the vibrations of

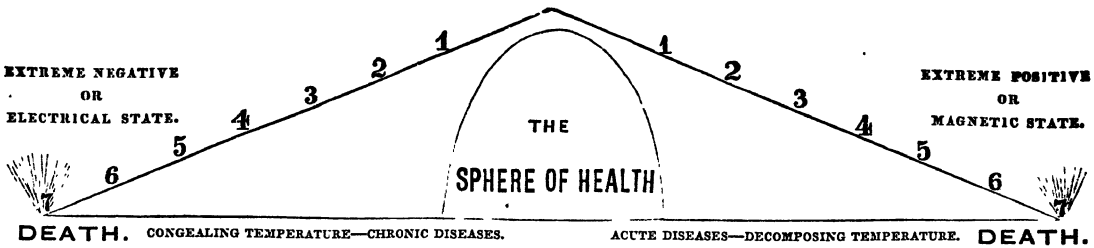
the spirit wear fearfully upon the body. A spirit convulsed with ANGER, or rage, disturbs the harmony of the circulation of the blood, impairs digestion, and sometimes bursts open cerebral vessels. It is a state never to be permitted. FRIGHT is a psychological state which instantaneously changes the circulation of the spiritual principle, changes the organic temperature, and confuses the motion of atoms in the body. Sometimes these changes are so quick and thorough as to cause the development of paroxysms; sometimes the hair is changed perfectly white; and sometimes that important and beautiful *change*, termed *Death*, is accomplished by the spirit being totally convulsed and deranged by fright. It so seldom happens that the spirit is wholly emancipated from the organism by this means, that it is never safe nor just to attempt to frighten children or timid persons: you may be the means of causing irreparable consequences to befall the individual, thereby destroying his usefulness through life. *Grief* is another psychological state, and is generally accompanied with serious consequences. If this state is protracted, the body becomes weak, emaciated, and exceedingly unbeautiful. It changes the physiognomical indications of the countenance; transforms the pleasant and smiling muscles into marks of care; and throws the whole physiological economy out of due proportion. There are many diseases developed by grief—*consumption, jaundice, dyspepsia, loss of appetite, desponding sensations, asphyxia*, and physical dissolution. This is a state in which the soul is turned in upon itself—it seems to subsist upon its inmost vitality—and the individual is incapacitated for the enjoyment of society or elevating things. *Fear* is another state into which the spirit is occasionally thrown. It produces such thorough and constant vibrations in the circulation of the spiritual principle as develop, and sometimes permanently, various diseases, such as

are nosologically termed *nervousness, hysteria, hypochondriasis, hallucinations, dementia,* &c.; and there are well-authenticated instances where *fear* (or fright) has produced instant asphyxia, suspension of vital action, and death. In truth, melancholy—monomania—insanity—confirmed derangement of the body and mind—have all been developed by spiritual or moral disturbances; and there never can be a disease developed in the constitution without *first* operating upon, and temporarily destroying the harmony and happiness of, the immortal soul, which dwells in and governs the human body. Thus we see that the living principle of man is surrounded by thousands of influences which are adequate to the development of *spiritual* and then *physical* afflictions. *First,* he inherits a *diathesis*—a predisposition to some particular *local* manifestation of disease; *second,* he is subject to numerous and diversified *accidents, lesions,* or injuries; *third,* he is *particularly* influenced by the electrical and *magnetic* elements of space; *fourth,* he is affected by *occupation,* or by his employment; *fifth,* by *situation; sixth,* by *habits;* and *seventh,* by *spiritual disturbances.* Remember that *he,* not his body, is *first* affected by these influences; that sometimes they act individually, and sometimes in a state of concentrated combination; and that the legitimate consequences thereof are faithfully recorded upon the dependent system, and are ultimately experienced. The *seven* causes of disease, external to man, correspond perfectly with the seven modes by which the spirit acts upon the body. The reader will learn of these modes in the chapter on the Philosophy of health.

I have said that whatever disturbs the totality of consciousness (which is the spiritual principle in the body) invariably throws, at the same moment, that consciousness into one of two conditions—into a positive, or into a negative state. The

truthfulness of this statement can be better illustrated by the introduction of a diagram. The affixed diagram, therefore, is designed to represent and elucidate *my* entire philosophy of disease.

By long and continued investigation, into the philosophy of human diseases, and of the diversified states into which the disturbed organic action is thrown, I discovered that the departure of man from health and his steps of progress in disease are naturally divisible into *seven* degrees of intensity. The human organism is a wheel in nature; it revolves with the seasons and planets; and, consequently, whatever changes occur in these departments, the organism invariably typifies and experiences. But there are properly but two seasons in what we call a year; one is *winter*, or the *negative* state; the other is *summer*, or the *positive* state; and *spring* and *autumn* are but transitional periods between the two great seasons. The observing intellect can not but perceive that autumn is an *indefinite* and *unsettled* portion of the year. It is diversified with atmospherical eccentricities of every description; *snow and rain, heat and cold, sunshine and storm*, and the frequent inter-penetration of these antagonistic conditions, are some of the phenomena of the autumnal months. And the same is true of spring. Every element is disturbed: and the energetic motions of fluids, of atoms, of forces, of the electro-dynamical principles which pervade, though unseen, the face of the earth, all substantiate the proposition that nature is in a transition state—is striving to adjust her atoms and forces, and to establish an equilibrium. Winter is the negative state, and repels fluids, forces, and atoms, into the internal portions of the earth. The blood (or sap) of trees rushes far down into their roots and hidden ramifications; and the little plants are forced to retire from the presence of the sun. Thus there is a universal hibernation of plants and ani-



EXPLANATION.

This diagram is designed to illustrate the extreme states of heat and cold into which the human body is thrown, whenever it departs from the sphere or state of health, which state is represented as existing between the two extremes. The *left* division of the scale indicates the progress of the system, from the healthy state, into *cold, negative, electrical,* and *chronic* diseases, until they ultimate in death; and the *right* division indicates the progress of the system, from the healthy state, in an opposite direction, into *warm, positive, magnetic,* and *acute* diseases, which also ultimate in death. The figures, proceeding in each direction, along the top line, are designed to indicate the *different degrees of intensity,* to which acute or chronic diseases invariably attain, together with their *different phases* and modifications. On the *left* side of the diagram, you may look for every form and degree of *internal* and *cold* diseases; but on the *right* side, you may look for every description of *external* and *fever* diseases; the *first* is the *electrical state,* which ultimates in a *congealing temperature;* the *second* is the *magnetic state,* which ultimates in a *decomposing temperature.* These states are typified by AGUE and FEVER; but much more does the pendulum of the clock represent, in its vibrations between two extremes, the two pathological conditions, into one of which the diseased constitution is generally thrown.

mals, induced by the electro-dynamic action of the atmosphere in winter. But in summer, how everything is drawn to the surface! Fluids, forces, flowers, plants, animals, atoms, all are attracted and invited to expand themselves and welcome the glowing light which emanates from the glorious sun. Thus the summer season is a positive or magnetic state; and the winter is a negative or electrical state; and the spring and autumn months are transition periods between the two grand divisions of the seasons.

So man makes corresponding revolutions, and experiences corresponding sensations and consequences. If he violates, or is made by the mastering force of surrounding circumstances to transgress, the laws of life and health, he will be thrown into one of two extremes; or, more properly speaking, he will be thrown into just *that degree* (of one of the extreme states) which is determined by the character and magnitude of the disturbing causes, and by his constitutional predisposition to disease.

The human body is a weighing scale suspended in nature by the hand of *justice*. If the body is born healthy, then are the scales perfectly balanced; but, by repeatedly disobeying the principles of harmony, one end of the balance gradually sinks, and the equilibrium is lost. It may require years for good constitutions to cripple nature so as to make the individual constantly sensible of the legitimate consequences; because *nature* is placed in one dish of the balance and the transgressions of her laws are placed in the other; and it is a battle of great severity which shall resign its power to the other; but, unfortunately for mankind, repeated and accumulated transgressions of Nature's laws generally cause the balance to sink into the extremes of disease. And these extremes are naturally divisible into various degrees of intensity. I will not detail in this place the peculiar phenomena which generally characterize

these distinct degrees. The physiologist and the intelligent reader will recognise these different degrees of intensity, and their natural concomitants, in the pathological portion of this volume.

In the diagram are represented by the numbers—1, 2, 3, 4, 5, 6, 7—the various degrees of progress which the diseased organism makes toward disorganization or the final metamorphosis. It is essential that the reader understand the general symptoms of these different states, because the proper application of remedial agents depends upon such knowledge. *No.* 1 represents the first departure of man from the sphere of health in either direction; and *No.* 7 represents the extremest point to which the individual is capable of advancing in any constitutional disease or disturbance. At the extreme point the diseases are, as to their character and symptoms, diametrically antagonistic to each other; but, unless the system is made to retract its steps into the health-sphere, the ultimate effects are analogous when developed—that is to say, at either extreme the individual will *die* to external nature, and ascend to his proper position in spheres which are to material eyes unseen. Man may justly be compared to an *Electrometor*, which indicates the presence of electricity; and to a *Magnetometor*, which indicates the presence of magnetism; because he never fails to manifest the presence and influence of a preponderation of one of these elements over the other. I desire to impress the reader with the distinction which actually exists between the POSITIVE and NEGATIVE states; and this can not be better done than by presenting the *evidences* which these states generally furnish in the form of diseases.

THE EVIDENCES that the system has been thrown into a POSITIVE STATE are—*lung* and *brain fever—infantile fever—bilious fever—malignant, ardent, puerperal, yellow,* and *typhoid fevers*

eruptive and *cutaneous diseases, local inflammations, rheumatic gout, inflammatory rheumatism; hydrophobia; small-pox; and all physical or visible disturbances which arise in the serous membranes, and terminate in fevers, inflammations, and eruptions.*

THE EVIDENCES that the system has been thrown into a NEGATITE STATE are—*pulmonary affections; colds; catarrhs; bronchitis; consumption; spasmodic complaints'; epilepsy; St. Vitus dance; catalepsy; dropsical diseases, local* and *general; dyspepsia of the different organs; constipation; piles, hemorrhoids; hypertrophies; atrophy; structural diseases, internal cancer, and tuberculation of the organs; internal prostration; prolapsus; the general female diseases; impotency, and sterility; contagions; dysenteries,* and *epidemical influenzas; internal cramps; convulsions;* and the *Asiatic cholera.*

The ancients entertained many truthful opinions concerning the action and agency of the moon and other orbs upon the human character and in the generation of various diseases. The moon being in a mineral state, is consequently highly electrical. And there are numerous other meteorological and astrological influences which affect *periodically* the human body. Action and Rest, Menstruation and Parturition, are revolutions in the human organization that are occasionally diminished or exaggerated by various lunar and meteorological influences.

The physical and mental organization of man, when healthy and perfectly developed, possesses such concentrated and available power, and is so compact and thoroughly firm, that it is capable of resisting infringements and invasions for many years. Some individuals, though endowed with quick and powerful sensibilities, do, voluntarily or involuntarily, understandingly or ignorantly, repeatedly transgress the laws of

spiritual and physiological harmony; and that, too, for many months or years without experiencing such terrible and miserable consequences as are finally developed. But there can not be transgression without consequences. At first, owing to the unparalleled resistance which the organization makes, the individual experiences a few disturbing sensations, *and these are admonitions;* but ultimately, if these repeated warnings are unheeded, and transgression is persisted in, the system will sink under the combined effects of long-continued causes and constitutional disturbances. An individual may eat one quality of food, or drink a particular beverage, for several days or weeks, without experiencing any especial uneasiness or irritability. But the disturbed spiritual principle records the insults or violations of these various causes and particular habits; and, in the end, it brings the individualism before the bar of nature, there to answer for deeds done in the body, and to experience the legitimate consequences of past transgressions.

Nature is built upon the principles of justice and reciprocation. She gives and takes, bestows and demands, protects and requires protection. Perfect, unmingled, unchangeable justice can only be obtained at Nature's Tribunal; because she is enlivened and governed by a Great Divine Positive Mind, by a vitalizing and super-celestial element, which is perfect, just, and eternal!

In the diagram is represented the sphere of health—a sphere, sufficiently broad and capacious to enable human beings to expand in health and happiness. We are inexpressibly blest with bestowments and privileges from the inexhaustible fountain of the universe. Our sphere of health and happiness is expansive and eternally progressive. When the body and mind are allowed to remain in their natural, normal sphere of action, the entire individual is capable of, and does experience,

the purest enjoyment; and this is actually residing in a heavenly state. But when any one, or a combination, of the already-mentioned causes are permitted to act upon the spiritual forces, then the individualism is pressed into one or the other of the extremes which are represented in the diagram; and the legitimate consequences (or diseases) are developed in their form and violence proportioned to the extent of the deviation of the organism from the sphere of health. The degrees of this deviation are signified by the figures on the upper line of the diagram. Some constitutions can resist disease for years; others for months; others for weeks; but some organizations and temperaments sink into a low state of disease by the action of slight causes of but a few days' continuance. Whatever the length of time involved, or the causes engaged in the development of disease, the system will certainly be found in one of the deviating paths, and will in some *particular* degree, be removed from the healthy sphere. Practical observations upon this point will be found in the pathological department of this volume, because these particulars are embraced by the philosophy of healing.

The foregoing exposition of the philosophy of disease furnishes the following conclusions:

1. That *disease* is *discord;* and that this disease originates in a want of equilibrium in the circulation of the spiritual principle through the organism.

2. That the spiritual principle is an organization of refined and sublimated materials; consequently, being material, it is susceptible to material influences.

3. That those physical developments which are called *diseases,* (by the medical faculty) are simply *evidences* of constitutional or spiritual disturbances; and, consequently, that there is but "one disease," having innumerable symptoms.

4. That a preponderation of a *positive* over a *negative* state or *vica versa*, is the primary and sometimes the immediate cause of disease; and that, in the *positive state*, the spirit, and therefore the body, is charged with a superabundance of vital magnetism, with which there is a predomination of acids upon the positive surfaces or *serous membranes;* and that, in the *negative state* the system is charged with a superabundance of vital electricity, accompanied with a preponderance of alkali upon the negative surfaces or *mucous membranes.*

5. That vital magnetism and electricity are the divine elements of spiritual (not moral) nourishment, and are the mediums through which the spirit acts upon the body; and that, to restore harmony or health, the *prime-moving* principle in the body must be addressed by and through identical mediums or elements.

Although disease is an evil, and seldom exists without *introducing*, *accompanying*, or *leaving* in its eccentric and thorny path, a train of deforming and perplexing consequences, yet some individuals are apparently revolutionized and spiritually exalted by being thus arrested and subdued in their bold and careless career. The *Laws* of Nature, which are God's Thoughts, never cease to *guide, guard, protect*, and *exercise justice;* hence it is, that, though we are often admonished and then chastised by intense suffering for disobeying the laws of life, our afflictions work out for us a far more exceeding and eternal weight of glory!

There is almost always a subduing, refining, and spiritualizing influence emanating from the seeming evils of physical affliction. Under the silent influence of many diseases, the material temple is made, as it were, to crumble and fall, piece by piece, to the earth; but under the same quiet influence, the indwelling spirit—the immortal mind—unfolds its delicate and

youthful proportions, day by day, and hour by hour, until it is prepared to tread the sunny paths, to inhale the fragrant odors, and to associate with the radiant inhabitants of the superior country. Disease is a strange and unnatural process by which to subdue and purify, and bring the soul into conjunction with the superior and eternal; but it is a revolutionizing ordeal, and in this sense should ever be regarded as a blessing, and sustained with patience and composure.

To-day you may be strong, and cruel, and unsympathizing; to-morrow you may be weak, and kind, and generous. An imperceptible cause may perpetuate your more slight affliction into a low, lingering, prostrating fever; you can receive no nourishment into your stomach; you can scarcely turn to the right or left; unless a kind and sympathizing hand is there to assist, you can only remain on your back—your face toward heaven; and trace the shape, and size, and color, and position of the various objects in the room. The quilts, their various folds—the bed-posts, their size, height, and irregularities—the curtains, their colors, and half-invisible shadows upon the walls—the chairs—the garments that were last worn—the cane that was the companion of the last ramble, which is historically traced and retaken to the minutest detail—you can only lie and muse on these and other things. Perhaps you would sleep now. But no, your heart is trembling, your brain is hot and active—the fever is increasing—the body is feeding upon itself. There—what is that?—a ticking! Remember that only a few days ago, or weeks, perhaps, you were strong, fearless, mirthful; but now you recollect the stories and instances of childhood, concerning the signs, symptoms, sensations, and portents of death. The ticking! Yes, you think, you *know* it is the death-watch—an insect that ticks away the hours and minutes of your rudimental existence. You must

change—a little longer, and you feel you will reside on earth no more.

The individuals who wronged and injured you months ago, are remembered, numbered, and gloriously forgiven. Oh, if you could only have been so calm when you came in contact with them, how clearly you could have pointed out the influences and misunderstandings which caused the conflict, and what you were then moved to consider intentional injury and unkindness! The individuals you have wronged—oh, some foreign spirit prompted you!—you could not do so now—you are calm—you are very sick—you love them now! You know that, if they feel unkindly toward you now, the hour will come when the spiritualizing influence of disease, or prospective transformation, will enable them to forgive you as you have forgiven them.

To many minds the period of illness is a period of meditation. Thousands have experienced the mysterious and revolutionizing power of the indwelling religious sentiment, and have contemplated the momentous questions of Deity and Heaven, *for the first time*, when disease has subdued the body and tranquillized the mind. During such seasons of distress and meditation, how sweet is friendship—how soothing is the loving hand—how like an April shower are the cheering words and prompt attentions of the quiet and faithful mother! When diseased, how distinctly do you see the causes of your afflictions; and how strong are your resolves to shun for evermore those many habits, those potent causes, and those irresistible temptations, which led to past transgressions. Yes, how different you will live, and think, and act, when your health is again restored. But the disease is daily acquiring strength and dissolving your organism. It is easy now to talk to your anxious friends of coming death. You are reconciled to the magical

change which disease has wrought upon, and in, your spirit · and you feel friendly to everything, to everybody, to all the world; you are in harmony with God—you are certain of Heaven—because you are at peace with yourself and at peace with all the world. You now know, for the first time, what Jesus instinctively understood from his early youth, that—

"The kingdom of Heaven is within you."

Such are the beautiful results of some physical afflictions. While the body is eating up and destroying itself, the good, the true, and the beautiful, unfold themselves in the soul and bless the philosophical sufferer. Perhaps the inward senses will be opened—if so, what glorious forms and scenes will break upon the vision. An acquaintance from the superior country may stand by the bed-side. The real realities of the spiritual existence will move you to expressions of joy. This acting upon the physical will indicate pain to natural eyes; but the body is worn out and incomplete, and outer life is no longer possible nor desirable. You break the now slender fetters which hold you down. Now you ascend above the earth—you stand superior to it; and from the passions, and conflicts, and temptations, and the innumerable misdirections of this earthly life, you arise to a more immediate association with the good, the wise, and the Divine. Hence, it must be acknowledged that what is termed evil generally develops good; and what is termed disease sometimes unfolds numerous blessings and advances the mind to holiness and elevation.

WHAT IS THE PHILOSOPHY OF SLEEP?

The Laws of Nature are sufficiently minute and special to guide and govern the least as well as the greatest thing in being. There is a centripetal and a centrifugal force or tendency in nature, which acts upon the revolving wheels of a watch with as much precision as upon the mighty Orb which rolls through the firmament. And there is a law of hydraulics which acts specifically alike upon the human blood and upon the fathomless ocean. So there is a law which controls pain and pleasure, motion and rest, sleep and wakefulness. This may be termed a law of Action and Reaction, or, more properly, of cause and effect. The pendulum of the clock, if pressed in one direction, will, in accordance with this universal law, swing to the opposite extreme. So, likewise, should the human body be pressed into an extreme state of action and wakefulness, it will inevitably react into a corresponding state of repose, and this is sleep. Motion and rest, or action and *sleep*, are, therefore, the causes and counterpart of one another; and they are guided and governed by the same laws.

Here I feel impressed to examine sleep physiologically; that is, with reference to its causes and phenomena.

Sleep is primarily induced by long-continued labor or exercise. During the period of wakefulness the spiritual principle is diffused throughout the entire organization. It flows rapidly

and energetically from the brain to, and through, all the organs, the blood, the muscles, nerves, &c., which constitute the body. Hence the particles composing these various structures are thrown into a high state of action and wakefulness. The lungs move more quick, the blood circulates more energetically, and the nerves are tenfold more sensitive and vigilant than when the individual is lost in sleep. When the spirit is wakeful and active it descends from the head, through the medium of the spine, and rapidly circulates through the minutest capillaries and ramifications—thereby establishing an equilibrium of life and power throughout the organized whole. While exercising, the muscular powers of the body are called by the spiritual principle, into constant motion; and this motion is accompanied by a corresponding action in the vascular, in the nervous, and in the cerebral systems; therefore during the periods of labor or exercise, the blood flows faster, the nerves are more acute, and the brain is more energetic, than when the spirit is reposing or sleeping.

It is contrary to prevailing opinions to assert that spirit sleeps; but, I think, it will be conceded that, if spirit is something, is matter, is substance, it is consequently subject to those laws which govern material bodies. And if the spirit is not a substance—if it is not analogous to those essences and elements which compose the body, differing merely in degree—why are we sometimes mentally fatigued and exhausted? Why are we inclined to sleep? Why does the mind so frequently receive a momentum from which it can not readily recover? Long and intense thought will communicate to the spirit a force in the direction of that thought. Sometimes it is impossible to sleep for protracted hours, after having vigorously applied the mind to study, or after some peculiar kind of mental excitement. In view of these facts, I ask, If the spirit is not a substance, then

how is it possible that matter can communicate to it a momentum over which, for a period of more or less duration, the strongest *will* and *desire* can exercise no appreciable control?

The spirit, or the mind, demands rest as a compensation for action; and, on the other hand, spirit bestows life and activity as a compensation for rest. It is not the lungs, the blood, the muscles, the nerves, nor the brain, that become weary and exhausted by exercise and wakefulness; but it is the corresponding portions or forces of the spiritual principle, which actuate these physical structures, that become wearied and ask for rest. It is only the animating principle that feels, and tells us what to do. The artisan who has labored fourteen hours of the day is fatigued in various parts of his body; he desires food, and rest, and sleep; but it is not those particular portions of his body which demand to be thus refreshed; it is the animating principle by which his body is moved and governed. Hence the philosophy of sleep is simple and easy to comprehend; for inasmuch as *it is the spirit* and *not* the body, which experiences exhaustion and requires sleep, it legitimately follows that sleep is only a mode by which the fatigued soul *partially* withdraws itself from the physical structure, and gathers inwardly for the purpose of self-recuperation.

When sleep weighs heavily upon the spirit, the latter naturally and involuntarily resigns its various interests in material things. It first retires from the world—forgets its objects, influence, and scenery; then it partially retires from the serous membranes and nervous systems of the body; then from the vascular system; but its abandonment of these respective structures is not sufficiently complete to leave them destitute of life: on the contrary, the spirit remains enough in them to inspire the involuntary systems with constant motion, and with power adequate to the performance, in the most quiet and easy

manner, of their appropriate functions. When the spirit has withdrawn its various forces from the body, and from the material world, it then retires to, and dwells in, the most interior portions of the viscera and in the deepest recesses of the sensorium. The superior brain, or cerebrum, yields up its powers to the cerebellum, and this resigns its powers to the medulla spinalis, or to the spinal brains. During the period of natural rest, the *cerebellum* never sleeps; and, on the other hand, during the hours of wakefulnes, the *cerebrum* never sleeps, but is awake to guide and control the organization. In figurative language it may be said, that the cerebrum is the guardian-angel of the active and living day, and that the cerebellum is the guardian-angel of the still and death-like night.

I come now to consider the phenomenon of sleep pathologically; that is, with reference to its bearing upon human health and happiness.

When the spirit is buried in the blissful depths of natural sleep, then it is that diseased structures are benefited and advanced toward the sphere of health. When the actuating power has retired to its innermost chambers for rest and refreshment, then the external organism is hushed and reposing. The lungs, the heart, the brain, &c., are caused to move with the greatest quietness and deliberation. The voluntary muscles, those executive instrumentalities of the spirit, are permitted to rest and to restore to themselves the damages and expenditures occasioned by the exercises of the preceding hours of labor and exercise. And there is quietness throughout the living temple. But, alas! how seldom is natural sleep enjoyed! Some persons are compelled to exercise just enough to induce a natural and infant-like slumber. But the inebriate, the gamester, the individual who turns night into day, knows scarcely anything of those charms which surround the rest of the temperate and

the harmonious individual. To the former class, sleep is fraught with numerous terrors and soul-haunting dreams; but to the latter class, it is impregnated with countless charms and living blessings. The state of stupefaction which is induced by opiates is vastly inferior to that peaceful sleep which naturally succeeds wakefulness; the one state flowing harmoniously from the other. While resting thus, the spirit, as well as the body, rebuilds each defective structure and gathers into itself the various elements and essences of the organism, which were exhausted during the hours of action. By moving and governing the body, the spirit refines and transforms many material substances into vital forces; but these forces can not be drawn into the spiritual constitution unless there is a cessation from all voluntary movement, or from every motion which originates in desire and volition. It is owing to this recuperating process that the spirit is refreshed and benefited by passing into the condition of rest. Diseased structures are incalculably benefited by sleep; because they are sufficiently inspired, with the soft, tranquillizing elements of the spiritual principle, to restore to themselves something of their proper forces and functions.

When asleep, the spirit moves with the greatest possible precision throughout the whole domain of organic life; but this movement is particularly confined to the interior chambers of the sensorium, and also to the ganglionic and lymphatic batteries of the visceral organization. Especially, during the hours of natural sleep, are the most inferior and superior principles of spiritual or vital action in quiet but energetic exercise. The anatomical and physiological principles of the Mental organism are particularly engaged in building up and endowing the vital or other structures with new forms and functions; and the Spiritual law of action is constantly converting various essences into the vital and mental constitution.

But the principles of Chemical, Electrical, and Magnetic action are, or should be, at rest,—they should repose in the bosom of the spiritual organism. Hence it is very wrong to sleep while the stomach is burdened with food or liquids; because the process of digestion can not go on unless the spirit exerts upon the system its chemical and electrical principles of action. When circumstances render it necessary that an individual should sleep with undigested substances in his stomach, the consequences will most likely be, first, an *imperfect slumber*, and, second, an *imperfect chylification* of the stomach's contents. Therefore, if you desire inward harmony and happiness, never fatigue your spirit by excessively burdening its polygastric organs with food or stimulants; for such indulgence generally induces an artificial and unnatural, and, therefore, unhealthy sleep. It is impossible to fix a rule for eating and drinking, or sleeping, which will satisfy the absolute requirements of every individual constitution; because there are no two alike; and consequently there are no two who experience parallel attractions, who require similar quantities and qualities of food, and who demand analogous gratifications. But, as a general principle, I feel impressed that no one should sleep immediately after eating; a stomach nearly empty of recently-masticated food is in a state most conducive to occasion a peaceful and profitable slumber. *In perfect health*, the number of hours to be devoted to sleep will always be determined by the natural demands of the constitution. But *the amount of good* to be derived from the gratification of these desires or demands of our nature must *ever* be the standard by which to measure the extent of their indulgence. Let it be remembered, that GOOD and USE are Wisdom's companions.

From the foregoing, we have gained three conclusions, viz.:

1. That sleep is caused by a retirement of the spirit from the

voluntary systems, and from the cerebrum, to the internal regions of the viscera, and to the cerebellum.

2. That the use of sleep is to recompense the spirit for the exercise of its powers during the day of wakefulness, and also to allow it to draw nourishment from the subordinate systems, and from the invisible elements.

3. That the body and mind should be alike free from food and care when the period of rest arrives.

An harmonious man—with his stomach clean and unburthened; with his heart beating the deep, calm pulsations which characterize health and vigor; with his spirit serene and exalted—thus conditioned in body and mind, he retired to bed, closed his eyes upon the material world, and merged into a gentle slumber. But his spirit dreamed. The distant landscape was radiant with sunlight and beauty. To the left, a musical stream ran joyously through the scene; to the right, upon an eminence, which was decorated with violets and trees with flowering foliage, stood a rich and magnificent edifice. And in the extreme distance, between the mansion and the stream, he saw, rapidly advancing, the heterogeneous multitudes of earth. They approached, entered, and suddenly resolved themselves into happy groups throughout the dwelling—each finding his proper position, his congenial employment, and each feeling himself a steward of the universal God. The salvation of all men was shown the good man, and he awoke refreshed and joyous.

A discordant man—with his stomach foul and distended by food; with his brain fevered and congested; with his spirit troubled and chained to earth—thus conditioned in body and mind, he retired to bed; after hours of distress he slumbered. And his spirit also dreamed. The earth was engulfed in the blackest night. The air was hot. He could not breathe. He

struggled and cried for help, but no one came to his relief. He cried again, and lo, in an instant of time, the atmosphere and the world were on fire! And, between the serpent-tongued flames, he saw innumerable demons—and each, sporting in defiance of their misery, laughed at and increased his agony! This pandemonium enraged his already frenzied soul; and he sprang from his bed, like a tiger from his cage. The consequences of sin had been shown the intemperate man, and he awoke exhausted and miserable.

There are numerous phenomena, of a spiritual character, connected with the state of sleep, to introduce which would not be consistent with the nature of this volume; therefore I leave them for a future volume of the Great Harmonia, and pass to a consideration of the philosophy of death. But here I desire to impress the reader with the importance of retiring at night, *at peace with himself, at peace with all the world!* The Kingdom of Heaven is within you; and *Conscience* is the Divinity that rules therein; to obey its dictates is to do the will of God; and to do this is to unfold in your own soul that glorious paradise of peace and righteousness, in which each Thought and Desire will appear as an Angel, breathing and exhaling the serene elements of goodness and truth.

WHAT IS THE PHILOSOPHY OF DEATH?

THE philosophy of Death is the philosophy of change; not of change in the constitution or personality of the individual, but of change in the *situation* of the human Spiritual Principle; which instead of being situated in an earthly body, is placed in a spiritual organization; and, instead of living among the objects and personalities of the planet upon which the individual spirit was born, its situation is so altered as to fit it to live amidst more beauteous forms and in higher societies.

To the incurably diseased; to the oppressed and downtrodden; to those who are bowed even to the grave with grief; to those who are suffering and perhaps perishing in poverty; to those who are afflicted with the dread of coming death; to them, to all, I would say,—fear not, but follow Truth, tread boldly where she leads, and, with philosophic, calm, and a majestic bearing, go on—through the seeming mysterious process of death; Truth still guides, with light revealing to the awakening and more interior senses, a habitation of harmony and blessedness

Believe not, that what is called death is a final termination to human existence, nor that the *change* is so thorough and entire as to alter or destroy the constitutional peculiarities of the individual; but believe righteously, that death causes as much *alteration* in the condition of the individual as the *bursting* of a rose-bud causes in the situation and condition of the flower.

Death is, therefore, only an *event—only a circumstance*—in the eternal life and experience of the human soul.

The lower we descend into the depths of mankind's history, the more we find that death has been unjustly magnified and exaggerated. It is distorted to be made the central horror around which all other horrors congregate; and it is the inevitable *end* from which none can possibly escape. The theology of all nations tends to falsify the nature of death—even the Christian theology presents to the inquiring mind the "dark valley of the shadow of Death," and, also, the "Monster" who is terrible and gigantic even to the strongest intellect. But, as we ascend in the scale of human progress, we find already occasional illuminated minds that pass through a process so analogous to death as to be the same in all but its duration; and such minds uniformly testify that the transfiguration is interesting and delightful. I allude to those who have experienced the sensations which are wrought upon the human system by magnetic influences, or who have otherwise had their spiritual perceptions sufficiently opened and expanded to behold some of the laws and universal tendencies of nature. In all ages of the world, and among all nations, there have lived such enlightened individuals; and with them are numbered Plato, Jesus, Swedenborg, Jacob Bemen, and every one who is sufficiently advanced to enter into the spiritual or interior state; (which state must not be confounded with the inferior exhibitions of somnambulism, and the mistermed clairvoyance of unprogressed minds;) and in consequence of the vast accumulation of experience and testimony thus flowing through intuitive and pure minds, the world is becoming gradually emancipated from the bondage which a false understanding of the nature and results of visible death has imposed upon it.

It is for the diseased and suffering, who feel and know that

death is the only relief which they can expect from the character of their afflictions—I say, it is for such especially, that the following disclosures are made; and yet they are addressed to all; for I know that the high-born and intelligent mind can not gather much consolation or truth from the present doctrines and philosophies of the world—the world which is yet clad in the habiliments of Ignorance, and in which Error, fashionably draperied and masked, presides over the theologies which live, like useless plants, in the gardens of present civilized society.

Let us now turn to the investigation. As I have said, death is but an *event* in our eternal life. It is a change in the situation and in the condition of the individual. And as it is a law of nature that every true and spontaneous change is attended with an improvement and advancement in the condition and constitution of the thing which is changed; so is man's death to the outer world an important and valuable change in his situation and condition. In other language, death is simply a *birth* into a new and more perfect state of existence. Nature, which is the only true and unchangeable revelation of the Divine Mind, is replete with the most beautiful and demonstrative analogies, or with universal processes which perfectly correspond to the phenomenon of physical dissolution. Everything is being incessantly "born again," or changed from one state of being into another; and this change is accompanied, accomplished, and confirmed, by transitional movements or processes which mankind term *death*. For illustration—let us think of a little *germ* which lies hidden in the earth. First, it is warmed by the vivifying elements of nature, which invite its innate essences and principles to unfold themselves and display their legitimate tendencies. And forthwith the germ is changed—or, to keep the analogy prominently before the mind, it *dies* to

its orignal *form* and *mode* of existence. Simultaneous with this death there comes forth from out of the germ new forms and organizations; that is, a new body, with many branches, are unfolded and developed. And so, likewise, by a constant and harmonious succession of *changes*—or *deaths*—or *births*, in the various ascending forms and forces of the germ, the perfect flower is ultimately unfolded in all its fair and beauteous proportions.

Everything which has motion, life, and sensation, and which has not attained the human form, is destined to alter its form and mode of being; and every alteration is accompanied with a *death* among some, or all, of the parts or portions of the living organism. But there is no extinction of life, no annihilation of the personality of any human organization or principle in all the interminable universe; it is merely the mode of man's existence that is changed by death; and which mode, in accordance with progressive principles, is thereby vastly improved and elevated.

Here I am impressed to repeat what I have already said, because I know that it will instruct the reader's mind in the physiology of death, and calm the unhappy and suffering individual. Every human intellect should understand, that as soon as the human organization is perfected in its form, size, and general developments, and as soon as the period has arrived when the spirit exercises its full control over the body, the process of transformation commences. The change is imperceptible, yet it is incessant and progressive. The body is not dying for a few hours only, but for many years—during which time the faculties and powers of the inner being gradually release their proprietorship over the form, and the soul continues its aspirations toward the higher spheres.

When the form is yet a child, it manifests all the angular

eccentric, and irregular traits of character, inclinations, and movements. When childhood advances to youth, the eccentricity gives way to more uniformity, and then is displayed the circular, in every possible modification of that form. When youth ascends to manhood, the perfect circular and spiral make their appearance, and are uniformly displayed in the inclinations and characteristics of that progressed stage of development. At this period the process of dying or transformation commences. The spirit is continually developing and expanding its faculties, and putting them forth as *feelers* into the higher spheres. The tendencies of the spirit are no more descending, but ascending; and that, too, to an immensity beyond the power of language to express, or the most exalted intellect to comprehend.

And as manhood progresses to old age, the body gradually becomes incapable of performing the office required by the spirit. Hence, when people are aged, their faculties seem buried beneath the wornout and useless materials of the body. They appear weak in intellect, imbecile, and unconsociable to all around them that is youthful, blooming, and seemingly perfected. One faculty after another withdraws from the material form, and their energy, brilliancy, and susceptibility, seem to decline. The body, finally, is almost disconnected from the spirit which gives it animation; and then the body is a dweller in the rudimental sphere, and the spirit is an inhabitant of the inner life, or the spiritual world. And when the moment of dissolution occurs, the *sensation*, or clothing medium of the body, is attracted and absorbed by the spirit, of which it then becomes the *material form*. At this instant the body manifests faint and almost imperceptible movements, as if it were grasping for the life which had fled; and these are contortions of the countenance, spasmodic contractions of the muscles, and seeming efforts of the whole frame to regain its animating soul.

Such are the visible appearances connected with the process of death. But these are deceptive; for the process occurring in the *interior* is far more beautiful than it is possible to describe. When the body contracts its muscles and apparently manifests the most agonizing and writhing efforts, it is merely an open indication of joy unspeakable in the inner being, and of ecstacy unknown to all but itself. When the countenance is contorted, pain is not experienced; but such is an expression of ineffable delight. And when the body gives forth its last possession, a smile is impressed on the countenance, which of itself is an index of the brightness and resplendent beauty that pervade the spirit's home! In the last moments of outer life the spiritual perceptions are greatly expanded and illuminated, and the spirit is thus rendered competent to behold the immense possessions of its second habitation.

It is given me to know these things by daily experiencing them, and having them verified in the frequent transitions that occur within my being, from the outer to the inner world, or from the lower to the higher spheres. I speak, therefore, from personal experience, which is knowledge fully confirmed by the unvarying sensations and phenomena that occur.

The butterfly escapes its gross and rudimental body, and wings its way to the sunny bower, and is sensible of its new existence. The drop of water that reposes on the earth is rendered invisible by the absorbing invitations of the sun, and ascends to associate with, and repose in, the bosom of the atmosphere. The day that is known by its warmth and illumination, dispenses its blessings to the forms of earth, and sinks into repose in the bosom of the night. Night is, then, an index of a new day, which is first cradled in the horizon, and afterward perfected in its noontide light, beauty, and animation. The flower, being unfolded from the interior by virtue of its own

essence and the sun, is variegated in every possible manner, and thus becomes a representative of light and beauty; but having attained its perfection, it soon begins to change its form, its color, and its beauty of external being. Its fragrance goes forth and pervades all congenial and suitable forms, and its beauty is indelibly impressed upon the memory of its beholder and admirer, when the flower itself is no more. The foliage, tinted with the breath of winter, no longer retains its outward beauty; but this is an index of new life and animation, which is perfectly exemplified in the return of foliage in the youthful season. As it is with these, so it is with the spirit. The body dies on the outer, or rather, changes its mode of existence, while the spirit ascends to a higher habitation, suited to its nature and requirements.

Death is but a Door which opens into new and more perfect existence. It is a Triumphal Arch through which man's immortal spirit passes at the moment of leaving the outer world to depart for a higher, a sublimer, and a more magnificent country. And there is really nothing more painful or repulsive in the *natural* process of dying (that which is not induced by disease or accident) than there is in passing into a quiet, pleasant, and dreamless slumber. The truthfulness of this proposition is remarkably illustrated and confirmed by the following observations and investigation into the physiological and psychological phenomena of death; which my spirit was qualified to make upon the person of a diseased individual at the moment of physical dissolution.

The patient was a female of about sixty years of age. Nearly eight months previous to her death, she visited me for the purpose of receiving a medical examination of her physical system. Although there were no sensations experienced by

her, excepting a mere weakness or feebleness located in the duodenum, and a falling of the palate, yet I discovered, and distinctly perceived, that she would die with a cancerous disease of the stomach. This examination was made about eight months previous to her death. Having ascertained the certainty of her speedy removal from our earth, without perceiving the precise period of her departure (for I can not spiritually measure time or space), I internally resolved to be present and watch the progressive development of that interesting but much-dreaded phenomenon. Moved by this resolution, I, at a later period, engaged board in her house, and officiated as her physician.

When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition; but, previous to throwing my spirit into that condition, I sought the most convenient and favorable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. (For an explanation of what is meant by the superior condition, and of the nature and character of my spiritual perceptions, I refer the reader to the department of this work which is particularly devoted to the philosophy of psychology.) Thus situated and conditioned, I proceeded to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:—

I saw that the physical organization could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to *resist* the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system

put forth all its powers to retain the element of Sensation; and the cerebral system labored to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact that those physical manifestations were indications, *not of pain or unhappiness*, but simply that the Spirit was eternally dissolving its copartnership with the material organism.

Now the head of the body became suddenly enveloped in a fine—soft—mellow—luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the Brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser portions of the body, than it ever was during the period of health. This phenomenon invariably precedes physical dissolution.

Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked that just in the same proportion as the extremities of the organism grew dark, and cold, the brain appeared light and glowing.

Now I saw, in the mellow, spiritual atmosphere, which

emanated from, and encircled, her head, the indistinct outlines of the *formation* of another head! The reader should remember that *these super-sensuous processes are not visible to any one except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual eyes can only behold spiritual things.*—This is a Law of Nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through it, nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organized from out of, and above, the material head, I saw that the surrounding aromal atmosphere which had emanated from the material head was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aromal elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destinates every particle of matter, and developed the spiritual head which I beheld.

With inexpressible wonder, and with a heavenly and utterable reverence, I gazed upon the holy and harmonious processes that were going on before me. In the identical manner in which the spiritual head was eliminated and unchangably organized, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organization. It appeared from this, even to an unequivocal demonstration, that the innumerable particles of what might be termed unparticled matter, which constitute the man's Spiritual principle, are constitutionally endowed with certain elective affinities, analogous to an

immortal friendship. The innate tendencies which the elements and essences of her soul manifested by uniting and organizing themselves, were the efficient and imminent causes which unfolded and perfected her spiritual organization. The defects and deformities of her physical body, were, in the spiritual body which I saw thus developed, almost completely removed. In other words, it seemed that those hereditary obstructions and influences were now removed, which originally arrested the full and proper development of her physical constitution; and therefore, that her spiritual constitution, being elevated above those obstructions, was enabled to unfold and perfect itself, in accordance with the universal tendencies of all created things.

While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested, to the outer vision of observing individuals in the room, many symptoms of uneasiness and pain; but these indications were totally deceptive; they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

The spirit arose at right angles over the head or brain of the deserted body. But immediately previous to the final dissolution of the relationship which had for so many years subsisted between the two spiritual and material bodies, I saw — playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical body — a bright stream or current of vital electricity. This taught me, that what is customarily termed *Death* is but a *Birth* of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities

of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete —even to the *umbilical cord*, which was represented by the thread of vital electricity, which, for a few minutes, subsisted between, and connected the two organisms together. And here I perceived, what I had never before obtained a knowledge of, that a small portion of this vital electrical element returned to the deserted body, immediately subsequent to the separation of the umbilical thread; and that that portion of this element which passed back into the earthly organism, instantly diffused itself through the entire structure, and thus prevented immediate decomposition.

It is not proper that a body should be deposited in the earth, until after decomposition has positively commenced; for, should there be no positive evidences of such structural change, even though life seems surely to have departed, it is not right to consign the body to the grave. The umbilical life-cord, of which I speak, is sometimes not severed, but is drawn out into the finest possible medium of sympathetic connection between the body and the spirit. This is invariably the case when individuals apparently die, and, after being absent for a few days or hours, return, as from a peaceful journey, to relate their spiritual experiences. Such phenomena are modernly termed, Trances, Catalepsy, Somnambulism, and spiritual Extasis. There are many different stages, or divisions, and subdivisions, of these states. But when the spirit is *arrested* in its flight from the body, and when it is held in a transitional or mediatorial state, for only a few hours or minutes, then the mind seldom retains a recollection of its experience—this state of forgetfulness, seems, to a superficial observer, like annihilation; and this occasional suspension of consciousness (or

memory) is frequently made the foundation of many an argument against the soul's immortal existence. It is when the spirit entirely leaves the body—only retaining proprietorship over it, through the medium of the unsevered umbilical thread or electric wire, as it might be called—that the soul is enabled to abandon its earthly tenement and interests, for many hours or days, and afterward, to return to the earth—ladened with bright and happy memories.

As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movements and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. (The reader will find an explanation of what is meant by the "interior portions of the terrestrial atmosphere," by referring to the consideration of "*air as a medium*," to be found in the pathological department of this volume.) At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature, with the greatest possible ease and delight. And now I saw that she was in the possession of exterior and physical proportions, which were identical, in every possible particular —improved and beautified—with those proportions which characterized her earthly organization. That is to say, she possessed a heart, a stomach, a liver, lungs, &c., &c., just as her natural body did previous to (not her, but) *its* death. This is a wonderful and consoling truth! But I saw that the improvements which were wrought upon, and in, her spiritual organization, were not so particular and thorough as to destroy or transcend her personality; nor did they materially alter her natural appearance or earthly characteristics. So much like her former self was she, that, had her friends beheld her (*as I*

did), they certainly would have exclaimed—as we often do upon the sudden return of a long absent friend, who leaves us in illness and returns in health—"Why, how well you look! how improved you are!" such were the nature—most beautifying in their extent—of the improvements that were wrought upon her.

I saw her continue to conform, and accustom herself, to the new elements and elevating sensations which belong to the inner life. I did not particularly notice the workings and emotions of her newly awakening and fast unfolding spirit; except, that I was careful to remark, her philosophic tranquillity throughout the entire process, and her non-participation, with the different members of her family, in their unrestrained bewailing of her departure from the earth, to unfold in Love and Wisdom throughout eternal spheres. She understood, at a glance, that they could only gaze upon the cold and lifeless form which she had but just deserted; and she readily comprehended the fact, that it was owing to a want of true knowledge upon their parts, that they thus vehemently regretted her merely physical death.

The excessive weeping and lamentation of friends and relatives, over the external form of one departed, are mainly caused by the sensuous and superficial mode by which the majority of mankind view the phenomenon of death. For, with but few exceptions, the race is so conditioned and educated on the earth—not yet having grown into spiritual perceptions—not yet progressed to where "whatsoever is hid shall be revealed"—realizing, only through the medium of the natural senses, the nearness of the beloved—watching and comprehending only the external signs and processes of physical dissolution—supposing *this* contortion to indicate pain, and *that* expression to indicate anguish—I say, the race is so situated and educated

that *death* of the body (to the majority of the earth's inhabitants) is equivalent to an annihilation of the personality of the individual. But I would comfort the superficial observer, and I can solemnly assure the inquirer after truth, that, when an individual dies naturally, the spirit experiences no pain; nor, should the material body be dissolved with disease, or crushed by the fearful avalanche, is the individuality of the spirit deformed, or in the least degree obscured. Could you but turn your natural gaze from the lifeless body, which can no longer answer to your look of love; and could your spiritual eyes be opened; you would behold—standing in your midst—a form, the same, but more beautiful, and living! Hence, there is great cause to rejoice at the *birth* of the spirit from this world into the Inner Sphere of Life—yea, it is far more reasonable and appropriate to weep at the majority of marriages which occur in this world, than to lament when man's immortal spirit escapes from its earthly form, to live and unfold in a higher and better country! You may clothe yourselves with the dark habiliments of wo, when you consign at the altar, a heart to a living grave; or when you chain the soul to breathe in an uncongenial atmosphere; but robe yourselves with garments of light to honor the spirit's birth into a higher life!

The period required to accomplish the entire *change*, which I saw, was not far from two hours and a half; but this furnishes no rule as to the time required for *every* spirit to elevate and reorganize itself above the head of the outer form. Without changing my position, or spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom, in which she had lain

(in the material form) prostrated with disease for several weeks It being in a summer month, the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere! I was overwhelmed with delight and astonishment when, for the first time, I realized the universal truth that the spiritual organization can tread the atmosphere, which, while in the coarser, earthly form, we breathe—so much more refined is man's spiritual constitution. She walked in the atmosphere as easily, and in the same manner, as we tread the earth, and ascend an eminence. Immediately upon her emergement from the house, *she was joined by two friendly spirits from the spiritual country;* and, after tenderly recognising and communing with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together, that I could scarcely realize the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

O, what a contrast! Instead of beholding that beautiful and youthfully unfolded spirit, I now saw, in common with those about me, the lifeless—cold—and shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned!

Death is but the local or final development of a succession of specific changes in the corporeal organism of man. As the death of the *germ* is necessary to the birth or development of the *flower;* so is the *death* of man's physical body an indispen-

sable precedent and indication of his spiritual *birth* or resurrection. That semi-unconscious slumber into which the soul and body mutually and irresistibly glide, when darkness pervades the earth, is typical of death. Sleep is but death undeveloped; or, in other words, sleep is the incipient manifestation of that thorough and delightful *change*, which is the glorious result of our present rudimental existence. Night and sleep correspond to physical death; but the brilliant day, and human wakefulness, correspond to spiritual birth and individual elevation.

There is every reason why man should rest, with regard to life and death, and be happy; for the Laws of Nature are unchangeable and complete in their operations. If we understand these laws, and obey them on the earth, it is positively certain that our *passage* from this sphere, and our *emergement* into the spirit-country, will be like rolling into the blissful depths of natural sleep, and awakening from it, to gaze upon, and to dwell in, a more congenial and harmonious world.

Here I am impressed to introduce a portion of a spiritual communication, which I was in a proper condition of mind to receive, in the city of Boston, on the 29th of May, 1849. The communicant was known, on the earth, as James Victor Wilson; whose name, and intense interest in the book, entitled "Nature's Divine Revelations," are mentioned in a note, which is prefixed to the fourteenth page of the Scribe's introduction to that volume. The circumstances which led to the communication from him, are strictly as follows: For several months previous to Friend Wilson's death, he was in the habit of visiting the room in which I examined and prescribed for the sick; and he was occasionally chosen as a witness to the lectures, which I was also, at that time, engaged in delivering. The profound interest with which the Revelations, and the phenomena which

attended their development, inspired him, laid the foundation for a sweet and profitable acquaintance between us. We conversed frequently concerning the nature of death, and concerning that ineffable divinity which pervades the Spirit-Home. He sometimes feared that his identity, or personality, would be lost, at the period of death, by divine absorption—just as the ocean drinks in the drop of water; and frequently he expressed a strong desire to be thrown into a mental condition, similar to the state in which I gave the above-mentioned lectures, to the end that he might entirely satisfy his own mind of those things which, above all else in the universe, he desired most to comprehend and believe. In reply to these desires of his spirit, I said: "It is well to be patient; for, in the present state of the world's social and intellectual progression, there are but few individuals who can, because of their constitutional qualifications, enter into the superior condition; and even if there were many such individuals, it would be exceedingly difficult to find the right operator—one who possesses within himself the proper physical and mental qualifications—capable of assisting the spirit in its efforts to attain that condition. What we can not learn by studying the laws of nature, and her universal analogies or correspondences, we had better wait for patiently, either until our spiritual perceptions are *naturally* developed and unclouded, or until we actually become *residents* of the spiritual world."

Thus we walked and conversed together; and it was during one of these conversations that, prompted by his great desire for spiritual enlightenment, he requested me to promise that, should I die first, I would, if possible, subsequent to my death, visit him and communicate to him my experiences; and, with earnestness, he bound himself to do likewise, should he the earliest pass from earth.

A few weeks subsequent to the above interview, during an absence from home, I received a letter, from a friend, announcing his sudden and unexpected death, and stating that "he had been found dead in his bed."

According to our mutual promise, I daily and hourly expected to feel, behold, and converse with his spirit; but weeks and months passed by, and I received no thought or impression which was calculated to keep alive that fraternal intimacy, which had, previous to his death, subsisted between us. I was not to be disappointed, however, in my anticipations of further communion with him, even here; for, toward the last of December, 1847, as I was recovering from a short but severe illness, and while my mind was in a state of interior meditation, I did not see, but I suddenly felt his spiritual presence. He breathed into my spirit the following words: "Thou hast not been of late in that peculiar mental state, which is adapted to spiritual intercourse—thrice have I sought thee, but thy spirit was too much engaged, in the investigation of natural or terrestrial subjects, to have readily perceived, and communed with, me; and, even now, thou hast not sufficient physical strength to record what I would impart. But it is well to be patient; for, when it is *good* and *useful* that I should converse with thee, we shall equally be prepared for the interview."

Weeks and months again rolled between this brief communication and the one I am about to relate, which, I feel impressed, will do much toward illuminating the enslaved intellect, not only of the diseased and the suffering, but also of the unhappy skeptic. And here it would, perhaps, be well to remark, for the satisfaction of the anxious and serious reader, that Friend Wilson's external appearance generally corresponded to his previous earthly exterior personality and amiable deportment—his spiritual form being intensely beautified, and

somewhat smaller than the natural body, possessing exquisite symmetry, and harmonious or musical proportions; and his transparent habiliments represented an inter-blending of the character of a student and an instructor. I will now faithfully present to the reader his holy communication, as follows:—

"Truth respondeth to truth—love to love—and soul answereth to soul! I approach thee because thou art approachable—and, I teach thee, because thou didst first teach me.

"I am forced to exclaim: How truthful is Truth—how lovely is Love—how good is Goodness—how omnipotent is Will—how wise is Wisdom—how great is Greatness—how divine is Divinity—how universal is the Universe!

"The innumerable Empires of Worlds about me supply every pure desire with its proper and complete gratification.

"The elements, which flow between one planet, or world, and another, correspond to the bodies of water which divide, yet unite, countries and hemispheres on your earth

"These planets are our various countries. On each the inhabitants are different, but only in degrees of growth. Their laws and customs differ; but the difference is always in accordance with their relative position in the infinite system of progressive development.

"There is no antagonism here, only a divine emulation; no absolute discord, only relative degrees of harmony.

"We travel to each other's country or planet, just as you travel to each other's village or city.

"Our Empire is vast—our Government is spiritual—our Law is love—and our obedience brings wisdom and happiness.

"Those individuals congregate, and journey together, who have similar or parallel attractions.

"Here, every one is conjugally conjoined—is married in spirit and in truth—or, every one *knows* where its proper and

eternal associate resides! Our marriages are instantaneous. Behold the sun-beam kiss the flower—or, the sudden blending of kindred dewdrops, or the instantaneous commingling of the elements—and you behold the quickness and beauty of the celestial marriage. The symbol is perfect in picture, not in magnitude—because, our unions are sweet, pure, beautiful, and eternal!

"Anxiety is effaced from all properly-unfolded spirits. We know the truth, and we are free! It is not the quantity, but the *quality* of truth which makes us free.

"The universe seems *great* or *small* according to our inward growth. If any of *us*, or any of *you* (by which I mean *us*) have just as much truth as the spirit can comprehend, feel, and exhibit, in its daily walk and conversation, then its freedom is comparatively perfect.

"If a man has *too little truth* he is anxious—he is seeking; and if truth is all he desires, he finds it; but should he seek truth, not for truth's sake, but for the sake of establishing an opinion or hypothesis, then is he discontented and internally unhappy. This perverted motive sometimes actuates the misdirected inhabitants of earth; but it never moves the residents of this celestial empire.

"The universe becomes greater and more sublime as we unfold—Infinity is as many times *more infinite* than you now suppose as there are *moments* in your eternal life.

"The Universe does not itself become more universal; nor does infinity become more infinite; but the expansion is in the progressed and improved spirit. The spirit of every individual is caused to grow into a higher and wider knowledge of material and spiritual things.

"One widespread and fatal error or misapprehension I behold in all the earth.—It is that man (with but few exceptions)

knows not what Truth is; he knows not where to find it—how to estimate it—how to separate it. Thus, facts are locked together; and a *long chain of facts* is estimated as a principle of truth; while, in reality, Facts are only Things, and Truths are Principles.

"To the animalcule, a drop of water is a universe of life and activity. And, to man, the universe is *great, beautiful, divine,* and *magnificent;* or it is *small, chaotic,* and *unbeautiful*—just as he is individually organized, educated, and developed.

"Our desire is that all should tread the same path in the pursuit of truth; just as the child, the youth, the man, tread the same path in journeying toward maturity, neither manifesting discord, nor giving rise to inconsistencies.

"How beautiful is the way of truth, my brother; and, O, how we—how all are blessed!

"My departure from your earth and society was, to me, sudden and unexpected—but it was fully known and anticipated by my *present* companions.

"While with you I was seeking—finding—exclaiming—writing—speaking—practising—and I was leaving old associations of every description. My spirit expanded under the warmth of your love, and grew enlightened under your revealments. The way to, and the geography of, the spirit-land were deeply impressed upon my understanding; and, on the evening previous to my departure, my soul was lifted up in holy contemplation and admiration of the spirit-home. Thought became too intense and elevated for the body. The sensorium was expanded, with action, to its utmost capacity; the blood rushed to, and from, my head with bewildering rapidity; my thoughts returned to me, and I retired to bed. But my spirit

was attracted by an interior power—the attraction overcame me, and I felt the evidences of transformation.

"How thankful was I that my chamber was undisturbed! no excitement, no rush, was there to draw me back—I was thankful for this; for, had it been otherwise—had friends beseeched, and prayed, and wept for me, I should have had but one sensation—not sympathy, but pity! pity!

"I remembered you—held your chart* of the geography of the spirit-home in my memory. You had gone before me—knew the pathway—understood the preparations that were necessary for the journey—I was thus making preparations, and the transition was interesting and delightful.

"My sensorium or cerebrum threw open its ten thousand hearts or cells, and the imprisoned spirit rushed, from the various members, into them,†—by *spirit* I mean *myself*.

"Now I was calm—silent—still—sleeping. My bed-chamber, the house, the physical world, all—all receded, and went into nothing.

"My body was on its back,—I was asleep, and yet I was not asleep; I was in the body, and yet it seemed that I was out of the body; I was in the world, and yet it appeared to me I was not in the world.

"Now my sleep deepened, and my consciousness of individuality was melted into an ocean of boundless ether. Joy unutterable came over me as I seemed to spread out like the divine breath upon the bosom of infinite life. I expanded in every direction—I was boundless—was infinite—was in being, and yet it seemed that I was nothing.

"Happiness, or rather *tranquillity*, was the last of my earthly

* See discourses on the spiritual spheres—"Nature's Divine Revelations," page 647, et seque.

† The spirit escapes the organism by emanating through the anterior portions of the encephalon

recollections My spirit seemed poured into the founts of elysium—I felt like the breath of heaven—and the angels seemed to inhale me, and thus I became unconscious.*

"Yea, how we—how all are blest!

"My individuality, thus seemingly purified, was restored. My new being was inhaling what appeared to me like the pure elements of other climes; it was so. My earthly body was beneath me. It was surrounded by friends and medical attendants—it was examined—and turned in various ways to call me back. I was then not more than two feet (according to the natural system of measurement) from them, over the head of the body, yet I was in eternity.

"Nothing which was done affected me. Several radiant beings were near me—they were my companions to the Spirit-Home.

"When the surrounding elements passed into my lungs, I felt, like an infant, filled with life; when my heart beat, and sent the milk-white ether through my new and perfect organization, I felt ready to go with my companions!

"We passed from the earth-sphere through the opening at one of the poles; we met and observed several spirits on our way.

"My eyes permitted me to see thousands of miles, whereas on earth I could only see inches.

"We arrived where we were attracted, and I knew that we had reached the *Second Sphere*. Thus I recognised your teachings.

"The society of which I am a member is in numbers innumerable. We are mutually fond of travelling through the different societies and portions of the Spirit-Home.

* The sensations of blending with the ethereal elements of space were caused by the spirit suspending its consciousness of individuality during the period of transition.

"On earth I was fond of mathematics and kindred studies; my desire for these acquirements is now totally satiated. Spiritual affinities are my studies now; and, ere long, I will disclose what I have learned."

Thus ended our brother's brief but highly interesting revelation. His concluding words refer to some future disclosures of spiritual things, which, when I receive them from him, shall be presented to the world.

I have yet another spiritual communication to record in this place, for the consolation of the mourner, and for the enlightening of the seeker after truth. It was imparted to me by an individual who lived on the earth several hundred years ago. Concerning his personal history and experience, I have derived no knowledge from the reading of books. That which he communicated I will relate as faithfully as I can possibly translate his revelation into the English language; but I can find words for only a fragment of what he breathed into my soul; as nearly as I can phrase the majesty of his thoughts, he thus addressed me:—

"Prayest thou for knowledge concerning that sublime resurrection which mankind has misnamed death? Prayest thou for light upon a *process*, which has been, and is now, on the earth, robed in the darkest horrors and mysteries—bedecked with the funeral pall, and veiled by ignorance? Yea, thou mayest not reply—the earnest and truest desires of thy mind are very distinct, being well defined. Let thy spirit, therefore, withdraw from the various objects and influences of earth; and let it comprehend and faithfully record the sweet and silvery notes, which, through me and thee, may musically instruct the earth's inhabitants concerning life and its diversified phenomena.

"Many centuries have rolled over the earth since I, as one among numerous inhabitants, lived and moved upon its surface. My thoughts and experience, while residing upon that planet, seem to me now like the shadows and outlines of some unmeaning dream; my earth-life seems like a brief but an uneasy *night*, when contrasted with the perpetual and peaceful Day, which pervades the interior souls of those who dwell on the higher planes of the neighboring sphere. Yet my experience, as I neared the termination of my residence on earth, was a perfect history of, and commentary upon, the influence of ignorance and mythology.

"Greece was my Country and my Idol; her inhabitants I loved as my children; and her beauteous institutions seemed to me like monuments of instruction and philosophy. But, as among children, there came discord there; the government of the country was divided into numerous Republics; and the people, looking with favor upon my temperament and attainments, placed me at the summit of their aspirations. Wherefore I became the governor, the instructor, and the lawgiver, of the once-beloved and adored Athens. The laws framed by me for the Athenians were none other than the desires of my inmost understanding; but, instead of orally imparting to the multitude the instinctive promptings and silent meditations of my own spirit, I caused them to be executed upon parchment, and I confidently depended upon the most devoted of my more immediate companions, who were well versed in my laws and reasons, to instruct, and improve, and harmonize the people. But hereby I experienced a truth, which all mankind should forthwith learn, that those who are esteemed as Teachers and Legislators of the land must not be *first* presented with, or taught, new forms or revelations of truth; for such minds, holding a temporary power over the people, will, in order to

maintain their power and position, misrepresent and dethrone the medium or person through which the truth is unfolded to the world. Teach the People, not kings and governors; teach children, not strong adults, who feel immovable in their thoughts and philosophy. Had the people *known* me; had they but once contemplated the contents of my living nature; I would not have been so unexpectedly dethroned, nor banished from those scenes which were enshrined in my misdirected affections. But I was constrained to depart into the interior of my native country—there to deplore the past, and interrogate the future. This change in my life and habits, was the beginning of my uneasiness concerning the issue of that event which is called Death.

"Mythology, though begemmed with unnumbered diamonds of truth, had robed my spirit in darkness. I sought and invoked the gods to preside over me when death frowned upon and claimed me as its victim. Nothing discoursed more forcibly and fearfully concerning the dreadfulness of my metempsychosis than the long and still nights, which I endeavored to illuminate and animate with constant wakefulness. But the words of the Judean shepherd sounded loud in my soul—'Death is an everlasting sleep!' Whether in the forests of the Isle of Salamis; whether consulting the habitations of the gods; or whether contemplating the deep murmuring music of the Grecian gulf—yea, everywhere, I heard the voice of the Judean shepherd saying—'*Dark is the valley of the shadow of Death*'—'*Death is an everlasting sleep!*'

"Three years subsequent to my dethronement, I was made aware of approaching dissolution. In view of this final termination to my existence my spirit sank into the depths of melancholy, and was veiled in night. I was imperfectly aroused from this darkness when there streamed to me a recol

lection of the doctrine which supposed *a resurrection of the souls of the good* that die, to live on some fair and heavenly Isle for ever. And this favored spot of earth—the beautiful retreat I had oft chosen for my meditations—was known as Salamis; out of which was to be born again that fairer Isle, anticipated and named, by Plato, the 'New Atlantis.' At the request of my few but faithful friends, I dictated to be written upon parchment, that my ashes should be scattered upon the sea which so constantly embraced and moaned about the fertile but solitary shores of the Salamis Isle.

"Being prostrated with disease for several weeks, it was easy to mark the progress of those physical changes to the *final* change which is termed death. This final change came upon me as my spirit was audibly deploring the fate of my dearly-beloved country. The sun had not yet disappeared in the west, when I was prompted to bid my friends farewell; and the change, like slumber, crept over me.

"As my sleep deepened, the room I occupied, together with the objects and persons therein, gradually faded away. The more I strove to maintain a consciousness of things about me, the more unconscious I became; until every avenue, which appeared to connect me with the outer world, was entirely and, as I thought, everlastingly closed. *Fear* and *desire* constituted the last links in the chain of life, lengthened to the end, which seemed about severing for ever. I *feared* lest the waves should not give up my scattered ashes, and waft them to the New Atlantis Isle; and my *desire* was unto the gods, that their celestial presence should attend my death and revivify the divine power which animated my bodily frame. Immediately upon analyzing these oppressive thoughts, I experienced a sudden rush of all the divine power (which dwelt in the hands and feet) into my encephalon or head. This was accompanied

with a soft, tranquillizing sensation that pervaded my entire nature, which peaceful calm was speedily followed by a state of total unconsciousness.

"How long I remained thus I could not tell; but I experienced a full return of the consciousness of my personality. This restoration of life was accompanied with many new and sweet influences; and my expanding thoughts caused me suddenly to feel that I could now understand more concerning the gods, and comprehend the nature of the soul's resurrection. A super-consciousness pervaded me; and my spirit was endowed with immortal sensibilities. The instant I realized, or thought I realized, this truth, my breast freely inhaled the soft and silvery air; my heart swelled with emotion, and beat the musical pulsations, which would naturally flow from an harmonious instrument. Inspired with these exalted sensations, and not realizing my spirit's departure from the body which I had hitherto inhabited, I strove to open my eyes that I might again behold my friends, and relate to them the melody of my soul. I supposed that I should not die, and that I had but passed through a metamorphosis from illness and suffering to a renewed condition of life, which endowing me with a superior power, would enabled me to instruct and legislate for the Athenians.

"Gradually my senses opened, and, lo! instead of seeing the external forms of my friends, *I beheld their interior life, and read their inmost thoughts*—I saw them deploring, in tears, the departure of some dearly-beloved one from their midst; and, directing my perceptions to where I saw them gaze, I beheld (in their thoughts) the body which I myself had worn! I strove to tell them that that deserted tenement was nothing, and that I possessed a body, and stood among them; but, instantly, I saw that there could be no communication

between us; because they were living in one condition of being, and I in another; they could converse only through the instrumentality of the material senses, and I could discourse only through the pure mediums of thought and desire. But I was too highly inspired with new and comprehensive conceptions, to bestow much desire upon my friends in their attendance beside the lifeless body, which lay before me. I internally knew that it would yet be well with them; and this knowledge made me wholly passive concerning their feelings and destiny. Now my interior spiritual senses were soothingly closed; and now my exalted sensibilities gathered themselves into friendly groups throughout my nature. In a few moments I passed into a calm and profound slumber.

"I was aroused from this serene and partial state of unconsciousness, by experiencing a peculiar breathing sensation upon my face and head, whereupon my eyes opened, and I beheld, in the scenes and forms about me, more concentrated love and friendship, more grandeur and magnificence, than thou canst understand; thou couldst not comprehend, or record, what I saw. Shall I tell thee that I realized the divine resurrection, which the gods had promised the early inhabitants of earth? Shall I tell thee that I stood upon the New Atlantis Isle? Yea, I believed the gods were faithful; and that the glorious *Republic* of immortal duration had arisen from out of the divine Salamis! A pure, serene air constantly entered my breast; my ear was entranced with the most liquid and silvery music, which seemed to float upon the atmosphere; and my eyes contemplated a boundless and magnificent country. Anon, I was inspired or penetrated with a divinity of ineffable sweetness. And a thought came before me, and said:—"*Seek thou the things which draw thee most.*" And, immediately, I was attracted to a group of friendly persons, whom I beheld con

versing near me. What a thrill of utterable joy ran through my now exalted nature, when among them I discovered and embraced *two of the dearest friends I ever knew in Athens!* This meeting, so unexpected and sweet, imparted to my soul more happiness than I had ever enjoyed on earth; and, from that moment, I began to unfold in Love and Wisdom. It was only by perpetual development, I learned that the gods did not bring me thither; and that the glorious country, of which I had become an inhabitant, was not, as I had supposed, the new-born republic of the isle of the sea—no; I learned of my higher life, and progressed to understand that I lived in a tenfold more heavenly state than my earthly imaginings had dreamed of—because, each inferior faculty of my nature was drawn up into intimate conjunction with the True, the Good, and the Divine!

"Thou seest now what a simple and ennobling process it is to die; thou seest now, that there is no 'valley' of fearful 'shadows' to pass through; and that 'death' *is not* 'an everlasting sleep.' But I must tell thee that *it is only the good who die sweetly; for the troublesome or troubled spirit is sometimes not quieted,* until after it has been, for a considerable length of time, removed from the earth, and until it has experienced the subduing and disciplining influences which pervade this divine habitation.

"The earth's inhabitants will now see (even though they do not believe it) that to die is to be born again; and that, to die sweetly, they should think, act, and unfold, in harmonious order; for the flower must have blossomed, though in rude places, peacefully and purely, out of whose heart rich fragrance flows to heaven!"

In introducing the foregoing observations, and the several spiritual communications, I desire to be apprehended aright. My motive for presenting them to the reader is identical with that which animated Friend Wilson, and actuated the Athenian lawgiver; it is, to familiarize the human mind with the process of dying, and with the uniform phenomena and consequences which attend the event of death. To the spiritually enlightened, these revealments will possess great weight, and afford much consolation; but to the external intellect, to the materialist, they will appear like the methodical hallucinations of an excited sensorium. To the last-named class I would say, that, I depend not upon these spiritual observations and interior communications, for a demonstration of the *reality* of an immediate resurrection and ascension of the spiritual body at the period of physical dissolution. I acknowledge and recommend no *authorities* but Nature and Reason. Hence, for proofs of the Immortality of the soul, I involuntarily turn from the unsatisfactory teachings of men and books, to the principles of nature, and to the sanctionings of my highest reason.

It surely is not safe, nor is it reasonable even, to believe, as many minds do, that the human soul is immortal, and that its resurrection from the grave is inevitable, merely because it is asserted that Jesus was seen subsequent to his crucifixion and burial. Nor is it reasonable to base all our hope and faith, in the immortality of the soul, upon the mere speculations and teachings of any form of sectarianism; because the reasoning mind full readily perceives the unsoundness and fallibility of such evidences; and a cold, unhappy, involuntary skepticism will be the certain consequence. Those who believe in the authority of men and books, and base their teachings thereupon, should understand that they can not satisfy those who believe in the authority of Nature and Reason.

I refer to another portion of this Encyclopedia for an examination of the evidences of the soul's immortality and eternal progression. But, in this connection, I will state three conclusions to which a deep and far-reaching investigation into the Use and universal *tendency* of Nature conducted me. And these conclusions lead legitimately to more sublime and desirable ones, which the reader's own intuition and principle of reason will discover. We are immortal, because—

I. *Nature was made to develop the human body;*

II. *The human body was made to develop the human spirit;* and

III. *Every spirit is developed and organized sufficiently unlike any other spirit, or substance in the universe, to maintain its individuality throughout eternal spheres.*

Each human spirit *possesses within itself an eternal affinity of parts and powers;* which affinity there exists nothing sufficiently superior, in power and attraction, to disturb, disorganize, and annihilate. These are evidences with which the world is not familiar; but they are plain and demonstrative; and are destined to cause great happiness and elevation among men.

In conclusion, I desire to impress the reader that there is nothing to fear, but much to love, in a purely natural or non-accidental death. It is the fair stranger which conducts the immortal soul to more glorious scenes and harmonious societies. Let mankind never lament because of the mere departure of an individual from our earth; for the change, though *cold* and *cheerless* to the material senses, is, to the interior vision, and to the ascending spirit, bathed in auroral splendor! To the enlightened mind, "there is no more death;" "nor sorrow, nor crying;" to those who live in constant conjunction with Eternal Truth.

Let tranquillity reign throughout the chambers of the dying;

but, when the body is cold, and when the immortal soul is gone, then calmly rejoice, and sweetly sing, and be exceeding glad; for, when a body dies on earth, a soul is born in heaven!

You may rest upon the strong foundations of truth; may strive to learn how to live peacefully and purely on earth; may enrich and adorn the inner spirit with gems of scientific and philosophic knowledge; may wreathe every thought with the sweet flowers of virtue; may robe every impulse with the mantle of contentment; for there is nothing lost by the putting off of mortality, and leaving the material and evanescent things of this world, to pursue life's journey amid immortal beauties in the Spirit-Land!

There are voices from the Spirit-Land which sound, to the inhabitants of earth, like the revelations of fancy; but, the time will come—it is dawning on the world—when many men shall hear these voices and comprehend the mighty truths their tones impart. And then, when the hour of death arrives, the chamber of the departed will not resound with sighs and lamentations, but it will echo to the soothing strains of sweet and solemn music; and, there will be, not mournful and wordy prayers, and tearful discourses, but a quiet and holy passover

WHAT IS THE PHILOSOPHY OF PSYCHOLOGY?

INNUMERABLE combinations of matter are prepared to develop and complete the human organization. A vast congregation of spiritual forces act upon and elaborate this matter according to their own specific purpose and form of action. And the elements of man, like those of all other things, manifest specific tendencies to advance, in regular series, to the development of a perfect unity. Therefore, there are successive and complete systems in man's physical plan — and correspondingly in his mental structure. Thus we have the osseous, which consists of the bone; the cartilaginous, which unites each joint; the glandular, which procreates and performs all secretion; the muscular, which serves to promote and govern locomotion; the nervous, which conveys impressions to, and mandates from, the brain; the vascular, which embraces the arteries and veins; and the cellular tissues which penetrate, mediate, clothe, and connect the whole. Each one, considered by itself, is perfect; but considered in relation to others, each forms only a part, and is imperfect. There is also a mutual confidence in each other's integrity, and a mutual dependence upon each other's just discharge of office.

Moreover, each lower, and the lowest system, is subservient and subject to the government of each higher and the highest — insomuch that there is, by mutual consent, a constant reception and impartation of influence and power.

To consider man in relation to his form, is our next object. Man is endowed with power to love or desire, to perceive and conceive, to compare and decide, to will and to act. His love, or desiring power, diffuses an influence throughout the countless avenues of his being. Its influence before birth is upon the osseous and kindred substances, and is only manifested in performing the functions of creative motion. But immediately after the fulfilment of its mission in this department, it ascends to the development of higher systems—the muscles, nerves, and cellular tissues—and thus becomes creative life. Furthermore, after birth, motion and life ascend and diffuse themselves upon each clothing membrane, and become creative sensation, which not only establishes a more intimate connection in matter within man, but connects him with matter out of himself, and with all things. But his will, or executive power, has endless ways and means of action; as also has his wisdom innumerable modes and mediums of manifestation.

Thus it is plain that the matter composing the body, is not only elaborated by, but is at all times under the actual government of, a spiritual oneness, which is *The Man* internal. And thus man typifies, and corresponds to, the vast universe which is enlivened, actuated, and governed by a Supreme Spiritual Mover—*the Father*.

There is an infinite variety of men. Impressed on every man, more or less, are the peculiar characteristics of his immediate progenitors. Thus each man has certain apparently fixed predispositions which incline him to the identical pursuits and habits of thought, and give him all the strongly-marked characteristics, for which his parents were distinguished. Circumstances of birth, society, and culture, are no less engaged in forming, deforming, or reforming the man; yet, running through all these, can be seen the direction and peculiarity of

hereditary character. And to whatever direction this may tend, that way will each power and faculty incline, and thus go on to some extreme point, where a complete phenomenon will be presented. In some instances we find the barren idiot; in others, the fertile philosopher. Hence we have had, and have now, men celebrated for almost stupendous talents in certain departments, such as mechanics, mathematics, poetry, astronomy, and general philosophy.

When we read or hear of men having any of these powers remarkably developed, or witness them in their moments of manifestation, we are impressed to refer them to supernatural agencies. But when we search deeper, they declare themselves as merely out-births and legitimate consequences of causes distinctly obvious.

We have thus briefly viewed man's material structure, its particular self-dependence, its entire subjection to the internal Principle, the mutual relationship of its various parts, and his spiritual attributes, in his first, normal, or RUDIMENTAL STATE.

I now come to consider man in another and higher condition —in the *sympathetic* or *somnambulic state*. Numerous, indeed, are the causes that may be engaged in producing this elevation. The body and mind may be constitutionally inclined to enter it; or, long-continued corporeal disturbances may render the nervous system highly susceptible to foreign or mental influences, and these when actively engaged, while the system is in a favorable state of health and temperature, will terminate in producing double consciousness. Disease has, not unfrequently, refined and subtilized the body to such a degree, that individuals have had protracted visions and trances. And sometimes, a simple accident or injury has resulted in the production of the same phenomenon. In fact, anything, whether constitutional or accidental, tending to refine

and spiritualize the organization, or to improve the habits, the manners, and life, may be instrumental in the production of Somnambulism.

In this state, the body is partially under the control of the mind, and partially subject to the direction of surrounding influences. If mostly controlled by the mind, the constitutional predisposition will be exhibited. The person may present astonishing developments of physical and mental powers, such as he may be distinguished for while in the ordinary state, or new faculties may manifest themselves. Generally the person will act out some ruling inclination differently and with greater force, according to attending circumstances; for to them and their unseen influences should be attributed the numerous modifications of mind while in the peculiar state supposed. But, if the person be controlled mostly by surrounding influences, he will write, speak, sing, weep, laugh, configurate his body, and present many symptoms of monomania. At such times the body and mind will perform what predominating impressions suggest, and will also constantly evince a consciousness of all near or interposing objects, thoughts, and desires.

Again, if constitutional and accidental causes be not adequate to the production of this state, then the regular and repeated influence of a second person will produce the requisite degree of corporeal refinement, and consequently the Somnambulic state In this case, a unity of desire and intention between the persons, is indispensable; and their mental structures must be as dissimilar as are positive and negative poles. Then a spiritual galvanic action will ensue. The negative body will yield; and a channel of communication will be opened between them as between two persons conversing through the mediums of hearing and speech. The agent by which this has been frequently accomplished, has been called Animal Magnetism; but I feel

impressed to consider it a spiritual intercourse through the organism, resulting in a definition of relative physical powers and mental capacity.

Another class of results frequently follows this condition. Having his spiritual perceptions enlarged and improved, the individual can read another's memory; can relate circumstances of youth, describe distant scenes, revive, and clothe in beautiful language half-remembered thoughts and long-cherished opinions entertained by those in his immediate presence. He can, also, speak of and describe absent friends, whether in or out of the body, in proportion to that accuracy with which they are defined and represented in the memory; and sometimes he can give philosophic and scientific dissertations. In truth, the subject can separate or combine every thought or predeliction pervading the mental atmosphere of the room occupied. Indeed, well-attested instances are recorded in which the semi-clairvoyant employed Latin, Greek, and Hebrew words, and even passages, with perfect ease and correctness, concerning which, in his natural state, he had no knowledge. Ask persons in this state respecting disease, and they will describe and confirm the patient's pre-impressions;—differing only in the selection of terms and diction, which is customary with individuals in all conditions. Ask them to reveal their source of information, and they will refer to spiritual influx, prophetic power, complicated mediums of sight, tales of ancient marvels, and all manner of consistent and inconsistent explanations will be given. In most cases, however, the subject will repeat acquired opinions, or those unconsciously entertained by the operator or assemblage. And while these explanations are being given, the simple causes of the phenomena escape the perceptions of men, and long investigations are required to disrobe the occurrences of the false facts and principles with which they become clothed.

Manifestations while in this state are dissimilar, according to surrounding and invisible causes; and whether truths or falsities are uttered, no practitioner is authorized to claim for his subject a vision independent of his own, or of contiguous minds and influences,—for this is the TRANSITION STATE, through which the mind must pass to attain a clearer discernment, a greater capacity, and a higher elevation.

The *independent or clairvoyance state* is seldom attained. Those causes which produce diversities of form, mind, and talent, in the "rudimental" and "transition" states, must all be favorable to its development. Peculiar mental and physical qualifications are indispensable. An easy, healthy mind; simple and correct habits of diet; a calm, growing knowledge of, and confidence in, God; a desire for refinement and goodness; a clear perception and full appreciation and practice of benevolence and justice; and a desire for spiritual association, are necessary qualifications to enable one to mount this mental eminence. And as circumstances of birth, society, education, temperament, organization, and habits, are, in most cases unfavorable, but few individuals gain this position. Indeed it has been intimated that but one in seventy-five millions of the earth's inhabitants are capable at one time of entering this state. And sound, authoritative reason everywhere concedes the point that it is a condition in which many prophets, poets, and philosophers, were while communicating truths, principles, and prophecies, far in advance of their age and education.

There are two sets of causes engaged in the production of clairvoyance.

1. That of submitting to congenial and frequent manipulations. This tends to tranquillize and concentrate the mind; also renders it susceptible of gentle influences through the organization. In this case, the body is held to life by the opera-

tor, of whose *active* body it then becomes a *passive* member; and the spirit is held to its form by sensation, which at other times connects it with objects of the external world. And, with this transferation of the perceptive medium, the *external* memory is *closed*, and the *internal opened*, whereby the individual can, from time to time, remember all things heard and seen, while *in*, but none *out* of that condition.

2. After being rendered *thus* susceptible, then, as in the other case, if immediate conditions are favorable—the state of the mind, health, and atmosphere—the body will yield to temporary death, and the spirit will dwell in a world of causes. In this case, the spirit resides, transitionally, *in* and *out* of the form, at the same time. And, in consequence of this intercourse between sensation and thought, between the body and mind, the *interior* glides into external memory; wherefore the individual can recollect when *out*, what was felt, seen, and heard, while *in* the state.

In the ordinary condition, the spirit is compelled to remain *in*, and see *from*, its bodily location; but, in the state now described, the spirit is empowered to make voyages of discovery and go where *desire*, impregnated with good and truth, may create a central attraction. As *this* state is the highest, and comprehends all below it, it should be called the SUPERIOR CONDITION; for the terms "normal," "abnormal," "mesmerism," "magnetism," "pathetism," "somnambulism," "sympathy," "clairvoyance," "extasis," &c., &c., are indefinite, as well as insignificant of the various states of mind they are used to represent. The reader is requested to remember this classification, as I feel impressed to employ no other in subsequent articles.

The spirit, in the "superior condition," is not influenced by acquired or prevalent ideas and prejudices. Like a man in the

form, walking, searching, and inquiring, the spirit goes forth in search of that wherewith its desires may be gratified. The *real* man then enters a new field of investigation, uttering and confirming that which men have written and believed, if *true;*—revealing fresh and vaster principles, if *useful;*—denouncing and removing long-cherished opinions, if *unfounded;*—suggesting deeper, higher, and more expansive plans to instruct and harmonize society, and if the faculties are all equally developed, will make every demonstration necessary and profitable for mankind. It is unnecessary to seek after or define the producing cause of every diverse feature characterizing isolated cases, inasmuch as the general *state*, when once attained, is in cases identical.

In all ages men have *grown* to this condition. The simplicity of Christ, his purity of mind, his gentleness and wisdom power of prophecy, freeness of principles and propriety of deportment, all testify of his mental growth. And Swedenborg declares that he himself entered this condition. Its truth no one will doubt, when acquainted with his immense social, scientific, and philosophical superstructure, presenting at once a condensation and amplification of all previously-ascertained truth.

A multitude of testimonies might be produced in illustration and confirmation of these general views; but we must pass them and impress the following conclusions:—

1. Inasmuch as the human organization is a UNIT made up of a number of lesser systems—which act galvanically, sympathetically, and magnetically, upon each other; so the *mind*, made up of countless infinitesimal portions, acts galvanically, magnetically, and sympathetically, upon the body. Therefore, in man's normal or "rudimental state," the whole organism is magnetized by the *mind*, and this is its constant magnetizer.

2. Inasmuch as accident of birth, circumstances of life, and mental associations tend to mould, modify, and refine, the entire being; so do circumstances act sympathetically and magnetically upon the mind; and, therefore, in the "transition or somnambulic state," the mind is constantly magnetized by circumstances, which are numerous and diverse.

3. Inasmuch as the *body*, in the first state, and the *mind* in the second, are the sympathetic and magnetic subjects of combinations of circumstances in the outer-world, even so is the mind acted upon magnetically, sympathetically, and spiritually, by a combination of circumstances, and spirits that were once men, in the interior or spirit-world. The interior influences by which the mind, while in the superior condition, is held in sympathy, and is constantly magnetized, are free, pure, and spiritual.

And again we are led to conclude :—

I. That, as all things in each department act with, for, and upon each other, the term "independence" is insignificant; and as there are diversities of constitution, "so there are diversities" (as says a well-known writer) "of gifts, and diversities of operations," (or causes and results,) and that all are, in some degree, susceptible of, and developed toward, the superior condition.

II. That, as the *mediatorial state* is a passive one, so *truths* or *falsities* in that state, may be uttered; and that, consequently, "to one is given the word of knowledge," (or acquired opinions;) "to another divers kinds of tongues," as active surrounding influences may determine, hence that their sayings have no weight or importance.

III. That, as the *superior condition* is a development of every spiritual power, the subjugation of every animal propensity, and the bringing of the *real* man into immediate conjunc-

tion with spirits, causes, and principles, we may rely upon the affirmation that, "to one is given the word of *wisdom*, (or intuition;) to another, the gift of *healing;* to another *prophesy;* to another, the *discerning of spirits;* to another, the interpretation of tongues;" and, therefore, that the disclosures of this state have great weight, and demand serious and deep consideration.

Individuals who enter the Superior Condition, whether through the agency of human magnetism, or by constitutional and spiritual development, are subject to that universal law whereby the human spirit is *educated* by experience. That is to say, the mind improves and learns by familiarizing itself with influences and phenomena, whether *in* the body or *out* of the body, whether in this world or in the higher spheres of existence. If the spirit is pure in its desires and aspirations after the interior and the infinite; if it lives harmoniously among men—shunning discord, or striving to remove it—loving good, and truth, and justice, and Deity; then, should such a spirit enter the clairvoyant or superior condition, by magnetism or by spontaneous development, the world may repose confidence in its utterances and revealments. For I have ever found such minds disclosing truths; but let it be deeply impressed that the *extent* or *importance* of such truths are invariably characteristic of the intrinsic *character, natural development,* and *spiritual elevation* of the individual. This is a law of the universe.

My interior experience has taught me to discriminate between *Spiritual Perceptions* and *Spiritual Impressions.* Spiritual *perceptions* are distinct from *impressions,* first, by being inferior to them; and, second, by being circumscribed and particular. Instantly, upon entering the superior condition, the mind is in conjunction with a vast sphere of Light; or else,

it comes in immediate *contact* with the electricity of the universe; which, like the sunlight with regard to the material eyes, is an agent or medium of perception to the spiritual eyes. For illustrations—suppose I inwardly *desire* (or pray) to understand the situation of an individual in the tower of London. If this desire is intrinsically *good*, and if there is a *use* in it, then my spirit, by yielding to its internal promptings, is abstracted from surrounding objects and material influences. Directly subsequent to this semi-voluntary self-abstraction, there emanates, from the front brain, a soft, clear light—unlike any earthly medium—but which quickly merges into friendly relations with the electricity of universal nature. And forthwith I can see, from the room in which I am now writing, the individual which I desired to behold. But had the *desire* been located upon the inhabitants of one of the planets (Saturn for instance) instead upon an earthly person, my spiritual *perceptions* would have as readily darted to that locality. As the telescope brings the planets comparatively within our grasp, even so do spiritual perceptions bring them as near to me, apparently, as is the distant landscape which the material eyes can gaze upon from my window.

Concerning *spiritual impressions* enough can not be written—so valuable and exalting are they to the spirit of man! For illustration, suppose I earnestly desire to communicate to the world something respecting Geology or Astronomy If this desire is intrinsically *good* and *useful*, it will be gratified. The superior condition is induced as above described—by a kind of semi-voluntary self-abstraction. But instead of the soft, clear light darting in straight lines from the anterior brain to some *particular* locality of the earth, it ascends, like a cloud or volume of light, a few feet from my head into the atmosphere, and here it suddenly blends with a Great Sphere

of Light, which light proceeds from the concentrated *intelligence* of the spirit-world, as from a mighty Sun! This light is impregnated with the knowledge which I seek; it possesses all conceivable intelligence; and it flows into the mind which is thus unfolded to receive it, as light and heat flow from the visible sun into the objects and receptacles of earth. I was in this state when The Principles of Nature, Her Divine Revelations, and A Voice to Mankind, were delivered to the world. That *work* could not have been presented to mankind *so early* in my life had I not been assisted by another person's supporting and congenial influence. This influence, as a *quickening* power, combined with my constitutional predisposition to spiritual illumination, enabled me to do that, which, without this influence and under less favorable circumstances, I might not have accomplished before I attained my thirtieth year. But, quickened into the *superior condition* by the manifold influences that were brought to bear upon me, such as magnetism, diets, habits, &c., my spirit was qualified to continue to progress and unfold, more and more, day by day, and hour by hour.

The paragraph, on page 44, in the above-named volume, which seems to imply that the independent state of clairvoyance can not be entered except through the agency of an operator, has reference to those individuals who have not naturally progressed to the superior condition, and also to those who have not attained it through the instrumentality of vital magnetism. It is true, so far as it goes; but, that the whole ground, occupied by psychological or spiritual science, may be wholly covered, the passage alluded to should be rendered as follows:

It is impossible for any one to enter *voluntarily* that state in which he can view with clearness things belonging to a sphere

of existence higher than the natural world; *unless the individual has, through the ageney of magnetic influences, attained the superior condition; or unless his spirit has grown, according to progressive principles, into conjunction with the truths which animate and pervade all existences.* For this state can not be entered *previous to such development*, without a suspension of one of the controlling forces of the system; and if this force is not supplied by the system of another, the natural functions of the organization would cease, and the spirit could not re-enter it after it had once departed. *Independent* clairvoyance, therefore, (*to be induced artificially, and consequently before the individual has permanently attained that condition by natural development,*) must be induced by the action of another system, by which the positive power, (*or vital magnetism,*) is extracted from the subject. To susfain life, this *magnetism*) is supplied sympathetically by the system of the operator; and so long as this is the case, there is a rare and subtle medium of sympathy existing between the mind and body, by which the former finds its way back to the latter after a temporary absence. [See the Philosophy of Death.] If this medium were severed, the mind could not return; and it is impossible to go *voluntarily* into the *independent* state of clairvoyance without severing it, *unless, as before stated, the spirit has, by individual development, attained the superior condition.*

In this place I will introduce a brief history of my experience. While in the normal or 'rudimental state,' a series of events transpired which enabled me to make a speedy passage up to and through the transition state, into the *first* stage of the superior condition. At this point I remained many months, during which time anatomy, physiology, and pathology, as subservient to the healing of disease, engaged my entire attention,

When *out* of the state, I was totally ignorant of all this, and could not remember *any* thing I had perceived or uttered. I passed this point, November 28th, 1845, and began dictating a series of *Lectures* now before the world. While these lectures were being delivered, the body was influenced by a second person, (as described in No. 1,) but when they were completed, I was greatly fatigued and prostrated. I removed from the city, and existing relations, to the village of Poughkeepsie, for the purpose of having former vigorousness restored. After a few weeks, another revolution carried me to the point, (described in No. 2,) which was the beginning of my present illumination. It is well here to remark that, the difference between these states, (described as No. 1, and No. 2,) consists in the latter state putting the individual in the possesssion or use of his own bodily personality and a memory of his interior experiences; but the two states in other respects are strictly identical I experienced a peculiar mental condition independent of ar operator, for the first time, (with but few exceptions,) since 1843, on the sixteenth of May, 1847, and its cause, object, and sensations, I will now relate.

A friend in whose house I was then boarding, was suffering with a functional disease of the stomach, throat, and head. All remedies and treatments which had been, and were being employed, proved ineffectual; and my knowledge of disease and medicine out of the state, was then too limited to enable me to afford any relief. Still I earnestly *desired* to assist her. For several days this desire increased. So things continued till in the night of the day before mentioned, when I was aroused from slumber by a succession of slight rapid shocks. A clear, mellow, penetrating light immediately succeeded them proceeding from, and encompassing my brain. I became calm and happy, and deeply interested. At this moment, the

patient was revived in my memory. Being anxious to test this mental light, I was moved to *desire* an examination of the patient's condition. The light *instantly* darted in the direction where she lay. It passed through each intervening substance, viz., two walls and a floor; and I beheld the patient's system, its situation, motions, and present symptoms, and was instantly impressed with appropriate treatment and medicine. Now the light grew dim, contracted, returned, and retired within me.

Sleeping in an adjoining bed was a gentleman, who made, and is ready to repeat, the following statement:—"I happened to be awake when Mr. D. sprang from his bed and glided past the table and chairs to his bookcase. It was totally dark, and I could not see, but I heard him unlock the case, take out paper, and write with astonishing rapidity. In a few minutes, he ceased writing, and returned to his bed; I heard him breathe with manifest exertion a few times, as is the case when after being magnetized he is restored to the ordinary state."

Of what is here stated, I had no recollection. But when consciousness returned, I opened my eyes and saw the gentleman with a lamp, by the desk, reading. On inquiring his object, he read me a description of, and prescription for, the patient, which I recollected then, and continue to even to this day. It was 20 minutes past 3 o'clock in the morning. Since that period I have entered, and can still enter, that condition, when health, frame of mind, object, and atmosphere, are all favorable, with astonishing quickness; and thus occurrences of greater interest have daily taken place. I have been enabled to familiarize my mind with truths, sciences, principles, and spiritual phenomena, through this medium: without it I am barren of information. Now I have no suspension of memory, and am able to pen my impressions whenever and however received.

We now see the foundation and principles which sustain and govern those startling mental manifestations so frequently presented, and which demand the most serious reflection. Also the reader now understands the cause and medium of my impressions, and why I, though unlearned, can speak with assurance and ease. Having explored and satisfied ourselves respecting the *vessel* which receives and communicates, it only remains for us to reflect upon, and well analyze, that which is from time to time communicated.

"But what," inquires the reader, "may be said of those who profess to believe in magnetism and clairvoyance?"

I answer—these are of three classes.

The *first* class are mercenary practitioners, who commit to memory a few fragmentary facts in science, who claim extraordinary or supernatural powers for their subjects, who give public and vulgar exhibitions, who employ chicanery and ignoble plans, who trifle with and play fantastic tricks with their subjects, and who injure the truth by producing these three effects—Superstition, Skepticism, and Disgust.

The *second* class are doctrinal practitioners, who pervert and misinterpret principles and results, who labor to make the phenomena subservient to, and illustrative of the theological dogmas; who receive, modify, or reject, as a sectarian education and prejudice may sanction; who conceal, mis-state, and magnify, disclosures; and who retard the progress of truth by producing these three effects—Credulity, Distrust, and Enthusiasm.

The *third* class are free, firm, fearless advocates of truth, who search into, and look facts in the face; who investigate deeply and declare their impartial convictions; who are swayed by no trivial experiments; who collect and arrange facts and deduce a consistent and harmonious system, and who accelerate the

progress of truth by producing these three effects—Reason, Respect, and Inquiry.

It is good to know that the Psycho-metrical State, (or the soul-measuring condition,) and the Superior Condition, (or the spiritual state,) are to all men attainable. It is also good to know that interior sight is no *gift* which can be lost—is nothing merely *bestowed* upon the soul—but it is a spontaneous *result* or manifestation of the harmonious mind; it is an inevitable development of the soul's indestructible and unchangeable energies; but the *development* of these sublime powers, this side of the spirit-land, depends upon the favorableness of the hereditary predisposition of the individual, upon his habits, his social situation, education, moral state, and upon the strength and purity of his soul's aspirations. If spiritual perceptions were given to, or bestowed upon, any individual or class of individuals (in a manner identical with the presentation of a jewel by one friend to another;) or, if the Divine Mind should intrust them to the exclusive protection and use of any particular favorite—thereby making that individual his agent or attorney; then it would be reasonable to conclude that, should that individual, thus honored and blessed, not use his *gift* as it was originally designed to be used, that he would consequently lose it entirely. Although these powers can not be lost, they can, nevertheless, be much weakened and rendered comparatively worthless by a misuse or perversion of their proper functions. And the same may be said of every sense or faculty, which belongs to man's material or spiritual constitution. It is very wrong to believe that the Deity bestows special blessings and attentions—that he, by an arbitrary exercise of his voluntary powers, gives, to certain individuals, intellectual or moral attributes, which attributes he can afterward take away. This superstitious and unphilosophical opinion was entertained

by the Chaldeanic-Persians, and by the Persianic-Egyptian nations, with respect to their highly-endowed and influential chieftains. And the same superstition is still existing, though vastly improved and sublimated, in the most civilized portions of the earth. Thus—the ancient Chaldeans believed Vishnou to be an incarnation of the universal god; the Persians believe Zoroaster to have been a favorite of some particular deity; so the Mussulman believes respecting Mahomet; the Christians respecting Christ; and the Swedenborgians respecting Swedenborg. The constitution and perfection of the Divine Mind render it absolutely impossible that he should be a "respecter of persons;" and hence, it is only proper to believe that every individual is *constitutionally* and *eternally* endowed with certain moral or intellectual attributes; the manifestation of which attributes depends wholly upon the favorableness or propitiousness of those circumstances and conditions, which I have enumerated, and which I will now proceed to briefly consider.

Inasmuch as the psycho-metrical and spiritual states are to all minds attainable, it is proper to inquire how individuals shall proceed to attain them. It is proper to ask—what diets, what habits, what occupations, what activities, are essential or favorable to spiritual elevation and illumination. In addition to what I have already said, respecting the profoundly solemn and momentous question of individual harmonization, I will place along mankind's rugged pathway a few important guide-boards, which will, if strictly followed, lead to the Kingdom of Heaven and to the enjoyment of its ineffable beatitudes.

And first, let me remark, if parents desire their children to occupy a higher moral and intellectual position than they themselves do, they must not themselves violate any physiological or psychological law, nor go counter to the pure admonitions

of intuition. Hereditary predisposition is the foundation upon which to base the formation of your child's character. Of course, every human soul has an intrinsic predisposition to goodness, to harmony, and to spiritual illumination; which is communicated to it by the Father of all spirits; but it is essential that the legitimate tendencies and developments of this *intrinsic* predisposition be not in the least retarded by the transgressions of parents or progenitors. Instead of these tendencies being obstructed, everything should be done, by the parents, which is calculated to augment their full and perfect manifestation. The world has seen examples of what hereditary predisposition can do — especially when that predisposition is favored and strengthened by proper diets, moderate activities, and careful discipline. Extraordinary warriors, poets, philosophers, and mathematicians, have been made by progenitory impression; and even so, it is possible to present to the world, a variety of spiritually elevated and endowed individuals, who shall be, in morals and philosophy, what Napoleon was in the battle-field, and what young Safford is in the sphere of mathematics.

In order to augment the development of the spiritual perceptions, the individual (or the youth) should never be actuated by any extreme or impulsive sensations. His habits should be consistent with harmony. He should never walk, nor play, nor exercise the body or mind, violently and inconsiderately; for extremes always disturb and retard the soul's tranquillity and development. It is very important that the body be exercised in all its parts; no set of muscles should be allowed to remain unemployed; because the individual must attain to the "fullness of the stature of a perfect man," before any very valuable results can be permanently and satisfactorily obtained. It is also necessary to spiritual advancement that

the moral state is good. What is meant by *good*, in this connection, is, that the mind entertains a strong and unchanging friendship and veneration for Truth, Justice, and Deity.

And quietness of mind is also essential to interior light. Nothing will so injure and deform the soul's internal powers as an *uneasy*—*dissatisfied*—*impatient*—*combative*—*revengeful*, and a *non-conforming* state of mind—particularly, when the individual is conscious, or desires to become conscious, of his relationship to the material and spiritual universe. The spirit must desire a revelation of Truth, Justice, and Deity. Its aspirations should not be confined to earth; nor limited by the solar system to which our earth belongs; but the soul must seek to expand throughout the width and breadth of the immeasurable univercœlum.

In a word, strict adherence to rules of physical and mental discipline will always refine the feelings and elevate the mind. And if we will but turn from the external world of effects, to ourselves and the internal world of causes, our knowledge of spiritual truths will be much higher and greater. Wisdom, the angel of the mind, which leads unto all truth, gently whispers—

"Seek and ye shall find,
Knock and it shall be opened unto you."

The earth's inhabitants are looking (without knowing in what direction to look) for some important and supernatural *change*—for a world-wide revolution—for a universal demonstration of distributive justice and individual righteousness. The Persians are anxiously expecting the advent of their most exalted and adored deity; who, while on the earth, proclaimed the Oviparal origination of the percepible universe; taught some of the most beautiful and accurate principles of life and

justice; and who, according to their sacred superstition, presided over the formation of their holy books and the Vedas The Jews remain unshaken in their convictions that a greater than Moses is soon to appear—a pure and magnificent Jewish King—one, who shall martial the estranged and scattered tribes of Abraham, Isaac, and Jacob, upon some universally accessible portion of the earth, and thereon establish a New Jerusalem City, which shall never change. The Christians begin to acknowledge that there is, pervading their inmost souls, a deep and holy consciousness which causes them to feel that the second Advent of Jesus is to occur sometime within the present century. The destruction of the Old World, and the establishment of a New order of existence, is yearly expected by the more ardent and believing of the Christian sects. And the world is replete with evidences that Philosophy and Theology—Reason and Superstition—Religion and Republicanism—Liberty and Slavery—Truth and Error—are about to commence a fearful, a terrific, and a summary battle—a battle to be fought first in men's souls, and then, in the sanctuaries and congressional halls of sects and nations. But notwithstanding the manifold evidences that a storm is about to break upon the religious and political world, and notwithstanding the convictions of all sects and nations that some revolutionizing and regenerating *change* is about to occur; yet I am moved to affirm (and this affirmation is based upon scientific and spiritual principles) that the earth's inhabitants will never experience a sudden manifestation of truth, but will *gradually* glide into the realization of three things—first, the nearness of the Spiritual world to the Natural world; second, the possibility of Spiritual intercourse; and, third, the reorganization of society, which will be a commencement of the kingdom of heaven on earth. But individual harmony and

Spiritual illumination lie at the foundation of all human reformation.

And when the interior senses are expanded, and when they behold the great Arcana which lies beyond the limits of external and material things, then will the vastness and music of the universe be impressed upon the inward principle. When the human mind once feels the unutterable realities of its own existence—when the principles of love, and truth, and wisdom, shall move its sublime and fervent depths—it will turn from physical and earthly imperfections; and then man will feel and summon—

> "That strong divinity of soul
> Which conquers chance and fate."

The earth's inhabitants will ere long grow into immediate conjunction with the inhabitants of the Second Sphere. The era of spiritual communications has nearly come. Humanity is progressing rapidly toward perfection—the fruit-bearing period will soon arrive—and the high-born soul of man will then experience sensations and sentiments which shall cause him to *feel* himself but a little lower than the angels.

WHAT IS THE PHILOSOPHY OF HEALING?

PROGRESS is a law of Nature. To resist the perpetual tendencies of this law is to resist the sublime workings of the universe. From the inexhaustible Fountain of celestial Love and Wisdom, flow innumerable streams of Motion, Life, Sensation, and Intelligence. These streams constitute oceans of Divine Vitality, having mighty and never-ebbing tides. On the margins of infinite space, these oceans of celestial life and grandeur, strew the most beautiful orbs — flowers of fadeless hue and eternal fragrance. For every gem that adorns the margins of earthly streams, there are millions of orbs on the shores of infinitude. These orbs are flowers that unfold themselves in the illimitable gardens of the Divine Expanse, and in accordance with the great laws of Progression and Development. These orbs unfold and manifest the magnificence of their possessions, because they yield to the irresistible influence of supreme principles. In consequence of this involuntary obedience, these planets or worlds become the sublime habitation of man. The earth is *one* of those flowers which the oceans of celestial Love and Wisdom have planted upon their numberless shores. Among its magnificent developments, and by far the most superior and beautiful of all, is man! MAN, the ultimate of stupendous creations, and the germ of celestial seraphs! Nature, ever faithful and true to herself, has unfolded man in the image of God. He stands as Nature's masterpiece. He possesses all her wealth, her beauty, her skill, her magnificence; and he completes the

chain of life and Love extending from spirit to matter, from God to the infinite ramifications of the Universe. But man, in his progress from birth to manhood, has frequently and conspicuously deviated from the true path. He has not displayed and exercised the same fidelity toward Nature as she has toward him. Being a concentration of everything beneath his exalted position, man possesses universal affinities, more or less active and influential. This concentration of beautiful and powerful possessions, has caused the human soul to misunderstand and misapply its attractions and attributes. It has not known whether these innate and restless powers were evil or good. It has been amazed and confounded at the multitude of affinities and endowments in its possession; and thoroughly overwhelmed in the wilderness of consequences into which it has been plunged by an unwise or extreme gratification of inherited inclinations, it has sinned, suffered, repented, resolved, and again it violates, resists, or deviates from, the progressing and developing laws of Nature and the Divine Mind. Mankind has yet to learn what man is—it must learn the origin, tendencies, and proper application of his universal affinities. Man experiences attractions toward everything, because he is made of everything; but, in his endeavor to obey the strongest impulse, he frequently rushes into fearful extremes, because he does not listen to his in-dwelling Wisdom, which is his guardian Angel. Thus on the earth—on one of those magnificent flowers of divine creation, there are misguided and diseased spirits. In consequence of improper and extreme actions, mankind are spiritually and physically diseased. And disease has developed physicians. And physicians have obeyed antagonistic impressions, and walked in opposite directions in their attempts to heal diseases; and each one has considered himself almost at the summit of his profession. Clergymen have taught men to contend with their

impulses, and perpetually to suspect their natural attractions; they have urged upon man the unqualified necessity of crucifying their innate affections, and of sacrificing everything that breathed the least of rebellion against religious rites, requirements, and ceremonies. While priests and clergymen have supposed themselves divinely commissioned to heal spiritual or moral infirmities, physicians have considered their mission confined to the sphere of physical or visible affliction. Between these two professions, the human soul has been unfortunately situated, admonished, misrepresented, and forced into more disease and misdirection than it could otherwise have ever known The diseases and misdirections which developed physicians and clergymen centuries ago, have been merely exchanged for similar or more powerful causes of physical and spiritual suffering. These professions have achieved nothing glorious, because they circumscribe the sphere of human progress and attainment. Notwithstanding the beseechings, the admonitions, the exemplifications of Nature; notwithstanding the constant and powerful manifestations of the laws of eternal progression and development; yet physicians and clergymen have impressed the dependent inhabitants of earth with the conviction that *progress* is fatal to the body as well as to the mind; that to advance beyond the pathological or theological circle of theories which they have long revered and embraced as true, is to endanger physical health and eternal happiness. But the pure and discerning spirit feels and sees the law of endless development both in his soul and in the widespread fields of Nature. To him, to such a spirit, I desire to impart the immortal fire of reformation; and through such, as mediums and conductors, I love to address the masses and professions which reciprocally injure and support each other. And now, on one of those orbs or flowers so magnificently unfolded and perfected, and which

is called the earth, I will proceed to investigate the nature and influence of the Medical profession.

The individualism of the human soul inclines it to fixedness of opinions. And this is an inestimable effect of its peculiar constitution; it indicates that interior power which will enable the spirit to remain eternally faithful to the teachings of Nature, and to the requirements of truth. But when this power is misapplied, when it is out of its proper sphere of action, it constitutes that unfortunate state of mind and trait of character which are called Prejudice and Dogmatism. Prejudice and Dogmatism are deplorable, because they are generally associated with learned ignorance, with high-mindedness or pride of opinion, and with those aristocratic and exclusive characteristics which distinguish acquired education from that wisdom which is developed out of the soul's constitution. It is well to understand that *Knowledge* or *Learning*, is an effect of a multitude of facts and opinions consigned to the recesses of the memory, and which are based upon external Perception and Testimony; but *Wisdom* is an effect of the full and harmonious development of all the affinities, affections, and attractions, which constitute the immortal Soul, and adorn its fair proportions. Remember this distinction — *Knowledge is acquired and superficial;* but *Wisdom is unfolded and intuitional.* According to this definition of the two sources of human enlightenment, it is easy to understand that reformation in the science of healing and preventing disease is absolutely necessary. Reformation is necessary, because the medical profession rests at present upon no other than a superficial foundation of acquired facts and opinions. Notwithstanding this, the popular and influential physician of every country manifests great reluctance (for reasons soon to be explained) to any degree of improvement or advancement in his particular mode of treating diseases. But conditions and cir-

cumstances sometimes favor the quick and startling development and manifestation of truth; and, though a powerful combination of talent and learning is arrayed against the most valuable discoveries and confessions of truth, the latter invariably triumph and bestow their extensive benefits upon the general brotherhood of man. Thus in the science of Medicine wonderful developments have been made. After *Hippocrates* and *Galen*, there came intermediate reformers, who remained very near the old school of Allopathy, until *Hahnemann* declared his important discovery, that a less quantity of medicine in a higher state of refinement and concentration, was more suitable to cure diseases in an organization where every atom is moved by the electrical principle, or by spiritual impulsions. Then came Thomson, who declared that a total devotion to physical temperature, and to the medical properties of plants as agencies in the cure of disease, with a complete abandonment of *Calomel* and *Bleeding*, is the only safe way to procure and preserve health. Then came *Priessnitz*, who declared that a total abandonment of *all* medicine, and a strict devotion to personal cleanliness by employing cold and warm water systematically, is the only true method whereby to cure all the forms and modifications of disease, and restore the body to its natural condition. Then came *Samuel Dickson* of England, who declares, that a rejection of all learned errors in every form of medical science, and an application of the excellences of each system in the cure of Disease — a union of all the *good* each system contains — is the only method by which to develop truth and benefit mankind. Therefore we have Allopathy, Homœopathy, Thomsonianism, Hydropathy, and Chrono-Thermalism, not one of which would now exist, had not some superior mind towered above the doctrines of his profession, and declared the truths he beheld from his own position.

This seems the extent of all improvements yet made, or rather suggested, by the medical profession. But let it not be supposed that the old orthodox school of medicine has advanced from one step to another in the great system of progressive development. Oh, no! these various modes of philosophizing upon pathology, and of treating diseases, are *specific* effects of preceding and surrounding systems of medicine. The reader must not be deceived. He must not suppose that Allopathy ever alters or changes its horrible features so as to resemble Homœopathy, or Hydropathy, or Chrono-Thermalism; this is not the nature of the Allopathic organization. Each new system has proceeded from the original germ; but the specific *form* of each is studiously preserved from amalgamation or change. And here is presented the perverted action of that individualism of the human character, which manifests itself in the deformities of learned ignorance, prejudice, and dogmatism. It is unrighteous, however, to blame too severely the dogmatic tendencies of the practising physician. Interest is the governing principle of the human mind. It will favor, with very few exceptions, the first thing that harmonizes with its pecuniary interests and educational convictions. The mind must be very superiorly organized, and Reason and duty must reign supremely in the soul, if the individual is not swayed by local and pecuniary interests. Hence it seldom happens in this conflicting state of society, that *reputation, education, situation,* and *pecuniary* circumstances, are favorable to the development and free expression of truth. Hence new truth is slow in its manifestation; and popular systems of theology and medicine are prevented from falling into the sepulchre of useless things. The reason why the medical profession does not joyously embrace all new improvements, in their mode of practice, is explained by the following passage which I was impressed to

publish in a work (Nature's Divine Revelations) now two years before the world.

THE PHYSICIAN'S INTEREST

Consists in the amount of organic violation that occurs, and in the abundance of distress and physical wretchedness that are found in the sick-room, the hospital, the asylum, the prison, the army, and throughout the nation. Physicians as men not professionally employed, will express the most unbounded benevolence, and actual sympathy, for the suffering that exists. They will express all the yearnings of noble minds for the improvement and education of the poor and ignorant, and for superior situation to bless the poor man's home and the rich man's constitution. But a physician, in his *occupation*, feels no interest in any new invention, or system, or compound, that might be effectual in curing disease. He feels no interest in the advancement of intelligence on the subjects of anatomy and physiology, because a general knowledge of the organic structure of man would lead to a great amount of health, inasmuch as then all would strive to avoid violation. He feels no interest in the prevalence of physiological knowledge, nor is he interested in any degree of reform leading to a destruction of vice, debauchery, and physical violations. Disease and pain exist, because the science of life and the necessities of the human body are unknown to a majority of the human race.

The poor man is obliged to exert all his physical energies to gain a subsistence for himself and family. He is thereby subject to exposures of every possible description, and to sufferings that are almost intolerable. The atmosphere may change, and bring disease to his exposed body. Labor may be excessive and disproportionate; and its results may be deformity, contractions, inflammations, and muscular prostration, some or all

of which are a portion of the poor man's reward. Thus exposed, he sinks under disease; and when prostrate on his couch, amid his family whose wants are unsupplied, he ventures to raise his voice to the wealth and philanthropy of society in supplication, and humbly solicits relief. What is the reply which he receives? It is the frowns and silent abuses of the community—and he can see that the world regards him not. Thus forsaken, he languishes, and departs unappreciated! Such examples are, in modified forms, visible in every portion of the world. The physician feels no interest in the health of that sick man, and it is a matter of indifference to him whether his pains are soothed or his situation relieved. He seeks not the poor man, because the little *attraction* (which is insignificant indeed) is not in the poor man's possession. Therefore the poor man is neglected, because the physician's interest consists, not in the prevalence of health, but in the extent of disease among those able to reward his labors.

The wife and children of this poor man are also exposed to inclement weather, and to every description of destitution possible to conceive. The wife, exercised by grief and depressed with sorrow, becomes weakened and emaciated, and finally occupies the bed just deserted by her unfortunate and neglected companion. She, too, is encompassed with sorrow, and is afflicted with privations, which society perceives not. Amid the cries of her children, she is depressed beyond the possibility of a resurrection; and she soon closes her eyes upon the world with a fear, and dread, and sorrow, unknown to any but herself: and the last vibration upon her ear is the cry of hunger arising from her infant child! She thus dies a sacrifice to human injustice, and social disorganization!

The children, one by one, are taken and placed in the asylum, and there cared for in proportion to the reward given

to the physician and the overseer. They are treated as *strangers;* there they grow like the plant uncultivated, and finally become a burden to the community and the keeper of the almshouse who supports them all.

If the physician were well situated and properly rewarded, he would seek the afflicted, relieve their pains, and strive to inculcate physiological truths whereby disease might be avoided, and unnecessary violations escaped. If the physician were rewarded in proportion to the amount of *health* that exists, then would he feel anxious to have vice, and misery, and degradation, and debauchery, to cease, and health to bless the existence of every man. These corruptions gyrate through all portions and classes of society, and the physician is *interested* therein. And where *disease* is in abundance, *there* he is attracted, because he feels interested, not in the *health* and *prosperity* of his patient, but in that which he *receives* for his medical attentions.

Nothing can be more dishonoring to the convictions of the physician than the corrupting situation which he occupies; for he is compelled to follow the promptings of his interest, while his convictions of duty, and his higher sensibilities weep over his ill-directed proceedings. The physician's duty, like that of the lawyer and the clergyman, is sensibly impressed on his judgment by Nature, and he would cheerfully comply with its dictates, were he not so viciously and unhappily situated. But *interest* is the governing principle of human existence; and the object to be attained is so to *change* the *situations* of men that their interests may correspond with the admonitions of their enlightened judgments.

The physician has an internal conviction which he can not suppress, that what he is obliged to do in his profession is directly opposed to his duty. He can not resist this conviction;

and the same is true of the lawyer, mechanic, and the laborer. And this truth unfolds the fearful and horrible fact in the condition of the human race—that men are not only contending with each other in their social occupations, but that there is a constant antagonism existing between *interest* and *duty* in every bosom. Men's *interests* tell them one thing, and their *duty* another. Interests are created by the necessities of the body and its propensities; and men, to supply these necessities, are compelled to smother conscience in the blackest clouds of social warfare and conflicting interests.

One third of the earth's population are bound by the hand of disease, merely because they are uneducated, inferiorly conditioned, and unjustly treated by the exclusiveness of classes and aristocracies. And this one third are also crushed by poverty, caused by ingenious speculations on their labor. These come into being, live unhappy and useless lives, and finally die, not knowing the destiny of their creation They live, moreover, in a wilderness of pain, starvation, and discontentment; and it is conspicuously true that physicians seldom venture into that wilderness of despair! They seldom explore the regions of pain, distress, and wretchedness, because their *interests* speak, and their steps are directed to the bed of the rich man, whose wealth consists of the accumulated productions of that wilderness of despairing and diseased beings! Terrible indeed is the unrighteousness of these things: and they are truths that need unveiling, though they will thrill the soul of every enlightened person, with an overwhelming conviction of their truth and importance!

The *human race* is afflicted with disease. Mankind as a body are *sick*, and need a *physician*. They need effectual attention and permanent restitution to health, and energy, and happiness. The race, then, must be *educated*. The rudiments of this edu-

cation must consist in each one *knowing himself*, in every anatomical and physiological particular; and then the world will not be cursed with ignorance, vice, disease, and misery. Then physicians will be *useful* and beneficial; for their time and talents will be concentrated in the great work of social and moral reform, and their interests will not only consist in the amount of *health* enjoyed, but in the destruction of ignorance, violation, and local wretchedness.

THE MISSION OF THE PHYSICIAN,

I am impressed, has neither been understood by himself or the inhabitants of the earth. His mission is not to the body; for the body is but a subordinate portion of the individual. He is not to follow the example of the notorious and misdirected *Paracelsus;* who burned many of the works of Galen, misrepresented his disciples, and introduced that most powerful and popular evil, termed MERCURY. He is not to remain a mere convert to *Basil Valentine;* who introduced the next medical evil, termed ANTIMONY. *Esculapius*, the god of Physic, and *Hygeia*, the goddess of Health, have nothing to do with the duties of the true Physician. It is unrighteous to believe that physicians are designed to prescribe merely for diseases; because disease is an effect, not a cause—an evil to be prevented, not a thing to be fought down with therapeutical implements. Disease is an evil to be prevented; it is an effect to be overcome and extirpated by overcoming and extirpating its manifold causes. Physicians are designed to minister to the spiritual principle; they should be clergymen, or clergymen should be physicians. There is not sufficient occupation to keep these two professions properly employed. As society is now constituted, physicians and clergymen conflict with each other. Clergymen think the human soul depraved and satu

rated with wickedness, because it manifests those inferior propensities which characterize the animal Kingdom; and physicians strive to cure dyspepsia, gout, nervousness, and constipation, without ever once imagining that the *Internal thinking Principle* is the primary disturbing cause. Hence, clergymen complain of the unyielding qualities of the human heart, and physicians complain of the unyielding character of chronic and other diseases. Now, if the constitution of society was perfectly sound—if it favored the rapid, unrestricted, unbounded development of truth and free principles, then the medical and clerical professions would converge and concentrate their numerous and almost omnipotent forces upon the great objects of human endeavor, namely—the attainment of Health, Happiness, and eternal Truth!

But what unsound and unphilosophical doctrines, and what disastrous consequences to the interests of human health and progression, emanate from these disunited professions! Man is a UNIT. It is not true that he has a *body* to be cured of disease separate from his *mind;* nor is it true that man has a *spirit*, a *soul*, a *heart*, to be cured of sin-diseases separate from his body. The physical and spiritual organization of man are, in this rudimental or caterpillar state of existence, one and inseparable! If clergymen suppose (and I know they most conscientiously do) that the moral and religious sentiments and qualifications of the human *soul* can be touched and unfolded into practical exercise *merely* by preaching and imparting sacred principles to it, then I am impressed to undeceive them. And if physicians believe (and I know that they profess to) that the human *body* can be cured of its endlessly modified afflictions *merely* by administering scientific preparations of mineral and vegetable substances, then I am also impressed to undeceive them. It is absolutely impossible to develop thought

and conceptions of heaven in the soul when that soul is not attuned to perfect harmony. From various causes, to be hereafter explained, the animating essence of the human body is thrown or pressed into different degrees of discord; and the relation between this essence and every organ, nerve, and muscle, is so inconceivably and inexpressibly intimate that the latter becomes the *day-book* and *ledger* in which are recorded the most *trivial* as well as the most *complicated* of disturbances that the spirit is made to experience. The enlightened mind can not but perceive that any unsettled accounts between the human soul and external nature will act as positive obstructions to the development and exercise of pure religious principles. But how surprisingly unphilosophical are the clergymen of the present generation! How unphilosophical and useless to preach and complain that the human heart is slow to perceive truth—that it is inclined to evil and sin—that it resists the saving and momentous truths of Heaven—when, from some cause, the soul—the entire individual—is suffering from the melancholy effects of dyspepsia, or constipation, or from other constitutional inharmonies!

Clergymen would advance mankind to happiness and *true religion* if they should impress upon their congregations those indispensable truths—those weightier matters of the law—which the soul most of all things requires. They should cease their ignoble discussions about the holiness of the sabbath: that the philosophy of Anatomy, of Physiology, of Chemistry, of Mechanism, of Electricity, of Magnetism, of Psychology, are too material and worldly to be preached from the pulpit on Sunday. I say, clergymen should cease these unsound and unphilosophical discussions; because the *truths* of which these philosophies and sciences are representatives, are as sacred as heaven itself. Yea, these truths are the *Nerves of Sensation*

which the Divine Mind ramifies throughout the Universe, and through which he communicates his nature and essence to the inhabitants of all earths, all planets, and to all spheres of celestial harmony! The *Anatomy* of the human soul and body, and the Anatomy of the Universe, what can be more sacred and sublime? And what can more rapidly unfold the Love and Wisdom of the human spirit than a knowledge of Physiological and Chemical processes? What can more exalt and fill the soul with heavenly contemplations than the Mechanism of Nature, the architectural developments of the infinite Universe? What can unfold religious sentiments in the mind quicker and more permanent than the beautiful phenomena of Electricity and Magnetism?—these are indications of that sweet *Divinity* which pervades all created things. And Psychology—what branch of study can furnish such magnificent and holy truths? This science conducts the soul into the sublime depths and sacred mysteries of its own existence; it throws open the labyrinths of immensity; it renders transparent "the valley of awful shadows" which have shrouded the future; it reveals the progressing myriads of parents, companions, sisters, and brothers, which are now spirits, angels, and seraphs, in the gorgeous spheres of harmony; and it effects a conjunction between the natural and spiritual universe! And yet clergymen shrink from the bare mentioning of these glorious truths on the sabbath. They work over and over the imperfect cogitations of Oriental religionists; they detail from the pulpit the insignificant and useless histories and meditations of individuals who have played their part in their day and generation, and are now actors upon a more magnificent stage; they read and interpret to their congregations those old and inapplicable sayings which any intelligent mind can do as well and with more personal satisfaction; and thus clergy

men trammel the progressive development of the human soul, and yet complain that it is not more inclined to holiness.

There is no need of *two* professions—the one medical, the other clerical. Mankind would be speedily advanced to a high degree of Health, Happiness, and Truth, if, by some chemical or social process of decomposition and extraction, the medical and clerical professions could be manufactured into *one* sound and harmonious body. The quiet and tranquilizing influence of moral and spiritual principles are indispensable as prophylactic or therapeutic means; these influences are particularly required in the art of preserving and restoring health. So likewise are the splendid truths, now in the possession of the medical faculty, indispensable to the development of those heavenly principles which clergymen deem essential to present and future happiness. What unqualified folly it is to preach to a congregation of individuals that have imperfect constitutions, or unclean bodies, or stomachs, or lungs, or brains! It is folly, because these defects originate primarily in spiritual disturbances; these disturbances exist in the *same* principle upon which clergymen are striving to impress moral and religious precepts. The spiritual principle which, when disturbed, experiences toothache, or headache, or the suicidal promptings of hypochondriasis is perfectly *identical* with what religious minds technically term the *heart*, *spirit*, *soul*, *mind*, and intellect; these terms, as I have before said, are strictly synonymous. It is actually impossible to make an individual realize the nobility and indwelling sentiments of his nature. if his spirit is out of harmony with his body. Hence if clergymen desire to reform and advance the race to "glory, honor, immortality, and eternal life" they must begin at the foundation of individual and social imperfections. And if physicians desire success in the treatment of disease, they must begin with the spiritual principle;

but to *purge*, and *leech*, and *blister*, and *calomelize*, the human body for the purpose of curing it of various maladies, is not only unphilosophical, but it is going counter to the absolute teachings and requirements of immutable laws. The occupations of the physician and clergyman, in the present state of society, are exceedingly antagonistic and unfavorable to human improvement; but, in the social state which is about to dawn upon the world, the employment of these professions will be found to be *identical*, and, consequently, will not draw so heavily upon the resources of the productive or working classes of society.

THE MISSION OF THE PHYSICIAN, and, therefore, of the clergyman, is to the spiritual principle—to the living, immortal individual. In this state of existence, the human body is a part, an associate of the human soul; the *former* can not *feel*, *think*, or *act*, without the spiritual principle; and the latter can not be in the least disturbed without recording its disturbance upon its visible organism. Hence MAN IS A ONENESS; and all diseases originate with that portion of the oneness which can feel, think, and act, upon matter. Physicians must cure disease or discord by producing harmony in the human constitution. Their pursuits should be essentially prophylactical. They must banish *consumption*, *scrofula*, *erysipelas*, *rheumatism*, *contagious diseases*, and every species of individual affliction, by commencing at their foundation. They must ascend the pulpit, and teach the inhabitants of the earth concerning hereditary impression; explain how parents influence their children while in the embryotic state; explain how the human mind and body are under the control of surrounding circumstances; how the entire individual can be manufactured, perfect or imperfect; how the spiritual principle acts upon the organization; and they must teach the philosophies of Anatomy, of Physiology, of Chemistry, of Mechanism, of Elec

tricity, of Magnetism, and of Psychology. If clergymen will not teach these fundamental truths of Nature and of true religion; if they combine their intellectual and pecuniary powers against the promulgation of these principles on the sabbath; if they clamor about desecrating the holy institutions of antiquity; then congregations must rise in their strength and demand the True Physician. The true physician places his hand upon *moral* as well as upon physical diseases; he cures the maladies of future generations by closing the flood-gates of individual excesses; he *manufactures* good and healthy organizations by improving and perfecting the individuals by whom future generations are developed; this is the mission of the true physician.

THE EVIL AND USELESSNESS OF MEDICINE

Are becoming more and more apparent. The human system can not sustain itself if subjected to the rack of scientific medicine. The various modes of practice which I perceive in the world are exceedingly superficial and dangerous. Instead of treating and removing causes, they are confined to the sphere of effects. It is true that some medicines are directed to the secondary or immediate causes of disease; but they are seldom prescribed with an *understanding* of primary causes or of constitutional disturbances. I am deeply impressed with the conviction, and hence I affirm, that two thirds of all diseases, which lurk like vipers in the human constitution, are evils produced by the administration of mineral and vegetable medicines. Let not the reader suppose that I except those medicines which have received the sanction of test or experiment, and which are particularly esteemed and recommended by the Royal Academies of medicine. This assertion is uttered exceptionless; and, though the reader may not have his understanding so opened

as to enable him to see the truthfulness of this statement, yet it is unqualifiedly true, and the good and wise of present and future generations will gladly acknowledge it.

If reputation, education, situation, and intellectual development, were favorable to the manifestation even of the amount of truth already *known in private* among medical practitioners, the results would gloriously sustain all I have said concerning the evil and uselessness of medicines. It is necessary to understand in this place that I am impressed in favor of employing medicated preparations in the treatment of Burns, Bruises, Accidents, Lesions, Injuries, &c.; but I am not in favor of any therapeutical compound or remedy which has reeeived the tacit or unqualified approbation of any known medical system. Every experienced and conscientious physican—every individual who has observed and recorded the causes, phenomena, progress, and extent of human suffering—knows, in the secret, unrevealed recesses of his soul, that the physical constitution is, in some particulars, evidently impaired by the administration of medical preparations. O, that the world could be made to understand those *truths* which I know to be confined to the medical professions of the present century! But, for reasons heretofore stated, I know that physicians will deny, and profess great astonishment, that any intelligent, scientifically-educated man should be so deceived as not to believe in the utility and salutary power of discovered and well-attested remedies. Physicians will now appear perfectly disgusted with statements, the truthfulness of which, did surrounding conditions and circumstances favor, they would be delighted to acknowledge to the world. Let not the reader, therefore, be startled at the boldness with which these revealments are denounced and apparently disproved by authorized medical practitioners; because the constitution of the human mind is favorable to the

co.cealment of its most deep and sacred sentiments, and it can never act in opposition to its positive interests. But there are free, independent, noble, well-situated minds which will readily acknowledge these truths to mankind. I am impressed not to conceal those thoughts which struggle within me for expression, though there are minds who *are not* free, independent, and well-situated, who will array their talents and influence against the truth.

The proof that it is known that medicines are injurious to the human constitution, is that, as soon as a physician sees his way clear, and feels himself superior to his education and qualified for the task, he discards the Allopathic system of treating disease, and declares his long-entertained convictions that it is totally fallacious. Those of this class are minds who can cease the practice of medicine altogether; but those who are attracted to the profession, and desire to employ remedies which will not injure the constitution, gravitate to Homœopathy, or to Hydropathy, or to Thomsonianism, to Chrono-Thermalism, or to other systems of improved practice which exist in the world. These dissimilar modes of treating disease stand as monumental evidences that *independent* minds have experimentally ascertained, and freely acknowledged, the numerous and positive evils that abound in the empire of popular medicine.

Man is a combination of impressible materials. He is so tenderly constructed that everything with which he comes in contact, stamps its likeness upon him. So, likewise, is the mind influenced by prevailing convictions and opinions. The most susceptible minds are the first to be impressed; but every class or structure of mental organization is to some degree influenced by those doctrines which receive the general consent of community. The producing causes of this phenomenon are but little understood. Man does not yet know that he is moulded

into any shape, or, more properly, that he is *magnetized* into various states of thought and feeling, by the positive influence of things, circumstances, and opinions, which preponderate in society. Man does not yet know that he is almost as much under the control of education, situation, pride, and reputation, as the mellow clay is under the control of the potter's hand. Notwithstanding his ignorance of these things, they are absolutely true. And now, moulded by these magnetic and subduing influences, the reader may be persuaded that there *are* medical preparations which have been proved beneficial to the sick and diseased. He may feel antagonistic feelings arising in his mind occasioned by these revealments; but I can solemnly affirm that what I have said is unqualifiedly true, and will appear more and more incontrovertible as the subject is analyzed and investigated.

Disease is an evil; and one evil suggests and unfolds another; and the ultimate accumulation and combination of evils, thus developed, become a mighty power. This power exerts a magnetic influence upon the mind that comes within its sphere of action. It becomes, like the fabled Upas, a far-extending and destructive circumstance. Thus it is with the widespread system of popular medicine. When once the student places himself under the influence of any pathological theory, he yields to its positive or magnetic power, and allows himself to be lulled into that delusive slumber which never permits the mind to dream of those errors and fallacies with which the theory is impregnated. From the evils of disease have proceeded the evils of medicine. The latter evils have grown so high and strong—are so splendidly supported and thoroughly approbated—are so gravely taught by the thought-to-be educated and celebrated professors of modern Academies of orthodox medicine—that the submissive student and suffering patient can not but yield their confi-

dence, and fall asleep under the powerfully *narcotic* influence. And again, what wonderful developments have these medical evils presented! The chain has three links: there are the evils of disease, the evils of medicine, and the evil of Drug-stores. Society is spotted everywhere with the latter indications of error in the treatment of disease. Every medical laboratory appears to my mind like a powerful Blister upon the social body; because it draws the susceptible and impermanent fluids and substances (or persons) to the surface, and *purges* them out of existence. The physician and the druggist combine, and, without intending it, do most truly assassinate the human constitution with various scientific compounds and patent preparations; but I am impressed that neither the practitioner, nor the druggist, nor the purchaser, regards these customary proceedings in this, their true light.

The reader may have the rheumatism; it may be rheumatic gout or rheumatic fever. If he submits to what I am impressed to term the assassinating mode of fighting disease, he will undergo a kind of antiphlogistic treatment, consisting of blood-letting, purgatives, saline, and antimonial medicines, calomel and opium. His constitution is fortunately possessed of sufficient intrinsic strength to master the remedies; but he is thrown into a slight negative state; and he finds that the continuation of purgatives are indispensable to digestion and even existence. In consequence of this, the physician is compelled to leave a prescription for what he terms acute (or recent) constipation, or, probably, symptomatic costiveness. The reader now visits the druggist; he procures the remedy and uses it; but does it *cure* him? Ah, no. On the contrary, he becomes a victim to permanent or chronic constipation, and a constant purchaser of cathartic medicines. It may be, he entertains the opinion, in common with the whole medical

faculty, that disease is *a thing;* that the blood is *humorous;* that the fluids need purification; that the stomach or bowels are especially deranged and need physic; if he thinks so, and the physician has failed to relieve his sufferings, he will probably seek salvation from them in the notorious patent medicines of the present century. The ultimate effects of this course generally are, first, a defrauding of Nature of her appropriate aches and pains; and, second, Nature's rebellion against this treatment, which mainly terminates in physical dissolution, called death.

If medicine is adequate to the curing of disease, why are chronic diseases so prevalent? If medicine is good and beneficial, why does Nature (which is high authority) rebel against its administration? I am impressed that medicine *never* cured a disorder in the human body. This may startle the reader, and provoke his feelings to discussion, but it is nevertheless true. He may think that millions of well-ascertained *facts* go counter to this assertion; he may quote experience as demonstrative evidence to the contrary; but I can assure him such *facts* are NO FACTS; that such experience is deceptive. The contest is never between the *Medicine* and the *Disease;* it is always between *Nature* and the *Medicine.* This explains the origin of those pyramids of pathological error, the imposing heights of which do daily cast death-shadows over the medical deserts of Europe and America. No! the war is *never* between the disease and the remedy; but it is the spiritual principle, the living constitution, that suffers from the assassination of the medicine, and from the concentrated disturbances which constitute the disease. Nature is powerful; but through the combined, but well-meant exertions of the physician and druggist, and the discord with which it is compelled to contend, she is sometimes forced to yield her powers. Nature never sub-

mits to the empiricism of popular remedies; she fights to the moment of dissolution; but how deplorable that she should be so circumstanced as to make it absolutely necessary to keep up a perpetual warfare with medical ignorance and errors! Every disturbance in the animal economy that was ever overcome, or *cured*, must be put down to the credit of Nature; for she seldom is permitted to complete a settlement with her internal portions without being most unrighteously molested, or assassinated, by the scientific medical preparations of modern schools. The allopathic pharmacopœia is replete with evils. This system of medicine has originated or confirmed more diseases than any habit, or atmospherical influence, or extrinsic cause, with which the constitution is compelled to contend. It is less successful than other systems, because Nature has more to conquer when allopathically treated than when attacked by other remedies.

During the prevalence of the Asiatic cholera, in the years 1832, 1834, and 1849, the orthodox or allopathic system of treatment was notoriously unsuccessful. The Homœopathic system proved itself extraordinarily efficacious and adequate; and the Botanic and Thomsonian systems were successful almost without an exception or a parallel. Now, to what conclusion do these facts legitimately conduct the inquirer? They conduct the mind to the following: the powers and attributes of the human constitution were less burthened and injured by the infinitesimal doses of Homœopathy, than by the huge, calomelized preparations of Allopathy; and there were less obstructions and more assistance arising from the medicines and nursings of the Botanic and Thomsonian systems than there were from Homœopathy; in other words, the human system recovered quicker while under good nursing and prompt attention to temperature. Probably there never prevailed an epi-

demic so impregnated with evidences that the human mind is the cause of disturbances in the human body, as the Asiatic Cholera. Those individuals who resolved not to experience the complaint, and preserved a calm state of mind, generally escaped it; but those who *feared* the disease, and allowed themselves to run into excesses of excitement and trepidation, were invariably the sufferers and victims. This truth became so conspicuous and important that the medical profession generally admonished the inhabitants to preserve great determination and tranquillity of mind. Publications of every description echoed this authoritative admonition, and the community at last triumphed over the otherwise unconquerable disease. These constant proclamations I regard as the unintentional acknowledgments of the disciples of modern medical schools, that some physical disorders, at least, have their foundation in spiritual disturbances.

Although the inhabitants of the earth are constitutionally diseased; and the alchemical remedy, introduced by Theophrastus Paracelsus, termed *Mercury*, has driven its fangs deep into the vital recesses of man; yet there are thousands sufficiently ignorant and prejudiced to believe the allopathic practice the only safe and certain mode. I know there are hundreds this moment suffering from the effects of various medicines, calomel included, who will raise their voice and set their influence against the important and incontrovertible truths I am now revealing to the world. While the mythological God, Esculapius, continues to preside over the Reason of the patronizers and practitioners of Medicine, there is no room for progress or development. While the Master lives, the slaves obey. The present systems of treating disease are substantially modes of *defrauding* Nature out of her proper pains and aches, which are indications of existing discord. Let it not be

supposed that I am opposed to the alleviation of the diseased and suffering; on the contrary, I feel deeply impressed with the *holiness* of that science or philosophy which has for its ultimate object the alleviation of human discord and distress; but I am not in favo· of treating effects instead of causes, nor of treating man in opposition to those immutable laws which control the harmonious Universe. Disease is supposed to be removed and eradicated when the individual experiences nothing of its characteristic symptoms; and medicine generally receives the credit of achieving this signal victory; but I know that medicines penetrate, imprison, and partially murder, some of the weakest or most susceptible organs of the body, and thus prevent the manifestation of those intrinsic disturbances that render the individual uneasy and unhappy. O, that patients could place the same unbounded, submissive, child-like confidence in the indwelling Divinity of nature, that they place in their physicians! What universal changes would occur in the vast empire of disease, over which the fabulous Esculapius now presides! Let the impression go forth that Medicines scarcely ever assist, but almost always injure and retard the appropriate processes of Nature; let the Reason of the human mind open its doors and windows to the truths and therapeutical means which Nature furnishes for man; let the stupendous and delicate operations of the principles of anatomy, physiology, mechanism, chemistry, and magnetism, which the Divine Being has instituted, have full action in the body and mind; let nature flow to nature, motion to motion, life to life, sensation to sensation, intelligence to intelligence; and humanity will forthwith be advanced to Health, Happiness, and Spiritual Elevation.

Personal experience in the examination and treatment of disease, extending over five years of daily and hourly application, has erected in my mind a monument of evidences in

favor of the impressions which I am now recording. Owing to the peculiarities and phenomena invariably attending my mode of ascertaining the cause, nature, and extent of disease, my time and spiritual perceptions were constantly occupied and called into requisition. During this period I accumulated a vast quantity of practical observations concerning the true nature of disease and its treatment. I have examined maladies of every description and magnitude. The field of investigation was not circumscribed to a few individuals, but it extended over hundreds of cases that were the refuse of popular systems of medicine. The work entitled "The Principles of Nature, Her Divine Revelations, and a Voice to Mankind," was given during the last half of my medical experience. Previous to, and while engaged in, the Revelation alluded to, it was absolutely impossible to institute such a system of Physiology and Pathology as I felt impressed the second sphere of human existence fully sanctioned as being alone applicable and adequate to the curing or preventing of disease upon the earth. It was for this reason that I was, and have been, up to this time, impressed to prescribe vegetable compounds, syrups, oils, &c.; because these are the best and most harmless remedies that the human constitution has ever taken in the form of medicine. I was successful, simply because I impressed upon the mind of every individual the powerful reason why Nature should be confided in; why various habits should be discarded; and why the spiritual principle should be harmonized. These impressions upon the patient's mind, combined with implicit confidence, rendered it almost impossible not to have been successful. But the time has arrived for my impressions concerning disease, its cause and cure, to be made manifest; and this is the work in which I am now engaged.

I can truly say, that during my medical discipline and expe-

rience, my spirit lived years in weeks; and especially were the events and experiences of years concentrated into hours, when united with medical examinations, my spirit was rendered capable of instituting independent investigations into the infinite chambers and gorgeous spheres of the immeasurable Universe! And, as is explained in the chapter on psychology, the impressions of these pure, everlasting, and infinite things, were at first deposited in, and particularly confined to, the inmost recesses of the internal memory: but the *Eternal Law of Progress*, which runs through all things and develops corresponding, progressive results, influenced me, and my mind was consequently unfolded and adequately strengthened; and with it were unfolded the multitudinous impressions and recollections of my strange and unparalleled experience. These things are natural to every individual spirit; but the high and glorious consequences attending the development of such innate endowments, owing to the unfavorable conditions, influences, and educational impressions, which act upon mankind in this sphere, are almost wholly dormant until the individual advances (through death) to the superior world. (The reader will find many explanations and valuable suggestions concerning these things in the chapter on the Philosophy of Psychology.) But what I desire to impress upon the reader's mind in this place is, that my spirit is not destitute of practical experience and knowledge upon physiology, pathology, and therapeutics; because I have examined and prescribed for the interior arrangement and condition of hundreds of dissimilar individuals. I remember the appearances, the symptoms, the causes, the indescribable peculiarities, which characterized each particular case of disease. And I have, at this moment, the full and complete command of everything with which my spirit has been *impressed* from the first of my magnetic and psychological ex

perience. Frequent and favorable opportunities were presented for the examination of diseased structures; and I have had my spiritual perceptions hundreds of times directed to the relative evils which arise from the popular modes of treating various diseases. Thus I am not only writing from interior impression this moment, but also from past internal or intellectual observation and absolute experience.

Notwithstanding the unfortunate and notorious fact that the human mind has accumulated and systematized a vast multitude of falsehoods or errors, in all departments of inquiry, since the peopling of the earth; yet it will be discovered that *truth* generally preponderates everywhere and in all theories. From a germ of good and truth all things, as well as all philosophies, were and are developed. There is, however, a heaven-wide difference between the influence of those truths which have been searched out, ascertained, and comprehended for *their own sake*, and those which sensuous and vigorous individuals have appropriated to the mere establishment of an hypothesis. Those truths that are unsought, or sought for their own sake, are pure and elevating to the aspiring soul; but those that are used as *props* whereby to support the mythological, theological, or philosophical edifices of error which exist in the world, are, in such relations, inapplicable and very injurious to the human race. Thus, as in everything else, I discover truths, associated with numerous *errors*, in the medical systems of modern days. The constitution of the human spirit prohibits the possibility of its loving and cherishing unqualified error. It is *truth*, that the spirit seeks; but, as I have frequently said, there are powerful combinations of influences and circumstances, in the present organization of society, against the adoption and acknowledgment of those *truths* which the honest and enlightened mind silently cherishes and thoroughly

adores. Hence an impartial, dispassionate, unprejudiced inquiry into the *merits* and *demerits* of each system of medicine that has been developed since the days of Hippocrates and Galen, to the present era, is not to be expected—indeed, under present social arrangements it is almost impossible. The prejudice which one sect of physicians manifest toward another, and the undiminished resistance which the opposed sect makes against the sect opposing, admonish the rising generation to leave the old paths in medicine, and begin their eternal progress by laying a foundation of truth upon the changeless principles of Nature and Reason. I am impressed to write not so much for the past or present as for the rising and *future* generations. The majority of existing generations of the earth are so entombed and saturated in error that to expect much improvement or progress from them would be to expect against facts and seeming impossibilities; but, in the midst of all this midnight gloom of ignorance, misdirection, and prejudice, I can see an exceeding small minority of minds that are splendid prophecies of the era to come!—gloriously illuminated intellects, representing the truths of the past, possessing the goodness of the present, and revealing the sublime developments of the future. We have, at all times, individual embodiments of genius, truth, and progress. These move among us; but they live and breathe in the expansiveness of future liberty and knowledge. Therefore I confess that my impressions are adapted more to the rising and unborn generations than to those already in being; because the present nations and possessions of the earth are too fixed and unprogressive to breathe the heavenly exhalations of newly-discovered and fast-unfolding truths. Those who dare to investigate the truths and errors of existing medical systems will receive great intellectual reward, and can confer unspeakable favors upon the diseased

and suffering multitudes of the earth. Nature and Reason must preside over all investigations; for whatever these delegates from the celestial courts of the *Divine Spirit* testify to, or sanction, as being true and eternal, must be received; though the theologies and philosophies of the world put forth dogmas and testimonies to the contrary.

THE MERITS OF ALLOPATHY

Are too important and splendid to be overlooked or disguised in the present investigation. Associated with many potential evils, Allopathy has developed the useful and truthful systems of Anatomy, Physiology, and Surgery. The human organization has been profoundly studied; its numerous osseous structures have received the minutest examination; and the highly beneficial and instructive sciences of Obstetrics, Comparative Anatomy, and Botany, have flowed directly from this prolific source. Allopathy originated in chemistry, or rather, in alchemy; for its founders were thoroughly imbued with the beautiful and romantic idea of transferring various earthy materials into gold and diamonds, and of discovering the elixir of immortality. Paracelsus, who introduced Calomel, believed that a medicine would be discovered which would cure a diseased action by establishing another action of a different kind and character. He believed the human body to be compounded of salt, sulphur, and quicksilver; and it was for this reason that he announced and employed *mercury* as a universal panacea for human suffering. Although the science of medicine originated in the depths of superstition, it contains many valuable discoveries, and is replete with suggestiveness and brilliant speculation. It is well known to pathological investigators that the alchemists adopted a phraseology of their own by which to communicate with each other, and that their principal object

was the discovery of the "*philosopher's stone;*" and that the elixir of immortality, and the elixir which would *instantly* cure every existing malady, were believed in by, and carried about the person of, Paracelsus to the hour of his death. Notwithstanding all this superstition, the science of chemistry has been unfolded by the Allopathic system of medicine; and this is one of its principal merits. Chemistry is a beautiful and elevating method of holding commerce with universal nature; and it lies at the basis of a true medical system. Liebig expands his thoughts by following the legitimate teachings of chemistry; he throws open the doors of the human temple, and sends forth the reformatory thought that Nature cures disease and preserves health by informing the understanding, through chemistry, what to eat, drink, wear, and avoid.

But the practice of surgery is also based upon the far-extending anatomical researches of the disciples of Allopathy. When, by accident, a bone is dislocated or broken, the teachings of anatomy inform the natural or educated practitioner when and where to direct his hand and knife to the injured structure. Malformations are frequently removed by surgical operations, and much good has been and will be accomplished by this department of the Allopathic system. The profound, and consequently mystical, investigations of German anatomists and physiologists are valuable, because they conduct the inquirer far and deep into nature's interminable labyrinths; and they are valuable, because they beget the true and divine philosophy of optimism—the belief that good, and truth, and Divinity, preponderate in everything and everywhere. The optimity of Nature is legimately impressed by the investigations and conclusions of German anatomists and philosophical physiologists. The French have also developed a beautifully elegant, but superficial, science of anatomy; and physiology

and surgery have received many beautifying additions and embellishments from their schools of Allopathy. The suggestiveness and expansive tendencies of anatomy and physiology, as originating with, and constantly improved by, the Allopathic system, render this system good and indispensable as a *stone* in the temple of liberty and knowledge, which the members of humanity, like honey-bees, are building upon the summit of the centuries past.

THE DEMERITS OF ALLOPATHY

Are conspicuous, injurious, and powerful, as its *merits* are beautiful and indispensable to human progress and educational improvement. Its *merits* are Anatomy, Physiology, and Surgery; but its demerits are Pathology, Nosology, and Therapeutics. The enlightened understanding will readily perceive that the popular philosophy of disease is diffusive and incomprehensible. The multiplication of learned and elaborate disquisitions upon the cause and nature of disease, in the medical world, conspire to fixedly impress upon the unperverted intellect the conviction that physicians have mystified the science of disease to an unlimited extent. In truth, their science of disease is no science at all—it is simply an accumulation and organization of facts, experiences, experiment, and isolated phenomena, which have occurred in the domain of human disease and misery, and consequently is not resting upon the universal and immutable principles of Nature. Allopathy has developed a vast congregation of pernicious errors and delusive speculations upon the nature and number of diseases natural to the physical organization. Instead of following the dictates of Nature, and the admonitions of pure reason, physicians have allowed themselves to be deluded and conducted into wildernesses of error and mystification. While Nature and Reason teach the progress

and unity of all things, pathology teaches the dissimilarity and disconnection of diseases; it makes an endless division and subdivision in the modes and causes of human suffering; and it institutes numberless nosological terms significant of these distinctions; and so technical are they that those individuals who suffer most, and need instruction and assistance, can not comprehend them any more than does the popular practising physician understand the true nature of disease. The Nosology of the Allopathic system is very scientific and very useless to the sufferer and to the practitioner. It is good for its methodical construction, for its classification and its Latin technicalities; because the human mind can learn how to think and reason from these examples of genius and educated individuals; but to follow out, in clinical practice, the results which the celebrated Cullen developed in his system of Nosology, would be sacrificing Nature and reason to the mere conclusions of fragmentary and personal experience. Modern physicians and physiologists generally continue faithful to the modes and principles of their most ancient masters, who were soothsayers, alchemists, and astrologers; because they employ a phrascology, in their commerce and consultations with each other, which none but the thoroughly initiated into their orders can comprehend. I think all this is wrong, because it is the diseassd and suffering that call for assistance and pathological instruction. The physician must feel that his time should be employed, not in committing nosological distinctions to memory, but in applying those healing elements which Nature furnishes to the inharmonies of the spiritual principle.

But what evils are there in the Therapeutical department of Allopathy! I am impressed not to confound *hygienic* and *surgical* with the *medicinal* therapeutics of the allopathic system of modern days; for there are many good and salutary things

contained in the hygienic and surgical discoveries and instructions originating with, and belonging to, the system under investigation. But the *medicinal* revealments and appliances of the "old school" of medicine are the most formidable evils with which the human organization has been forced to contend I am impressed to regard the whole allopathic pharmacopœia as one vast classification and organization of learned errors and therapeutical evils. Calomel has spread its false reputation all over the inhabitable portions of the globe; it is, in the mind and materia medica of the orthodox physician, the only reliable "elixir of immortality" in the empire of medicine. He considers it the "King" of all therapeutic means; and without it he dares not venture to treat the simplest form of constitutional disturbances. Small-pox, itch, and slight eruptions, are, in his mind, curable only by employing the alchemical preparations of mercury. Antimony is an evil not much inferior in magnitude to Calomel. Calomel has lived nearly four hundred years as an invaluable and indispensable remedy in the curing of disease; it has lived not only in the allopathic dispensatory, but in the *bones* and *muscles* of millions of individuals, who, previous to a change in the atmospheric temperature, or to a storm of rain or snow, can testify to, and do acknowledge, by involuntary expressions of pain, the truth of this statement. But its death and burial are near! The law of progress is unfolding and untrammelling the perceptions and attributes of the human soul; and the multifarious errors in medicine, as in theology, will be discarded, and their places occupied by the truths of Nature and the heavenly spheres. So long as individuals consent to employ or associate with evils, they must expect to experience corresponding consequences. Nature rebels against such evils as *calomel, antimony, leeches, blisters, lancets, cupping*, and those horrible *appliances* which Allopathy commands

its practitioners to employ, and its disciples to receive. As I have already said, these allopathic evils assassinate and defraud nature. The human system, when laboring under constitutional and structural derangements, and when subjected to the orthodox mode of treatment, has two evils to contend with—one is the *disease*, the other the *medicine*. The *vis medicatrix naturæ*, or the spiritual principle, is seldom allowed the employment of those simple and pure means, so natural and attractive to itself, and which Nature has already prepared adequate to any want or emergency, in the act of restoring its many powers to harmony. Nature manufactures her own bones, muscles, and organs, and distributes her various and potential forces through them. Man can not make these structures; nor can he manufacture those elements and compounds which the spiritual principle absolutely demands, and draws into its interior recesses, whenever the natural harmony of the constitution is disturbed. If nature is allowed to act upon nature, principle upon principle, and spirit upon spirit, all error, and evil, and disease, and misery, will be overcome and gloriously extirpated from the earth! I know that good minds pray for the development of this happy millenium.

THE MERITS OF HOMŒOPATHY

Present themselves at this juncture; because Hahnemann evidently conceived and partially revealed the philosophy of applying nature to nature, life to life, and spirit to spirit, in the treatment of various diseases. The merits of Homœopathy naturally arrange themselves under two distinct heads: first, a foundation of *spirituality*, and, second, a partial abandonment of all *medicine*. I feel strongly attracted to the originator of the Homœopathic system, principally because he occupied a position so much more exalted than that occupied by his secret

and professed enemies and the medical world in general. He had his perceptions sufficiently expanded to recognise the universal magnetic or spiritual forces by which all matter, as well as the human organization, is constantly influenced and governed. He cast aside the materiality and superficialness of the allopathic theory and practice; and honestly declared that it is by the means of the *spiritual* influence of the morbific agent, that our *spiritual vital power* can be diseased; and also that it is only by the *spiritual* (or dynamic) operation of medicine that health can be restored. He comprehended something of the magnitude and extent of spiritual, electrical, and magnetic developments; and I am impressed that he was himself at times in that independent, psychological state of mind which enabled him to investigate the properties and essences of several kinds of matter, and also the vital or spiritual forces which, proceeding from the Divine Spirit, permeate and control the expanded universe.

The *spirituality* of the Homœopathic system elevated it pre-eminently above the astrological and material character of Allopathy. The profoundness and interior tendencies of many of Hahnemann's revealments constitute the principle causes of their obscurity; and those physicians who have been educated from their youth to the period of their graduation from college, in the sensuous modes of reasoning and argumentation, so common to this era of the race, are not qualified, to see, in Homœopathy, anything but ridiculous propositions and incomprehensible corollaries. This class of minds are equally incapable of understanding those magnificent disclosures of Baron Swedenborg, which relate to the anatomy and physiology of the Animal Kingdom. I am impressed that Hahnemann and Swedenborg were correspondingly exalted in spirit while investigating the tendencies and spiritual possessions of matter; for each asserted

corresponding truths in the same field of research. The criticisms from *regular* physicians upon the claims and results of Homœopathy are splendid so far as composition and literary embellishments are concerned; but, when viewed from a true and elevated position, these strictures have no particular weight and require no refutation. The important discovery that the human system is animated and controlled by a "*spiritual, self-moved, vital power*," led Hahnemann to the irresistible conclusion that, when the harmonious circulation of the spiritual principle is disturbed, nothing but a corresponding principle or vital power could restore it to a state of equilibrium. This conclusion suggested the statement that *Like cures Like*, or *similia similibus curantur;* which is the beautiful and elevating motto of the Homœopathic system of medicine. For reasons already assigned, it is impossible for mere superficial intellects to perceive the depths and infinite extent of this sublime proposition. The generality of Hahnemann's proselytes, like his most invulnerable opponents, are inexcusably ignorant of the true character of the fundamental principles of Homœopathy, and especially of the legitimate and irresistible conclusions to which those principles conduct the inquiring mind. For instance —Hahnemann reveals and demonstrates most conclusively the relations, connections, and sympathies, existing between the magnetism of medicines and the magnetism of the organization; he recommends the practitioner to *dilute, shake, manipulate, magnetize,* and *spiritualize,* his medicines for the purpose of potentializing and widening the circumference of their influence upon the system; he plainly teaches it is by this process that medicines become penetrative, operative, and remedial; and yet there are but few of his disciples that know or believe anything concerning the magnificent and world-revolutionizing developments of Human Magnetism or spiritual philosophy

Homœopathists comprehend something of the mode by which the magnetism or spirit of the medicine acts upon the magnetism or spirit of the human system; but that *spirit can act upon spirit*, and develop powers and capabilities in the human soul of which the world has had no previous knowledge, is too inconsistent, they generally think, with all nature, to be for one moment admitted. And yet they profess to believe that the "Homœopathic healing art develops for its purpose the *immaterial*" (dynamic) *virtues of medicinal substances*, even in those substances, which, "in a *natural or crude state*, betrayed not the *least medical power* upon the human system." I am moved to inquire—Is it not *as consistent* to believe, that human magnetism develops, by its spiritualizing influence, the hidden powers of the human soul? This question is put to homœopathists; for to a different class of medical practitioners and disciples this has no weight or applicability. The merits of the system under consideration present themselves as beautiful and valuable additions to the temple of human knowledge; and whatever may be said against it can not alter or diminish the great and profound truths which gained an utterance through the independent and exalted soul of Hahnemann.

THE DEMERITS OF HOMŒOPATHY

Are no less conspicuous. Its merits are embraced under the head of SPIRITUALITY, and its demerits under the head of *pathology* and *therapeutics*. The partial abandonment of all medicines is at most but a *negative* merit. The employment of remedial agents similar to the long-established allopathic practice of curing disease, is a positive defect in the system. It is true that *like* is congenial to *like*; but it is not true that those medicines which develop morbid symptoms in healthy persons are capable of removing corresponding symptoms in

those that are sick. It is true that disease originates in a primary disturbance of the spiritual forces; but it is not true that medicines are adequate to a restoration of that happy equilibrium, which constitutes the healthy condition. It is true that spiritual disturbances ultimate themselves into an infinite variety of forms, such as *pains, aches, fevers, decomposition,* (or consumption,) and *alterations of structure;* but it is not true that "every curable disease is known to the physician by its symptoms," nor that "the totality of symptoms is the sole indication in the choice of the remedy." This is substantially the old allopathic system of endless diseases, and also their mode of treating approximate causes by a classification of pathogonomic symptoms.

It is unfortunate for mankind that man is not always consistent; but yet it is unrighteous to complain; for man possesses universal affinities which develop numberless modifications of innate attractions, and it is not to be supposed, that, until he is placed in his proper sphere, he can always manifest unvarying harmony in his thought and action. Had Hahnemann reflected more, he would have discovered that medicinal substances do not create diseased action in the system, and consequently that they are not designed by Nature to remove it; and that there are but few extrinsic causes of discord in the human constitution; and for every specific modification of that discord, (pathogonomic symptoms) there are already prepared in Nature's own chemical laboratory, pure elements and simple substances efficient for the production of perfect harmony. The process of potentializing and administering medicines homœopathically, as allopathically, is exceedingly arbitrary and unlike the progressive processes and spontaneous adaptations of parts to parts throughout visible and invisible Nature. It is, however, a merit of great magnitude in homœopathic physicians to dis-

card the old but fashionable practice of *bleeding, purging, blistering*, and *depleting*, the human body for various and almost all diseases. The reader should bear in mind that the difference between Allopathy and Homœopathy consists in this: the former system teaches that medicine cures one disease by creating another of a different kind; and the latter system teaches that those medicines which cure a particular disease are adequate to cause it in a healthy organization. Allopathy says that *opposite cures opposite;* Homœopathy says that *like cures like;* the two systems are totally antagonistic to each other, and are almost as equally antagonistic to the universal teachings of Nature and Reason. But it can not be disguised that Homœopathy has appropriated to itself much anatomical and physiological knowledge from the fertile gardens of Allopathy; and especially is the latter system the parent-cause of the development of almost all Pathological Anatomy, Obstetrical and Therapeutical science, which emanates with exeeeding freshness from the homœopathic schools of Germany, France, and the United States. In view of the complete antagonism and inseparableness subsisting between the two systems of medical theory and practice, I am impressed to recommend a union of duty and interest—or of the affections and intellects which now grace and adorn the two schools of medicine—thus to go forth into the fields and labyrinths of Nature, and with the simple-mindedness of a child, learn to apply her powerful and beautiful instrumentalities in the divine effort to develop truth, harmony, health, and human happiness.

THE MERITS OF THOMSONIANISM

Have an important claim upon the attention and affections of mankind; not because they are numerous and far-reaching but because they possess that naturalness and beautiful sim-

plicity which characterize all truthful disclosures. I am impressed to consider the merits of the Thomsonian system of medicine under the following heads:—Attention to Temperature; the abandonment of All allopathic Remedies; and the Revealment of the qualities and properties of Herbs and Plants. Probably there can not be a more important truth discovered in this medical system than that relating to physical or bodily temperature. It was this discovery that led Samuel Thomson to make the very suggestive but highly superficial statement, *Heat is Life; Cold is Death.* The founder of this system of medicine possessed a simple, honest, and firmly-constituted mind. While tilling the earth, he caught glimpses of truth; and surrounding circumstances being favorable to the development of his impressions and theory in the Esculapian art, he soon demonstrated the practicability and efficaciousness of them in the treatment of disease. And here it is well to remark that Thomson's success depended principally upon the magnetic influence, good and faithful Nursing, and not so much on the remedial agents, as many believe, which he administered to the patients under his control. When the patient exhibited symptoms of Ague or Coldness, the Thomsonian system forthwith institutes various means by which to produce an elevation in the bodily temperature; and when symptoms of Fever are manifested, the treatment is designed to decrease the temperature and restore an equilibrium. This is a nearer approximation to the simple teachings and requirements of Nature than is made by either the allopathic or homœopathic systems. Farthermore, Thomson never employed mineral remedies. He violently opposed the administration of calomel and all mineral poisons; also bleeding and blistering; but he did not cease the pernicious practice of employing emetics, cathartics, and depleting diaphoretics, which are manifestly evils of great magnitude and

power. Again it is well to remember that Thomsonianism has undergone slight but important modifications since its development; it may be divided into an Old school and New school of Thomsonian practitioners. The Old school remains faithful to the original teachings and admonitions of Thomson; but the New school, by incorporating into its creed and organization the occasional practice of bleeding and cupping, and by repudiating the practice of constantly employing Steam-Baths, Composition Powders of different degrees of potency, and copious Lobelia Emetics, in the treatment of disease, is entitled to the name of Botanicism. The two systems are identical in one particular—neither use mineral poisons or allopathic preparations; but, when viewed in their relations to each other, they present very different principles and modes of healing diseases. To Thomsonianism and Botanicism the world is indebted for many wonderful and interesting developments in the science of Botany and pomology. The contributions from these sources exceed, in their scientific accuracy and analytical minuteness, all the botanic or floral revealments that have ever proceeded from Italy, Persia, or Arabia.

THE DEMERITS OF THOMSONIANISM

Are analogous, in several respects, to the prominent defects which distinguish the medical systems which I have already briefly analyzed. They are embodied in its pathology and therapeutics. The doctrine of endless diseases, and prescribing in accordance with ascertained pathognomonic symptoms, has been extracted from the old astrological system of Allopathy. Thomsonian practitioners go through the same sanctimonious and mysterious ceremonies of *feeling the pulse, examining the excretions of the kidneys and intestines, and the aspect of the tongue,* as did the priests and alchemists of old, when they were

preparing to administer the elixir of terrestrial immortality to the anxious and suffering applicant. There is a wide difference between the constitution of Hahnemann's and of Thomson's mind; an external proof of this will be found to reside in their respective revealments concerning the science of Life and of treating diseases. Hahnemann's intuitions were exalted and active; but Thomson depended principally upon observation and superficial experience. It appears to me that the latter reformer adopted the allopathic system of pathological anatomy, and substituted a vegetable, instead of a mineral, mode of overcoming physical disturbances. I discover no deep and spiritual philosophy in Thomsonianism; it seems simple, but exceedingly external and material. The concoctions, compounds, extracts, and ointments of the vegetable laboratory, are better remedies for functional and organic diseases than those of the mineral system, but they are *evils* nevertheless. The administration of powerful diaphoretics, emetics, and cathartics—medicines which weaken, disarrange, and disorganize the membranes, fluids, and solids of the human system—is very wrong, because it is forcing upon Nature more burthensome evils than she is enabled to master. The Steam-Bath, Lobelia, and Composition Powders, are, to the Thomsonian system, what Antimony, Calomel, and Bleeding, are to Allopathy; the vegetable calomel is a lesser evil than the mineral calomel, and the same is true of all other parallel remedies in the two systems; but the employment of medicine is doing an evil to the human constitution, and the inhabitants of the earth should speedily learn to avoid the pernicious practice. But in uttering this exhortation I desire to be apprehended aright. Perhaps, to be perfectly understood, it is well to repeat that I perceive many remedies in the Thomsonian and other systems of medicine which are proper and necessary to employ under several circumstances. There are

numerous instances when the use of the lancet, leeches, emetics cathartics, &c., are absolutely indispensable. Accidents of life or unnatural events—lesions, injuries of organs, bones, or muscles—scalds—burns—the *bite of venomous animals*—overloaded stomach—swallowing poisons, &c.—these are evils and events which require active agents to neutralize and overcome. Indeed, the use of the lancet, emetics, and other remedies, under these circumstances, is sanctioned by Nature and Reason; but to use these superficial and pernicious instrumentalities in the treatment of natural or non-accidental diseases and constitutional disturbances is to violate principles which permeate and control the divine structure and processes of the Universe. By interior observation and personal examination into the relative merits of the Thomsonian or Botanic, and into the allopathic and homœopathic *materia medica*, I am perfectly persuaded that the inhabitants of the earth will receive less injury and more benefit from the crude compounds and concoctions of the Thomsonian system than from the more scientific and ostentatious preparations of the mineral schools. I mean, that when remedies are indispensable, vegetable mixtures are the least medical evils that can be administered: but there are also valuable homœopathic preparations that operate admirably in *lesions, burns, bruises,* and accidental injuries. These things will be alluded to and explained in the sequel.

THE MERITS OF CHRONO-THERMALISM

Are but little understood. Orthodox practitioners are too unacquainted with the general principles of truth to comprehend the beauties and merits of this recently-developed system. But it is unrighteous to limit this remark merely to the devotees of Allopathy; mankind, in general, are too involved in facts and fictions, particulars and external experiences, to comprehend

much of the truths and interior revelations of Nature. The founder of this system, Samuel Dickson, of England, had his vigorous and analytical mind considerably illuminated by the principles of universal harmony. His thoughts soared through Nature—their pinions glittered with gems of intuition and experience—and their song was *Unity* in man and in his exertions; but his position in reference to the medical faculty of Europe, was pre-eminently calculated to frictionize and provoke his spirit to expressions of combativeness and severe retaliation. And hence, associated with his beautiful and important revealments in the science of Nature and disease, are to be found many sharp reviews, and a few angularities of character, that do not indicate a completely-harmonious or philosophical organization of mind.

The merits of Chrono-Thermalism will be recognised ere long by the millions, now suffering the consequences of various transgressions of nature's laws, and from the maltreatment which is being constantly instituted by the popular systems of medicine. Dr. Dickson reveals the *Unity* and *Periodicity* of disease. He discards, as unconditionally false, the modern theories of disease; and demonstrates the simplicity of the phenomena of health and the phenomena of constitutional and hereditary disturbances. He reveals the periodicity of disease; or, that every physiological disturbance is attended with regular and specific alterations or changes; these changes are typified by the well-known complaint of Fever and Ague. He exhibits singular profundity and gracefulness of reasoning upon this point; which proves to my mind that his spiritual perceptions were quickened, unclouded, and somewhat expanded in several directions. He states a multitude of irrefutable reasons why the principles of nature should be strictly followed; and why all known diseases should be treated chrono-thermally, which

is in accordance with those laws that govern and preserve the order and harmony of the human organization. The merits of this system are yet to be perceived and acknowledged, and placed in the temple of wisdom and experience which is being erected by the master-spirits of humanity.

THE DEMERITS OF CHRONO-THERMALISM

Are not numerous. Indeed, its defects are at least negative merits, for I am impressed that the system repudiates the astrological and mysterious proceedings of Allopathy, and unqualifiedly denounces the practice of large dosing, of bleeding, and of frightening diseased individuals with stethoscopic investigations into the condition of the pulmonary and cardiac structures. But Dr. Dickson does not cast aside the superficial and dangerous custom of administering emetic and cathartic preparations. In truth, the use of narcotic, poisonous, and depleting remedies is generally wrong; and it is evident that, though Chrono-Thermalism recommends quinine, hydrocyanic acid, and mineral oxydes in unusually small quantities, the mere sanctioning of their use is a demerit in this system. It is well to remark, however, that the principles upon which the administration of chrono-thermal remedies are founded, are true; they are the principles whereby the Divine Mind develops the adaptation of parts in Nature, and causes the infinite Universe to breathe forth the immortal melody of celestial order and harmony. It is not the *mode* of administration, but it is *what* Chrono-Thermalism administers that constitutes its principal demerit. I am impressed to write against the use of medicines, because I know that one half of the chronic diseases prevalent in the civilized portions of the earth are caused by the use of various unnaturally compounded and administered remedies which disturb permanently the spiritual principle. I deem unnatural

almost every human preparation which is designed to cure diseases; for whatever man requires when diseased, is already manufactured for him in the innumerable laboratories and ascending kingdoms of Nature. Science and skill were given to mankind as means whereby to familiarize themselves with the nature and principles ot the Divine Essence, and with the proper position and use of all things which this *Essence* has unfolded in the immeasurable Universe. Hence the concentration of chemistry, skill, talent, and wealth, upon the well-meaning but unnatural effort to prepare medicines for human diseases, I can not but regard as a most unrighteous prostitution of human endowments and possessions. The era of unity, health, and harmony, is approaching; but I am persuaded that *medicines* can no more produce physical harmony, than *dungeons* can produce social harmony; because these means are unnatural and arbitrary. The individual must become healthy and harmonious by placing himself under the magnetic and spiritualizing operations of Nature. Man must become natural; for the more natural he becomes, the more is he healthy and like an angel. And disease in individuals, as in society, will be overcome and extirpated through the mediums of intellectual or spiritual development and hereditary descent or predisposition to goodness.

While Chrono-Thermalism develops the *unity*, the *periodicity*, and the *simplicity*, of natural and physiological events and phenomena, it unfortunately recommends the use of artificial and narcotic agents in the treatment of human constitutional disturbances. But, on the other hand, I am impressed that the founder of this system perceived many truthful things concerning the electric and magnetic action of medicinal or nourishing substances upon the system through the medium of the brain; and these revealments, together with his disclosures

concerning the philosophy of disease, render the Dicksonian reformation a great and important event in the world of pathological and philosophical investigation.

THE MERITS OF HYDROPATHY

Demand a serious and impartial examination; for, among all the movements and improvements in the world of pathological science, the *Priessnitzian* reformation is the most simple, wonderful, and truthful. Its merits consist in the unconditional repudiation and abandonment of every variety of drug medication. I love to behold and contemplate the susceptibility and independence of that intellect which could unfold so much truth from the simple suggestion of *a personal accident*, and which could introduce and apply its revealments in the midst of prejudice and long-established medical errors. It is almost equal to a denunciation of the prevailing systems and forms of religious sectarianism; because medical and religious prejudices, and sublimated errors, are correspondingly strong, conservative, and violently opposed to the introduction of new ideas and modes of benefiting mankind. The regimen of hydropathicism is particularly calculated to remove chronic and drug diseases, and to develop and confirm the healthy condition. The most brilliant and intellectual minds of Europe have visited, and investigated, and tested the *Priessnitzian* establishment and system of treating the most decided forms of chronic disorders, and the testimony of these minds is uniformly favorable to the new discoveries and numerous applications of cold water. The most distinguished allopathic physician of England recommends his brethren to "*adopt the improvements*" in therapeutic science, which the hydropathic system presents to the world. I feel impressed that it is unrighteous to call Hydropathy a *system*; it is more a *departure* from every existing mode of overcoming

disease than the development of a fixed and unalterable theory which constitutes a system. Its founder and disciples are perpetually making new discoveries and adding fresh truths to the fast-unfolding and far-extending practice of removing chronic disturbances by the use of Water. It is not necessary to dwell upon the various modes and merits of the hydropathic hygienic disclosures. The reader is surrounded with numerous Priessnitzian establishments and fertile sources of medical instruction; if he will but cultivate an intimate acquaintance with the most advanced theories and physiological revealments of the present era, he will see the well-tested truths of ages past associated with the more practical and elevating revelations of modern days. As I proceed, the adaptation of Water in the treatment of functional and organic disturbances will be made to appear. But here it is well to remark that whatever application of cold water I am impressed to prescribe, is suggested, not by the hydropathic theories and prescriptions of contemporaries, which I have never read, but by the principles of Nature with which I realize the sweetest and most intimate communion.

I am not impressed with any especial DEMERITS in Hydropathy. The practice thus far employs but one element in Nature; and, excepting a few pathological speculations proceeding from Priessnitzian proselytes and practitioners in Europe and America, it has developed no new or important truth in the philosophy of human diseases. But these are not demerits; they simply demonstrate the fact that the cold water system is not yet complete. Fortunately for mankind, the founder of the hydropathic practice is, with all his intellectual angularities and dogmatic propensities, a free and progressive spirit. When experience and intuition testify and conspire against any particular mode of applying water, Priessnitz, though he instituted and advocated that mode himself, nobly abandons it, and

turns into new paths of investigation for a more righteous substitution. But it is necessary to remark that any application of cold or warm water to diseased constitutions in Græfenberg will be found inadequate or inappropriate to patients in the United States; because air, food, water, and constitution, are all dissimilar in the latter portion of the earth. Therefore, a translation of the Græfenberg practice into America will be inevitably accompanied with many discouragements and disappointments both on the part of the patient and the practitioner. Different portions of the earth are, and must necessarily be, inhabited by different physical and spiritual constitutions. And it is unreasonable to expect analogous results to flow from the stereotyped application of any compound or natural element in the curing of maladies, especially when the application is made upon patients that are accustomed to dissimilar habits, food, and atmospherical influences. Hence time, place, and surrounding circumstances, are natural voices and the truest physicians. And I think the reader perceives the necessity of unfolding and cultivating his own intuitions in order to know what these physicians admonish him to do. Nature always selects such medicines as can truthfully impart her principles, and strives to develop such attributes in Man, her glorious embodiment, as are capable of comprehending and faithfully obeying her immutable laws.

The foregoing brief analysis of modern medical systems is designed to furnish the reader with a general understanding of their respective merits, and how high they are advanced toward the development of those truths which diseased and discordant humanity constantly require. Having written all the impressions concerning medical theories and speculations in my possession, I will now proceed to develop those principles and

therapeutical means which are adequate to the prevention and extirpation of human suffering. The philosophy of disease teaches the mind to recognises even distinct causes, as being engaged in the production or generation of spiritual and physical disturbances. These causes are briefly examined in the third department of this volume. From interior investigation I also learn that there are *seven* distinct causes in Nature which produce and preserve spiritual and physical harmonies. I will first examine these causes, and then proceed to reveal my impressions concerning their true use and perpetual application.

The only true medicines in Nature for existing diseases, and the only true and divine elements which, by operating magnetically upon the body through the spiritual principle, unfold and advance individual health and happiness, are the following: DRESS—FOOD—WATER—AIR—LIGHT—ELECTRICITY—AND MAGNETISM. These agents and elements are emanations from the fountain of Universal Nature. The SPIRIT of the boundless Universe breathed, and continues to breathe, forth those unchangeable principles of association, progression, development, refinement, and harmonious purification, which develop, out of the grossest forms of visible matter, the essential causes and elements of life, spiritual existence, and human happiness. The divine essence is everywhere and in all things. It is the spirit of *plants*, *animals*, *man*, and *angels*; it dwells in every so called imponderable principle, and it is the mainspring of all motion, life, sensation, and intelligence. Hence the religious mind is made to see and experience a kind of omnipresent and particular providence in everything. The principle of universal and eternal advancement and purification, not only develops and individualizes the elements of the human soul, but surrounds it with kindred and congenial agents that

furnish general nourishment and multitudinous enjoyments. And the nearer these agents approach the quality and refinement of the elements of the spiritual constitution, the more do they influence man and impress his mind, with the Pantheistic conviction, that there are particular providences in consequence of an omnipresent and omnipotent divinity. Now I desire the reader to understand and realize the sublime truth that the seven elements to which I have alluded, are the vehicles by which the Divine Essence of nature introduces itself into the human soul; and that nature always *heals* nature, or spirit always *communes* with spirit, through these omnipresent and energetic mediums. Hence, too, health and happiness must come through these instrumentalities; indeed, every intellectual endowment and attribute of the spiritual constitution of man are particularly addressed and intensified by the influx of the Divine essences of Nature through the mediums of dress, food, water, air, light, electricity, and magnetism. Let us examine this proposition more minutely.

DRESS IS A MEDIUM

Through which *air, light, electricity,* and *magnetism,* flow from Nature into the organism. It is well to understand, however, that these elements are primarily identical; but by going through innumerable and dissimilar processes of refinement and purification, they have been made to assume specific positions and hence to enter into different relations with surrounding combinations of matter. Thus magnetism is developed electricity; electricity is developed light; air is developed water; and water is developed from matter and gases which reside in and constitute the organism of Nature. I have said that DRESS is a medium through which the *spirit* of these

familiar elements reaches and influences the human body. Let us examine this statement.

Clothing seems artificial, but it is not. It is true that the mode of preparing and wearing dress is exceedingly artificial — sometimes unnatural; and the same is generally true of the material which is designed for wearing; but the practice or custom of dressing the body I am impressed to consider perfectly consistent with the teachings of nature and reason. Does the reader ask for reasons? If so, let him examine nature. There is nothing without a dress. Every created form is possessed of a skin or cuticle, but added to this there are natural and protective habiliments. The lion, the fox, the horse, and the rabbit, are clothed with hair; the bear, beaver, and the buffalo, are mantled with splendid fur; and the little bird is attired in garments constituted of the most beautiful and graceful feathers. These animals are endowed with a skin thicker and superior in strength to that possessed by man; yet they are warmly and gracefully clothed. Even the flowers have atmospherical or aromal habiliments, and the honey-bee is barbed, or is dressed in a coat-of-mail, which alike protects and warms its minute structure. Thus, for various reasons, (to discover and understand which reasons the genius and interior powers of the soul were bestowed,) the Celestial Divinity clothes the forms of nature with magnificent and costly materials; and man, experiencing the powerful attractions of this universal principle, almost unconsciously covers his body with various combinations of those simple dresses with which the lion, the beaver, the lamb, and other animals are so admirably adorned. Man is spontaneously moved to procure garments; but his selection and combination of wearing materials, and his mode of wearing them, do not harmonize with the principles of health and happiness. A wrong use of clothing will develop discord in

the spirit; because the different kinds of apparel now generally worn, like all clothing in nature, have peculiar individual affinities for light, electricity, and magnetism. Some kinds of cloth will conduct electricity rapidly to and from the body; other kinds possess corresponding affinities for magnetism and will develop a different and higher class of consequences. If the body is dressed in very *electric* materials it will lose a great quantity of the most warm and positive element, which is magnetism; and lassitude, general debility, slight or excessive nervousness, and a local development of negative diseases, are the legitimate consequences. On the contrary, should *magnetic* garments be worn under proper circumstances, the phenomena of health will be developed; except when an extreme or high state of physical temperature is produced by conducting from the body too much of the organic electricity. The application of these natural facts will appear in the sequel. But here it is proper to fix the impression that it is right for man to manufacture various habiliments whereby to beautify his person and harmonize his soul. If man was not so richly endowed with intellectual skill and attributes, he certainly would have been clothed as animals are; or, in other words, since man is not an animal, but has the vegetable and animal kingdoms under his exclusive control, he is capable of selecting from the great wardrobe of nature those materials which will best subserve the purposes of personal health, refinement, and elevation.

FOOD IS A MEDIUM

Through which the energetic and spiritual forces of nature, or of the Divine Spirit, reach, act upon, and support, the human constitution. The *spirit* of food can not be detected by chemical instruments; because it is the Essence of the Celestial Principle, which animates and rolls the worlds and spheres of

immensity. Everything conspires to keep alive the flame of divine consciousness in the soul. The food we eat is saturated with the elements of Divinity, and the soul could not support the body unless it extracted from nourishing substances committed to the stomach, the principles of motion and vitality Food can be analyzed by chemical instrumentalities; the nitrogenized and non-nitrogenized substances can be detected, and the composition of human blood, and the composition of vegetable and animal articles of diet, can be ascertained and accurately compared; but the innermost elements of life and nourishment, which reside in food, can be analyzed and properly appropriated only by the spirit of man, which selects, prepares, and masticates, the substances that contain those elements. Chemistry teaches, or will teach, the agriculturist how to restore an equilibrium to his soil; the manufacturer how to economize and concentrate capital and power; the physiologist how to admonish his uneducated patients to procure the proper articles of food; and the clergyman how to develop, refine, and intensify the spiritual perceptions of his congregation. The latter statement is not now suited to many minds; but I know the world will ere long comprehend its depth and importance. Chemistry is destined to present to the world a class of spiritual truths and inventions which will, when understood and properly applied, quickly harmonize and unfold many of man's innate powers.

Food, like dress, seems artificial; but the latter term is alone applicable to the several popular modes of preparing it for, and consigning it to, the stomach and constitution. I can see a period in mankind's history when food will be selected and prepared for the body and spirit in accordance with musical principles; that is, adaptation of compounds, odors, and flavors, to the constituents of the organization will be perfectly natural

and harmonious. There are three kinds of food, or nutrition which possess different and specific quantities of positive and negative vitality. There are *negative*, *passive*, and *positive* combinations of matter in nature, which man selects and appropriates to the want and perpetuation of his constitution. And it is necessary to health and happiness that he ascertains why and where these combinations exist, and how and when to adapt them to his system. He must learn what to eat when diseased, and, when he is healthy, how to confirm and preserve harmony throughout his being. By interior perception, I discover that Vegetable food is, when contrasted with animal substances, *perfectly Negative;* that *Fish* is *Passive;* and that *Animal food* is *Positive.* That is to say, Mutton, Veal, Beef, Venison, &c., &c., contain more spiritual vitality than vegetables, and that, too, in a higher state of refinement and concentration. And Fish, being a connecting substance between vegetables and animals, can not furnish the human organization with much valuable nutrition; yet it contributes something toward increasing the mass of matter in the muscular system.

The relative power of different kinds of food is but little understood by chemists or physiologists; but several important results have been gained from the chemical examination of the various vegetable and animal compounds which exist in the earth. Americans have partially received the revealments of Dr. Graham concerning the exclusive use of vegetable compounds as means of physical nutrition and refinement; but I am impressed that the principles of progress and development do not sanction his disclosures. Man is a compound of all Nature; consequently he possesses affinities for everything in the subordinate kingdoms. And the nearer other organizations of matter approach man, the more are they adapted to his nature and wants, and the more are they capable of imparting

vitality and energy to his constitution. There are many individuals whose habits, situation, occupation, or state of health or mind, render it proper and expedient that they should adopt the exclusive use of vegetable food for months, perhaps years; but the human organism is possessed of animal constituents, and, therefore, requires corresponding constituents to confirm and perpetuate an equilibrium of physical and spiritual forces. Even chemistry demonstrates the indispensableness of animal food to the human body. Vegetables are not so near man as animals are; nor are the former capable of imparting that strength and vigor which the entire constitution of man constantly demands of nature. The ten thousand digestive and purifying processes in the physical man, are adequate to the steady spiritualization and appropriation of animal substances, especially if these substances are properly compounded, and taken in such quantities, and at such periods, as Wisdom sanctions.

Vegetable *cascine*, *fibrine*, and *albumen*, are, in their elementary principles, perfectly *identical* with animal *cascine*, *fibrine*, and *albumen*—nitrogenized substances which are indispensable to the formation of blood. The difference between vegetable and animal compounds consists, not in the *kind* of matter which forms them, but in the peculiar *combination* of that matter, and in the *degree* of spiritual power and nutriment which they possess. Hence, it is an error to believe that when we eat vegetables we are not eating meat, for the former contain the latter undeveloped. The physiological discovery that blood made from animal substances decomposes, or decays, several days in advance of vegetable blood, furnishes another reason why man should generally use the former as means of nourishment. Animal matter decomposes quicker than vegetable matter, simply because animal atoms always move with greater

rapidity in consequence of being impregnated with more of the universal vital principle of Nature. And hence, when these atoms are committed to the human stomach they forthwith exert a positive and energetic influence by responding readily to the corresponding motions and forces of the organism. The rapid and refining processes to which animal substances naturally submit themselves, and are subjected, when ate by man, compel them to quickly yield their innate vitality to the superior power of the human economy; and hence, decomposition, or decay, of the blood or other substances, into which these animal atoms and vitality enter, must be proportionally accelerated. But vegetable matter possesses less vitality and innate vigor. It requires more action on the part of the organism to effect an assimilation of its constituents with those parts of the system for which they entertain congenial sympathies. And, therefore, the fibrine and albumen of the blood, compounded of vegetable fibrine and albumen, do not readily decompose; and this is the strongest evidence that vegetable matter is *negative* and *slow* to refine, and that animal matter is *positive* and more prepared to enter into new and higher combinations of vitality.

Mankind must not become sectarians in the physiology nor in the philosophy of food, but the mind should be directed to the *uses* of things; and Wisdom should decide *how*, *when*, and *where* NEGATIVE, PASSIVE, or POSITIVE food is essential to the human body. This is the great secret to learn. In some diseases, the use of *negative* (or *vegetable*) food is powerfully influential in restoring the organism to a state of health; the same is true of *positive* (or *animal*) substances, and of *passive* matter, or Fish. Here is a field open to investigation; it will be found to yield a richer harvest of means adequate to the production of health, refinement, and happiness, than any discoveries yet made by

Graham, or Liebig, the eclectic and profound chemist of Germany.

From a far-reaching investigation, I am impressed that the mind and body can be thrown into extreme positive or negative states by the simple influence of corresponding kinds of nutrition. Food is capable of inducing the most violent *chill* or *fever*, and of keeping up the diminished and accelerated action of atoms for a sufficient period to develop a local chronic disease. On the same principle, if the system is in an extreme positive state, the use of negative substances for a sufficient length of time will supply the required amount of alkali and vital electricity, and an equilibrium of matter, power, and temperature, are the happy consequences. And *vice versa*—negative diseases may be cured by the proper use of positive food. I will apply these principles presently to the treatment of disease.

WATER IS A MEDIUM

For the influx of electricity. Every organized substance contains Water; it is essential to life and health; and, by its prompt and chemical action imparts vital electricity, and extracts various kinds of matter from the organism of man. It is a constituent of every particle of air which is inhaled, and of every atom of food which is consumed. It acts chemically in and upon the body; and the health and equilibrium of the system can not be maintained without the presence and co-operation of this universal element. Water is manufactured in the interior portions of the earth; it is a chemical preparation of hydrogen and oxygen, which are electricity in a peculiar state of combination. When used internally, water readily enters into combination with the blood and vital electricity, which circulate through the system from centre

to circumference. There is always an excrementitious portion of water which is thrown, with the various excretions, from the system; that is to say, repelled by the superior forces of the internal combinations of matter. When used externally, water is a powerful anodyne, alterative, tonic, diaphoretic, and restorative. That portion of water which is negative to the internal acids and forces, is rapidly drawn into the organism, and the internal negative fluids and atoms are thrown or repelled to the surface; thus a mutual exchange or reciprocation of forces and constituents is a legitimate consequence of the chemical action of water. In case the patient has a fever, which is owing to a superabundance of the acid and magnetic principles of the body, the first thing which *intuition* bids the tongue to pronounce, and the individual to employ, is cold water. Nothing but ignorance will transgress this prompting —nothing but error will disregard this powerful and sacred admonition of conscience, which is the voice of the indwelling divinity. Nature, intuition, and circumstances, are ever the best physicians. But, for illustration, let the reader suppose that Nature and intuition prescribed for her own disturbances; and that the patient in suffering with a violent fever; that is, the system is thrown into a positive state, owing to some spiritual disturbance, which has developed a superabundance of acids and vital magnetism. Intuition demands that cold water should be applied internally and externally. The demand is supplied by making the application; and now let us observe the chemical action which ensues. In acute fevers, the acids of the system preponderate and come to the surface; and the vital magnetism rushes from the viscera and intensely permeates and accelerates the movement of all the atoms belonging to the serous surfaces and cuticle. While the system is in this severe state of general inflammation, cold water is properly

applied to the entire surface of the body. Chemical action instantly commences. The water repels the superabundant acids and magnetism from the external membranes, and this consequently diminishes the atomic motions, and reduces the physical temperature. This is accomplished by the electricity of the water coming in contact with the magnetism of the body; the chemical phenomena of which are a rapid decomposition of the water—one portion penetrating the system, another ascending into vapor or atmosphere. And that portion of the organic or muscular matter, which was decomposed by the intensity of the inflammatory or magnetic action, is repelled from the system in the form of excretions and insensible perspiration. The avenues through which the electricity of the water enters the organism, are vessels for the reflux or outflowing of the exhausted and useless particles of matter.

Particles pass and repass each other to and fro through the internal departments of the human body, especially when the surface is enveloped in that watery element which abounds in Nature. In emaciation and starvation, the membranes and tissues decompose and pass off through the bowels, kidneys, lungs, and skin. Carbon and hydrogen separate, and atmospheric-oxygen, which is also electricity, produces an oxydation of the lungs, membranes, and brain. But the process of starvation and the progress of disease may be greatly protracted and arrested by the mere inhaling of water. If a person of good constitution was condemned to die by starvation, and was placed in a close room with a hogshead of water uncovered, he could, without drinking it, by allowing his mind to act moderately, live from six weeks to two months. In this case water compensates the system for matter which is exhaled into the atmosphere; or, as fast as the body imparts substances in the form of nitrogen, hydrogen, and carbonic acid, to the air

the oxygen of the water enters the lungs, and thus, as long as it lasts, contributes to strengthen that principle of vitality which joins the mind to the body. Water, in various degrees of temperature, is a powerful agent for the development of happiness in the individual, and for the restoration of harmony in those that are sick. Its application will be explained in subsequent pages.

AIR IS A MEDIUM

Through which the living emanations from the great Illuminator, or Sun, of our planetary system, gain constant access to the spirit and body of plants, animals, and man. The origin and atomic constitution of our atmosphere are but little understood. It is not known that atmosphere is developed from water; nor that there are two kinds of atmosphere surrounding the globe which we inhabit. There is an atmosphere which is manufactured in, and unfolded from, the interior departments of the earth; and there is also another atmosphere which proceeds from the orbs and controlling suns of immensity. One is *local*, and particularly affects the physical or visible organizations which are distributed over the face of the earth; the other is *universal* and particularly acts upon the invisible principles of vitality which animate and actuate the various combinations of matter which exist—including the human economy. This general atmosphere, which is chemically generated in the sublime depths of the universe, and which, in accordance with immutable laws, is sent on its mission through the innumerable realms of infinitude, may be considered the SPIRIT of which the atmospherical envelopment of our globe is but the PHYSICAL organization. The particles composing the air which we breathe are perfectly globular or circular; and each particle contains an infinite number of lesser globules; which prove

that matter is indivisible, or that every atom in the universe is possessed of endless duplications, and is endowed with the power of reproduction and with the attribute of unlimited expansion. These atmospheric globular particles are attracted inconceivably close to each other—so close, that, to human conception, they are lost in one deep and broad sheet of invisible vapor or imponderable elements, which we call air; but to me these particles appear as distinct from one another as do leaden shot in a glass of water. In consequence of the circularity or roundness of these atmospherical atoms, there are innumerable interstices or openings between them, into which the *spiritual* atmosphere of the Great Positive Mind perpetually flows. In ascertaining the height and density of the surrounding medium of our earth, the chemist can not detect or discover that essential principle of life which proceeds from the All-animating Essence, and, through the physical atmosphere which we inhale, breathes into man's nostrils the breath of life, "and renders him a Living Soul." I desire the reader to feel and see the Divine Principle in everything and everywhere. When we inhale the air, impregnated with the sweet fragrance of numberless flowers, we should feel that oxygen, nitrogen, and carbonic acid, are physical mediums through which the Celestial Spirit (or God) communicates a portion of his essential properties to the human soul. In Food, Water, and Air, the Deity lives; it is through these instrumentalities that he imparts many harmonizing and spiritualizing principles to the human constitution; in this manner, he causes Nature to act anatomically, physiologically, chemically, and magnetically, upon man—man, the highest evidence and revelation of the Divine existence and workmanship.

Air is a powerful agent in the production of harmony or discord, or in the chemical generation of health or disease.

The atmosphere changes the electrical and magnetic conditions of the body in proportion to the kind and quantity of nourishment taken, and to the constitutional susceptibility of the individual. The spiritual principle (or vital-power) of plants, animals, and human beings, is repelled from, or attracted to, the periphery of the organization by the action of certain atmospherical changes; that is to say, the vital forces are thrown into either *positive* or *negative* states by the *high* or *low* temperature of surrounding mediums. Birds possess a higher temperature than children; children higher than adults; adults higher than quadrupeds; and quadrupeds higher than amphibious animals, such as the saurians or fish; and each of these organizations is warmer than those surrounding mediums in which they exist. Chemistry can not determine the volume of the spiritual or vital power, with which any organization is endowed, by merely ascertaining the quantity of oxygen introduced through the lungs by respiration, nor by the physical temperature; for oxygen is a species of electricity, which does not appreciably increase or diminish the life-principle of anything; but it *alters* the condition of that principle and *changes* its mode of action upon the body—and this altered condition and action are termed a change of temperature. The chemical action of atmospheric air is recognisable everywhere in nature. The oxydation of iron and that of the human lungs, muscles, and brain, which occurs when the system has been long deprived of proper quantities of food and clothing, are perfectly identical. But the temperature of animals, which possess lungs, is almost wholly independent of the temperature of surrounding elements and mediums; because respiration and the appetite are increased or decreased in proportion to the coldness or warmth of the atmosphere; this respiration causes more electricity (or oxygen) to enter the system, which combines with magnetized

(or nitrogenized and carbonized) substances, and thus, all things being equal, an equilibrium of temperature is maintained. (It would swell this volume to an unuseful size to enter into the details of the isomerism or identity of oxygen, hydrogen, nitrogen, carbon, &c., with the various modifications of electricity; therefore I am impressed to refer the reader to other volumes of this "*Encyclopedia*," which I shall in due time present to the world.) The temperature of the human body is almost invariably the same at the equator, at the poles, the arctic regions, or at the temperate zones. But there is a vast difference in the amount of nutrition or exercise taken, and clothing worn, by the inhabitants of warm and cold climates. Slow respiration, a moderate appetite, slight exercise, and thin clothing, are distinguishing characteristics of the torrid regions; but rapid respiration, an insatiable appetite, constant locomotion, and numerous articles of dress, are the peculiarities of the population of cold and negative countries. Hence individuals with weak constitutions and local weaknesses—such as pulmonary and nervous diseases—can not comfortably reside where the atmosphere is too electrical or negative. The necessity of rapid respiration to preserve an equilibrium in the bodily temperature is too laborious for the defective pulmonary structure. But to consumptive individuals—those who are suffering with negative diseases—how grateful is a warm, magnetic climate! They can breathe leisurely, exercise moderately, and sleep sweetly, because the atmosphere imparts a vital influence to the diseased localities, which influence, in a measure, restores the whole organization to rest and harmony.

The mind and body are equally influenced by the spiritual and physical envelopment of our earth. The lungs not only inhale and distribute atmospheric air, but the surface of the whole body is qualified with innumerable avenues for its

reception and appropriation to all parts of the economy. It is not necessary that I should refer the reader to the facts and experiments of chemists and physiologists in confirmation of these revealments; because, in the first place, they would occupy too much space in this volume, and because, in the second place, facts and experiments are not always reliable evidences; for they are frequently isolated, fragmentary, and wholly exceptional to the general manifestations of unchangeable principles. I am impressed to regard Air as a divine medium, not only suitable for the influx of physical elements, whereby is maintained a conjunction between the soul and body, but for the communication of celestial essences to the interior portions of the unfolding spirit. Therefore, as a remedial agent, this element is indispensable.

LIGHT IS A MEDIUM,

Designed to refine and exalt our spiritual sensibilities and to reveal to their perceptions the form, size, weight, color, locality, relation, and harmonious proportions of natural objects. The influence of light is not merely confined to material vision; it acts chemically and physiologically upon human and other organizations. Light contains in its spacious bosom the elements of terrestrial and universal magnetism and electricity; that is to say, the latter are developed from the former. Light occupies a position superior to the *atmosphere*, but it is one degree inferior to electricity, and two degrees inferior to magnetism. I am speaking of natural light; for there are two kinds—one proceeding from the suns and planets of immensity, which is natural—the other proceeds from heated objects, decayed substances, or from animalculæ, as the fire-fly or the glow-worm, &c., &c., which is artificial.

The magnitude and importance of the influence of natural

light upon the body and mind is not sufficiently understood Opticians have developed many interesting and practical truths in this department of human inquiry; but concerning the influence of light upon the diseased and harmonious constitution of man, much remains unrevealed. Even the constitution of light is not understood. Those particles which emanate from suns and planets in the form of light are endowed with a spiritual principle, deeper in their bosom than the electrical and magnetic elements which reside in light undeveloped. Light in its essence is Love; and Love is Life; and this life penetrates and thrills through every particle that enters into the composition of the soul. This spirit of light is instantaneous in its transitions from place to place; and yet its passage is attended with a succession of specific movements, the regularity and order of which adapt them to the harmonious progress and requirements of nature. Light is the material vehicle of Divine Life; but how few individuals there are who comprehend or realize the sublimity and truthfulness of this holy conjunction between the Great Positive Mind and the boundless Universe of minute developments.

The decomposition and refraction of light produces the prismatic spectrum. The variety and extent of the influence of light upon the human constitution can be determined by ascertaining the number and power of those colors which are developed by a division and polarization of its rays. Optical investigations and physiological research have demonstrated, that different colors produce different sensations upon the mind, through the nervous mediums and the brain. Light acts upon the spiritual principle with great quickness and mysterious power. And it is no less wonderful that the laws of Nature should be so admirably and delicately arranged, as to comprehend and regulate the movements of those inconceivably minute

atoms, which enter into the composition of the all-pervading elements of the Universe. Thus the time and extent of the action of light, and the action of the diversified colors upon the spiritual principle, are as particularly measured and governed as is the circulation of the living blood. *Red* acts upon the eye four hundred and fifty-eight millions of millions of times in a second; *Yellow* five hundred and forty-two millions of millions of times in a second; and *violet* acts seven hundred and twenty-seven millions of times in a second. The influence of *violet* is generally soft, mellow, pleasing, and tranquillizing; the yellow is a transition color, with a somewhat similar influence; and red is the most exciting, the least quieting element, and the lowest in beauty. The intense action of *red* upon the medium of sensation, produces great, and sometimes uncontrollable, excitement in susceptible minds. Some animals are infuriated, and some individuals are thrown into paroxysms of nervousness or delight, by the sudden presentation of *red* to their senses. Africans are passionately fond of this color; it imparts pleasurable sensations, and suggests simple enjoyments. It influences them to sing, dance, and go through a great variety of pleasing gymnastic performances.

When Nature is bathed in the glowing and glorious emanations from the Source of all light and life—and when every tree, every bird, and every flower, is drinking in and breathing forth the soft luxuriance of spiritual hues—then the mind can not but perceive and realize something of the loveliness and magnificence of the Second Sphere to which all mankind are journeying. How glorious and exalting to experience, in common with the manifold creations of nature, the sublime presence of the Great Spirit; how elevating to feel our souls begemmed and constantly spiritualized by the mellow, glowing light of numberless firmaments! Man is designed to enjoy the light of

heaven, but he can not avail himself of the enjoyments which flow from this source, unless he investigates and comprehends the chemical, physiological, and spiritualizing influence of that element which darts from the effulgent sun to our earth with such continual precision. The natural development of everything is measurably influenced and controlled by light; wherever heat, light, and electricity, are allowed to dwell, there are to be found the best health, the most happiness, and the purest intelligence. And *vice versa*. How and when to employ light and its modifications in the curing of disease, and in the production and intensification of spiritual and material enjoyments, I shall hereafter disclose.

ELECTRICITY IS A MEDIUM

Of universal relationship. It originally resided in the Mighty Vortex of uncreated worlds, undeveloped. In the beginning of the present structure of the universe, all matter was in a state of diffusion and agitation in consequence of the inconceivable preparations and rarifications that were necessary to the formation of a universe superior to the preceding structure. The four great developments of matter were Fire, Heat, Light, and Electricity; these conditions spread themselves from the Great Centre through the realms of infinitude, previous to that Association and Organization of materials which we call planetary systems. *Fire* was the most inferior form of matter; but it contained the element of all those diversified objects and principles that beautify and vivify the earth which we inhal it, as well as all the earths or planets that begemmed the innumerable heavens of infinity. From *Fire* was developed *Heat;* from heat came *Light;* from light was developed *Electricity;* and from the aggregation and organization of these elements was unfolded the stupendous system of Nature, of which system

mankind is a portion. Thus, it will be perceived, Electricity *was* the most superior and omnipresent principle in Nature; it came out of other elements, and, having gravitated to the highest point of primeval perfection, was necessarily invested with the power of perpetually pervading and inter-penetrating the vast universe of matter, which, like a shoreless ocean, rolled in boundless waves around the Supernal Mind.

So now with electricity. It is being constantly eliminated from various and innumerable founts of matter; and from them it flows into a grand sea of elements, and pervades not only all earth, but all the incalculable systems of immensity. And as it becomes refined in character and manifestation we change its name. Thus, one modification of electricity we term Magnetism, another Galvanism, another Nervo-vital influence, &c.; yet these terms are merely expressive of the progressive refinement and superior manifestations of the One great principle. The Divine Mind employs electricity as a medium of communication to all parts and particles of the universe. Every instant of time, the Great Positive Mind causes this element to express the unchanging pulsations of his Soul through all the various ramifications of Nature. Those immutable laws, which govern the pulsations of divine vitality through the universe, are so minute and righteous that the tiny flower and revolving orb alike receive life, direction, and protection, according to their respective capacities and requirements.

So with the human mind. It employs electricity as a medium of communication to every part of the organism. Streams of this element are constantly flowing from one organ to another most energetically. Thus, there are currents flowing in direct channels from the lungs to the heart, from the spleen to the liver, from the stomach to the kidneys, from the brain to the bowels, and to all parts of the living temple. Vital elec

tricity occupies a position between the principle of sensation and the external world; and the brain is the power which attracts, refines, and dispenses it, and controls the performance of its diversified functions.

Since the discovery of atmospheric electricity by Dr. Franklin, mankind has made but very little progress in ascertaining its nature and mode of action. Physiologists and chemists have accumulated many valuable facts in voltaic and terrestrial electricity: but all the discoveries yet presented to the world do not amount to an introduction of the human mind into the mysterious presence of that active agent which plays so energetically in the organism of Nature and man. Mankind have been taught to regard the sound of thunder and the flash of lightning in the firmament, and the snap, the spark, and the shock from the Leyden jar or the electric machine, as the only certain indications of its presence; but this is a very superficial and unwarrantable test. In truth, electricity is everywhere and in everything. It is the vehicle or medium of divine vitality. It is working miracles in the secret recesses of the earth; it plays in the diamond vaults and chambers under the sea; it flies from point to point in the deepest mineral beds; it penetrates all oceans, and supplies that living battery, the torpedo-eel, with its wonderful power; in a word, it resides in and fills all substances in nature, and it is the immediate cause of all contraction and repulsion, and of all expansion and attraction that occur in the human organization. Plato intuitively understood something of this truth, or else he could not have said "It is not art which makes thee excel, but a *divine power* which moves thee (the air), such as is in the stone which *Euripides* named the magnet, and some call the Heraclian-stone which attracts iron rings." Millions of diseases can be prevented and cured by the proper application of

electricity. I do not mean that fluid which is generated or accumulated by the electrical apparatus from surrounding substances and the atmosphere, but that which is already in those surrounding elements and substances which act upon and nourish the human body. The object to be gained, in curing or preventing disease, is the establishment and perpetuation of an equilibrium in the electrical mediums and moving forces which permeate and actuate the body; and this can not be accomplished except through the instrumentality of the Spiritual Principle. The spiritual principle must be made to rise superior to the dependent system, and in this position, it must exert its health-giving, magnetic, and harmonizing influence upon the various organs, nerves, and muscles, which are submitted to its control.

My attention was once called to the examination of a youth who was suffering from a severe attack of St. Vitus's Dance. The paroxysms of muscular action were at first very slight, but they rapidly increased in quickness and violence until it became almost impossible for the child to sit, walk, or sleep. Upon investigation, I discovered an unequal distribution of the electrical, or of the contractive and expansive forces through the system. The body was in a slight negative state, (about No. 2,) and there were local enlargements of the lympathic glands in several parts of the viscera. This was an indication that there were local accumulations of the electrical forces, which rendered those localities positive, or magnetical. The paroxysms were caused by the constant accumulation of the electrical or spiritual forces in the various glands and poles of the organs; and they were also caused by the effort which those forces were putting forth to regain their proper, normal equilibrium. By pursuing the examination still further, I discovered that the system could be restored to health by the introduction

of an electric current of great energy and sufficiently refined to *directly* assimilate with the spiritual principle; or, rather, to instantly become its agent of muscular motion. There were spirit and forces enough, but they were in the wrong places These forces needed equalizing, and their vessels required strength. And I was immediately impressed with the construction of a MAGNETIC CHAIR; which should be internally constructed upon those principles which are involved in the formation of the human organism, especially the brain. This is a chemical invention, and one to which I have heretofore alluded. It will be of great service in the treatment of positive and negative diseases; and especially will it restore an equilibrium in the circulation of the spiritual principle when, from various causes, it has been long and repeatedly disturbed. The *cerebral* arrangements of the CHAIR are calculated to accumulate, condense, and refine, the gross electricity which exists in surrounding elements and substances, and also to rapidly render such electricity capable of associating with the positive and negative, or the magnetic and electric, forces of the human system, When the system is *too* positive it (the chair) can be made to introduce a negative force, and when too negative, to introduce a positive force; this force can be made to have a *local* or a *general* action upon the system, as circumstances suggest, and the case requires. This is a scientific mode of employing electricity, separate from its presence and influence in the natural elements, as an agent in the curing of disease. But, for some (to me) unknown reason, I am not impressed to allow this CHAIR to accompany the present volume.

Electricity will be a powerful agent in the hands of future generations; not only as a means whereby to control and temper the atmosphere, to communicate with nations, to allay the tempest and hush the elements to rest; but it will be used as a

means of harmonizing the human soul, and of rendering its various attributes capable of the highest illumination.

MAGNETISM IS A MEDIUM

Of great power and unspeakable importance. My thoughts are not upon that gross magnetism which flows from the rarification of terrestrial electricity, but upon that spiritual element which plays around the Centre of Omnipotence and connects all mind with matter. Every human soul is surrounded with an atmosphere, more or less pure and influential. This atmosphere is an emanation from the individual, just as flowers exhale their fragrance. In consequence of this peculiar and inestimable endowment, or rather result of the organization, the soul can and will exert a favorable or unfavorable influence upon contiguous individuals, but always in proportion to their approximation to the reciprocal state of positive and negative relations. The further removed two individuals are from the true juxtaposition of these relations the more they will repel and dislike each other; and the nearer they approach the proper adaptation of these relations, the more can they associate together, and develop physiological and psychological phenomena.

In all ages of the world these truths have been recognised and applied to the sick and the suffering. There have lived many individuals whose physical and spiritual constitutions pre-eminently qualified them to exert a powerful influence on the body and mind of others — even to the working of miracles and curing the lame and palsied. But while the ancients employed the indwelling virtue (or magnetism) in the curing of diseases, they unfortunately believed that human diseases were caused by *wicked spirits* or *devils*, and, though Swedon

borg regarded this superstition as a truth of which the world in those days had manifold evidences, yet I am impressed to regard it as a great obstacle to the manifestation of pure and important principles. And I think that even yet the inhabitants of the earth are too much under the control of ignorance and superstition to understand the higher truths of psychological science. It is ignorance and false education that cause the human mind to manufacture a personal devil, and to build for him a fiery abode of vast dimensions.

Ignorance is the most formidable and dangerous foe with which the human mind is compelled to contend. It stands at the entrance of every path which leads to new fields of investigation, and frightens back the uninitiated adventurer after unexplored truths with a terrific representation of chimerical demons, and horrible consequences. Thus individuals seldom attempt the investigation of *New* things; and thus *Old* things become like fixed facts and realities in the mind, which to examine, is considered (by the majority of the world) a fearful invasion upon sacredized grounds, and an insult to the erudition and truths of antiquity.

The learned and accomplished Lord Bacon once remarked, when considering a similar subject, that—"If false *facts* be once on foot, what through neglect of examination, the countenance of antiquity, and the use made of them in discourse, they are scarce ever retracted." In truth, it may be said, that three fifths of what are believed to be established *facts* and realities in science, in philosophy, and in theology, are *no facts*—they are fictions sacredized, and sanctified by the spirit of Antiquity, and the powerful sanction of general consent. If the mind conquers ignorance, the conquest is great indeed; for ignorance is a powerful monarch, being promoted and supported upon his throne by a wonderful combination of antiquity

and wealth, priests and people. His spirit is anarchy, and his government is tyranny—his doctrines are imaginary facts; and his enforcements are dogmatisms. If the reader is a subject of this potentate, and resides in his dominions, within the sphere of his poisonous influence, then will his brow frown when I state that a personal devil is *not* a fact, but a fiction. This statement appears the more startling to the nerves of the slaves of ignorance, because it is in direct opposition to what seems to them to be the positive affirmations and confirmations of Christ. But Jesus did not say, what Matthew and the other disciples say for him, that "he was led up of the spirit, into the wilderness to be *tempted* of the *devil*." In the Bible, the devil is represented as a personality, as speaking and asking questions. In one place it is said that "the *devil taketh him* [Christ] up into the holy city, and setteth him on a pinnacle of the temple;" and in another place, that "the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the *Glory* [?] of them;" and again, it is said, that the devil conversed with Christ, and Christ talked with the devil; and thus the impression is legitimately given to the reader of these accounts, that a personal devil really exists somewhere, and possesses almost unbounded power. Hence, the statement that this demon *is a fiction*, and *not a fact*, while the fact is thus authoritatively asserted and endorsed by antiquity and popular consent, is sufficient to arouse the ire of the monarch Ignorance, and call forth from his subjects the most bitter denunciations.

The impression being implanted that a devil existed somewhere, it became easy and natural for uneducated minds to refer all unusual and extraordinary physical and mental phenomena to his special influence. Whenever an individual manifested extreme nervousness, disquietude, despondency, or

any extraordinary symptoms in the spheres of the body or mind—the causes thereof were attributed to the overmastering power of evil spirits; and such individuals were usually said to be "possessed of the devil." After the opinion was fully entertained that Satan possessed a personality, and an unlimited power of metamorphosing and multiplying himself into various objects and animals, it was not difficult to conceive how he could reside in the human body, and be unseen by physical eyes. I know that those individuals, who attributed physical and mental maladies to infernal causes, were perfectly honest. In the very heart and flowering gardens of civilization, and in the nineteenth century too, there are individuals who, not knowing the philosophy of disease and mental phenomena, assign satanic agencies as the causes of some peculiar nervous diseases, and of clairvoyant illuminations. Indeed, it is a remarkable fact, that what are termed magnetism, pathetism, psychology, and clairvoyance, are believed even by one fifth of its disciples, in the United States, to be induced by the mysterious interposition and influence of the devil or evil infernalities. In view of these facts, it would be the height of injustice to assign dishonesty as a reason why the apostles of Christ attributed every extraordinary manifestation of mind or muscular strength to Satan; and the Jews were equally honest when, beholding Christ's novel way of casting out or curing diseases, (termed devils,) they exclaimed—"He casteth out devils through Beelzebub the chief of the devils." I do not call such dishonesty; on the contrary, I believe that their profound ignorance of science, psychology, and physiology, is the true explanation of the opinions which they entertained upon the subject.

Milton comprehensively describes the class of diseases which superstition has caused the human mind to attribute to satanic

agencies. He informs us that devils, while traversing, with their victims, the wastes of Erebus, give rise to

> ——"Maladies
> Of ghastly spasms, or racking tortures, qualms
> Of heart-sick agony, all feverish kinds,
> Convulsions, epilepsies, fierce catarrhs,
> Intestine stone, and ulcer, colic pangs,
> Demoniac frenzy, moping melancholy,
> And moon-struck madness, pining atrophy,
> Marasmus, and wide-wasting pestilence,
> Dropsies and asthmas, and joint-racking rheums."

Jesus, being endowed with that sublime power which is natural to all human spirits, but which he exercised to an unparalleled extent, *cast out* the various *devils* with which numerous individuals, who followed him, were supposed to be possessed. The true signification of this curing process would appear, if the relation of it was translated from bible language into common expression. Thus, a woman was afflicted with hemorrhage for twelve years, and, instead of being benefited was considerably injured by physicians; but when she heard of Jesus, her *faith was strong* that he could cure her, if she might be permitted to approach him; and she manifested her perfect faith by saying—"If I may touch but his clothes, I shall be whole." With all earnestness she pressed through the crowd, touched his garment and was healed. But Jesus probably understood the science of physiology and the principles of magnetism and psychology, and perhaps, something of the power of faith, better than did his followers; because, while they were attributing to him the miraculous power of curing diseases by divine or other agencies, he simply rebuked their ignorance by saying to the woman, in their presence—"Daughter, *Thy* FAITH hath made thee whole." Jesus meant that the *cause* of her cure was more *in herself* than *in him;* and, at the same

time, his language implies that some portion of the superabundance of the life (or "virtue") of his organization had passed into her system, and which restored an equilibrium among its previously deficient forces and motions.

It is clear, at least to the interiorly-enlightened mind, that Christ cast out diseases, satans, or devils, by the exercise of that spiritual power, which, in our century has unfortunately been termed "Animal Magnetism." It is by this long-discovered, but newly-revived spiritual influence, which one individual can exert upon another, if they be constitutionally agreeable or similar in the elementary principles of their natures, that mankind are enabled to

> "Fetter strong madness with a silken thread,
> Cure ache with air, and agony with words."

It is evident that Jesus did cure ache with air, and blindness with clay and spittle, especially when the solicitor of his aid was prepared to receive his spontaneous and healing influence, by possessing a full and perfect confidence in his benevolent disposition, and extraordinary power to render assistance. I can not admit that Jesus did, or that any individual can, perform works which transcend, suspend, or infringe upon, the unchangeable operations of natural Law; but I am delighted when I learn of individuals disposed to profess not too much, and to render what they do easy, natural, and useful to mankind. Thus I admire Jesus for rebuking the ignorance of his disciples and followers, by telling the cured woman that, *her "faith"* had made her whole. It certainly is agreeable to pure reason and philosophy to believe, that *faith* can cure, as well as kill, an individual.

Probably the reader has heard of the well-authenticated medical experiment by which a man, (condemned to death,)

having his eyes bandaged, was killed by the dropping of *tepid water* from his arm, instead of his *life's blood*, which he supposed he was losing through his lanced veins. It was his *faith* that *killed* him; and it was the woman's *faith* that *cured* her—the causes of the dissimilar phenomena are precisely identical.

If Matthew and other Christian historians, in their statements concerning Jesus casting out *devils* had omitted the letter D in the latter term, then commentators would have had less work, and believers, less perplexity, in discovering the signification of the terms satan, tempter, and demon; it would then read *Evils* throughout the book, and thus would communicate the true ideas which was intended to be conveyed by the word, devil, as it was employed by Jesus.

I have said that persons, affected with peculiar nervous diseases, were originally believed to be possessed of the devil—this opinion was also entertained of those who were wicked, or maliciously disposed—but that those individuals, mentioned in the New Testament as being thus possessed, were affected with diseases known as lunacy, madness, hypochondria, St. Vitus's dance, apoplexy, epilepsy, &c., is almost incontestably demonstrated by the descriptions given in those scriptures of their speech and actions. And, as it has been shown, the followers of Jesus attributed the causes of those different and startling maladies to evil spirits; because they were ignorant of the science of physiology, and with the various phenomena of nervous diseases.

The symptoms of madness, lunacy, and epilepsy, (particularly of madness,) can not be described or generalized better than by Mark, in the first verses of the fifth chapter of his book. He says that when Jesus came out of the ship, "There met him, out of the tombs, a man with an unclean [diseased]

spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." In order to familiarize the reader's mind with the frightful and demoniacal realities of epilepsy, I will quote from another portion of this *work*, the following description of symptoms:—

The patient generally experiences a tenderness along the spine, especially over the kidneys, and a full, heavy sensation in the head. The appetite becomes quite morbid, and food is desired more frequently and in greater quantities than usual; the liver becomes enlarged, and the system seemingly filled with blood; the eyes are swollen and their surfaces darkened with nebular masses; the countenance assumes the color of copper or is rendered bloodlessly pale; the lips purple, thin, white, or protruding; and the entire system is shocked and startled at every unexpected sound or sensation—growing more and more tremulous and sensitive as time advances and the disease increases in power and influence. These are symptomatic sensations of epilepsy when of long standing, but are not its precedents. The concussion or spasm is intimated or preceded by a few days or hours of aching, weakness, and weariness; dull, sleepy, pressing pain, and giddiness in the head; tumultuous noises in the ears, flushed complexion; momentary dimness or loss of sight; excessive and irregular palpitations of the heart, head, or arteries; the patient is restless at night, and is disturbed by dreams. All sensations indicate the approaching effort which nature is about to put forth to regain her equilibrium of solids, fluids, and forces. As the period

of concussive convulsions arrive, the sleep is more disturbed; the motions of the chest, heart, and brain, are laborious and oppressively difficult; the evacuations are lessened or increased perceptibly; the abdomen is filled or inflated with wind, occasioning frequent eructations; the kidneys are active in their secretions and excretions of urine; and now, as the paroxysm is about to take place, the complexion is pale, the hands and feet are cold, the blood rushes to the head with a breathing noise as the blowing of wind, and the patient is deprived of consciousness. *The countenance is frightfully contorted, the patient's extremities are cold and convulsively drawn up or twisted together, his teeth and lips are violently gnashed and compressed, a frothy saliva (sometimes tinged with blood) flows from and gathers around his mouth, he utters an unusual sound, and evinces a sudden development of muscular strength.*

The fit usually commences in one of the extremities; it is known to the individual by a sudden shock in the hand or wrist, foot or ankle, and is followed by a rapid succession of spasmodic motions until the action arrives at the brain, when reason is dethroned, or more properly speaking, the spiritual relations subsisting between the mind and the body are suspended; and thus the local development of previous disturbances is enabled to restore the system to peaceful relation, and to re-establish the former just connections.

It will be seen that these symptoms are quite similar to those manifestations of muscular power, which the followers of Jesus apprehended as unfailing indications of the presence of Satan, or of evil spirits, in various individuals.

I desire to impress upon the reader's mind the conviction, that the only *real Devil in existence* is the *Evil* with which individuals, as well as societies, are possessed. It is our duty to abandon all chimerical and imaginary speculations upon

devils and mythological *doctrines;* and we should learn that the *only* method by which to *dispossess* the world of those *evils (devils)* which have grown mountain high, and attained colossal proportions, is to unfold the free-born impulses of the soul, educate and direct them into harmonious channels, and do whatsoever the principles of Nature, the admonitions of Wisdom, and the indwelling Divinity, unqualifiedly sanction.

The power of influencing individuals and curing them of various maladies, through the agency of spiritual instrumentalities, was understood thousands of years ago. In India and Persia, even at this day, there are persons whose constant occupation it is to cure diseases upon those principles that were involved in the performance of those astounding miracles attributed to Jesus—that *good* and therefore *great* Reformer! If the soul is faithful to Nature and her principles, there can and will be no limits to its health, happiness, and power, to work the sublimest miracles. The faithful spirit is god-like in its every manifestation. Such a mind is capable of interpreting the multifarious phenomena of Nature; and, through the instrumentality of eternal principles, its attributes can be unfolded even to the perception of gorgeous spheres—radiant with beauty, purity, and peacefulness. If the reader is true to Nature (which is being true to himself and to the Divine Mind) he can improve the condition of his neighbor, and heal individuals of many apparently incurable maladies. Let all aspire to this glorious state of spiritual exaltation!

I have now presented what my spirit has been impressed to say concerning the philosophy of Health, of disease, and of the therapeutical means which nature furnishes as agents in the healing of diseases and in the preservation of health. The reader should keep prominently before his mind these three conclusions:—

First, Health is Harmony; second, Disease is Discord; and third, the remedial agents of Nature are—Dress, Food, Water, Air, Light, Electricity, and Magnetism.

I will now proceed to apply the foregoing principles to the preservation of health, and to the curing or amelioration of those important diseases with which individuals, who have transgressed the laws of Nature, are more or less afflicted.

THE FIRST DEVIATION from the sphere of health, or the first transgression of those laws of nature which sustain and guard the Eden-state of man, is immediately attended with the development of that slight *Negative* condition, termed *a cold.* Experience has taught perhaps almost every individual, to rightly apprehend the nature and tendencies of the most simple cold. Situated as man is everywhere, amid material objects and circulating mediums, possessing qualities, exerting influences, and having temperatures quite dissimilar to his own, he is constantly liable to frequent changes and consequently to disease. It is impossible to wholly banish, or to escape from, this irregularity of temperature. The combinations of matter in the granite rock, and that of the atmosphere, are very unlike the combination of materials in the human body. Therefore, their temperature and influences are at variance, and act variously upon one another. While walking, the body comes into contact with the temperature of the earth, and with that of the atmosphere; their influences are dissimilar, and the body is affected accordingly. A cold is sometimes caught when least expected.

THE CAUSES OF A COLD are usually atmospherical changes. The exposure of the body to currents of cold or warm air is very unhealthy. By coming into contact with an object or medium, we are warmed or chilled, according to the quantity of

spiritual vigor and resisting power in our possession, and to the temperature of the object with which we are in connection. An exchange of influence and temperature begins immediately, and both bodies are affected. The process of shaking hands affords an illustration. If one's hand is colder than his friend's hand, the latter will warm it, and *vice versa*. The similar exchange of temperature between men and other objects, is the cause of colds. When the bodily temperature is much lowered, the perspiration and evacuations are obstructed, and consequently, matter not only accumulates, but heat also, and the result is a fever, continuous or intermittent.

The cold may be local or general; that is, the atomic motions or exchanges may be generally arrested, or particularly upon the stomach, liver, and lungs. The mutual exchange of particles, is disturbed by corporeal changes in temperature, and the equilibrium of actuating forces is destroyed in a corresponding manner. The arrest of particles will develop in the lungs, or cause to settle in them, a substance termed phlegm or mucus; and this will burden the air-cells if not expectorated, and progress to the development of pulmonary disease, or consumption. Colds are the parents of consumption. Their incipient manifestations should therefore be observed, and the temperature restored, in order to prevent more terrible consequences.

The Symptoms of a Cold demonstrate conclusively that the system has been thrown into the first phase of an electrical condition. The spiritual principle is disturbed by the superficial causes above described; it is repelled from the serous membranes and tegumentary surfaces, to the lining membranes of the most susceptible and exposed localities; and the alkali is made to preponderate over the proper acids and positive forces. But let us glance at the consequences of this condition. If the

cold is general, the first sensations are creeping chills, dull aching, acute pain, oppression of the chest, nausea, want of vigor, weariness, difficulty of breathing through the nose, pain in the head, or headache. These are the immediate symptoms. But as the cold advances, new features unfold themselves, and distinctly indicate an approach to consumption. The second symptom is hoarseness; this is caused by an acid lymph or mucus, spreading itself over the trachea, or windpipe, and obstructing the passage of air over the parts, the vibration of which would otherwise produce distinct sounds. The third symptom is coughing. When the hoarseness is, by the carelessness of the individual, permitted to proceed, it inflames the bronchial tissues and the lining membrane of the windpipe, and this causes a spasmodic contraction of the diaphragm—termed a cough. The fourth symptom is spasmodic asthma, which is a concentration of previous symptoms. The fifth symptom is tuberculation and decay, or consumption of the lungs.

How evident it is that one disturbance begets or generates another! A simple cold in the beginning will sometimes multiply and propagate itself into a combination of the most frightful maladies. Thus, from the primary disturbance of the spiritual forces, which is evidenced by what is termed a cold, there not unfrequently proceeds asthma, catarrh, bronchitis, and consumption; but, inasmuch as a cold is a symptom of this first deviation of the system from a state of harmony, it is reasonable to anticipate, if health is not quickly restored, the development of nearly every disease to which the individual is constitutionally predisposed. In truth, I know of no disease which had not for its foundation or parent-cause the disturbance now under consideration. But let us think of one deviation from the simply cold, termed the croup.

Infants, and children of more advanced age, are liable to

different developments of symptoms—the hooping-cough, mumps, influenza and croup. The hooping-cough and the croup are their most serious afflictions, as resulting from colds. These diseases, or rather organic disturbances, result only from a change of temperature, an arrest of atomic motion, and from a consequent accumulation of heat and matter beyond the power of the lungs to resist or repel. · Inasmuch as these various effects have their origin in colds, the treatment should be very similar in all cases—differing only according to the age of the patient, the form of his disease, and his combination of temperaments.

THE BEST REGIMEN is, in the beginning of a cold, when the varied symptoms are experienced, to commence a low, solid, slightly stimulating diet. When the system is in any degree of a negative state, owing to a cold, it is very wrong to eat large quantities of food. Almost all primary disturbances in the organism may be overcome and removed by proper attention to food and dress. The reader is certainly aware that, when a cold is existing, the lungs are loaded and congested with negative accumulations—the throat is inwardly inflamed, the glands are enlarged, the head is pressed and aching. Now, should the individual make no alteration in the quality and quantities of nutrition which he usually consigns to his stomach, it is certain that his cold will remain upon him much longer than it would otherwise do, and, perhaps, it will resolve itself into more serious and formidable complaints. Yes, the general opinion that "feeding a cold," is the proper way to smother or cure it, is very erroneous. Against this assertion may be arrayed the repeated experience of many powerful constitutions; but, nevertheless, the truth is, that eating large quantities of nourishment tends to generate and deposite more muco-purulent matter in the chest. If any subdue a cold by sumptuous eating, it is owing to the strength of the viscera and

system generally, and not to the treatment; therefore, the practice should be at once abandoned, as scrofula and many cutaneous disorders, are often generated by it.

Articles of food to be avoided are—pork, veal, beef, mutton, venison, bird-flesh, mashed potatoes, butter, cheese, desserts, and pastries of every description.

Articles of food to be sparingly used are—rice, barley, indian meal, unleavened bread, cracked wheat, boiled fish, and every species of farinaceous compounds and preparations, excepting pudding and other pastries. And here let me impress the reader with this principle—*food* and *dress* are the natural remedial agents in the treatment of colds. If the spiritual principle, which has been driven from its proper entrenchments by atmospherical changes and other causes, be but allowed to exert itself to restore an equilibrium, without being restricted by defective clothing, or trammelled by food, it is certain that the individual will, in a short time, be conducted into a sphere of health. It is better to cease eating altogether for twenty-four hours; and, when the next meal is taken, it is unspeakably necessary that the digestive organs are gently called to perform their customary functions. Hence the food should be thoroughly masticated, and the quantity should not be sufficient to gratify the demands of the appetite. Indeed, for several days, the individual should, from intuitive principles, *eat* and *drink* but small quantities of nourishment.

THE CURE OF COLDS.—Every one knows how to treat a simple cold, or if they do not they should learn immediately. The object to be had in view, is to restore the temperature, and the equilibrium of motions and actuating forces. As the symptoms at first are slight and then severe, it would be proper to treat the system as if a greater disease were anticipated. The patient should take a warm bath, local or

general, bathe the head with cold water and retire directly. This treatment, and carefulness to exposure for a few days, will almost invariably restore the health of the patient. If hoarseness or cough exists, lay between the shoulders at night, a small plaster of burgundy pitch, and continue to wear it with an occasional renewal, for ten or twelve days. A piece of oiled silk applied in the same way, is also beneficial if the perspiration which accumulates beneath it is daily wiped away.

Infants troubled with the croup or hooping-cough should be treated in the gentlest possible manner, as much medicine will injure them for a lifetime. In the first place, warm applications should be laid upon the chest and throat. Flannel wet in warm brandy, is good; or a small bag of strongly-steeped hops, frequently saturated in the decoction. Oiled silk applied in the same way, is good in the hooping-cough, and sometimes will benefit in the croup. For either affliction, a conserve of pulverized wild turnip, one teaspoonful, and honey sufficient to make a syrup, may be made and administered with considerable benefit; it will break up the thick, tough phlegm, which seems to threaten the child with suffocation.

The best cure and preventive of the croup, is the keeping the general evacuations open, the breast warm, and abstain, as in a cold, from rich or greasy food. Popular practice—that of bleeding, blistering, steaming—is not good in this complaint; but the most simple is the most reliable; and the more scientific practitioners are beginning to acknowledge this, and to modify their practice accordingly.

I would urge upon the patient the absolute necessity of arresting a cold when it is first intimated: he will thus prevent more formidable developments, and reap the invaluable reward of his own promptness and prudence.

Cold Extremities indicate that the system is in a slight

negative state; or, perhaps, that some portion of the internal structures are seriously deranged and diseased. But it is absolutely certain that cold feet is an evidence that the spiritual forces are somewhat disturbed, which invariably precedes the development of various complaints. But everybody knows what it is to have cold feet. The young and old sometimes experience the unpleasant and disturbing sensations arising from this slight affliction. The youth in school is disturbed with cold feet, the aged in bed is sleepless with cold feet, the student in his chamber is pained with cold feet,—cold feet disturbs everybody sometimes, and everybody will understand what I mean when I announce my intention to consider the difficulty. Though it is a small disturbance in the physical temperature, it is a very uncomfortable and unhealthy one. At first, the unpleasant difficulty may exist independent of any organic or functional derangement, but it is capable of eventually developing and urging them into being. The affliction may seem of itself small and insignificant—and so it is—but it can and frequently does cause great and important consequences. And believing that in order to render the *whole* of any structure perfect and harmonious, its parts and trifling integral portions must be correspondingly perfect, I turn my attention, as a physician of the body, to its minutest disturbances.

The Causes of Cold Feet, as of every other affliction known in nature or in technical schools, is a want of equilibrium in the physical temperature—sometimes owing to an absence of blood from the parts—sometimes to an absorption of the moving principle into the brain,—or, in more appropriate language, the absorption of the mind from the extremities of the organization into the various instrumentalities of thought and feeling. The secondary causes of cold feet, therefore, are

intense and protracted mental action. Anything that draws powerfully upon the mind and feelings whether it be study or passion, will attract the spiritual essence and living current (the blood) from the circumference and extremities, to the centre and superior portions of the body; and this will produce cold feet and hands, to a greater or less extent, according to the susceptibility of different individuals.

Another very plain and general cause of cold feet is an exposure to the piercing winds, cold rains, heavy frosts, and deep snows, during the autumnal, winter, and spring months. The reader will allow me to state the truth. There are great numbers of children—of men—of women—who are very poor, and who consequently, reside in the midst of sickening and disheartening circumstances—who are daily compelled to tread the streets of cities, and the thorny, flowerless paths of present social life—without *good* shoes and stockings, if indeed they have any at all. I think it requires no interior perception, but only Christian charity and common sense, to obtain knowledge of this fact; nor is it necessary to employ interior wisdom to determine the coldness of the feet of the poor, nor to remind missionaries of all sects, of the *absolute* necessity of exemplifying their fondness for doing good, for clothing the naked, for healing the sick, for opening the eyes of the physically and spiritually blind, and for extirpating sin and wretchedness, by confining their labors to the towns, the cities, and the communities, in which they fortunately reside.

It is of but little consequence to the sufferer with cold feet, what particular cause or causes are engaged in rendering them so, if he is put in possession of such information as will enable him to cure the disturbance.

Cold Feet can be cured, and prevented in most cases, by the individual bestowing particular attention upon his Situation,

Occupation, Habits, and spiritual disturbances; and also by availing himself of the immense advantages to be derived from Dress, Food, Water, and electricity.

If the coldness of the feet is the result of intense study, or mental excitement, or of any disease known, I would prescribe the following as a reliable specific: According to the size of the sole of the shoe or boot you wear, get two copper and zinc plates. The *copper* plate is to be folded (as directed in the section on dyspepsia) upon the *zinc* plate about half or three quarters of an inch, and this lapping is to be in the hollow of the foot. The philosophy of the prescription is this: Zinc and copper, like many other metals, when thus intimately associated with each other, generate an electric fluid. This fluid is capable of assimilating almost immediately with the life and spiritual forces of the human system; and by its constant introduction and penetrating into the system where coldness and *slow motions* are existing, a *quicker* motion is created; and *this* re-attracts the inward principle to that particular locality, and re-establishes the equilibrium of the physical temperature.

Fearing, however, the patient may not fully understand the arrangement of these metallic plates, I will state the directions more simply. The zinc and copper plates should be about as thick as sheet tin. The copper plate should extend from the *toes* to the centre of the foot, and the zinc should extend from the *heel* to the centre, where they should be folded within one another or clasped together—just as tin sheets are locked together, which are used in roofing houses. I would advise that the plates be fitted to the shape of the foot by moulding them over, or hammering them into the shape of the sole, on a shoemaker's Last.

These plates can be worn on the soles of the feet in the bed, in the study, or in the counting-room. Those subject to cold

feet should wear these plates at night. They should be warmed before placing them on; and the feet will be delightfully warm in an hour.

I am impressed that the most certain cure or preventive of this affliction is the bathing of the feet in water every night and morning. The temperature of the water should be for one week at 70° Fahrenheit; subsequent to this, it should be permanently reduced to 60°, and thus continued to be used for six or eight weeks. The feet should be immersed in the water one inch and a half; should be well protected from the atmosphere by blankets; should remain in the water fifteen minutes at one sitting; and should be thoroughly dried and rubbed or manipulated by another person. This will restore an equilibrium among the circulating and controlling forces of the organization; and the individual's disposition and intellect will improve in proportion to the perfection of his health.

Those who can not get the plates, can rub their feet with red pepper and gum of camphor in equal quantities, finely pulverized: or blood-root, or bayberry-bark, and camphor in the same proportions. Simple brandy and mustard-seed are an excellent remedy for cold feet, if used in bathing them just before retiring. I do not treat the simple affliction of cold feet as a disease. It may, however, be called a disease. It is induced by the same causes that are engaged in developing the most violent fever or the most fatal disease—being different in importance and intensity from almost all other disturbances, only because it is quite removed from the natural functions and dependencies of the internal organs.

But there is another affliction which indicates a NEGATIVE CONDITION of the body—viz: the toothache, or odontalgia. It should be borne in mind, however, that local inflammations are evidences of *particular* accumulations of acids and positive

forces in particular organs and localities. Hence, when the patient is suffering from an inflammation at the base, or in the nerve of the tooth, it is owing to an undue accumulation of the spiritual or vital principle in that particular place. In other language, the nerve is in a *positive* and exaggerated state in consequence of a previous general disturbance in the vital circulation.

The structure and functions of the human dental organization, have engaged the talents and attention of many learned and worthy minds; and their various discoveries have been reduced to a reliable science. The diseases and defections to which the organism is subject, have given rise, within a few years, to a very remunerative occupation. A beautiful set of teeth is a beautiful and useful ornament—beautiful, because the youthfulness and symmetrical appearance of the cheeks and face are preserved by their presence, and because they subserve the purpose of mastication, or of preparing food for general assimilation. The young place but a slight estimate upon the possession of a beautiful and well-developed set of teeth; but the more advanced, and refined, and experienced—those who have grown to a contemplation and appreciation of the uses of things—feel what it is to be possessed or deprived of them.

But great advancement has been made in discovering the various causes engaged in producing toothache and tooth consumption; but the best and most certain means and remedies, by which to prevent and cure this very distressing and unnerving affliction, remains to be developed. My object at present is, however, not to treat of the structure and uses of the dental arrangement, but to state something concerning the causes of toothache *(odontalgia)*, and the most expeditious and effectual means by which to cure and prevent it.

The Causes of Toothache generally are, when considered

external to the body, atmospherical changes; but these influences or causes are involved in the explanation of a cold, which I am impressed to consider the first departure from the sphere of health. When we begin to investigate the causes of toothache in the body, then we discover that the primary, secondary, and tertiary causes of this, as of every other affection, are spiritual, temperatural, and *atomical disturbances.* These disturbances take place in the general system, or aggregation of organs and functions, termed the animal or human economy; and, as I have already frequently stated, the weakest organ or portion of that economy is the seat of the visible disease. Frequent and continuous changes in the temperature of the organism will, at first, be naturally termed a "cold;" but if the lungs are the weakest among all the internal viscera, then a pressure, a fullness, a cough, hemorrhage, and tuberculous consumption, may be consecutively developed. On the other hand, if the head be the weakest part, then catarrh, a pressure, an ache, a violent pain, tic-doloreux, inflammatory or cellular rheumatism, and congestion, would be individually, or in a state of combination, developed; but, if the TEETH be the weakest and most susceptible organs in the entire structure, then one or all of the various species and phases of *toothache,* with all their characteristic painfulness, will be developed. Certainly, this is a plain and natural simplification of the primary causes of disease—freeing the mind of that multiplication and complication of terms which are thrown around the science of Physiology and Pathology, by scholastic and superficially-scientific practitioners.

There is generally a slight heat or inflammation residing in the membranes and tissues near the tooth about the time when it begins to ache. This unnaturally high temperature excites the particles of matter in that region to unnatural and exag-

gerated motion—this quick motion not only irritates and urges the nerves and causes violent pain, but it accelerates the process of decay in the tooth. This decay may take place at the base or root of the tooth, in which case, the *ache* is caused by what is termed ulceration. Some teeth are not inclined to allow the process of disorganization to go on so far as ulceration, for sometimes the action of temperature upon the parts and particles is resisted and arrested, and, in such a case, the pain is attributable to *rheumatic* or *nervous* causes, and is generally treated in reference to them. And in consequence of physicians not properly investigating and understanding the progressive development of disease, the different and insignificant varieties of toothache have, with reference to their primary, secondary, and tertiary causes, been uselessly named *rheumatica, hysterica, gravidarum, scorbutica, cariosa, catarrhalis,* &c., &c.,—while the simple truth is, that a general spiritual disturbance, and a change of temperature among the materials of that particular locality, are the parent and subsequent cause of every variation of toothache in existence.

And here I feel moved to remark, that Swedenborg must have been somewhat removed from the sphere of science and philosophy. in which he almost constantly dwelt during the greater portion of his earthly life, when he attributed his toothache to spiritual beings. For material effects are ever developed by corresponding causes, and these causes by more refined ones, and so the chain may be traced, link by link, until we come to the moving elements of the great Positive Mind—but spirits never cause such slight and tangible effects as were, in this instance, attributed to them by the Swedish theologian.

The Symptoms of Toothache require but little attention. In truth, the simple toothache is itself a symptom quite as well

understood by the patient as by the physician; but there are symptoms, characterizing the actual progress of the decomposition, which it is necessary to distinguish and define as suggestive of the most appropriate treatment.

When the difficulty arises from *nervous* disorders, the symptoms are sensations of instantaneous enlargement of the teeth and adjoining portions; throbbing pain—intolerable lancination and drawings—occasional cessation of pain, and sudden revivals of it—the pain affecting not any one particular tooth, but darting along and through contiguous ones and the jaws, rendering it almost impossible for the sufferer to distinguish the tooth in which the pain is particularly seated.

When the ache is occasioned by rheumatic and chronic affections, the symptoms are dull, heavy pains, subject to occasional paroxysms. The teeth in and about the affected portion feel elongated—accompanied with slight tic-doloreux and earache.

When the ache is caused by *ulceration*, (remember all these causes are steps in the development of decay, or *death* among the parts,) then the symptoms are intense pressure at and around the base of the tooth; the cheek is red; great nervousness is experienced; violent congestion of blood in the head; in females, hysterical weeping directly before the *menses*, or during *pregnancy*, and near the period of *parturition;* and reading or meditation will increase the symptoms, which, however, are experienced in greater or less degrees of intensity in different individuals—owing to the different stages of refinement to which the nervous structure has been developed. Thus far I have exclusively considered the natural developments and symptoms of toothache—but in the section on the cure, I will glance at the remedies by which to remove those sometimes long-existing and quiet causes, such as hollow-teeth, unprotect-

ed nerves, &c., which influence the tooth or teeth to pain whenever disturbed by drinks or other causes, which change the temperature.

TOOTHACHE CAN BE CURED by various means; but I would rather urge the reader to *prevent* this, and all other physical afflictions, by living in accordance with the principles of nature.

A systematic and simple life, based upon those unchangeable laws which emanate from the eternal vortex, and control the Universe, will not only *prevent* discord in the individual, thus righteous, but will transmit to his offspring (should he have any) that health and youthful vigor which the spirit of the sick man yearns to possess. But instead of *living*, *acting*, and *dying*, *natural*, as mankind should, we are entombed in the grave of ignorance, transgression, and artificiality. O reader, let us strive to comprehend Nature, to obey her immutable principles, and to exemplify that musical harmony which should pervade the human race!

But the reader may be suffering *now* with violent pain; if it arises from a nervous toothache, he may prepare and apply the following:—

Extract of cicuta, five grains; laudanum, half an ounce; brandy, two ounces. Put these ingredients together, and add one ounce of alcohol; then warm and shake the composition until its constituents are in a complete state of amalgamation. (Get the medicine and keep it in the house.) DIRECTIONS—bathe under and behind the ear, under the jaw, on the cheek over the aching tooth, and put a piece of cotton, saturated thoroughly with the liquid, into the ear; change this frequently, continue to bathe as directed, and relief will almost immediately follow.

But in order to arrest the pain and prevent ulceration and

suppuration, prepare the following powerful anodyne:—Take dry hops, a large double handful; vinegar, one pint; laudanum, quarter of an ounce; steep the hops thirty minutes in the vinegar; then put them in a sack prepared for the purpose, and pour the laudanum upon them; place the patient's head and face in the sack, and a quiet sleep will terminate his suffering. But if the patient is subject to the affliction, use the liquid preparation occasionally before walking or riding in the cold air

I would advise every person, child and adult, to furnish himself or herself with the following invaluable tooth-wash, which I know to be worth more for preserving and cleansing the teeth than any dentrifice or powder in being:—Gum guaiacum and orris-root, of each one ounce; camphor-gum, a teaspoonful; put these in a pint of good brandy, let the mixture infuse ten days, and filter the liquid gradually through a cloth into a suitable vessel. Wash and cleanse the teeth once in twenty-four hours with this preparation, and bleeding, enlarged, or detached gums will be healed, lessened, and restored to their proper places, and the toothache will be seldom experienced.

In the treatment of more formidable maladies, I recommend the use of no known medical preparations; but, for those afflictions which, though insignificant in themselves, disturb the peace and tranquillity of the mind, I feel impressed to commend the *external*, but *not* the *internal*, use of artificial mixtures. In the case of toothache, I know of no power so adequate to restore an equilibrium through the system as human magnetism. If possible, the patient should avail himself of this tranquillizing and pure influence.

If the teeth are hollow, have the cavities cleansed, and, if the nerves be not too near, have them filled with dry phosphate

of lime and gold foil, but never with tin or silver foil, or with pastes of mercury. But if the nerves be too near, never believe that filling will preserve the tooth, or that it will prevent the severest pain, or do away with the necessity of ultimate extraction.

Never consent to have a tooth filled if it is very tender, nor let filling remain in the cavity if a sensitiveness is felt while eating, or whenever cold or warm fluids are admitted into the mouth. If it is necessary to have a tooth extracted, never inhale a sufficient quantity of chloroform to produce what is termed insensibility to pain, as it only causes a suspension of memory concerning pain, a derangement of mind, and a nervous prostration quite injurious; but I would not object to the inhaling of a quantity sufficient to allay pain, and subdue excitement and irritability.

Another insignificant affliction, requiring the use of external remedies, presents itself at this point. I mean the *wart*, the *corn*, the *mole*.

THE WART—or *Verruca*, as it is scientifically termed—is an induration or hardening of particular portions of the cuticle. Warts sometimes appear and disappear without being attributable to any apparent cause. They are never useful, never beautiful, never free from soreness and tenderness. I do not like to behold the hands or the face of the human body disfigured by such useless excrescences. And setting aside the inconvenience occasioned by the possession of them, their inutility and unpleasant appearance are sufficient to prompt me to suggest a cure..

THE CAUSES OF WARTS, are accidents of life, or injuries. An injury upon the fingers or hands sometimes so disturbs and deranges the exchange of particles among the little glands, where the injury is received, that warts are formed from the

thickening of the tissues and cuticle. Warts are formed always by a congregation of little atoms which produce an elevation, more or less living and conspicuous, according to the quantity of atoms thus arrested and deposited. Sometimes it is supposed that warts are capable of communicating themselves not only to other portions of the body, but to other individuals. This is true; but they are imparted or rather, received, by the action of the mind upon them—just as, when we perceive a graceful and attractive motion in another individual, we ultimately acquire it ourselves; and this is generally accomplished unconsciously to ourselves. In this way warts are made capable of prolification, or of multiplying and communicating themselves indefinitely.

The Cure of Warts is exceedingly simple. If the wart be elevated conspicuously above the surface, it is then like an independent or foreign body—is nearly without life and sensation, and the best cure is to cut it away. After it is cut off, bathe the parts with weak alum water, and put on it a plaster of turpentine pitch, carefully spread on thin kid or linen cloth. But if the wart be large and not much above the general surface, bind a small portion of fresh-burned lime upon it every night until the excrescence disappears. This will take place some time within ten days. The reader should understand that this latter prescription is a caustic, which is a substance that possesses the power and tendency to penetrate and permeate organized substances so as to disorganize them, and should be used with care and steadiness while it is employed to cure the wart.

Lunar caustic, and the nitrates of mercury, are occasionally employed by physicians in the removal of these unseemly excrescences. But Nature has prepared more effectual substances in her own laboratory, viz.: common salt and alum in equal

quantities, burned to a powder, and bound on the parts; or, fresh codfish skin, a small piece being put on the wart for six consecutive nights, (and days too, if convenient;) or, the skin of squirrels, of eels, or of rattle-snakes, is good and most permanently beneficial in the cure of warts, or moles, and corns.

If the little elevations under consideration are not in the way when drawing on a glove, or in placing and displacing a ring, or while shaving, then I would let them remain—for should the system be cancerous, and predisposed to cutaneous and acrimonious eruptions, the effort to cure the varicose formations might induce and develop a more serious and unbeautiful infiltration of unhealthy matter.

Another affliction arising from a *negative state* of the system, presents itself at this point, which is termed the Earache, or *Otalgia*, by the technical practitioner.

The human body, when in a complete state of symmetrical development, is the most harmoniously-beautiful and elegant specimen of divine architecture anywhere presented. Its many and delicate apartments can not but attract and engage the attention of the anatomist, the physiologist, and the metaphysician; nor can they fail, it seems to me, to induce the thoughtful individual in *any* of the walks of life, to contemplate their elegant and useful structure. And the entrances through which outer impressions visit the interior inhabitant, how beautiful! But they demand the strictest possible watchfulness, so that no external disturbance may impair their structure and render them unfit to receive visiters from the outer, or to perform their appropriate functions. No one of the many organs or entrances require this protecting attention more than the EAR, which is one of the most delicate and useful members of the organism. Its bony and muscular portions and general construction, are wonderfully complicated—admitting of no suggestion as to im-

provement. But I must defer an examination of its anatomical peculiarities until I treat upon the various and painful diseases to which the organ is subject, and with which it is, more or less, very frequently afflicted. In this article, however, I shall be obliged to notice but one of its afflictions, which comprehends many others—indeed, I may with truth and propriety say, it is the development of every other affection, with the exception of deafness, with which the ear is afflicted—and consequently admits of the clearest simplification and treatment.

Otalgia is the common earache. Its causes are many. Our object, then, is to discover what will develop and what will cure, the simple or compound earache.

THE CAUSES OF EARACHE are irritation and inflammation of the membranes which line the cavities; tenderness of the actuating muscles, or an acute sensitiveness to sound; the intrusion of insects, or the generation of them in the chambers of the ear; or the presence of morbid matter, and ulcerous depositions, after the retrocession of eruptive malignant fevers; or the changes from a warm to a cold temperature; which develop toothache, headache, tic-doloreux, and occasional rheumatism. Otalgia is also produced by frequently cleansing the cavities of the ear of wax, and leaving them exposed to cold, piercing and chilling winds. The ear should but seldom be cleansed, as the membranes are exceedingly liable to be punctured and injured beyond remedy. Children should never be allowed the privilege or habit of working at, or cleansing their ears. Pins, or pieces of stone, wood, paper, and other substances, may work into the orifice and cause intense pain—perhaps dissolution. The membranes of the Eustachian tube may be affected with minute tubercles, or collections of catarrhal secretions and mucus from the head; or the muscles *(superior auris)* which control the retreating and advancing motions of the external of the ear; or

the *laxator tympani*, which is inserted into, and actuates, the malleus; or the *tensor tympani*, which co-operates with the *laxator* in drawing and attracting the malleus and tympanal membrane toward the petrous cavern; of the *stapedius*, which, has its beginning near the temple, and extends to the mastoid process, and operates upon the stapes to augment and delicately modify sounds which enter the meatus auditorius (or the general passage)—these muscles, I say, may be swollen, or dry, inflamed and inactive—in which case earache would ensue.

The Symptoms of Earache prove conclusively that this affliction is but a *local* (perhaps *positive*) development of previous general disturbances. It may seem absurd to write concerning, or to classify, the symptoms associated with otalgia, inasmuch as earache is its own symptom; but this may be said of every other disease—dyspepsia, consumption, headache, hiccough, hoarseness, hydrophobia, and inflammations—these are simply the *ultimate* symptoms of first and secondary ones, which, as in earache, are important concomitants—demanding careful attention. The indications of inflammation of the membranes are acute pain, darting through the cheek and temple bones; roaring and whizzing sounds accompanied with alternations of chills and heat, and even delirium sometimes ensues. The parts are painful to the touch, and experience heavy, throbbing pulsations.

If the muscles are affected, the symptoms are occasional or continued deafness; a thick, reddish and yellowish discharge fetid and ulcerated matter in the external orifice; the glands are enlarged below and behind the ear; sopor or stupefaction, accompanied with piercing or lancinating pain, frequent alternations of chilliness and heat—are the prominent indications. If the ache is caused by a retrocession of malignant fever, or measles, the symptoms are simple discharges which continue

to appear, sometimes for many years; intermittent deafness; occasional coma or drowsiness, and slight headache.

If any foreign substance is in the ear, the symptoms are concussions; roaring, deafening, bewildering sounds; if an insect, the sound seems like the deep roaring of a tempestuous ocean, or the heavy, smothered breathings of the sea; delirium, and a general excitement throughout the brain are the usual symptoms—especially, when the first sensation is experienced in the external, and subsequently in the internal chambers, caverns, or orifices of the ear. If the ache is caused by a cold in the face or head, the symptoms are correspondingly intimated. It is presumed that every individual sufficiently understands this affection not to need a further description.

THE CURE OF EARACHE depends almost wholly upon the proper use of Dress, Food, Water, and Air. Food and drink always influence the atomic structure and motions of the system, to a greater or less extent, and, therefore should always be judiciously selected and methodically committed to the stomach. But in simple affections the patient must be *his own judge* in matters of diet, *as the physician can not tell what will or will not agree with his constitutional peculiarities and temperament.* Otalgia or its inciting complaints, demand no more care in reference to nourishment than those affections which are purely nervous; for in either case, whatever *excites* the fluids and particles, or *reduces* and *weakens* them, will influence the disease and its accompanying sensation—it will diminish or exacerbate it inevitably. Therefore, the only direction that I can give is this—eat and drink agreeable substances in reasonable quantities, while laboring under this disease; and study the science of longevity, while in the enjoyment of health; it may at some day be of no small importance.

For inflammation of the meatus auditorius and internal

muscles, apply a poultice of bayberry-bark, or of potatoes, or of carrots, or onions, or bread-and-milk, or precipated yeast, or flax-seed, or stramonium leaves, green tea and ashes, or mustard-seed, or of any soft warm substance, and place it immediately under and behind the ear. If the inflammation increases, *cold affusions* to the head and *warm to the feet* are sure relief. Should *insects* or any other foreign substance get into the ear, they must be removed. Should the surgical instrument, or any other that may be in haste employed, prove non-availing, let fall into the ear one drop of camphor-spirits, or cajeput-oil, or amber-oil, or spirits-of-turpentine, or of any relaxing essential oil. If an oil is used, it should be applied while warm; if the spirits, it should be applied cold. Bayberry-bark is a most powerful provocative to sneezing, and should be used. Equal quantitites of laudanum and brandy may be used for simple earache; and bathing the nerves behind the ear with *cold water* in the morning, will be found highly serviceable and perhaps efficacious. Also the *constant practice* of bathing within and without the ear, before exposure to cold, bleak winds, will ultimately cure this distressing complaint. Be watchful, and do not fail to studiously avoid all predisposing causes. More than has been said is unnecessary.

I will now proceed to examine another *local* development of the general *negative* state, termed Deafness. But let us reflect a moment upon the nature of the senses. My desire is to awaken the healthy individual to a just appreciation of the indestructible endowments of his spiritual being; to teach him the *use* of the senses; to urge him to obey the laws by which his nature is governed; and thus, to cause him to impart to his offspring the *health* and *harmony* of constitution, which the multitudes of earth are seeking to possess and enjoy.

There is a wonderful beauty in the arrangement and adap-

tation of external objects, mediums, and elements, with reference to the senses. I understand the various senses to be fixed ramifications of the general principle of sensation; or as different instrumentalities employed by the mind in its intercourse with material things, and to investigate and enjoy the manifold emotions and delights imparted by outward objects in Nature. They are also intended to intimate to us our general relations to properties and substances which surround us in the outer world. The senses do not control the mind, nor do they make it, but they do influence it, in so far as the mind is connected with them and material objects. Without the mind—the internal man—the senses are inanimate and incapable of receiving or transmitting impressions; but, with the mind to animate them, they readily perform this office; and thus they influence the mind by varying its experiences. Every change which the elements or any other objects effect upon the senses, must work a corresponding change in the soul's experience; for the mind, or soul, or the real man, is, in the present sphere, necessarily connected with, and residing in the brain; the brain is connected with the senses, and these with matter. And whatever external or physical disturbance changes the atomic, nervous, or muscular structure of any one of the organs of sense, produces a corresponding alteration in the brain, and consequently in the state of the mind.

When we approach a substance emitting odors, the organ or sense of smell is acted upon, and thereby the brain transmits to the mind an impression, pleasurable or otherwise. Thus we know what combinations of matter are suited to the smell, and what are calculated thus to impart happy influences to our spiritual being. So with light and its innumerable modifications, consisting of those colors that are presented when light is imparted to, and reflected from, various combinations in

Nature, and perceived from different directions. Every one knows from experience how objects, forms, colors, and scenery—how the sweet voice of friendship, or the musical discourse of birds, or the gentle murmurings of the stream—and how the penetrations and reverberations of instrumental or vocal music—will please the sense, delight the mind, elevate the sensibilities, and develop the tenderest affections. Thus the good Bishop Beveridge was moved to say in reference to music: "It lulls my spirits, composes my thoughts, delights my ear, recreates my mind, and so not only fits me for better business, but fills my heart at present with pure and useful thoughts; so that when music sounds the sweetest in my ears, truth commonly flows the clearest into my mind; and hence it is that I find my soul is become more harmonious by being accustomed to such harmony."

I think that no one can imagine what it is to be deprived of that harmony which should exist between the mind and the senses, except he experience the deprivation. The memory of odors, colors, forms, scenery, sounds, flavors, and pleasurable sensation, will still remain; but this can not compensate for the want of a right and constant exercise of all our faculties, while residing in a world of creations so adapted to their physical and spiritual sensibilities. A thrill of intense satisfaction penetrates my whole being when I behold an erect, noble, wise man—one in possession of every faculty and sense—one who employs them rightly, and feels grateful to the Omnipotent Mind for what he enjoys. And never do I meet an individual deprived of any one or more of his external organs or senses, without experiencing the most lively sympathy for him, and the most anxious desire to restore, if possible, that of which he has been deprived. Especially is my attention alive to any disease, or imperfections, that may

exist in the ear; and as I have already remarked in treating of the many affections to which that organ is subject, the greatest possible care should be taken, so that its delicate structure, and important use, may never be disturbed or destroyed. Among other serious complaints, DEAFNESS is the most important to avoid, and the most difficult to remove. It is easy to understand, and consequently needs no minute delineation. There, are, however, many causes which it is proper to mention in order to protect the ear from disease, or any disturbance tending to sever its relation to, and destroy the influence it exerts upon the spirit within.

THE CAUSES OF DEAFNESS.—For many of the causes, consult the diagnosis of Otalgia; but other local or general disturbances are nevertheless engaged in its production. Small-pox, varicella, erysipelas, scarlet fever, typhoid scarlatina, purple rash, measles, nettle rash, varioloid, and other eruptive fevers, occasionally ultimate themselves in deafness. The ultimate cause of deafness is a chronic inflammation of the mucous membrane which lines the tympanic cavity. Therefore, it may be inferred that whatever inflames this important investing membrane, is productive of, or liable to ultimate in, a partial or complete loss of hearing. An inflammation is an arrest of the atomic motions and particles in a specific locality, which accumulates the spiritual principle, and changes the temperature of the implicated parts. This arrest may be occasioned by what is generally termed a cold; this changes the temperature in the system; this produces some weakness to which the system is predisposed, or affects some organ, nerve, muscle, or membrane, which is constitutionally inclined to develop disease; it may, perhaps, be the membrane of the tympanic cavity, or the delicate membrane of the fenestra-rotunda; and the consequences would be the generation of a catarrhal and tubercu-

lous substance; a superficial deposition of this, and other concretions, many times exceedingly hard and seemingly analogous to fibro-calcareous matter, would ensue, and the whole would ultimate in deafness. Effusions of blood over the membrane of the fenestra-rotunda, owing to an enlargement or contortion of the capillary vessels, are the general result of inflammation. The tensor-tympani muscle is sometimes hypertrophied; and when erysipelas, tuberculous or scrofulous and sanguineous matter is effused over the surfaces, adhesions become the fixed cause of deafness. But it is well to know that this condition is seldom existing, except when the eruptive fever or cold, or whatever disturbance it may be, has been violent, and allowed to linger in the system for many years. Time is the confirmer of the adhesive state.

When *adhesion* is existing, there is no impression of sound conveyed through the organ. If it exists, even to a limited extent, sound is never free and pleasurable; but if it does not exist, the patient will hear distinctly when sound is addressed to the sense sufficiently full and regular. The surest evidence that it does not exist, is when the sound is heard without experiencing mental confusion or physical pain in the tympanic department. Deaf persons generally date their losses of hearing to some violent fever or cold; for one is only the counterpart of the other; and they are also conscious of hearing better on certain days than on others. This proves the important fact, that motion and temperature develop disease, and represent themselves in the alternations of hearing and deafness. Deafness corresponds to the cold and negative stage; fever, or the positive state, corresponds to hearing; and the alternations, or varying phases of the complaint, are perpetual representatives of its producing cause or causes. It is, however, unimportant to dwell very extensively upon the pathological indications or

conditions of this familiar affection; inasmuch as they are quite uninteresting to the patient, who alone desires a speedy restoration—and also to the physician, who can only ascertain the true state by dissection of the parts diseased.

THE CURE OF DEAFNESS.—What is said concerning the regimen, or the hygienic rules to be observed in the treatment of otalgia, is applicable to the successful treatment of deafness, and is almost equally applicable to every other local affection.

To properly cure this complaint, the muscles and membranes must be made to resume their usual strength and activity, or perhaps they should be excited to more than their ordinary power and motion. Commence, then, the periodic and continual use of electricity as collected and imparted by the electro-magnetic machine. This machine should be moderately charged at first, and applied behind the ear, upon the cervical nerves, (or at the back of the neck,) every morning and night. Increase its power as the patient can bear, and continue its use. Syringing the ear with tepid water is not to be neglected: do this twice a week.

That deafness can be completely cured, is not to be believed, especially if the membrane is incrusted, and the actuating muscles hypertrophied; but that it may be comparatively cured, is clear from numerous instances chronicled in medical works, and associated with the successes of personal practice. There is not given me any other general treatment for deafness—because there are so many specific cases requiring special medicines. But the principal object of writing upon this complaint, and also upon others, is to guard those already in the full possession and enjoyment of their organs of external sense, and faculties of spiritual perception, against a violation or infringement of either, as their just and harmonious exercise is productive of peace and elevation.

There is another local manifestation of a *negative* or *electrical* state of the organism. Among the various diseases which develop themselves in the human body, ASTHMA is considered one of the most distressing. There are numerous degrees of intensity in the manifestations of this disease, but its uniform phenomena warrant the simple classifications which pathological physiologists have adopted; viz.: the moist and dry, the continuous and periodical.

THE CAUSES OF ASTHMA are reduceable to a simple statement. The disease is developed by a preponderation of vital electricity over the vital magnetism; an individual whose lungs are the weakest organ, when this negative state is existing, is the first to become its victim, and the first also to propagate it to the rising generation. But it is proper to notice some of those extrinsic influences which thus disturb the spiritual equilibrium.

Those disturbing causes of which consumption is often the result, sometimes terminate at a certain point, *or change their mode of action*, and ultimate in the spasmodic affection, termed asthma. Indeed, the causes of the two diseases are identical, but the diseases themselves are dissimilar; because dyspnœa, or difficult breathing, is itself a cause of lung-consumption. The beginning causes are pre-disposition, accidental or artificial compression of the chest, sleeping in places lower than the surface of the earth, where carbonic acid gas accumulates in too great abundance for the lungs; exposure to the penetrating atmosphere of cold, bleak mountainous countries, or to damp, chilly, miasmatic regions. If the muscular or cellular tissues of the lungs have been inflamed, and their component particles are made to move with increased motion, then asthma may be developed.

The secondary causes are the existence of dropsical secre-

tions in the air-cells, easterly winds, fogs, damp feet, continued colds, unmasticated and undigested food, and anything that compresses the chest and obstructs the process of respiration, and the regular circulation of the blood.

The principal causes are easily recognised; and, inasmuch as every individual is liable, more or less, to this painful disease means should be instituted to remove those causes, and to prevent them. There are individuals who, because of unfavorable circumstances, are compelled to breathe the mephitic vapors of densely-populated or marshy localities, and suffer days and nights with this disease, unheeded and unassisted by society. I can not but feel that society neglects her legitimate children, when such deplorable instances are presented to my mind. One of the beautiful evidences of civilization is cleanliness; where its opposite is visible, the conclusion is reasonable that civilization appears to exist only because barbarism has assumed its livery. By removing the principal causes of disease, which are ignorance and bad conditions, society would be strengthened and enriched by health and happiness, to an extent beyond present conception.

Asthma is only one of those innumerable diseases that produce discord and perpetually generate evil among the members of society; and, although it is seldom attended by fatal consequences, the germ of more formidable and unconquerable maladies is often bosomed in its producing causes. Remove these, and great evils will be prevented.

The Symptoms of Asthma are sufficient to convince the observer and sufferer that the great moving forces of the system are prevented their proper circulation and action. Moist asthma is indicated by expectoration, and the dry, by a deep spasmodic cough, with no expectoration and some pain. The former distinguishes the periodical; and the latter the continu-

ous asthma. The paroxysm is generally accompanied with irritation and constrictions of the trachea, or wind-pipe, which descend through the bronchial tubes, and expand over the lungs and diaphragm. This is followed by frequent discharges of wind from the stomach, a sense of pressure upon the chest, hoarseness, dry coughing, and drowsiness. Sickness and vomiting succeed the above, with pain in the head, fever, palpitation of the heart, weak pulse, and painful exertions to breathe.

These are exacerbated as evening approaches. The patient constantly desires cool, fresh air; a sense of suffocation is momentarily experienced and expected—and especially so if he attempts to lie in bed. Asthmatic persons usually sit, or stand as any other posture is intolerable and dangerous. They suffe most at night. If vomiting and expectoration are copious, the fit soon modifies and disappears; but if irritation and feverishness continue, it may be several days before the spasm is completely removed. The milder form of asthma is represented in slight difficulty of breathing when ascending a hill, or flight of stairs, or in doing anything which increases the respiratory process—the expanding and contracting motions of the lungs and thorax.

Asthma can be Cured by the systematic and judicious use of *Dress, Food, Water,* and *Magnetism.* Woollen garments should never be worn next to the body; they may be separated from it by linen or cotton fabrics; but asthma can not be cured unless the individual, suffering with it, is in all seasons entirely clad in warm, magnetic, or *woollen* garments. Every morning and night, the patient must be bathed ten minutes in water, at a temperature of 70°. Immediately subsequent to this periodic bath, a second person must apply water, at a temperature of 55 to 60°, up and down the spine. *In no case should a napkin be used.* The human hand must apply the element and ener-

getically frictionize and dry the skin. The manipulations must be made invariably along the spinal column—from the neck to the centre of the back, and thence to the os-coccygis. This treatment, if persisted in for a few weeks, will benefit almost every case of asthma; but the patient must exercise his own judgment as to the frequency and duration of these applications; because it is perfectly impossible for *any human being* to foresee or anticipate the various circumstances by which individuals are particularly surrounded. The most I can do for the inquiring patient or physician, in the present instance, is to suggest a healing regimen.

Wholesome air and unfatiguing exercise are highly essential. The body must be warmly clothed, and a healthy temperature and perspiration must be preserved everywhere. All food, let it be remembered, must be well prepared, *well masticated*, and *susceptible of ready* digestion. It should be firm, nourishing, and generally free from *aromatics*, *salt*, *irritants*, and especially from everything which is calculated to accumulate wind in the stomach, or serum in the lungs, or cause *unnatural movements* among their actuating forces and constituents. In consequence of the incomplete performance of the respiratory functions, the blood is unsufficiently oxygenized or electrified, and the patient *is chilled* and uncomfortable in a keen, cold atmosphere, or where the air is heavy, impure, and oppressive. Study well, therefore, the *causes* which disturb the vital principle and physical temperature, and occasion discord in the organization, and strive to remove them.

The patient will keep constantly in memory that he must not be exposed to piercing winds, confined air, or unwholesome vapors; that exercise is to be daily increased or decreased, as experience proves necessary; and that particular attention to Dress and Air is the primary step toward a cure. By suffi-

cient precaution in the commencement of this disease, greater and more disastrous complaints may be prevented; but if it is allowed to advance, it will implicate the general system, prostrate its spiritual forces, and terminate in disorganization. The pathological anatomy of this simple functional disturbance, is understood, to some extent, by every person, and, therefore does not demand that particular description which others require, because of their complication and removal from general observation. A disclosure of the causes is deemed sufficient to suggest the appropriate remedies for the asthma; and the most superficial understanding of the principles of anatomy, and of the respiratory functions, will enable the individual to avoid those direful influences which disturb or destroy that comfort of body and elevation of mind which we all seek to possess and enjoy.

Outer observation and *interior assurances* have presented to me the fact, that those who are profoundly learned in the particulars and technicalities of Anatomy and Physiology often succeed better in acquiring a reputation as learned men, than as successful practitioners. The well-versed professor in Anatomy can point out the origin, location, and insertion of a muscle, and discourse upon its functions much better, in many cases, than he can prescribe for that muscle should it be diseased. So also with physiologists: the most learned among them are seldom good physicians. It appears reasonable, therefore, that society should be constructed upon principles analogous to those of a medical institute, so that each individual may labor in that department to which he is most attracted, and in which he can most excel. There should be professors of Anatomy, of Physiology, of Pathology, and of clinical practice, in every department of industry. There should be no amalgamation of these studies and occupations; and every one

should contribute his acquired information to swell the stream which flows into the reservoir of general kuowledge. It is impossible for the human mind to become perfectly acquainted with more than two or three branches of learning at once, and for its own sake and the benefit of humanity, these should be judiciously selected and well understood.

In present society, the professions are blended, and several of them are frequently imposed upon a single mind. Consequently labor is disorganized, and, though a man may succeed to some extent in each department, he is manifestly incompetent to perform his duty in more than one of them. *A diffusive education is a great misfortune*, for although it may give a smattering of almost everything, it renders the mind really familiar with nothing; and it engenders an apathy or reluctance to further investigation or advancement. It is well that each should be allowed his congenial position and employment; and, according to the capacity and creative genius of each, should his legitimate contributions of labor be demanded by the community. That man who has a proper and *intuitive* perception of the relation subsisting between cause and effect, will often do more good by the bedside, than the learned professor of anatomical physiology, or the inflated pronouncer of professional technicalities.

These reflections are prompted by a consideration of the fact that *theory* in medicine is generally divorced from *practice*. Many simple structural disturbances upon the pericardiac membrane, and upon contiguous muscles in the region of the heart, have been frequently pronounced "heart-disease" by stethoscopists; and the patient being thus erroneously impressed, is frightened into the very disease of which he was otherwise free, and dies a victim to an imperfect diagnosis. But the prudent physician, or *natural nurse*, expresses no opinion, (the one

because he knows the evil thereof, the other, because he has none to express,) and proceeds cheerfully to institute an effectual treatment. Clinical observations furnish evidence that the patient is spiritually depressed or encouraged by the physician's countenance and expressed opinion. Hence the necessity of rightly ascertaining the disease — its nature and consequences, and the probabilities of a cure — before venturing an expression of thought concerning it.

The Causes of Heart-Diseases are evidently spiritual; and, from this primary source of all physical inharmonies, this disease generally develops itself or is unfolded into two kinds — functional and organic; but the secondary causes are not numerous. Malformation of the heart is not of frequent occurrence, though it is occasionally the cause of painful disturbances and fatal results. The heart is a muscle; and the principal causes of its disease are spiritual, and, consequently, muscular exertions, such as produce disturbances of its regular pulsations beyond its power to endure. An unsound heart is seldom possessed, except by those who have inherited a weak muscular, and nervous and generally imperfect constitution. An imperfect muscular structure, either local or general, is the primary cause of this complaint; for every physical or mental effort, if this imperfection of structure or strength exist, will concentre at the weakest point, and throw the circulation of the spiritual principle out of its necessary equilibrium. The intimate relation existing between the cerebral dispensation of spiritual life, and the motions of the heart, renders it quite certain that peculiar conditions of the brain may operate as an assistant cause. In fact, spiritual excitement, continued for an undue length of time, will disturb the circulation of the fluids, and ultimately a heart-disease may be thereby developed. Therefore the physician must be watchful, and stethoscopists should be silent, that no depressing

word may fall upon the patient's ear. In truth they had better cease the old practice of astrologizing the patient altogether. Many instances are recorded in which imagination has triumphed over reason, and even destroyed life. If you prophesy the patient's death, should he be laboring under some *dubious* affliction, he will most likely fulfil it, and prove you a truthful prophet. Hence I repeat, *physicians must regard the mind of the patient, and, in all diseases, of the heart or nerves, treat the body in reference to the strength of mental influence the patient may exert upon it.*

The disproportionate distribution of spiritual influences throughout the body, always interfere with the heart—its valves and attending membranes—and soften it. An accident, fright, rupture, over-physical or mental exertion, may weaken some minute tissue, and develop hypertrophy. This latter is an enlargement of the heart. The muscular contractions and expansions of the four valves, the auricles and ventricles of the heart, are powerful. If they are disturbed or obstructed in their complete and harmonious motions, the consequences are painful and injurious. It is by these interferences that the veins and arteries, descending and ascending from the heart and orifices—the cartilagin us membranes of the latter especially,—become disrupted and functionally deranged. Inflammation of the pericardium is sometimes a distant cause of heart-hypertrophy. But local injuries, produced by violent athletic exercise, generally develop themselves into simple inflammation; this may be located upon the mitral valves, the lining membranes, upon the auriculo-ventricular orifice, in the aorta, or pulmonary veins. Aortic and mitral obstructions, or forced regurgitations, are caused by local rupture, inflammation, or by the unequal circulation of the spiritual power, termed by chemists and physiologists mental electricity, or *nervous* in-

fluence. One rupture will weaken the tendonous threads and inflame the vascular coatings. The inflammation will generate, or attract, or accumulate, particles of matter, or globules, which float in the blood, and tend to fill up the aorta, vena-cava, or pulmonary veins or arteries; the abrupt and sudden obstruction thus created produces palpitation, pain, and sometimes disorganization of the body.

THE SYMPTOMS OF HEART-DISEASE are exceedingly varied and distressing. Softness or placidity of heart is indicated by a low pulsation, fullness of circulation, irregular breathings aching, soreness, in the region of the heart, and general debility. Hypertrophy of the heart may be detected by the frequent repetition of acute pain in the left breast, extending to the left shoulder, and behind it; also by the trembling tumultuous, painful palpitations, sighing, suffocating breathing and general agitation. It may be well here to remark that this affection (hypertrophy) may exist for a number of years, producing scarcely one of the symptomatic contingencies detailed above; and, furthermore, that the above sensations may all be, in a measure, experienced without the existence of the disease.

There are other diseases of the chest, which declare their presence by similar symptoms, with the exception of their intensity.

Angina Pectoris is a combination of symptoms of an extremely painful character. They are located upon the heart and back, binding the chest with chains of writhing pain, which seemed forged by the heart's beating pulsations. There are minor indications of this disease, such as local palpitations in various parts of the system, sunken expression of the eyes, a pale azure shade upon the countenance; a cold, livid blueness of the lips; tremulousness on being touched, and sudden loss

of voice, and strength, and hearing; throbbing on hearing of startling catastrophes, on hearing a friend announced, or experiencing any unexpected disturbance.

While a patient is in this condition, the tale of a stethoscope, should it be unfavorable, would probably be fatal. Discouragement, proceeding from an undoubtedly learned and prudent physician, falls deathlike upon the enfeebled mind. When the moment of death arrives, the heart dilates—the valves enlarge, close, and stop—the form is convulsed with one general throb—the nerves tremble, and the spirit escapes its material encasement.

Spasmodic disease of the heart is seldom anything else than the result of a concentration of previous disturbances. There are a variety of symptoms accompanying a disease of the heart which, though not enumerated in this diagnosis, are essential for the physician to understand, so that he may be guided aright in his investigations and treatment.

Constitutional plethora, and an unequal distribution of spiritual or nervous influence, will produce palpitation; and the various symptoms, which are well-ascertained contingencies of hypertrophy, atrophy, angina pectoris, (or spasms of the heart,) softness and other cardiac complaints, can never be distinguished from any other thoracic disorder by mere auscultation. But I am happy to make the announcement—that diseases of the heart are less frequent, than is believed by physicians or other persons. In *ten cases*, where the auscultor pronounced the coronary arteries in a state of ossification, and prophesied ultimate hypertrophy of the heart, I discovered, by interior perception, the coronary arteries perfectly sound, the organic structure of the heart unchanged, and that the many symptoms were developed by a slight inflammation upon the pericardium and diaphragm. And *in thirty cases of supposed dropsy*, and a

variety of other affections heretofore mentioned, I was enabled to perceive and pronounce the patient almost entirely free from heart-disease; yet thirteen of these were experiencing the anguish arising from those diseases which popular physicians had impressed each individual to believe were preying upon them, and which would eventually have been true had their impressions continued. Each heart was trembling and throbbing tumultuously, not because of disease, but because of spiritual, and consequently, cerebral agitation; each patient expected to die every moment with a disease which he had not, but which certainly would have been developed by such protracted excitement. I would advise the patient to entertain no serious apprehension concerning his chest-affection, inasmuch as symptoms are both deceptive and fluctuating, and the complaint may be materially misapprehended.

Heart-Diseases can be Cured by strict attention to Dress, Water, Air, and Magnetism. But I would rather impress healthy individuals with the necessity of obeying the laws of nature; this is the only sure method of preserving personal harmony, or of benefiting the human constitutions yet unborn. I know of no hygienic rules separate from the principles of nature. But in the treatment and prevention of this disease, a few suggestions seem to be required.

Everything of a disturbing tendency must be avoided; a clear salubrious atmosphere is indispensable. Well-ventilated apartments, odoriferous climates or perfumed air, walking in meadows or valleys, or upon elevated land and promontories, are to be highly recommended. The mind should be engaged in contemplation, forgetting the internal affection, and, in thought, not heavy or agitating, but wide and beautiful. If the patient is confined to his room, or to his bed, then he should commence a diet of agreeable quality and quantities, (for every

one is his *best judge* of these things,) and be as quiet as surrounding circumstances will possibly permit. The principal consideration which I desire to impress upon the patient's mind, is this: It is extremely probable that the heart is not diseased, but its surrounding membranes may be dry or inflamed, and, therefore, there is no necessity for apprehending fatal consequences. *Dress moderately warm*, ride or walk frequently, (but not far,) and read some book describing the misfortunes of social life, or read Nature *within* and *without* yourself, and learn wisdom and contentment.

For hypertrophy, or enlargement of the heart, as it is a disease which is seldom quickly cured, I would recommend, as the best remedy, the application of the magnetic machine. This machine should be constantly employed for one year. Place the positive button over the region of the heart, and the negative button under the shoulder-blade directly opposite; change the buttons on every other application, which should be ten or fifteen minutes, three or four times a day. While employing the electro-magnetic machine, preserve the mind from everything, but cheerful anticipations.

Diseases of the natural heart correspond to disease of the spiritual heart. In conclusion, therefore, I would suggest the propriety of allowing the spiritual heart to expand "beyond books of men and creeds of the land," and permit it to beat the immortal pulse of universal love and sympathy; for it may be proved almost to a demonstration, that a selfish, unexpanded unsympathizing spiritual heart will change the natural one into a heart as hard as Pharaoh's, and render it as tyrannical in its government of the human system, as Pharaoh was in the government of those subjected to his control.

FALLING OF THE UVULA, and other internal affections of the throat, may be regarded as evidences that the system is in the

first or *second* degree of a *negative* state. By the *Uvula* I mean the palate. The term *palate* is derived from the Latin *Palo*, to cover, and hedge in; but the organ which it is employed to designate, is, owing to its shape, more scientifically and properly termed *Uvula*, which signifies conical and grape-form. The Uvula or palate is a thin short muscle; it is suspended between two veil-like membranes of the mouth, which constitute two arches serving to protect the palate and pharynx, and to assist them in the performance of their respective functions. It is beautiful to see the spirit acting through these delicate structures. The two membranes on each side of the palate, in consequence of their veil-like and arch-like character and appearance, are scientifically termed *velum pendulum palati;* and within, before and behind these membranes and the palate, are little bones of irregular shape and proportions. In the region of the palate, behind the velum pendulum palati, are processes which connect with the head; through these air and secretions pass to and from the head and lungs.

I think physiologists can not say what are the natural functions of the palate. The larynx influences the intonations of the voice; the pharynx conveys the masticated food from the tongue and fauces into the œsophagus; but in all these functions and processes it does not appear, upon dissecting the bones and muscles, what *use* the palate subserves. Physicians have not discovered many spiritual truths in medical science; nor have physiological anatomists ascertained all the various uses and functions of the human bones and muscles.

It is a common expression, relative to anything pleasant to the taste, "that it pleases the palate,"—giving the impression that food and liquids are tasted, and their flavors distinguished, by the palate. Of course, no one requires to be told that this is not true. However, what is scientifically termed the palate

(meaning the mouth,) in fact, is the instrument of distinguishing flavors. But what is ordinarily termed palate, (the *Uvula.*) is designed simply to arrest and graduate the ingress of air required to speak, and by it the voice is modulated, and rendered soft and musical. Without the *Uvula,* the voice is smothered and nasal. Physicians say that the palate is intended to move backward, and forward, and upward, and downward, according to the actuating influence of the *palato-pharyngeus,* or of the slight muscle, which proceeds from the several membranes of the mouth, and lies at the base of the *Uvula* or palate—but what this movement is for does not, to them, appear. The USE of the palate is intimately associated with the *use* of the larynx, in the production and modulation of vocal expression. Anything, therefore, that interferes with the palate, interferes with the structure of the vocal organs, and the healthy sensations of the throat.

DISEASES OF THE PALATE.—One of the diseases to which the palate is subject, is *inflammation.* This is generally accompanied with enlargement of the *tonsils,* and the inflammation spreads over almost all the membranes. The symptoms are heat, smarting irritation, and dryness. The dryness extends considerably down the throat or œsophagus. Another disease is, *Ulceration* or festering tubercles. This is the development of the inflammation—an approach to decay and decomposition. Another disease is, *prolapsus*—this generally occurs between inflammation and decomposition. This is usually termed "the falling of the palate." Another is an *enlargement* of the palate at its base and end. It will be evident to the patient when the palate is inflamed, or ulcerated, or fallen, or enlarged. Inflammation is the first indication, in almost every instance, of farther development. After a slight inflammation, the muscles and membranes become weak and seemingly in-

capable of sustaining the little muscle of which the palate is composed. If the palate gets down, and remains so a few days, it sometimes seems impossible to get it up again. It will become more elongated and spongy at the lowest point; and occasionally the end will decompose and drop away.

By inflammation I would have the reader apprehend me to mean a local *positive* development of a general *negative* state of the system; that is to say, the spiritual forces are repelled from the *external* to the *internal* surfaces, and, in the weakest places or parts of the economy, these forces accumulate and accelerate the particles of matter to an unnaturally rapid action. This *rapid action* among the atoms is the *immediate* cause of inflammation. By a "*local positive* development," I mean a preponderation of forces and fluids in some *particular* locality, instead of being diffused harmoniously throughout the organism, as in health they invariably are.

THE CAUSES OF PROLAPSUS UVULA (or falling of the palate) are bronchial affections, or diseases of the throat, viz.; influenza; catarrh; coughing and the constant expectoration of mucus; and the involuntary movements among the muscles and tissues, which form the *velum pendulum palati*, the *uvula*, the *larynx*, and the bronchial arrangement in general, occasioned by earnest thinking or writing. I have seen instances where medicine had been taken for months to cure bronchial and throat diseases when *nothing* was wrong but the falling of the palate. Some people do not seem to know when their palate is down, or what causes a tickling cough—indeed, unless an examination is made, it is sometimes difficult to tell from what cause a slight cough originates. A simple cold or negative state is the general cause of the falling of the palate; but a long, protracted disease is not unfrequently the cause of its permanent elongation.

PROLAPSUS UVULA CAN BE CURED by Water and Magnetism; but chronic disturbances of the throat require constitutional strength to remove them. For the affliction under consideration, I recommend the following as almost a specific: every night envelop the throat with a napkin dampened with cold water, and envelop this again in twice the thickness. This will soon cure the malady. But if this does not succeed, and the falling of the palate is associated with other inflammations, then the galvanic plates, recommended for cold feet, may prove of great utility. Place them upon the soles of the feet nightly. Animal magnetism, or human influence, ever proves itself an auxiliary in the successful treatment of this as of every other disease. In France there is a new sect of physicians who employ the organs of animals to cure corresponding organs in the human body. This is animal magnetism; it is reducing the physical temperature of the human system with the magnetic life residing in the animal structure. But I would urge the more refined practice of human spiritual influence, in every disease having for its origin spiritual, atomic, and temperatural disturbances.

I come now to consider another disorder which is primarily produced by a cold *negative* state of the system; but its outward manifestation or appearance is wholly an effect of a general reaction in the organism—that is to say, from a slight negative into the positive state. This disorder, known as Cancer, may dwell in the system unobserved for years; but, if the organization is thrown into a slight positive condition, it is certain to be developed. The evidence of the positive state is the tendency which matter indicates to come to the surface. The internal cancer is wholly the result of a negative condition of the system. Chemistry will inform the patient and physician whether the acids or alkali preponderate; and the treatment

must be in accordance with the testimony of this divine science; because cancer, whether *internal* or *external*, is an evil growing out of a *perverted action* of the spirits' chemical principles which, as I have shown, perform the functions of *decomposition* in the organism.

Chemical investigations have unfolded many important truths concerning the organic constituents and requirements of the human constitution. The intimate relation of chemical science to physiology and pathological anatomy, can be recognised and fully appreciated by those alone who comprehend and apply its invaluable teachings to every department of individual, domestic, and industrial life. By it we are enabled to determine what articles of food are best adapted to *organization, development*, and *reproduction;* and by it we can rationally ascertain the general causes of material decomposition, and the phenomenon of structural change, or physical death. The causes of the latter are identical with those physical disturbances which invariably precede the local development of glandular or cutaneous disease. Consequently, a knowledge of those chemical processes in the vital economy, which ultimate themselves in the disorganization of a tissue, a gland, or the entire system, is quite indispensable; for individual health, as well as the soil's equilibrium, depends upon the prompt and perpetual application of those principles which chemical investigations and experiments have so admirably developed.

To successfully prevent the production of internal tubercles, or external tumors, which afflict the corporeal structure of man, we must learn to select from the larder of the vegetable and animal kingdoms, appropriate nourishment—substances capable of being transformed into blood, bones, muscles, nerves, membranes, and into all parts necessary to the complete organization. If heterogenous compounds are taken into the stomach

a succession of local disturbances, together with a rapid generation of morbid or perverted matter, will be the inevitable result. By a series of examinations in relation to *cutaneous diseases*, the conclusion has been attained that the ignorant violation of the laws of chemical decomposition and electrical combination, in their application to the human system, is the predominating cause of their development.

The highest and most fatal representative of cutaneous diseases, is the schirrus or indurated cancer. All other disorders of the cuticle from the pimple to the salt-rheum, scurvy, scrofula, erysipelas, and obstinate tumors, are nothing more than modifications of the corroding cancer. The cancer is the concentrated development of previously generated and sometimes long-existing acrimonious matter, which the system has derived from its similarly-inclined progenitors, or accumulated by the continued use of *improper articles of food*, or by the perverted exercise of individual endowments. Without descending into minutiæ concerning the origin and tendencies of cancerous secretion, I will proceed to a brief consideration of its general causes and locality.

The Causes of Cancer are generally Hereditary Predisposition, Accidents of life, or Injuries, and Occupation. Of course the reader will remember that the *primary* cause of disease, *in the body* are spiritual disturbances. That constitutional predisposition, together with the frequent violation of the spirit's chemical principles, are the primary causes of cancer, and of its ultimate manifestation, is established by experience, and the well-attested facts preserved in pathological records. If there exist, then, sequestered in the system, malignant or perverted secretions, tending to the development of cancer, every incidental *injury* or *local* disturbance will urge on and accelerate its *local* organization. There are, therefore, a number of

secondary causes of this disease, such as suppressed evacuations, bruises, indolence, imperfect digestion, pressure, barrenness, compression of the chest by artificial means; and indeed anything that interferes with, or infringes upon, the circulating mediums—the blood, nervous fluid, or spiritual influence—may be engaged in developing this disease.

The investigations of physiologists have been, until quite recently, manifestly involved and superficial, and this disease, among many others, has been pronounced incurable. Now to apply medicine, or the scalpel, to a tumor, a cancer, or to any excresence, in its incipient stages of growth, (which is the popular practice,) with the intention to cure it, is evidently doctorizing the effect instead of its cause; hence the fatal termination for which this disease is most dreaded and distinguished. The conclusion is perfectly legitimate, I think, that another cause of the fatality of cancer lies in the ineffectual, because superficial treatment, adopted by the physicians everywhere in reference to this disease.

THE FORMATION OF CANCER is as follows: the acrimonious matter which is deposited in, and generated by, the deranged action of the system, circulates through every vein and artery, and consequently is diffused and secreted everywhere, unaccompanied by any symptoms or phenomena, until it is intercepted by injured or hypertrophied glands. These glands being rendered previously susceptible, and positively charged, *attract* the circulating atoms, and a nucleus is substantially formed. Infiltration of cancerous humor immediately follows, and a schirrus cancer is organized. It generally appears directly under the skin, extending inward, through the mucous membrane to the bone, and around neighboring glands and integuments, which one by one become implicated.

THE LOCALITIES OF CANCER are mainly determined by the

most debilitated and injured organs. Amid the viscera, no organ is more frequently afflicted with cancerous tubercles, than the liver. Its indolent action is favorable to the accumulation of this secretion; but its contaminating influence is seldom imparted to surrounding organs, and, consequently, it may reside in the liver, producing but slight evidence of tuberculosis, and be unknown to the patient for many years. Next to the liver is the spine. Cancerous tubercles are never found here, however, unless the reproductive system has sustained voluntary or accidental injury, or unless the kidneys are frequently and violently attacked with inflammation. And although the spleen, pericardium, diaphragm, and pancreas, are generally free from this disease, the duodenum, the uterus, and succeeding portions—the large and small intestines—are not unfrequently the seat of cancer.

The stomach, however, is a frequent victim to a species of cancer, which may be termed dyspeptic ulceration. The fearful fact develops itself, that many symptoms supposed to arise from dyspepsia almost exclusively arise from the existence of cancerous ulcers—ulcers upon the mucous membrane which lines the stomach. These gastric accumulations, which demonstrate the stomach to be in a positive condition, are secreted by the pancreas, spleen, and contiguous membranes, which have previously been injured by impure or too much food; but the ulcers are principally located upon the pylorus. This corroding secretion, is, at first, powerfully resisted by the secreting and digesting surfaces; but, at last, these coatings give way to its decomposing power, and become hypertrophied—together with the whole gastric cellular structure.

The œsophagus, or passage to the stomach, is sometimes the residence of cancer; but such instances are not common, and may be passed by as unimportant.

Lingual cancer, or cancer of the tongue, is one of the most distressing afflictions. Its commencement is indicated by an infiltration of salivous particles, and the formation of an indurated fungus, or positive nucleus, near the tongue's base. The tonsils, palate, and salivary glands, are not implicated until cancerous deposites produce enlargements that obstruct the process of mastication; then they yield, one by one, to the decomposing action, which immediately succeeds this advanced stage of the disease.

Epulis, or gum cancer, is of frequent occurrence, but is seldom attended with fatal consequences. It generally makes its appearance near the base of carious teeth, and communicates gradually with the whole dental structure. The bone and supporting membranes yield to its corroding influence, and the excreting glands become decomposed or hypertrophied.

Labial or lip cancer, is of rare occurrence, but when a cancer is once organized in this location, it is exceedingly dangerous. The tissues secrete acrid fluid, and schirrus humors, in great abundance; this accelerates the progress of ulceration, which eventually spreads the disease over the cheek, ear, maxilla, and lymphatic glands; and cases are recorded in which the cancer extended over the entire sternum, and contiguous portions.

Thus the locations of this disease are numerous. It is, however, principally confined to glands, the mamma, the angle of the eye, lower lip, the wings of the nose, arm-pits, face, and to all those portions that are not sufficiently protected by flesh against external injury.

The External Appearance of Cancer is exceedingly repulsive. The cancer may be distinguished from any other cutaneous disease by a number of characterizing indications. When first developed, it is small, hard, granulated, yields to

the touch, and *periodically* decreases and enlarges its dimensions. This is so emphatically the case, that the patient will sometimes suppose it entirely gone, and then again it will suddenly increase to a frightful size.

Accompanying these changes, is a discoloration of the cuticle in its immediate vicinity, then a paleness blended with purple hue, then a blueness, and at last it is distinguished by a slaty blackness. Externally it appears in the possession of roots, or extremities like those of a crab, from which its name is derived; and the impression has been entertained by many physicians, that the cancer is an independent entity, having life and motion peculiar to itself, and capable of eating the entire body. That it is an organized tumor, growing out of a constitutional pre-disposition, acrimonious matter, and accidental disturbances, is proved by the uniform testimony of pathological researches; but the opposite opinion is not susceptible of the same proof, nor is it consistent with reason: for this would be virtually acknowledging to this disease an omnipotency over the material form, and mental skill of man, which there is no reason to suppose it possesses. But judging superficially, the former conclusion seems irresistible; for as the cancer progresses, it branches in diverse ways, implicates the capillary vessels, corrodes the tissues, and breaks through the surface; a thin acrid fluid flows forth and spreads its virulence over neighboring points; similar cancers arise with an astonishing rapidity; and its termination is that of an ulcerated tumor, exceedingly offensive and deplorable.

The Symptoms of Cancer demonstrate that the disease is a negative one. The existence of a cancerous tumor is invariably intimated by pulsations, vibrations, sensations, burning pain, quick and varied aches, lancinating pains, and general exhaustion. Associated with these local symptoms are insta

bility of appetite, hectic fever, bloody discharges, fainting, periodical convulsions, emaciation, and complete decay. To diagnosticate the pathological form or anatomy of this disease, and its *particular* concomitants, would require more space, and a more elaborate consideration; but this is deemed unnecessary, as phenomena have been noticed sufficient to direct the patient aright in the act of self-investigation.

CANCER IS CURABLE, but, as has been remarked, physicians, judging *superficially* of all cancerous affections, have pronounced this disease incurable; hence the excision treatment is almost universally recommended as the most effectual means to alleviate the patient's sufferings. A successful operation is attended with immediate, but, generally, only temporary relief. Sometimes, however, it is permanent; sometimes it is fatal; but, nevertheless, this is the present practice.

From interior assurances, I am persuaded that cancer, whether hereditary or superinduced by secondary causes, is a curable disease; and, in accordance with this internal prompting, I will proceed to state the remedies. For a constitutional eradication of this disease I would recommend the particular application of the patient's mind to the parts affected. I have fully explained how the spirit acts magnetically upon the organism. Upon this principle of spiritual action, and no other, can constitutional *cancer* be subdued to quietness and repulsed from the body. The patient must acquire the power of self-magnetization, by daily and hourly application of the proper principles. The WILL must be powerfully concentrated upon the diseased locality. You must acquire the habit of self-magnetization, by going away from disturbing voices or influences, and placing your whole strength of mind upon the malady. A cancer is a local positive accumulation of vital fluids and forces; it subsists upon those elements which should be flowing harmo-

niously through the body. You must WILL, therefore, that these forces and fluids shall depart from that particular locality. Say to the cancer, BEGONE!—or, to the fluids and forces, DISPERSE!

This effort of mind will require great *firmness, concentrativeness*, and determination of purpose. But if your mind be not sufficiently well-organized and distributed to make this effort twice a day, and of one hour's duration, then do it as frequently and powerfully as you possibly can. If you think it impossible, then I remind you of your constant practice of moving over *two hundred muscles* while walking or changing your body from one side of the bed, or room, to the other. This is incipient self-magnetization. I only urge you to go a little farther in the act of Willing—instead of Willing to move a muscle, WILL THE CANCER TO BEGONE! And, ere long, it will be as easy and as natural for you to subdue disease, and keep the physical powers within your control, as it now is easy for you to move (by willing to do so) the various muscles of locomotion.

Study the principles of organic chemistry, and apply them to the preparation of nourishing substances, and let these be duly masticated before being consigned to the stomach. Fail not to do this. With this knowledge, the patient would understand that his food should be solid, simple, and nutritious, and that it should be taken at regular periods; that irritants, aromatics, salts, and stimulants, should be avoided; that nitrogenized constituents are indispensable to the formation of healthy blood, viscera, muscles, nerves, and vital power; that oxygen or electricity must enter the lungs, combine with the carbon and hydrogen of the food, and thus create and preserve a healthy temperature; that their constant combustion and exhalation are essential to this healthy temperature; and that the body must be warmly or magnetically clothed, and properly

situated in relation to surrounding objects, which act upon it to cause health or disease. Moreover, everything must be done to divert the patient's mind, as this, like every other disease that afflicts man, may be lessened or exacerbated by cerebral or spiritual influences. The power of mind or spirit over matter, is but little understood.

I believe that there is no disease more illustrative of the intimate connection existing between spirit and matter, than the disturbance known as epilepsy. Yet there are many things to be learned from an examination of such complaints as St. Vitus dance, hysteria, hypochondriasis, dementia, and delirium-tremens. In truth, a thorough acquaintance with the teachings of anatomy and physiology is required before the various and subtle relations which subsist between the brain and the viscera, the muscles, and nerves—between the mind and body—are rightly understood. This perfect understanding is indispensable in order that we may avoid the multitudinous causes which disturb the equilibrium of forces, and generate disease. Spasmodic complaints are exceedingly varied and numerous; and their diversity of character and locality has led to many and useless classifications and theories. Medical science, however, in its more advanced stages, (Chrono-Thermalism for instance,) has demonstrated those theories untrue, and rendered the phenomena of disease less mysterious and complicated. Medical science will ultimately triumph over every pain to which the human organization is subject; *and the perfect knowledge of the manifold influences of mind over matter, will be the foundation of its success.* But its present stage of development falls far short of perfection, and hence the fact that its treatment of cerebral, mental, or spasmodic affections, do not more frequently terminate in victory. It is not essential that the generality of individuals composing the brotherhood

of men, should become so well instructed in these principles as for those whose attraction and occupation it is to study and apply them.

In considering the disease termed epilepsy, I must refer the reader to the general causes which produce it, and leave the physiological considerations to that department of medical inquiry to which they appropriately belong.

THE CAUSES OF EPILEPSY are exceedingly varied and intricate. In truth, it is exceedingly difficult to detail the various extrinsic causes which produce any physical disorder; they are so multitudinous.

They vary in nature, strength, number, and locality, in different individuals. A treatment, too, which cures this disease in one instance, will cause it in another; and so it is with every other physical *inharmony*. One grand object should, therefore, be to ascertain *what disease is* when caused, and to appropriate remedies accordingly, and not to multiply subtilized expositions and classifications of producing causes; for the more this is persisted in, the more we leave the simple and natural, and become involved in the compound and superficial—wherefore we fail in overcoming and banishing disease.

The causes of epilepsy are either symptomatic or sympathetic —that is, it is a symptom of other constitutional disturbances, or it is inherited from birth. If it is constitutional, there are local or general weaknesses; the circulation of the blood or the spiritual life may not be perfectly harmonious, perhaps, in consequence of a malformation of the heart, the brain, the chest, the vascular system, or of the voluntary and involuntary muscles; or, perhaps, some organ may have been impeded in its development, while the person was young, by an injury; or other organs may have had their growth unnaturally accelerated. In either of these cases, the patient is unacquainted

with perfect health, and the fits are likely to occur at every period of life.

If the disease is a symptomatic one, then the cause may be worms, cutting of the teeth, suppression of the catamenial, urinary or excremental evacuations; accidental blows, wounds, bruises; acidities and crudities in the stomach—eating unwholesome food, or long and continued costiveness and general debility. Sometimes it is caused by a collection of cerebro-spinal (or serous) fluid in the brain, or by the formation of tubercles upon its coatings. It is also a symptom of excessive drinking or exercise, or study and sedentary occupations; of too frequent venery or seminal discharges, or of abnormal conditions of the system, such as too much emptiness or repletion.

This complaint attacks youth more frequently than age; men more than women. The immediate cause of its phenomenon is a loss of the arterial and nervous or spiritual equilibrium; the restoring of this equilibrium, with constitutional strength to preserve and continue it permanently, is a cure—is perfect health. And, as has already been intimated, the knowledge of what constitutes a diseased state of the organism, is worth more than the most learned detail of causes; for causes seem to multiply themselves indefinitely, insomuch that, after a succession of disturbances or events which are the well-ascertained causes of epilepsy, have been traced to an immediate connection with the paroxysm, even then some slight chain of subordinate causes may be overlooked, and the cure prevented by their existence. The only thing to be gained by investigating the causes of any disease, is a knowledge of what opposes and disturbs the constitutional harmony, so that we may avoid and remove it.

Among other causes, are mental or passional exercises, and violent changes of the cerebral temperature; joy, grief, fear,

fright, and anger. Everything that tends to develop vehement passion, and disturb the nervous circulation, will act unfavorably upon the epileptic patient.

It is unnecessary to speak farther concerning causes. The patient may have this disease, and not one of the above disturbances be its cause. But if he is subject to the frequent attacks of this malady, he is most interested in its speedy and entire cure. This, after describing the symptoms, will be the question for consideration.

THE SYMPTOMS OF EPILEPSY are briefly these: The patient generally experienced a tenderness along the spine, especially over the kidneys, and a full, heavy sensation in the head. The appetite becomes quite morbid, and food is desired more frequently and in greater quantities than usual; the liver becomes enlarged, and the system seemingly filled with blood; the eyes are swollen and their surfaces darkened with nebular masses; the countenance assumes the color of copper, or is rendered bloodlessly pale; the lips purple, thin, white or protruding; and the entire system is shocked and evidently startled at every unexpected sound or sensation — growing more and more tremulous and sensitive as time advances, and the disease increases in power and influence. These are symptomatic sensations of epilepsy when of long standing, but are not its precedents. The concussion or spasm is intimated or preceded by a few days or hours of aching, weakness, and weariness; dull, sleepy, pressing pain, and giddiness in the head; tumultuous noises in the ears, flushed complexion; momentary dimness or loss of sight; excessive and irregular palpitations of the heart, head, or arteries; the patient is restless at night, and is disturbed by dreams. All sensations indicate the approaching effort which nature is about to put forth to regain her equilibrium of solids, fluids, and forces. As the period of concussive

convulsions arrives, the sleep is more disturbed; the motions of the chest, heart, and brain, are laborious and oppressively difficult; the evacuations are lessened or increased perceptibly; the abdomen is filled or inflated with wind, occasioning frequent eructations; the kidneys are active in their secretions and excretions of urine; and now, as the paroxysm is about to take place, the complexion is pale, the hands and feet are cold, the blood rushes to the head with a breathing noise as the blowing of wind, and the patient is deprived of consciousness. The countenance is frightfully contorted, the patient's extremities cold and convulsively drawn up or twisted together, his teeth and lips are violently gnashed and compressed, a frothy saliva (sometimes tinged with blood) flows from and gathers around his mouth, he utters an unusual sound, and evinces a sudden development of muscular strength.

The fit usually commences in one of the extremities; it is known to the individual by a sudden shock in the hand or wrist, foot or ankle, and is followed by a rapid succession of spasmodic motions until the action arrives at the brain, when reason is dethroned, or more properly speaking, the spiritual relations subsisting between the mind and the body are suspended; and thus the local development of previous disturbances is enabled to restore the system to peaceful relation and to re-establish the former just connections.

There are number of other symptoms which follow frequent attacks of epilepsy or "falling sickness." They tend to destroy the relations existing between the body and mind—wherefore incapacity or concentrated thought or reflection, loss of memory, dullness of intellect, apoplexy, palsy, derangement, and ultimate dissolution, ensue. The patient becomes incapable of retaining his urine or fæces and at last dies on the outer, because of functional change and disconnection of the material with the

spiritual essence. (If the reader is afflicted with epilepsy thus severe, and fears or shrinks from the metamorphosis here contemplated, I desire him to drink into his spirit the beautiful truths developed by the philosophy of death.)

This complaint is generally developed before the period of puberty; and, in females, leaves when that period is passed. In males no difference is visible; if it is located in the solids, it is seldom removed; if in the general constitution, deposited by hereditary transmission or fœtal malformation, it is unremovable; if merely symptomatic of other diseases, a cure is almost certain.

In females this distressing affection shows its characteristic features more violently, and frequently about the period of menstruation; and, if of long duration, it will inevitably result in a partial or total suspension of one or more faculties or organs of the mind. A lady constitutionally weak, but seemingly in the constant enjoyment of ordinary health, was suddenly attacked with a mild species of fainting or nervous epilepsy. The fits became more and more frequent, especially at night, and at a moment quite unanticipated she was deprived of the ability to articulate or to comprehend the articulations of those around her. She lost almost all her former knowledge of words and their application, and seemed obliged to relearn the signification of the simplest expression. Her hearing was also impaired. A portion of her brain was tuberculated, and the organs of that region were inactive.

It is strange but highly instructive and interesting to witness the phenomena attending the epileptic fit or spasm. I was requested to examine a gentleman in Ulster county, New York, for a disease the nature of which was previously secreted from me. The necessary preparations being made, the patient seated himself for the examination. My attention was first directed

to the stomach, which, I discovered, was greatly relaxed and distended; his food did not form good chyle or blood, his liver was hypertrophied, and my attention was especially attracted to the heart, its structure and movements. The left ventricle was unusually pressed and darkened, and the aortic orifice was convulsively acting. I saw the heart flutter—the blood mount to the brain—the muscles contract, and ere I could move, the patient caught me violently by the hair, and it was with no little exertion that I effected a disengagement. Nature was thrown out of her harmonious relations, and the efforts were hurried and violent to restore them; and as soon as the fit was broken, I recommenced an examination of the head and general system. The veins of the brain were congested, and the entire cerebrum presented one complete state of turgidity; the vessels were distended beyond their usual capacity, and the whole viscera were loaded and laboring with venous blood.

While in the convulsed condition, I observed the living principle struggling with the body for freedom, but the tenacity with which the latter cleaved unto the former prevented its emancipation. Many of the patient's faculties were seemingly lost—that is, the physical was rendered incompetent to sustain their life and perpetuate their external and normal manifestation.

The symptoms accompanying epilepsy are almost invariably uniform: they consist of an unusual or unnatural contraction of the voluntary and involuntary muscles—commencing in the extremities, ascending to the neck, head, and convulsing the general vascular organization. Succeeding a cessation of the fit are drowsiness, lassitude, inclination to sleep, and loss of memory as to what occurred during the paroxysm. The nature and phenomena of this complaint are sufficiently familiar to those who see it and suffer by it, to preclude the necessity of further delineation

EPILEPSY CAN BE CURED if the patient will bestow particular attention upon the application of Food, Water, Air, and Magnetism. The application of zinc and copper plates to the feet, after bathing the latter in cold water as heretofore described, will be of great service. *Time*, and not medicine, is the best remedy for this complaint—especially, when the individual is obeying the laws of nature and striving to magnetize, psychologize, or repel, *by will of mind*, the malady from the system. Let *spirit* arise superior to the visible form; or let the latter be continually negative, and the former positive. A strong-minded man is seldom diseased; he is determined not to be subdued by various afflictions; he is superior to them, and hence *wills* or repels them away. So should the patient do, assisted by the spiritual influence of some congenial person.

The principal food should be solid and nourishing, as light and watery substances tend to weaken the blood, solids, and muscles. Exercise should be moderate, and early in the morning. The patient should be very careful to avoid all excesses of habits detailed in previous pages as the producing or inciting causes of disease, and should sleep with the head much elevated. Study, or passionate exercises of the mind must be abandoned, and the unequal action of one class of organs or members of the body or mind must not be permitted.

It is not possible to apply remedies successfully while the spasmodic paroxysm is on, but there are some directions to follow that the patient may be relieved of the fit, or that he may have its turbulence and violence lessened.

It is good to address a succession of concussive sounds to the ear; or a cold affusion thrown upon the head. Placing the feet in warm water, is also beneficial.

Bathe the body every morning, use cold affusions frequently; a shower or plunge bath immediately after the fit, is ever to

be recommended. If the disease is hereditary it is seldom subdued, except by growth. But in general cases of nervous or symptomatic epilepsy, the patient may be encouraged in the persevering use of Magnetism and Water, and may look forward for the most happy and salutary consequences.

The disease known as apoplexy is replete with evidences that the spiritual principle is disturbed in its circulation through the organism before any disorder is developed.

Apoplexy is the nosological term for a local development of constitutional derangements and disturbances, which results in a partial or complete suspension or abolition of the intimate relations subsisting between the *senses of the mind* and its corresponding ones in the organization. The relations and connections between different parts of the body, are so exceedingly subtle and intimate that it is an absolute impossibility for one part, organ, muscle, nerve or particle, to suffer without, more or less, sympathetically implicating all the others. This is true in every department of animated nature; and the more we study and meditate upon the relationship existing between the Divine Mind, and his vast and boundless material constitution, (the Universe,) the more will our souls expand and our thoughts dwell upon, and be unfolded toward a comprehension of, the Infinite. And this study will also teach us to be just—just to ourselves, that our individual harmony may affect harmoniously those whose life and existence are joined to, or inwrought indissolubly with, our own; for individual injustice will generate disturbance and disease, and like the influence of a hypertrophied or an atrophied heart in apoplexy, will correspondingly affect dependent portions and throw the most complete and perfect organization out of its just equilibrium.

There are but few cases of apoplexy in which the heart is

not diseased. And in proportion as the flow of blood from ventricle to auricle is obstructed or accelerated in that great central force-pump, the heart, is the momentum power diminished or increased in the encephalon.

Among pathological and physiological researchers, the question remains unsettled whether the brain is or is not compressible; and whether the power of the heart, and the quantity of blood propelled through its ascending channels, can diminish or increase the contents of the cranium. And another question no less absurd is agitated—whether the laws of hydraulics or of gravitation are applicable to the human circulation? does posture affect the circulation of the blood or fluids of the system so as to induce their gravitation to the lowest point?

The progress of cerebral pathology, and indeed, of medical science in general, is manifestly retarded by these iatro-mathematical theories, propounded by Borelli, or emanating from his school, and advocated by Dr. A. Monro, at Edinburgh, during the latter half of the last century. And, inconsistent as this theorizing may appear when contrasted with the daily experience of every individual, it was founded, says the British and Foreign Medical Review, upon the incompressibility of the substance of the brain, and upon the spheroidal form of the skull. The idea might probably be traced from Monro to the eclectic Boerhaave, or Pitcairn—and it seems that the celebrated Dr. Abercrombie is esteemed as one of its most worthy and vigorous disciples.

Water was once supposed to be incompressible; but subsequent experiments have demonstrated it, and the human brain likewise, capable of being compressed and occupying a much less space than in the natural conditions. And I think every one may ascertain experimentally for himself, whether cardiac disturbances affect the encephalon, the arteries, veins, sinuses, and

vessels of the brain, correspondingly; and whether posture influences cerebral circulation, by placing the head, or any other member of the body, in an inclined position, for a brief period. Since, then, these iatro-mathematical speculations may be proved unsound by the simplest test, it does not become medical men to devote their time and talents to them, while the human brain is liable to congestive diseases which pathological science has been unable to master. I will now proceed to enumerate the causes of this disease.

THE CAUSES OF APOPLEXY.—It is highly important for every individual to know that the whole organization is so closely related in its parts, and is so delicately and yet so powerfully constructed, combining an infinite variety of lesser systems or organizations, that should any part be unduly weakened or strengthened, by too much or too little exercise, the whole must suffer in consequence of the infringement. *And should any part be constitutionally weak or undeveloped, a greater proportion of the injury will fall upon that portion, and develop a local disease.* Now suppose the vascular system to be hereditarily defective—weak in some particular organ,—and that the patient is subject to, or experiencing, the repeated influences of over-exercise or excessive temperature—would not that weak part become more and more defective as time advanced? Should that weakness be located in the abdominal viscera, the local development would undoubtedly be *hernia, hemorrhoids,* or *dysmenorrhea;* if located in the stomach, *hæmatemesis* or vomiting of blood; if in the lungs, *hæmoptysis* or raising and spitting of blood; if in the brain, it would probably be an effusion or extravasation of blood—in other words, *apoplexy.*

If the peritoneum, or protecting coatings of the abdomen, should be perforated, the phenomenon would be hernia; but

should the cranium or skull be perforated, the phenomenon would be the disease under consideration. The fact that the vessels of the brain expand and break by the cardiac disturbances, or angina pectoris, atrophy, hypertrophy, ossification and correlative diseases of the heart and circulation, or that they will yield to external lesions and pressure, proves that the quantity of blood may be increased in the cerebral organ, and that the brain is compressible—for cerebral compression is the ultimate cause of *comatose*, or the apoplectic affection, and of its accompaniment, hemiplagia.

The brain has respiratory movements corresponding to those of the lungs and heart; and upon the regular and perpetual movements of the latter as the central organ, the brain chiefly depends—so that the systolic and diastolic motion manifested by the dura-mater, when exposed to the view, is only an indication of what is thus occasioned throughout the entire brain. Every inspiration occasions an influx of arterial blood to, and impedes the reflux or return of venous blood from, the brain. Consequently the arteries and veins are greatly distended, and come very near that peculiar state of turgid congestion which is produced by strangulation, the abstraction of blood by the lancet, or the apoplectic coma. But the succeeding expiration permits the outflowing of venous blood, causes the congestion and turgidity to subside, and makes room for the ascent of the cerebro-spinal fluid.

This extra vascular serum, or watery fluid, is a substitute for the presence of blood in the vessels of the encephalon—that is, when by expiration the venous blood escapes the cranial veins, this serum ascends to, and enters them, that thereby the quantity of matter in the head may be at all times the same. The balance of power and the quantity of substances within the cranium are thus, in the perfectly normal state, perpetually

preserved. The cranium and spinal column form one cavity, and the medullary substance is only the continuation of the cerebrum and cerebellum, or in other words, an extension of the brain; hence, it is termed the medulla oblongata.

At the base of the brain are fixed two ventricles, or cavities —the corpora striata—designed as receptacles for the deposition and distribution of the cerebral serum into the cerebral vessels. The dual action of these is occasioned by inspiration, which not only prevents the too rapid influx of blood, but accelerates its passage from the brain to all parts of the system. Thus we are led to another important therapeutic consideration —the connection between the spine and the cranium, the spinal marrow and the brain, the serum and the blood, and their relations in the development of apoplexy. A spinal injury would necessarily affect the medullary substance; this would influence the cerebral respirations; this would cause one of two disturbances, namely: prevent the requisite ascension of the cerebral serum, or cause an accumulation of it within the ventricles. In either case, it would produce apoplexy.

This conclusion is based upon the supposition previously specified, that the weakest part, or the hereditary defect, resides in the vascular system, and is especially located in the head; but, should this weakness not exist, the spinal disturbance would develop altogether a different phenomenon—that of hydrocephalus, or dropsy on the brain. There are, therefore, two distinct causes and species of apoplexy—the sanguineous, or that produced by an effusion or extravasation of blood upon the brain; and the serous, or that produced by a superabundance of vascular serum. The ultimate cause in both cases is identical; it is simply an arrest of the returning blood from the brain, and of the respiratory movements, which increases the pressure and quantity of blood within the cranium.

I desire to be distinctly understood that apoplexy is seldom developed as unassociated with valvular disease of the heart. The former is generally preceded by the latter in some one or more of its numerous modifications. When it is duly apprehended that the heart depends upon the brain for spiritual motive-power, and that the dependence of the brain upon the heart, upon the other hand, is as entire, physicians, as well as patients, will avoid predisposing causes, and direct nature's therapeutical means to the more important precedents.

Among the predisposing causes of apoplexy, the following are the most prominent: a full, heavy, lymphatic, plethoric, or lethargic habit or constitution; a large, disproportioned head, with osseous protuberances and inequalities underneath the skull; corpulency; weakness of the vessels conducting the blood; a collection of insaculated serum, which is presented as watery tumors, bags, sacs, or cysts, upon the brain, and are generally situated near the cortical substance or upon the corpora-striatum; the striking in of any external eruption—such as erysipelas, scrofula, scurvy, leprosy, and the gout; or the sudden cessation of any customary evacuation, as detailed in the diagnosis of epilepsy—or anything which prevents the reflux of blood from the head, and which rapidly increases the quantity in that organ, and suppresses cerebral respiration and circulation—such as a compressed chest, a tight cravat, an aneurism, angina, or quinsy sore throat; a sudden blow upon the skull, or remaining too long with the head low; the excessive and continued use of old rough wines, or any other stimulating drinks; spices; a too copious and frequent discharge of semen, as in excessive venery; intoxication, either induced by liquor or passion; close, sedentary habit or occupation, and intense study.

These are the external predisposing causes of apoplexy,

the vascular tendency may exist, however, but the disease may never be developed. Youth is seldom, if ever, afflicted with this complaint; but after the age of thirty or thirty-five, the system is more and more liable to become subject to apoplexy as it is locally weakened and hardened by the advancing time. Ossification of the heart, the mitral valve, the aortic arch, and of surrounding portions, becomes more and more confirmed as years roll by; and this, interrupting the harmonious relations subsisting between the great pump and the reservoir, develops apoplexy, paraplegia, hemiplegia, and produces disorganization. Paraplegia is a complete prostration of muscular power; hemiplegia is a partial prostration, or a paralysis of one side, including the brain and limbs, and which almost always succeeds an attack of apoplexy.

It will be understood then, that apoplexy, whether sanguineous or serous, is a sudden cessation of sense and voluntary motion, ultimating itself in either palsy or death; and that its last or ultimate cause is an effusion or extravasation of serum or blood over the contents of the cranium; and that it is identical with other extravascular hemorrhages, only differently named, because developed in different places, and attended by different symptoms.

The Symptoms of Apoplexy are briefly stated—Preceding the cerebral attack are dizziness; headache; dullness; loss of memory; painful dreams; delirium-tremens; night-mare; concussive and breathing sounds in the ears; remarkable alternations between excitement and composure, normal motion and paralysis; sleep and wakefulness, passion, and amiability. Compressed, laborious breathing; snoring, and convulsive starts usher in the fit—which must be avoided by prompt and appropriate treatment. These symptoms precede; but when the fit is on, the extremities are cold, insensible, motionless, and

paralyzed; the countenance is full, florid, and swollen—the eyes protrude and are fixed—the tongue is furred toward the stomach—the veins and arteries are unusually distended—the pulse light and slow; the patient has no command over the sphincters, nor of the voluntary muscles. These concomitants are especially associated with sanguineous apoplexy; but in serous apoplexy the symptoms are less distinct and less violent; the principal ones are complete vertigo, coma, and a morbid sleep.

To PREVENT APOPLEXY is the object of all I have said concerning this affection. The reader will perceive this disease to be an effect of perverted processes in the system—especially of that process by which the spirit acts upon the body spiritually. The apoplectic patient needs assistance in the energetic effort to attenuate or spiritualize the corporeality of his constitution. Everything which tends to elevate matter into mind, and not to deplete or weaken the system, should be brought to act upon the predisposed individual. He must constantly WILL to become more harmonious and exalted in his conceptions and attractions. Nature must be allowed to *act spiritually* upon his organization. Persons predisposed to this disease by such causes as are detailed, should avoid everything that tends to its development—abandon all strong drink, heavy food, excesses of every description, and lead a temperate life. A thin, farinaceous diet should be the general nourishment. *Cold bathing is not to be neglected;* and all the disturbing influences of habit or association must be overcome, that the first attack may never occur.

It is exceedingly difficult and astrological for the physician to diagnosticate a cardiac or cerebral disease by the pulse; and much more to decide upon the necessity or priority of venesection; inasmuch as the abstraction of blood by the leech, the

cup, or the lancet, will reduce the cerebral pressure, lessen, and perhaps prevent the violence of the attack, *but will also do irreparable injury to the heart*, should its valves be so diseased as to admit of frequent regurgitations. If the latter condition exists, the pulse is light, quick, and wiry; but the pulse is ever deceptive, and that practice must be erroneous, indeed, which is governed to any great extent by its variable indications.

Bleeding from the arm, however, is the first thing which physicians usually do in sanguineous apoplexy; but let it never be done.

The most essential thing is attention to temperature and posture. First, be careful to elevate the head; put the feet into warm water; apply cold water and cold effusions to the head copiously and frequently; attend particularly to the paralyzed side, by applying cold water and rubbing it with the hand; continue cold applications to the head and warm to the feet; do everything to prevent the rush of blood to the head, and the accumulation of cerebro-spinal fluid in the ventricles. The sequelæ of the apoplectic shock, or the convalescent stage demands the greatest possible attention. Nothing can be more injurious than an early use of the muscles or brain after the fit; in eight out of ten cases it would produce another extravasation of blood or serum, and utterly annihilate all probabilities of a cure.

Attention to diet, and judicious exercise, is the safest and most reliable means that can be employed. I would recommend no remedy, either as an ameliorative or specific, because to all medicines it is an incurable complaint. My object in detailing causes, influences, and tendencies, which develop this most dreadful complaint, is to enable those who have had one attack to avoid a repetition; and to induce those whose progenitors were afflicted and died with it, to study the economy

of the system in which the mind, or the *real* self, resides. I write for the rising generation; upon their physical and spiritual health, and power, and wisdom, depends the destiny of our race. Its period of peace will be nigh or far off, according as we act and desire.

Throughout this volume—faithful to my impressions and positive knowledge of the validity of the things asserted—I have endeavored to fix upon the reader's mind, the conviction, that there are no medicines adequate to the complete restoration of diseased parts to health. Hence, I urge the necessity of self-education and self-improvement; and such *fidelity* to the laws and requirements of Nature, (which includes the human kingdom,) as will insure health to those that are sick, and happiness to those that are healthy. But I am perfectly aware that there are thousands of individuals wholly incapable of directly ascending that plane of spiritual faith and strength, which elevates the body and mind above the causes and conditions of disease; and that such persons are, consequently, desirous of employing remedies whenever sicknesses invade their homes or their organizations. But inasmuch as medicines are *evil* and *useless*—Evil, because they encourage trangressions by presenting false promises of overcoming the consequences thereof—and Useless, because they never redeem their pledge to cure those diseases for which they are prescribed—I say inasmuch as all medicines are evil and useless, I therefore abandon them, and recommend the powers and principles of Nature as the most righteous and available substitution.

There are, however, certain vegetable compositions, which, by operating upon principles identical with the action of "*food*" and "*water*" in the system, may assist the diseased individual to attain the healthy condition. But be it distinctly understood, that these compounds are not to be regarded as

medicines, and confided in as such; for that would be to abandon the field of self-responsibility, and to substitute in its stead, foreign and superficial means whereby to escape the legitimate consequences of personal transgressions. Remember, *there can be no Vicarious Atonement* for individual or national sins; though the entire body of humanity may experience the discordant effects thereof!

For Cancer and Scrofula.—In certain conditions of the human system it is of the utmost importance that *dress*, *food*, and *water*, be judiciously employed. Cancerous and scrofulous constitutions can not be too careful about the solids and fluids which they eat and drink. In addition to such directions as I have been impressed to give in the foregoing pages, I will suggest the following beverage for scrofulous individuals; which beverage is to be used instead of tea, coffee, stimulating drinks, and cold water. Mountain dittany, mezereon, elecampane, and comfrey-roots, of each eight ounces; white-pine, wild-cherry, and butternut barks, of each five ounces; and guaiac chips, blue flag, and licorice-root, of each two ounces; break these ingredients together; put them into an iron vessel, and tincture them one week in one gallon of brandy; then add four gallons of water, and steep the mixture, over a slow fire, for one day; add the same quantity of water, and boil the whole rapidly down to nearly three gallons; then strain it immediately. After this liquid is perfectly cold, add half an ounce of the muriated tincture of iron, one quart of good brandy, and bottle it very tight.

This preparation is to be regarded as wine. It may be diluted with water, and sweetened with sugar or molasses, just as the patient's taste and strength demand. Whenever thirst is experienced, and while eating such articles of food as are prescribed in the "regimen" for cancer, this pleasant and

highly potent beverage may be used as wine. It may be much diluted—even a tablespoonful of this wine to a gill or two gills of water—and it will assist the diseased structures to harmony.

This *beverage* should be made and taken for at least one year, with occasional intermissions; because it is designed for those various cutaneous diseases already named, which are the incipient manifestations of the cancerous or scrofulous tendencies of the system; but it is particularly good, as a constant drink, for such constitutions as are already suffering with the cancerous or scrofulous formations.

For Occasional or Chronic Catarrh.—Catarrh may be preceded and succeeded by a slight or violent fever, which is the positive condition of the system. It is characterized with the existence of tenacious mucus in the head, throat, or bronchial tubes; and with a constant flow of thin mucus from the nose at night; chilliness and aching are also sometimes its precedents or accompaniments. Some individuals have this form of catarrh whenever the system is thrown into a slight negative condition; and many persons are predisposed to this disorder, and suffer from it on almost all occasions. Such persons should eat no smoked or salted meat—no rancid butter, old strong cheese—no turtles, fat pork, boiled or fried eggs, lobsters, crabs, no fish of any description, nor drink fermented liquors; and it is particularly necessary that the patient eats no colored confectionary, nor any very sweet or hot cake or bread. The regimen for colds and consumption should be particularly observed. Self-magnetization is very essential.

Persons attacked with sudden catarrh, should apply the *zinc* and *copper* plates to the feet on going to bed. A good and salutary beverage may be made by boiling one pound, each,

of e'ecampane and prickly-ash-bark in *four* gallons of water and one of molasses, down to *two* gallons; and when, after being thoroughly compressed, the liquid is perfectly cold, by adding *three* pints of good brandy, and bottling tight. It is well to drink, whenever thirsty, not more than one gill and a half of this agreeable liquid. Every description of animal food, (which is *positive* nourishment,) which does not embrace the above forbidden articles, should be taken in small quantities. Chemistry will ultimately prove that food, when proportioned in its quality and quantity to the season of the year—to the temperature of the body and the atmosphere, can be made adequate to the neutralization of almost every description of acute disorder.

For Acute Rheumatism.—This complaint, which indicates that parts affected are surcharged with the *positive* element (or vital magnetism) is also termed rheumatic fever. A description of symptoms is deemed unnecessary; because almost every one, inclined to rheumatic sensations, is perfectly aware of the sudden rigors of the great pain and swelling, of the smoothness and redness of the joint or muscle which is attacked, and of the occasional nausea, which precede and accompany this spiritual disturbance. It is sufficient to know that the system is in a *negative* condition; and that the part or parts affected, are highly charged with vital magnetism.

Rheumatic gout is only a modification of the above condition. The latter affliction is principally and usually confined to the synovial membrane, which is rendered *positive* over the neighboring membranes and structures.

Chronic rheumatism is simply a perpetuation of the above conditions, excepting the general *fever*, which, in consequence of organic resistance and reaction, succeeds the chill and characterizes the symptoms of *acute* rheumatism. Chronic rheumatism,

(being the ultimate of all the other forms of this disturbance,) is characterized by pain of the joints, hardening of the muscular structures in their neighborhood, an increased effusion into the synovial bags, and by many sympathetic and eccentric pains and aching sensations in the region of the most weak and debilitated organs. Thus—either modification of rheumatism will, in different individuals, disturb different members of the economy—sometimes the eyes, the ears, the throat, lungs heart, liver, kidneys, &c., &c., just as the weakest organ happens to be in the immediate line of the sympathetic nerves which may be particularly disturbed by the complaint under consideration.

Food, dress, air, water, and *magnetism,* are the natural means of cure. Vegetable matter and fish are not good for this disease; and cold water, as a beverage, is injurious. In all seasons of the year, the clothing should be woollen, and plenty of it, but linen should be worn next to the surface of the body; it is beneficial to induce perspiration by the simple use of clothing; and the rheumatic individual should seldom change thick for thin garments, even though it be a summer's day. As a substitute for water: 'sassafras-bark and elecampane-root, of each one pound; put them in an iron vessel; add four gallons of pure rain-water, and one pound of rusty nails; boil the liquid rapidly down to one fourth of the original quantity; then add as much water as you have boiled away (i. e. three gallons) and one quart of good vinegar; now let the whole simmer for several hours—nearly twelve—and strain it thoroughly. When this liquid is *perfectly* cold, you should add one gallon of molasses, and the same quantity of brandy; after having amalgamated the ingredients, by shaking, the preparation may be bottled, and placed in a cold cellar. This cordial should be used while eating; and also at such times as may

seem agreeable and consistent with the patient's taste and experience. It may be used one, two, or three years, as a substitute for other known beverages, with great good to the rheumatic constitution. The electro-magnetic battery is good in this disease; but be careful about its application. The *positive* pole should never be applied to the *inflamed* parts: it must be placed upon the organ which most sympathizes with the inflamed structure, and the *negative* pole upon the locality which is most diseased. Human magnetism will accomplish sudden cures in this department of pathology; the patient should avail himself of the latter influence, (if possible,) particularly when he is but little disturbed by his affliction. In acute rheumatism, I know of nothing so good as self-magnetization, as compresses, or cloths wet in water, (temperature 65°,) and placed upon the parts, (covered with several dry napkins,) and composure of mind during the periods of pain and trial; for patience is a high and heavenly virtue, and should be exercised upon such occasions.

Inflammation of the Brain.—This distressing disturbance of the spiritual equilibrium, technically termed *encephalitis*, generally begins with shiverings, or rigors, morbid heat, and painful sensations spreading over the principal portions of the head, but particularly in the most susceptible localities. The second stage of this *positive* condition of the brain is characterized by a general inflammatory fever; the brows are knitted, the eyes are swollen and bloodshot; the brain is so excited as to induce hallucination, double vision, illusory sounds, spectra, imaginary forms, colors, &c.; but the different and subsequent symptoms of this disease are analogous to those symptoms and sensations which attend other inflammations and the various fevers, especially the typhus and typhoid.

This complaint should be treated as you would treat *every*

ather local, internal inflammation; that is, place the *magnetic plates* upon the feet, and envelop them (the feet) in several woollen cloths. On the head, place compresses wet with cold water; the temperature of which should first be 70°, and ther reduce it to 40°, and continue the application for several hours. *Let the patient drink all the water* (at a temperature not lower than 65°) *which he desires.* But do not permit an allopathic preparation to enter the system—no calomel, no bleeding, no opium, no gross mixture—but let nature accomplish her own ends, which will be just and elevating to the individual. These prescriptions and directions are adapted to every form of inflammation and fever with which mankind are afflicted.

For Heart-Spasm and Cardiac Inflammation.—The first-named disturbance (*angina pectoris*) is an exceedingly painful but simple affliction. It is generally caused by a disarrangement among the *positive* and *negative* forces, which control the heart and lungs. Its symptoms are—pain and extreme suffocation in the region of the heart; a sharp, piercing pain, darting from the cardiac structure to the weakest organ of the viscera; sometimes to the spine, between the shoulders; in other cases, to the liver, to the stomach, to the abdomen, to the kidneys, and sometimes the pain extends to the extremest ramifications of the organism—assuming the form of neuralgia. This complaint, together with inflammation of the heart and its appendages, may be treated as follows: First, suspend every description of food and beverages, excepting gum-arabic water, which should be constantly used, then place the patient's feet in hot water, containing pulverized mustard-seed or pepper, for twenty minutes; immediately subsequent to this foot-bath, permit the patient to rest in an inclined posture, place upon his feet the zinc and copper (or magnetic) plates, and upon his head place a compress of cold water. The patient will now

probably sleep. But, should the pain and suffocation return repeat the above bath. Several applications of this description will be of great service to the individual who is thus afflicted.

For Nervous or Neuralgic Headache.—This disturbance in the circulation of the spiritual principle, and, consequently, of the blood and other fluids, through the organism, is indicated by sudden and unexpected pain—darting, wiry, eccentric pain—in the face, or forehead, or eye, or in whichever portion or nerve of the encephalon that is most weak and susceptible.

The best remedy for this complaint is magnetism, but it should be accompanied with certain beverages and articles of nutrition. The patient should submit his will and feelings to the manipulations of some good and congenial neighbor—especially when no pain or uneasiness is experienced. This disorder is occasioned by a preponderation of the negative elements (or vital electricity) in the involuntary nerves of the head; and, hence, to prevent its recurrence, the positive element (or vital magnetism) should be employed when there exists no pain which may act as an obstruction to its introduction. Some assistance may also be derived from the application of the modern electro-magnetic battery; but its power must be slight; its positive pole should be placed upon the part usually affected, and its negative pole upon the most tender locality of the spinal column. Abandon, as a general thing, the use of all exciting drinks; and substitute in their stead the lemon-water which is prescribed for sick-headache. A compress of warm water, placed upon the stomach and abdomen, and frequently changed, will relieve the pain when very severe.

For Fever and Obstinate Sores.—Generally speaking, these local disorders are primarily caused by some injury or accident and then are advanced to strength and obstinacy, by

the use of various medicines. I have examined many such cases, and particularly remarked that there was not a single individual, thus afflicted, who had not been materially injured by the internal and external administration of various preparations. As a prescription for those who have suffered, and are suffering, from the protracted existence of local accumulations of *positive* matter, termed "fever-sores," I will relate the following examination: a gentlemen presented himself one morning before me, for a medical investigation into the condition of his physical system. Instantly, I perceived that his mind was attracted by a number of discordant sensations, which seemed to locate themselves upon the right leg; and, following thus the current of his thoughts, I perceived a large and exceedingly offensive sore, extending from the knee to the inside of the ankle. It was enveloped in cloths and ointment. I saw its origin, and how it had been injured by doctoring. My prescription (which at first startled him) was, that he should abandon his bandages, remove the clothing from that limb, forget his sensations, and expose it freely to the "Air" and "Light," the most of every day. I have only to add that he was *perfectly well* in four weeks from the period of his examination. He had suffered with the sore for seven years.

Should the patient's mind be too faithless to adopt this independent mode of treatment, then he may immerse his limb in a proper quantity of cold, and *very* weak, alkaline water — a piece of saleratus of the size of a walnut, dissolved in two gallons of water, at 70°, would probably be sufficiently strong for the first series of baths. After persevering in this way for every night, for ten days, then begin to increase the strength of the solution indefinitely, as the diseased parts can endure the smarting sensations thus occasioned. The bath should be taken from ten to thirty minutes. But, here let me

remind the patient, it is only through the instrumentality of Food, Water, Air, Light, and Magnetism, that he may expect entire relief. The "regimen" for cancer is particularly applicable to such sores, and should be strictly followed.

For the Hydrophobia.—This contagion known as "water-madness," is, when promptly and energetically treated, not in the least dangerous to the patient's life. If a person is supposed to have been bitten by an animal, which has this disorder, let him take the following preparation, as a substitute for cold water, tea, chocolate, and coffee. Dried sage, and dried black snake-root, of each sufficient to make a strong tea. This tea may be diluted with boiled milk, and sweetened with sugar, agreeably to the patient's taste; but it is far better, for the general condition of the stomach and system, to drink it free from the latter ingredients. Continue the use of this beverage, with unsalted and unaromatic food, for at least one year; and it is almost positively certain that the system will contain not the minutest particle of virulent material. But should the paroxysms come on, then bandage the patient's eyes, and divest him of clothing, and plunge him—contrary to his pathetic appeals to your feelings, and without heeding his remonstrances—into water, (temperature of 65°, of Fahrenheit,) and repeat the bath whenever the paroxysms return. This disease is aggravated either by the seeing or hearing of water; hence it is important that the patient does not see the water, nor hear of the proposed bath. *The secret of the cure consists simply in the quickness and unexpectedness, to the patient's mind, of the application.*

For the Sick-Headache.—There is no necessity of describing the painfulness of this disturbance. It is well known, and has been experienced by three eighths of the female portion of mankind ever since *Saleratus* was introduced and used as an

ingredient in the making of bread and pastries. Those persons who have inherited a constitutional tendency to "sick-headache" are very much injured by the alkali which is generally and injudiciously used in almost every description of farinaceous compositions, as articles of food. Let every one, who suffers from this form of disease, be exceedingly cautious about the use of bread, cakes, pies, and the various confectionary articles of diet. Such persons should forthwith abandon everything which contains *saleratus*. Unleavened bread, small quantities of fresh butter, (though *no* butter is better,) and the frequent use of *mullein*-root, and *sage*-tea, is the very best diet which such an individual can possibly adopt. When "sick-headache" is strongly indicated, commence the drinking of *lemon-water*, prepared in the following manner: in two gills of tepid water put one teaspoonful of the spirits or juice of lemon, and drink this quantity every fifteen minutes for one hour; but persons of strong constitution may add more of the acid, or drink half as much more water. This beverage is very salutary when taken under proper circumstances.

For an Over-Loaded Stomach.—The surest and most harmless remedy for this inexcusable complaint is perfectly cold water. A quantity should be taken sufficient to offend and sicken the stomach; thus to induce the spiritual forces of the gastric structures to remonstrate against that which the intelligent mind permitted to invade the living temple. How humiliating to realize the conspicuous fact that mankind—immortal spirits as they are—angels undeveloped—are sufficiently insensible of their high mission and harmonious destiny, to pervert the functions of their physical organs in order to gratify the most superficial and evanescent desires of the senses! Reader, your *immortal spirit* will tell you how to *prevent* "an over-loaded stomach."

Dyspeptic individuals may rely upon the promptness and efficacy of *tepid water*, in every instance where an emetic is prescribed by reason. It is the best emetic in bilious and wind colics.

Swallowed Poison.—A poison of any conceivable description, and degree of potency, which has been intentionally or accidentally swallowed, may be rendered almost instantly harmless, by simply swallowing *two gills of sweet-oil*. An individual with a very strong constitution should take nearly twice the quantity. This oil will most positively *neutralize* every form of vegetable, animal, or mineral poison with which physicians and chemists are acquainted.

For Inflammation of the Eyes.—Much might be said and written concerning diseases of the eye; but, inasmuch as this volume is designed to present the true philosophy of health and disease, and to show how the elements and principles of Nature are applicable to the removal of all discord—physical and spiritual—I, therefore, will merely point the sufferer to those means which are adapted to his affliction. Inflammation of the eyes—arise from whatsoever cause it may—is curable; but *water, light, food*, and *magnetism*, are the proper means to employ. Sponging the upper lip, the neck, the forehead, and the entire body with cold water—especially when the eyes are but little inflamed—is an indispensable process. Remember the *secret* of curing your body and mind of any disease consists simply in protecting and strengthening the *weakest* part while it is free from pain and disturbance. *Amaurosis, opacity of the cornea, partial blindness*, and *cataract*, may be arrested from further development, if taken in their incipient stages. The remedies are as above stated; but the *modus operandi* of their application must necessarily differ in different individuals. Natural and artificial Light must never be allowed to

strike the eye at right angles. To be in a room with sun-light coming through side-windows, or to look at lamps, or fires, is exceedingly injurious. When the eyes are badly inflamed—attended with intense pain, and imperfect vision; specks falling or clouds swimming before the eyes; with the constant or intermittent presentation of eccentric forms and figures, when attempting to read or write—then use blue-colored window-curtains, and blue or green lamp-shades and fire-screens, and never allow the sun-light to fall upon the eye from an oblique or angular direction. Reader, consult the form and residence of the eye; they will dictate to you the true and certain treatment.

There will soon appear a philosophical system of opticism, which will furnish all the instructions that are necessary to the multitude; but, here, let me impress the reader with the propriety of studying and observing the regimen and wine which are suggested in this volume for cancer, because I know it to be particularly applicable to eye-diseases. Let food and magnetism be employed as in other local inflammations. There is much truth in the physical treatment, and in the principles of manipulation, which an analytical physician has recently applied in the curing of premature blindness, near-sightedness, &c., with which artisans and professional individuals are frequently afflicted.

Hemorrhages, in General, are not dangerous, except when caused by accidents; and even then, under the latter circumstances, they usually yield to proper and prompt treatment. It is supposed by many, that, because blood flows from the lungs into the air-cells, consumption must inevitably follow. This supposition is erroneous. Hæmoptysis is generally a curative effort of Nature to remove, from the pulmonary chambers and vessels, those morbid ingredients, with which they have been

perhaps, long congested; and the same is true of almost all spontaneous hemorrhages. In all cases, it is essential that the patient's mind be perfectly tranquil; as spiritual disturbances and mental excitement are the most dangerous effects, against which the physician is obliged to direct his skill and energies. The best general treatment is as follows: cold compresses should be frequently applied immediately over the affected organ or parts. The *air* should be gradually inhaled; and perfectly cold water should be moderately drank. A strong tea of *cranesbill* is good—also a tea from *black-snakeroot* and *tansy;* one part of the former and three parts of the latter are the proper proportions. I perceive many good things in the homœopathic pharmacopœia, pre-eminently adapted to this affliction; but it is easy for the inquiring reader to acquaint himself with the remedies to which I allude; and hence, I pass on to the consideration of other physical disturbances.

A New Disease will suddenly make its appearance, during an autumn not far distant, in both Europe and America. This statement is founded upon the influence which I perceive the lines of *no-variation* must and will exert on the electric and magnetic imponderables of our atmosphere; and the most susceptible individuals, I perceive, will experience the consequences of the imperceptible change thus occasioned. The disease will be a *negative* one—embracing the symptoms and appalling concomitants of the *Asiatic cholera* and *black tongue;* and a similar panic and fatality will characterize its first appearance; but it can be readily mastered by two remedies—first, *a determination on the part of the individual, not to die with the disease*—second, by enveloping the patient (divested of clothing) in a woollen blanket, which must be completely lined with dampened mustard-flour, (so as to form a general draught or plaster,) and by giving him as much *good* brandy as

he will or can drink. This prescription would be highly efficacious in the treatment of Asiatic cholera; the patient should remain in the blankets until perspiration is thoroughly induced. Merriment and joviality, to an extent almost regardless of the patient's agonies, will do more than any treatment. This disease will first be developed in the small inland towns, and in some of the iron manufacturing districts of England; and then in some of the sequestered villages and cotton plantations of America. It will at first seem like the "Plague"—will be violent and generally fatal—and will soon and suddenly disappear.

Spiritual Impressions are apprehended by the majority of those who have heard concerning them as something analogous to midnight dreams, or as being closely allied to intellectual hallucination; but, instead of spiritual perceptions or impressions being anything analogous to the dreams or imaginings of diseased or insane intellects, they are the natural and spontaneous effects of mental and moral development. I refer to other portions of this volume for a particular explanation of the causes and principles, which produce and govern these spiritual phenomena. My object of alluding to this subject in this place is, to present a single illustration of the *modus operandi* by which I obtain knowledge of *things*, *localities*, and distant *circumstances*, without any external suggestions concerning them. And here it is proper to remark, that I obtain knowledge of *Facts* and *Things* by spiritual perception; and of *Truths* and *Principles* by spiritual impression; the two modes of receiving information are as distinct as are things and principles—the difference between them is perfectly represented by the human soul and human body. *Things* correspond to the physical *body*, which perishes; but *Principles* correspond to the *soul*, which lives and improves for ever.

But to the illustration: On Saturday night, October 16th,

1848, I awoke from a sweet and natural sleep with the impression, deep and strong upon my mind, that I must write an article concerning pestilential or Asiatic cholera. The impression was truthful and authentic—and I internally resolved to investigate the whole subject on the subsequent morning. Immediately after breakfast I proceeded to the investigation. I desired to ascertain the origin and history of cholera; and its causes, character, symptoms, and cure. In order to obtain this highly important information, I retired from surrounding objects and influences, and magnetically elevated my mind to a higher and more perfect state; and while thus situated, I scanned the whole ground occupied by the disease heretofore and at present.

This interior mode of obtaining knowledge, independent of books and popular education, is but little understood, even by those who have most reflected upon and read concerning its novel and multifarious manifestations. The power to investigate the pathological condition of one or every individual under treatment at the *Hotel Dieu* in Paris, or to grasp, within the brief period of ten minutes, all the information necessary concerning the number of cases of cholera in the hospital at St Petersburg or at Berlin, or in all of Russia, is certainly a new and astounding phenomenon. But the mode by which this knowledge is obtained, and by which the phenomena are developed, require an illustration according to the actual occurrences. I will explain

Previous to commencing the investigation on Sunday morning, I committed to my stomach a less than usual quantity of nourishment; abstemiousness always being necessary to an easy passage into the superior condition. About twenty minutes after breakfast, I seated myself at my writing table, and became wholly absorbed in the *desire* to acquire the information.

Desire constitutes prayer. Soon my mind became intensely *positive* over every other portion of my being; it absorbed its rudimental essence, or the sensation, pervading the organism into itself, and my body was quite insensible to external objects, and influences, and disturbances—all of which I avoid, so far as possible, previous to inducing that spiritual composure which necessarily precedes the superior condition. Divested thus of that sensation which intimately connects mind with the physical organism, and that with surrounding substances, I was living no longer in the body but in the spirit. Now a soft, clear, mellow, penetrating light, emanated from my head in every direction, and almost immediately concentrated at about six feet before me—on a plane horizontal with that region designated by phrenological writers as being the location of the faculties or organs of perception. And here I will state that *vital magnetism and atmospherical electricity constitute* a *medium* of sight to the *spiritual eyes*, on the same principle and by the same laws, as is atmospherical *light* a *medium* of sight to the *natural eyes*. The silvery light which proceeded from my mind, pleasingly blended with the atmospherical magnetism which pervades immensity; and this passed *to* and *through* each and all objects and substances occupying the space between my house in Williamsburgh, where I then resided, and the hospital in St. Petersburgh, in Russia.

I have elsewhere said, that the lower in everything contains the higher, undeveloped; and that the higher comprehends and pervades the lower; so with electricity. It is generated by chemical action and decomposition in the most interior departments of the earth, and, when developed, it permeates and penetrates, unobstructed, the most compact material substance or organization in being. Therefore, no mountain, nor other obstacle, could prevent the passage of the electric medium which

was the vehicle of my spiritua. perception; nor could anything resist its instantaneous penetration and permeation, or retard its rapid progress toward the scene of my desired investigations; which, be it remembered, was located where existed the *causes* and *developments* of epidemic cholera. Though wonderful, it was nevertheless true, that the electric fluid shot in a straight line through the great mass of matter which lies between the eastern and western hemispheres of our earth, owing to its spherical form or rotundity. And within the brief period of twenty seconds, from the moment my intellectual perceptions were opened and enlarged, I was in close sympathy, (even to the disappearance of distance itself,) with those localities where exist partial or complete symptoms of the disease under consideration. I saw the various modifications of the original type of Asiatic or epidemic cholera represented in nineteen undoubted cases in all of Russia, eleven of which were in the hospital at St. Petersburgh. Seven of the number at the hospital were convalescent, or nearly so, and the remaining four were either dead or dying. I saw that the pestilential character and tendency of the disorder had abated in violence in almost all parts of Russia, and that, (excepting in Berlin,) there were no substantial indications of the advancement of the disease any farther west on the continent of Europe. I saw that in the whole of Russia, since the latter part of the month of October, 1846, there had occurred, including all the forms and phases in which the disease is capable of developing and manifesting itself, two hundred and ninety thousand and twenty-seven cases, and one hundred and sixty-six thousand, six hundred and seventy deaths — *showing a defective and inadequate mode of medical treatment.*

After making all necessary observations concerning the history of the disease, and satisfying myself as to the means pre-

scribed by nature for its prevention or effectual cure, the electric light, or rather my spiritual perceptions, returned to, and retired within me. And as the mellow light re-entered my mind, and through it settled down into my organization, the latter was restored to its ordinary condition of life and sensation. I arose from my chair, *twenty minutes* after passing into the superior condition, with the whole scene daguerreotyped upon my memory. I continued thoughtful and abstracted until about four o'clock in the afternoon of the same day, when my brain was relieved of its congested and over-burthened state, by a copious bleeding at the nose. This is very unusual. Thus I obtained all the information requisite to the construction of the following article; and in this way do I always perceive and receive whatever I feel moved to seek. I will now proceed with what I was then, and am now, impressed to say concerning this most formidable enemy to individual life and health, and to public safety.

THE HISTORY OF CHOLERA was impressed upon my mind in the following order: It is called *Asiatic* cholera, because, in the year 1817, it originated in Jessore, which is that portion of Asia known as Hindoostan. Its first form and manifestation of symptoms were representative of a sudden and severe bilious colic, which rapidly increased in quickness and intensity until it ultimated all the concomitants of the more familiarly-known epidemic cholera. It continued to afflict the inhabitants of Jessore, and contiguous towns and cities, more or less, according to the revolutions of the seasons, and variations of the temperature of the atmosphere, for about ten years, when it proceeded westward; and in the year 1828, it was developed in many portions of Russia. The disease was new to medical practitioners, and, notwithstanding their individual and combined exertions, it marched onward and westward, and at

length appeared in England. This was about three years subsequent to its first appearance in Russia. This caused its first appearance in England to be chronicled in 1831; but I can safely affirm that the undoubted precursors of the Asiatic pestilence were manifested ten months previously, in the form of general tendencies to influenza, intermittent fever, bilious and hepatic disorders, and flatulent dysentery. In England, the disease seemed to encounter but few if any obstacles to its advancement westward. True, medical science rallied all its available forces to the combat, but though at first it was partially effective, at length it seemed only to subserve the progress of the enemy by weakening, with experimental and debilitating treatment, a line of individual constitutions — which, with a succession of adequately predisposing causes and complaints, opened a path through Montreal and Quebec, for its passage into America. This was in the year 1832. It prevailed in Europe and America during the summer and autumnal months.

The Causes of Cholera, when considered external to man, are Atmospherical changes, Situation, Occupation, Habits; but, when considered within the human organism, the causes of this disease are, primarily, Spiritual disturbances. It is presumed that no intelligent observer will question the truthfulness of this statement. During the prevalence of cholera in New York, during the spring and early summer months of 1849, almost every one acknowledged to the other that *Fear*, *Fright*, and Tribulation, were the most powerful causes engaged in the production of fatal cholera. Spiritual disturbances caused more deaths from this disease than any other influences; though *situation*, *occupation*, and *habits*, were adequate, in many cases, to its development.

Those who have in their possession thorough, or even but

partial information concerning the diseases of India, fully comprehend what influence *predisposition*, *occupation*, *food*, and *climate*, in a state of partial or complete combination, have upon the development of organic and functional disturbances. The diseases of India are almost entirely produced by three general atmospherical conditions, which are the distinguishing characteristics of the whole peninsula, viz.: a *hot season*, a *rainy season*, and a *cold season*. Those complaints which are not *produced* by these conditions are *developed* by them, especially among persons belonging to the Army and Navy. Natives of India, and those who were born amid surrounding mediums and conditions indigenous thereto, and who are consequently acclimated, are seldom the subjects of those diseases to which the European Army is ever exposed. And there is a manifest difference in the susceptibility of individuals of different nations, who join the European regiments, and sojourn in India; for statistical statements, and pathological and clinical observations, arranged and communicated by appointed physicians and surgeons of the Army and hospitals, prove that the young are more frequently the victims of eastern disorders than those that have passed the age of twenty-five; and that the Irish soldier is more susceptible than the Scotch, and the latter more than the English.

The diseases of India—those which are induced principally by diet and climate—are hepatitis or inflammation of the liver, abdominal inflammation, dysentery, paroxysmal, intermittent, and remittent fevers, encephalitis or inflammation of the brain, rheumatism, syphilis, indigestion, and cholera. The primary or developing causes of these respective complaints are to be found in the elements constituting the atmosphere; the equilibrium and temperature of which are quite frequently disturbed. The hepatic or liver complaints, fevers, and paroxys-

mal symptoms, prevail during the *hot* season; the encephalitis, indigestion, and rheumatism, during the *rainy* season; and the dysentery, and other abdominal disturbances, and their ultimate form, which is *cholera*, during the *cold* season! Remember, I have said that the primary or *developing* causes of these complaints are to be found in the elements constituting the atmosphere of India. I do not mean by this, that liver disease and fevers are confined entirely to the hot season, indigestion and rheumatism to the rainy, and cholera to the cold, for clinical observations and statistical statements, made by the presiding regimental surgeon at the hot stations—such as the Madras, Bellary, Trichinopoly, Nagpoor, and other stations near the alluvial plains and marshy shores of the Bay of Bengal—prove that the hot stations are the healthiest, generally. But I mean that the sudden changes in the temperature of the atmosphere, are uniformly followed with the development of new symptoms, or diseases—generally arranging themselves in the order and form of those various complaints already mentioned.

It will be seen by this, that there are three specific conditions into which the elements and substances of the enveloping atmosphere resolve themselves, and that each resolution is attended with corresponding changes in the human organization. And this leads to a plain solution of the cause of cholera, or to a knowledge of those influences which are intimately engaged in its development, in individuals having local weaknesses and a constitutional predisposition. The cause of the epidemic cholera is bosomed in the constituents of the atmosphere. I will state the reasons.

It is not known to scientific men, though I have already shown; that there are two sources of atmospherical electricity: one is the great mineral elaboratory in the earth on which we live; the other is the great, stupendous, material Universe. The former

is the inferior and lowest source, the latter is the superior and highest source. The Mineral substances in the earth generate the grossest form of electricity, which ascends through the vegetable and animal organizations, that exist upon the earth, into the lower strata of the atmosphere. But the material Universe —I mean all the innumerable systems of suns and planets that inhabit immensity—*all these together* generate the most perfect form of electricity; which descends through all things, and constitutes the upper strata of the atmosphere; for be it understood, that the enveloping atmosphere of our earth, as well as of all other earths, has successive stratifications corresponding to the coatings of an onion, or to the geological formations of our globe. The electricity of the earth is local, but the electricity or magnetism of immensity is universal.

Chemical action in the earth is incessant, and, notwithstanding the perpetually progressive refinement and ascension of its electrical productions, there is a kind of *gross* electrical element locally evolved in various portions of the earth. This local or chemical electricity is seldom in a state of equilibrium. I refer the reader to the particular explanation of the causes of this, which I have already given; but I will now state two reasons, as a basis upon which to rest the mind: first, the irregular deposition and dissimilar arrangement of Mineral particles or substances in the earth; second, the unequal exposure of the earth's surface to the sun.

The frequent and sudden destruction of the electrical equilibrium of the atmosphere, is constantly throwing the human system, as well as all other systems, into three electrical conditions, viz: A NEGATIVE STATE, a TRANSITION STATE, and a POSITIVE STATE.

Here I perceive it is necessary to repeat that *magnetism* is only a higher form of electricity. I depend for demonstrations

but little upon what has been fragmentarily ascertained through chemical experiments. I refer to them never for the purpose of supporting any hypothetical theories, nor to establish favorite conclusions, (for I have *neither* of such to illustrate or defend;) but I refer the reader to them simply as lights, to guide his mind into the *truth* asserted. I would therefore say, that whatever light has been developed by the experiments of Galvani, or Volta, or Sir Humphrey Davy, or by Franklin, or by Zulter's or Liebig's more recent discoveries in galvanic and voltaic electricity, independently illustrates the above assertion, that Magnetism is a higher and gentler form of the electric medium.

Although chemical action is constant in mineral combinations, electricity is not constantly given to the atmosphere, owing to attractive and retaining substances in the earth. In such cases, the gross portion of the electrical element in the atmosphere becomes refined, and the temperature is essentially changed. Now the *hot* season in India or in America, and in every portion of the eastern and western hemisphere, is entirely owing to a *positive* or *magnetic* state of the atmosphere; the *rainy* season to a *transition* or *indefinite* state; and the *cold* season to a *negative* or *electrical* state.

But, as I have already said, the human organization is so admirably constituted that, when healthy and harmonious, its resisting power is ever equal, if not superior, to the action of external elements and physical circumstances,—such as the air we breathe, the food we eat, the exercise we are compelled to take, and the situation in which we may be placed with reference to water and material creation. A prolonged existence of any one condition, however, will overcome the constitutional power of resistance, natural to the healthiest, and result in a corresponding destruction of physical and organic equilibrium.

Therefore, in *hot* seasons, or where and when the atmosphere is *positive*, the inward source of heat in the human system is developed; or the vital, physiological elements of the spiritual principle are attracted to the surface. The liver is called upon to excrete more carbon, the lungs to do with less oxygen or electricity, and the stomach to do much of that labor which other organs were designed to perform. Hence proceeds indigestion, dysentery, abdominal inflammations, hepatitis, and pulmonary prostration. Hence proceeds the paroxysmal fevers, of India, the bilious, yellow, and typhoid fevers of the South, and the various fevers to which the system is subject or predisposed. Therefore, too, in *rainy* or indefinite seasons—when the system is approaching, or has arrived at a transition state, when the nerves, and muscles, and vital forces, are weak and languid, there are developed the milder chronic forms of disease, viz.: general prostration, hemorrhage, pulmonary diseases, rheumatism, deafness, paralysis, pains in the back and head, and all those numerous symptoms and diseases which are but modifications of one, and *only one disease*, viz., a want of physical harmony, or a loss of equilibrium in the circulation of the spiritual principle, in the atomic motions, and in the organic temperature of the body. And in cold seasons, especially in a certain kind of cold or *electrical* atmosphere,—when the developed heat of the system and vital elements are driven back rapidly upon the vitals, and when the whole internal viscera become loaded and congested with heat, and blood, and undistributed matter,—then the inward action is exaggerated, the system is convulsed, the organs are collapsed, the membrane becomes inflamed, and then are developed the simple, compound, and fatal cholera. Cholera is a simple disease; but of this I will speak in the section on symptoms.

In reviewing the general causes of the Asiatic pestilence, we

gain explanations concerning the phenomenon of the recent POTATO ROT; and also why the magnetic telegraph refuses, at times, to transmit impressions from one station to another, through the atmosphere. All that has been hypothetically advanced by scientific agriculturists and chemists, is far from furnishing a solution of the problem of the sudden decay of the Potato-plant. Indeed they have signally failed in their attempts to ascertain the hidden causes, which are in fact, neither foreign nor difficult to comprehend. They are these: —the inferior portion of the electric fluid, which is in the lower stratum of the atmosphere, (especially when the *negative* state is existing,) permeates everything upon the surface of the earth, and more particularly and thoroughly those localities where it is in a greater and stronger state of concentration. And the result of this permeation or saturation of the electric fluid, is a quicker and unnatural motion among the particles of the organized substance. This quicker motion generates inward heat, this fever, and this produces decomposition. Hence the Potato decays rapidly. In fact, *the atmosphere has had the cholera*, more or less for thirty years, (and will continue to have it until there occurs a geological change in many portions of the earth,) and from the atmosphere the disease has been, and is, communicated epidemically to the predisposed potato-plant, and also to the human system.

It may be well here to remark, that Potatoes do not *rot* where exist substances qualified to *absorb the abounding electricity*— nor where the equilibrium of the soil is not partially or wholly destroyed; nor is man afflicted with the disease where the gross element is dissipated or consumed by surrounding mediums and organizations, whose power of resistance is stronger in that particular than his; but where and when the equilibrium of the soil is lost, and no organization exists to defend the human

system, then the Potato, and also Man, has the Asiatic pestilence.

I desire to point the reader to a few external evidences of the choleraic condition of the atmosphere, which will be found to arrange themselves in the order of, and on a plane paralleled with, those precursors of the epidemic in 1832.

1. The less than ordinary quantity of rain.

2. The frequent changes in the temperature of the atmosphere.

3. The peculiar coldness of the summers, and the unfrequency of lightning and thunder storms.

4. The tendency to influenza and colds.

5. The resolution of colds and bilious disturbances into dysentery.

6. The appearance of the cholera in Russia, and its gradual advancement westward.

I come now to a particular consideration of the more immediate cause of the disease. From what has been said, it will be seen that a gross form of the electrical fluid, locally generated, and concentrated in particular places, is the general cause of *cholera* in the atmosphere, in the potato, and in the human system. But confining our attention to the latter entirely, it becomes necessary to say that the oxygen and nitrogen, which constitute the inhaling medium, are electricity in disproportionate quantities and degrees of refinement. Oxygen is a purer electricity than any other gas; and this is drawn into the system through the lungs, and consequently a large quantity of the unhealthy element. Thus the body, like other substances and organizations, becomes saturated with it: and this generates a positive state of the internal surfaces, a quicker motion among their particles, this heat, and this cholera. It can not be denied that uncleanliness, and unwholesome nourishment, and

predisposition on the part of the individual, occupy an important position in the list of developing causes; but they are as nothing compared to that cold, electrical, negative state of the atmosphere which I have described. The immediate and last cause of the fatality in cholera, is a complete paralysis of the *pneumo-gastric nerves*—a class of muscular nerves, which, by being physiologically acted upon by the spirit, influence and actuate the functional operations of the lungs and stomach.

The Symptoms of Cholera, (which signifies *flow of bile,*) are very numerous and diverse. They are diverse, because the disease is simple, compound, and different in different individuals. And there are various forms or names of the disorder, viz.:

Spontaneous Cholera is a simple form of bilious colic, produced by no visible cause except indigestion and slight cold, in consequence of a change in the temperature of the body. It is attended with violent griping, copious vomiting, and cathartic discharges of bilious matter; this is followed by spasmodic actions in the muscles of the stomach, abdomen, and lower extremities; and soon ultimates in a general prostration, or death, or convalescence.

Cholera Infantum is attended with severe flatulency, bilious griping, and watery diarrhœa. Great internal heat, and thirst, and rapid and painful vomiting, succeed; the pulse is irregular and bounding. It terminates in drowsiness, convulsions, prostration, death—or health, in a period not exceeding one month.

Spasmodic Cholera is ushered in with intense inward heat, internal convulsions, cramps in the lower extremities, which rapidly succeed each other, and advance with regular steps into the side, fingers, arms, shoulders, &c.—and terminate in chilliness, coma, death—or health, in the brief period of six days.

Asiatic Cholera, called also, by different medical writers, *Malignant Cholera, Pestilential Cholera, Blue Cholera,* and *Epidemic Cholera.* This is the fully-developed disease. It is sudden in its attack, and is attended with general depression. The patient appears unspeakably distressed. The countenance puts on a leaden, deathlike appearance—a crimsoned circle is visible around the eyes, which are sunken and inexpressive. The pulse is high, then feeble, then intermittent, fluttering, wiry, and then is lost to the examining finger. The skin is cold; giving the sensations of the coldness and moisture characteristic of the state of death. In the milder forms vomiting and diarrhœa begin earlier than in attacks of the cholera in this form. These, however, come on in a few hours, and generally result in overpowering the organic functions in a few hours; which, inducing a quiet state, carries the patient beyond the sphere of disease.

It is quite unnecessary to dwell upon the symptoms of Asiatic cholera. The principal idea to impress upon the reader is, that all the foregoing indications are embraced in the highest and last form of the complaint, together with almost every symptom that characterizes typhoid or ship fever, and fever and ague—such as tremulousness or shivering, incontinence of urine, or copious discharges, and coldness. In truth, *cholera is only and simply the opposite of a violent fever.* Fever is the positive state, and cold or cholera is the negative state. The former is caused by a superabundance of Magnetism in the atmosphere; the latter by a superabundance of Electricity. Magnetism is hot; and Electricity is cold. The patient will feel cold to the touch, but is constantly complaining of the intensest heat, and positively rejects the administration of warm applications.

To Prevent Cholera.—Unfortunately, medical science could do but little to prevent the spread of this disease The

treatment generally instituted was unsuccessful everywhere, and in almost all cases—indeed, it was better calculated to produce than to cure the disease against which it was employed. Bleeding, blistering, leeching, calomelizing, and debilitating the system by allopathic remedies and proceedings, did but little besides frightening the patient, and hastening the period of dissolution. It would seem, however, that the simplicity of the disease was sufficient to suggest simplicity of treatment, and such I am now delighted in being able to prescribe. From what has been said, it must appear evident to the reader that the complaint is not a mysterious or compound one, and that a simple treatment—one calculated to restore to the system its just equilibrium of atomic motion and temperature, is needed to cure the patient, and extirpate the general pestilence.

But before prescribing for the disease in man, I will say what is good to preserve the potato from decay. About the time the tops begin to be visible above the ground, put a pint of iron filings, or cinders, or scales, found around the blacksmith's anvil, upon the place where the potato was planted, and is growing. This will absorb the superabundant electricity, and restore a balanced condition among the surrounding elements, which are engaged in decomposing the plant, and the decay will cease immediately.

Inasmuch as this work is designed to instruct mankind concerning the causes and mode of preventing disease, I am impressed to expunge nearly all prescriptions which I have hitherto made or written for various disorders, and especially for cholera. I know that all the good which can possibly be derived from the use of mineral or vegetable medications has been extracted from them and appropriated to diseased constitutions. My object now is, not to prescribe for physical complaints, but to urge mankind to prevent them; yet, as incidental to the gen-

eral plan of this volume, I am impressed to offer suggestions as to the natural treatment of those violent forms of disease to which I feel moved to allude.

Cholera can be prevented by the proper use of Dress, Food, Water, Light, and Magnetism. No woollen garments should be worn next to the skin; but the dress must be warm. Food should be positive; that is to say, not much *vegetable* nor *fish*, but animal substances thoroughly baked—never boiled. Few liquids should be drank. Exercise, without excess or fatigue, in sunlight is good—never during storms. Water must be used, not hydropathically, but as a regenerating and purifying element—bathing the body with water, using the hand only for the purpose of drying and warming the skin, every morning, is not to be neglected. As for individuals suffering with an attack of cholera, I recommend, as the most certain cure, self-magnetization—a *determination of will not to die with the disorder!*

Tepid water, and warm stimulating lotions, should be vigorously applied to the hands, feet, and surfaces of the body generally. Friction with the hands is indispensable. The "LAYING ON OF HANDS" is a pure and effectual method in the curing of disease. Illuminated minds in all ages of the world have systematically and scientifically employed vital magnetism to quiet and benefit the sick, the lame, the blind, the insane, and the otherwise afflicted. Let us become as wise and profound in this department of human interest as we are in many other things; this is the surest method of overcoming disease.

The above directions being constantly followed, the patient's suffering will soon cease. The griping, and convulsions, and indeed all the symptoms, will disappear in part or altogether. As soon as a perspiration is visible, give the patient nearly a gill of white brandy, and place him in bed. Thereafter, the

most ordinary nursing will restore the sufferer to a state of physical health and harmony. I would urge the necessity of keeping the system in a state of cleanliness, and the mind in a state of freedom and happiness.

Perhaps the philosophy of human diseases can not be better illustrated than by considering the *causes*, the *symptoms*, and *especially*

THE HISTORY OF SMALL-POX.—The pathological history of a disease is an account of its origin, character, modifications, and symptoms, from its first appearance in the individual to its termination. Small-pox is an effect of the *fifth positive condition* of the system—it is a species of fever which propagates itself, and sometimes spreads over large neighborhoods, but sometimes will confine its pestilential tendency to one or two persons in a single family. It seems to saturate clothing, and to contaminate the atmosphere. The disease is imbibed by inhaling the infected *air* of the room, or house, or neighborhood, where it prevails, or by coming in contact with the more immediate emanations of the individual laboring under it. The air of the room in which exists a case of small-pox, will, when inhaled by a healthy but *predisposed* visitant, communicate to that person the disease. The real causes of epidemical or of contagious complaints have never been satisfactorily ascertained by physicians, especially their *exact* mode of communicating themselves from one person to another. But from what has been said concerning cholera and co-relative disorders, it will be seen that *atmosphere*, *nourishment*, and *clothing*, are the conveying vehicles—the immediate agents of contagions.

THE PECULIARITIES and pathological eccentricities, manifested in the communication and local development of infectious or contaminating diseases, seem to demand a few particular considerations. Contagious or epidemic disorders are distinguished

from every other physical affliction by this peculiarity: they will appear and prevail with fatal violence in particular streets, and on sides of streets, in villages and cities; also in particular locations, and sometimes on but one shore of a river, among the inhabitants of the country, while neighboring buildings, streets, and locations, are comparatively healthy and undisturbed. And they are astonishingly eccentric in their lines of march from one city or entrenchment to another;—often taking the most serpentine and inconsistent direction—inconsistent because seemingly unattended with adequate causes. Therefore, to the *superficially* scientific investigator, these constantly occurring phenomena are inexplicable; but, to the *internally* discriminating and analytical inquirer, their causes are simple and easily comprehended.

It can not be demonstrated untrue that all types and modifications of disease, are, to a greater or less extent, contagious. But there is a certain class of complaints, which may be especially designated as epidemical, of which the following are conspicuous: viz., Small-Pox, Chicken-Pox, Typhus Fever, Scarlet Fever, Yellow Fever, Hooping Cough, Purulent Opthalmia, Malignant Sores, Syphilitic Diseases, Erysipelas, Itch, Scald-Head, Hydrophobia, Measles, Dysentery, Plague, and Asiatic Cholera. Cholera is remarkably eccentric in its marching from street to street, from room to room, from hemisphere to hemisphere, while the former diseases are governed by laws more obvious, in their local occurrence and manifestations.

These apparently unaccountable phenomena have given rise to many chimerical and superstitious opinions and speculations, in which physicians and patients have almost equally participated. And it may be well to remark that *superstition and intimidation are invariably the results of ignorance concerning*

new and startling manifestations; and that calmness and confidence are ever the results of an acquaintance with those eternal principles, and that endless concatenation of causes, which govern, and develop all that has occurred, is occurring, or will occur, in any department of human affairs, or of Nature. But I will proceed with my explanations.

Besides a local generation and concentration of gross and negative electricity, there are the three following localizing, predisposing, and producing causes of eccentrical epidemics, viz.:—

1st. The miasmatical character of the location, and the conspiring effluvia of its environs.

2d. The position of the location with reference to peculiar longitudinal *magnetic currents* of the earth.

3d. The situation of the street, or city, or other location, as determining the degree of *light* received from the sun.

When the cholera, therefore, afflicts the inhabitants of a certain district, or extends itself along one side of a river, or street, (as was frequently the case when it came from Asia into Europe, —into England, into Paris, and into America,) and scarcely in the least degree disturbs the inhabitants contiguous, or on the opposite side, we have but to refer to one or all of the above causes for an explanation. If it so be that the street, or river, runs north and south, then that side which possesses the greater number of predisposed individuals, and a preponderation of substances attractive to the animal effluvia, and to the electrical element, will constitute the path in which the contagion will march with destructive power. Or if the river, or street, runs east and west, then on that side which is the most constantly deprived of sun-light will be the local development of the epidemic in question. And this remark is not made exclusively in reference to Cholera, as Small-Pox, and Fever and Ague

and almost every periodical and contagious disease known in the medical world, will generally first appear, rage the most violently, and continue the longest, on the north side of dwellings, rivers and countries, where there is the greatest deficiency, of sun-light. Nevertheless the tendency to suppuration in the *maturative* state in the *distinct* Small-Pox is, as the accumulated experience and observation of medical practitioners have incontestably proved, manifestly greatly overcome, and even dissipated, by confining the patient in darkness. That portion of a dwelling which is deprived of sunlight is always the most unhealthy; and it was owing to the general, and constant darkness and coldness of a location, or to the superior attractive and imbibing influence of certain substances and individuals, that *cholera* and other contagious diseases, are localized and rendered special in their appearance and developments.

Water that runs in darkness is too unrefined to assimilate with the nourishment and fluids of the stomach and general system. Sun-light has an important influence upon everything in being and is an indispensable requisite in perfecting the growth of vegetation, and perfecting human physical as well as spiritual development. In some portions of Switzerland and Germany, the inhabitants are very unadvanced in their physical and mental constitutions, in consequence of residing in the cold, deep, damp ravines and gloomy gorges, and being deprived of the light and vegetative influence emanating from the sun. The relative influence of heat, light, and electricity, upon the unfolding bodies on earth, and upon the mind, through the medium of the lungs, the stomach, the eye, the nervous system, and indeed through the whole organization, I have considered more practically in previous pages. The agency of light and color as connected with the causes, relief, or exacerbation, or as elements in the correct treatment of such diseases as St. Vitus'

Dance, Insanity, Hypochondria, Hydrophobia, and Small-Pox, will also engage our attention hereafter; but the latter disease requires a more especial investigation now, as its epidemical or contagious character is little understood by either the patient or physician.

The original and violent type of small-pox has fortunately subsided, or lost itself in a milder form, which quite uniformly terminates in convalescence, but seldom in perfect health. This modification of the original form was accomplished by the celebrated Dr. Jenner, of Gloucestershire, England. By close observation he discovered that the small-pox in the human system resembled a kind of pustular disorder among cows. This usually came upon their teats in the form of round, red, and purple pustules, with depressions in the centre, and filled with a watery, lymphy matter. It was invariably attended with fever. In experimentally insinuating this matter into the human arm, it was found to communicate a similar affection to man. Subsequently it was satisfactorily determined that the violent small-pox was not only modified into a mild varioloid, but was successfully prevented, by inoculating the individual with the cow-pox matter; and in reference to its origin, the process is significantly called *Vaccination*.

Experience, however, has proved that vaccination is not an entire safeguard against the small-pox, or against some of its modifications; nor is once having the disease itself a positive security against its return. Yet as a general rule, once having the varioloid or small-pox, establishes a freedom from it during life—the extremely rare instances to the contrary are exceptions to the general rule ascertained. Yet it is well to impress the reader with the importance of procuring the best matter, and of being vaccinated once in every fifteen years The reason why small-pox seldom attacks the individual but

once, is owing to the simple fact that, after the first attack has disappeared from the system, the system is exhausted of the tendency, or predisposition to the disease, or of those fluids and secretions which tend to encourage and administer to its development. The same principle is true in agriculture, which we here see applicable to pathology. But vaccination only partially and temporarily dissipates this predisposition, in forcing those fluids and secretions to a superficial or premature manifestation of the fever and pustular disease. The prematureness and superficial induction of the complaint do not, therefore, entirely exhaust the system of its power to produce another crop of pustules, but they work such an atomic revolution as to defend the body against the small-pox for fifteen years.

I have endeavored to impress it upon the understanding of the reader that *all diseases are but modifications of one disease*, viz.: a want of spiritual and physical harmony, or a loss of equilibrium in the atomic motions and temperature of the body; and that individuals are subject to *one* or *more* of those almost innumerable variations of the primary inharmony, according to progenitive or acquired predisposition; and that the weakest part of the organization will be the location of its or their development. Keeping this truth in the mind, the reader will see the consistency of the assertion that small-pox is not imparted unless there be *fomites* or porous substances near to retain it, or unless the person is predisposed to cutaneous and eruptive diseases. In the chapter on CANCER will be found some remarks bearing upon this point. The confluent small-pox is the most epidemical, but it seldom appears, as medical science, not medicine, has acquired a victory over its violence and virulence in the valuable discovery of Dr. Jenner.

THE CAUSES OF SMALL-POX.—Let it be remembered that all acute and recent diseases are physical disturbances, primarily

caused by a positive or magnetic condition of the atmosphere, which throws the spiritual principle out of its natural equilibrium, as explained in the chapter on Cholera. When small-pox "naturally" arises, therefore, as physicians sometimes say it does, because unacquainted with its causes, we have but to refer to the atmosphere; and this truth is rendered more obvious by the fact that small-pox prevails most during the spring and summer months. In 1825, it raged fearfully and fatally in France, and in 1828 in Edinburgh, during the warm season, and almost every extensive and fatal *outbreak* of the disease, has occurred during the *positive*, or the approach of the *positive* temperature.

There are *secondary* causes to be considered. 1. A predisposition to eruptive complaints. 2. A succession of colds and changes in the bodily temperature. 3. Contact with similarly afflicted individuals. Then there are, also, *exciting* causes to be considered when analyzing the immediate and remote influences to the cow-pox or small-pox fever.

The Symptoms of Small-Pox are sufficiently varied to satisfy the most skeptical intellect that all diseases are but modifications and different manifestations of *one general state of constitutional discord.*

The disease under consideration is divided into *distinct* or mild, and *confluent* or violent. A brief glance at its incipient stages, or, more properly, at its modifications, will subserve all the purposes of a more elaborate investigation, and will benefit as substantially the inquirer after knowledge and health.

There are, properly, three forms of this disease, which are but different degrees of intensity. The first form which I shall briefly consider, is generally termed—

Varicella, or Chicken, or Watery Pox.—This is a simple eruption, accompanied with remissions and exacerbations of

slight fever. It afflicts children most, but adults are not entirely exempt from it. Chills, and weariness, and headaches usher it in; and occasional nausea, loss of appetite, delirium, and fitful dreams, grow out of this inharmony. It is not dangerous, though sometimes it is fatal when associated with, or inducing, thoracic and pulmonary inflammation. The *second* form is generally termed—

THE VARIOLOID, or Mild-Pox.—This very indistinctly represents small-pox. It is sometimes produced by inoculation or vaccination, and appears occasionally several years previous to the introduction of the vaccine matter into the system. Children and adults suffer alike with this eruption. It is usually preceded by a cold or chilliness, analogous to the commencement of fever and ague. Pains in the head, hips, and bones of the lower extremities, are uniformly associated with the incipient *Varicella*, *Varioloid*, and *Small-Pox*. *Varioloid* is a distinct modification of the original small-pox. The eruption is generally local—principally in the neighborhood of the seat of the vaccination—but in individuals strongly predisposed to eruptive and cutaneous diseases, the eruption is quite general. The treatment is simple, being similar to the treatment of a cold, or fever and chills. Because every type of disease is, in the beginning, a result of a negative state of the system; and all eruptive and feverish diseases are consequences growing out of a reaction of the system from a *negative* into a *positive* condition. The *third* form of this disease is generally termed—

VARIOLA OR SMALL-POX.—This is the extreme issue of the preceding complaints—indeed, I am interiorly impressed with the opinion that Small-Pox is the extreme of *all eruptive* diseases, all fevers and positive or external affections. Even as Cholera is the extreme opposition of all negative and internal

affections. And this will suggest the treatment, which evidently, should be the reverse of the treatment for cholera. The small-pox ever commences, as I have already said, with the symptoms of a cold, or negative state of the system. Aches and pains are felt in the back, through the hips, and in the head and extremities. There is usually great aversion to the light, because of the painful irritation it occasions about the eyes, and this proves that *light* has a powerful effect upon the mind through the nervous medium. Let it be remembered, that Nature acts upon the spirit chemically. Cerebral symptoms will frequently appear in the first stage, which is the *febrile*. Now the fever subsides comparatively, and sopor or restlessness supervenes. The patient awakes with an intenser fever, and this is followed by a discoloration of the cuticle, and by the manifestation of pustules upon the hands, face, and neck, and particularly upon every portion of the body which is exposed to the *light* or atmosphere. Headache, nausea, and sometimes, though rarely, copious bilious vomiting, characterize this stage of the disease. Now the eruption is either very distinct, or inclined to go back upon the vitals.

The most severe and malignant form of small-pox, is the *black* eruption; this form is frequently fatal. Infants have fainting fits, convulsions, paroxysmal dreams, and sometimes die before the pustules appear. It is not unfrequently so with adults. In almost every case of small-pox, mild or malignant, the eruption is manifest on the *fourth* day, and most generally on the third. The pustular eminences are composed or filled with positive and lymphatic excretions, which accumulate primarily in the glands beneath the external surface. These glands are open to the *attractive* action of the prevailing magnetic medium, in the air, and are highly inflamed at their base. These appear on the third or fourth day, mature and suppurate on the eighth

or ninth day, and break and discharge their contents on the eleventh day from the first attack, when the swelling of the hands, feet, and face, subsides, this swelling having appeared, as is usually the case, with the pustular discoloration.

Bloody discharges, in very extreme instances, occur, proceeding from the excited membranes of the kidneys, the contiguous membranes, and the bowels. Sometimes costiveness, and sometimes diarrhœa, occurs and accompanies the third stage which is termed the *suppurative.* The pustules discharge a fetid matter; they continue to empty their contents for five or six days after they first break open, and then rapidly dry with scabs upon them, which, one by one, fall off and leave a pitted surface. The skin is usually brown at this stage of the disease, which is termed the *scabbing*, or stage of desiccation. The *febrile* stage, the *eruptive* stage, the *maturative* stage, and the *scabbing* stage, are, therefore, the progressive and distinct phases in the development of Confluent Small-Pox. The difference between *distinct* and *confluent* small-pox, is the mild approach of the former, and the hot, delirious, feverish approach of the latter—the former ultimating, with rare exceptions, in convalescence, the latter in a violent visceral inflammation, or in a slow lingering typhus or typhoid fever. The former is seldom fatal, the latter is seldom cured. The worst and most unfavorable symptoms are, 1, a retrocession of the eruption, or a manifest disinclination to distinctly appear; 2, a supervention of thoracic inflammation, or violent diarrhœa; 3, a sudden development of long-existing scrofulous humors. It may be proper to state that small-pox is, by producing a reaction in the system, the cause of many visceral and pulmonary diseases, even when successfully treated, according to the allopathical definition of success, viz.: the conquering of one disease by the creation of another, (often worse than the first,)

and at the expense of the constitutional strength and organic harmony.

Small-Pox can be Prevented, and arrested in its course, if it be but promptly and properly treated in its incipient stages, or when the system is in the first degrees of a negative condition. Small-pox fever, can be, and has been, arrested in its incipient stages, by an antiphlogistic or anti-inflammatory treatment, which, fortunately for many children and adults, owing to the watchful and judicious care of their mothers, or other companions, is frequently instituted for supposed colds. I have seen instances where a stimulating medicine, administered as a cure for a cold, or aguishness of sensation, has effectually prevented the severest attack of small-pox. I desire the reader to keep in mind, as a rule of action, this principle—that disease is a want of equilibrium in the circulation of the spiritual principle, in the atomic motions, and temperature of the body; and that to cure this harmony, or restore the equilibrium, the temperature must be reduced, if too high, or heightened, if too low, until the healthy temperature is obtained, which every exertion must be put forth to preserve and perpetuate. This, then, would be my course; whether the case be yellow fever, bilious fever, typhus fever, small-pox, a mere cold, or fever and ague, would be of little consequence; nor would I consider it necessary to inquire what name to give to the disease—but if the system is too warm, I would proceed to make it cooler; if too cool, to make it warmer.

If the system is required to be made warmer, I would administer a warm bath, with hand-friction, and then envelop the patient in a sheet, wet in cold water, and confined to the body by several quilts or blankets. This is what hydropathists call the *Pack Bath*. The patient would sink into a deep sleep which I would perpetuate by magnetization until he might

awake with a healthy temperature. If the real small-pox appears after these exertions, then confine the patient in a dark room, dress the pustules upon the face and neck with gold leaf, which will prevent the accumulation of much matter, and also prevent the pit from becoming so deep as it otherwise would. I would never use debilitating remedies, such as emetics, blisters, sweatings, bleeding, copious cathartics, &c. If the disorder is not submissive to that simple treatment directed in the chapter on colds; then a different course is natural and expedient.

What will cure small-pox in one instance, may cause it in another: no remedies are specific and reliable in their application to the same disease in every individual case of its occurrence. But as a defence against the disease in question, vaccination is the first step, abstemiousness in eating and drinking is the second step, and attention to the organic temperature is the third. If all these conditions are observed, they will place the patient beyond the sphere of the disease, or if they fail, as in rare instances they may, he will still have a more desirable alternative in being placed beyond the sphere of earth and its multifarious imperfections.

In the vital economy and present structural afflictions of human society, no organ is more required to perform its appropriate functions, than the good physician. His acquaintance with the principles of Anatomy and Physiology, and his knowledge of human weakness, should be sufficiently perfect to enlarge his understanding, expand his sympathies, define his position, and the character of that influence he is called upon to exert, as a member of the universal organization. His profession is an important one, and his mission is to do good.

To understand the cause and nature of disease, some uni-

versal and unequivocal standard must be ascertained, whereby to measure and represent that just condition of mind and body termed *health*.

It will be universally conceded, I think, that the true standard and representative of health is *harmony;* that *all else* is disease and discord. — That health is the equal and right, and disease the unequal and wrong state. Health, therefore, is the easy, perpetual and harmonious movement of the spirit upon every organ, fluid, or particle; and disease, acute or chronic, though modified into the presentation of indefinite varieties, is the irregular, accelerated, and arrested action of constitutional constituents, and vital or spiritual forces.

To detail the various and innumerable causes of pain and discord in the human organization, is unnecessary; for they are capable of a clear and systematic simplification. And technical terms should be dispensed with, because they conceal, rather than elucidate, the cause and natural cure of disease; and because they have no use, except in the medical dictionary, to assist [?] perhaps the discerning physician to detect symptoms, and ascertain the immediate locality from which they emanate.

And here it may be well to remark that, in proportion to the modifications, and particular aspects and phenomena, of disease manifested externally, are nosological distinctions multiplied. Hence, in order to communicate information, I will studiously endeavor to use plainness of speech, and not disguise thought with a mask of unfamiliar terms, which are sometimes profusely employed as an ornamental substitute for ideas.

As I have said, there are seven general causes of disease; viz.:

The primary cause of local weakness or local disease, is hereditary constitutional predisposition.

Accidents of life, or repeated changes in the organic and mental temperature.

Voluntary, or unexpected exposure, to atmospherical vicissitudes.

And Situation, Occupations, Habits, and Spiritual disturbances. These comprehensive causes are individually, or in a state of combination, engaged in the local development of every disease known to afflict man.

I come now to trace organic disturbances to the development of that prevalent disease, termed Consumption.

Perhaps the lungs are but imperfectly developed; their structure is defective. The subject has a flat chest, high shoulders, and a long neck. The whole breast-work is incomplete, and, of necessity, inadequate to the discharge of its constant and essential duty, namely—the generation or reception of vital electricity and magnetism, and the equal distribution of spiritual forces which maintain a healthy temperature. And shortness of breath, pain, irritation, and cough, gradual loss of flesh, are indications and concomitants of this malformation and arrest of organic development—the indications of a negative state.

The individual is very susceptible to outer influence—especially to exercise, food, the temperature of rooms, and changes of atmosphere; and readily acquires a cold, fever, or scrofula, which, if not arrested and treated properly in their incipient stages, invariably tuberculate the lungs and terminate in suppuration.

Perhaps circumstances of life are unfavorable to the preservation of that equilibrium of bodily motion and temperature so indispensable to the continued enjoyment of health. As atomic motion in the organism is diminished or increased, fever and inflammations are developed; and if the lungs be pre-inclined

to disease, and incapable of resisting the chemical action of the atmosphere, the above symptoms will appear and terminate in structural change.

Besides the injurious effects of atmospherical and bodily changes, the constant eating of impure and non-positive food tends to clog and fatigue the stomach, and to deposite in the lungs unassimulative or negative matter which must be expectorated. The continued effort to do this frequently produces irritation of the bronchia, mucous membrane, and, as in previous disturbances, generally ends in glandular tuberculation.

There has been, and is now, too much hypothetical reasoning and speculation upon the nature of pulmonary diseases. Some writers assert every description of lung-affection to be identical with scrofula; and in demonstration of such assertion, they accumulate a vast variety of post-mortem and clinical examinations; but nothing of importance has as yet been developed by these profound investigations. The simple truth is this: lung-diseases are evidences that the system has been thrown into a negative condition, and that, instead of the constitutional disturbance breaking out in the form of Dyspepsia, of Liver disease, of Rheumatism or Gout, it has developed consumption of the lungs: because this portion of the organism, in consumptive cases, is the most hereditarily susceptible to the general disorder. Chrono-Thermalism has sufficiently demonstrated the fact, that *locality* and the *manner* of their manifestation constitute all the difference which exists between lung-consumption, tooth-consumption, knee-consumption, and spine-consumption, or lumbar abscess; and Nature and Reason most unqualifiedly prove this Dicksonian statement or revealment to be truthful and unspeakably important. But let us now proceed to the prevention and perhaps—

THE CURE OF LUNG-CONSUMPTION.—Dress, Food, Air, and Magnetism, are nature's therapeutical agents in the treatment of every kind of consumption.

First, it is necessary to well-ascertain the producing causes, and to remove them by the introduction of such influences as act favorably upon the temperament and inclinations of the individual. But if it be inconvenient or impossible to change every personal habit and situation, then supply the system with proper nourishment and sleep, proportioned in quantity to the amount of digestive power possessed, the extent of daily exercise, and pursue the following directions:

In the first stage—when a patient is troubled with a slight cough, enlarged glands, occasional pain, and some soreness—bathe the chest and neck every morning with cold water; and after drying the parts with the hand, reproduce the natural heat and glow by laying upon the chest two plates—one zinc, the other copper. These should be about the sixteenth of an inch thick; four inches broad and five inches long; and secure them to the top of the chest with a linen bandage.

In the second stage—when disease is exacerbated and the symptoms are night-sweats, hectic flushes, and loss of appetite, continue the previous treatment, with the important addition of fumigation made to mingle with and modify the air in the apartment. For this purpose use one gill of hard-wood tar. Put it in an uncovered vessel, and subject it to the heat, until its fumes are diffused through the room. This will, after inducing some coughing, soothe and heal the diseased organ.

In the third stage—when fatigue and emaciation succeed every physical effort, and general symptoms indicate tuberculation, and are capricious, dispense with the fumigations, and substitute for a constant beverage acid and mucilaginous preparations, and wear very warm clothing.

I have detailed some of the causes of consumption to the end that the reader may pursue the proper paths in his journeying through this world into the next sphere of existence. It is easier to *prevent* than to *cure* consumption; and yet it is usually more difficult to get sick than to get well, after sickness is upon us. Let young men and females not neglect to obey the principles of Nature and Wisdom. Fashion and Passion should ever be subordinate and subservient to health and happiness. If mankind would but do as much toward harmony of body and mind as they do, ignorantly and otherwise, toward the development of personal disease and social discord, the kingdom of heaven would soon unfold its fair and beautiful proportions in the souls and habitations of men.

I would have the patient impressed with the conviction, that personal watchfulness, with the constant exercise of wisdom in all *habits* and movements of life, is the certain precaution and surest cure of disease. And that the foregoing treatment is adapted to those, alone, who exert their powers to live in accordance with natural law, and strive to secure a healthy action of body and mind.

It is highly important that the innumerable minds, now in profound ignorance concerning the principles of life and health, should be duly instructed and advanced in the knowledge of the laws of personal existence. Indeed, there is no other possible way to arrest and effectually remove disease from among men. The frequent violation of the laws of utero-gestation, is the cause of a vast amount of individual wretchedness. All the imperfections of structure, and the constitutional tendencies to functional weakness and organic disease, proceed from this source; because there exists so much ignorance concerning the governing laws of reproduction. And a series of internal

observations have served to strengthen the impression, that a general knowledge of the sciences of anatomy and physiology, and of the consequences of organic infringement, is absolutely necessary and demanded.

Perhaps no organ presents stronger and more numerous evidences of cruel treatment and continued abuse, than the human stomach. Its membranes indicate the repeated intrusion of deleterious substances; and its chambers seem inhabited by uncongenial particles. Its many and varied powers appear exhausted in wrestling with such invaders and trespasses upon its quiet domain. Such are the evidences of unjust treatment often presented upon examination; because the individual is ignorant of the structure of the stomach, of its capacity and function, and of the limits of its digestive power. But if the individual has ascertained what is just in respect to this organ, and if experience has taught him the rules of dietetics, and yet he continues to disobey them, it is because depraved desires and appetites, growing out of hereditary predisposition or the indiscretions of youth, have comparatively mastered the intellect. This is a condition of the mind, in all respects, melancholy and deplorable. Reason weeps in the consciousness of its own captivity.

But we will now proceed in connection with that already said, to a brief consideration of

The Causes of Dyspepsia.—The brain is the beginning and seat of all motive power, or spiritual influence; it is the great apparatus which, expanding and contracting its innumerable cortical glands, prepares, and dispenses to every member and atom of the organization, a spiritual influence, termed, by physiologists, the nervous fluid. It is essential to the enjoyment of perfect health, that this fluid should be distributed to every organ and particle in accordance with their functional capacity

and actual demand for assistance in the discharge of their particular duties. Now, one of the principal causes of dyspepsia is mental or spiritual disturbance. An excess of intellectual labor, whether in the study, or in the counting-room, in the pulpit, or on the stage, will produce functional derangements not easy to repair or cure. It is those who employ the mind more than the body, who complain of lassitude, prostration, and want of nervous energy; who have perplexing dreams, who evince an acute sensibility to trifling inconveniences, accompanied with unfounded apprehensions of danger, and indecisions in feeling, in purpose, and in action. But these things are not experienced by the laborer, whose mind merely nerves and directs the body to accomplish its manual task; for he is generally blest with an unimpaired digestive power, and enjoys sweet and refreshing slumber.

And besides this general cause of indigestion, or dyspepsia, there are a number of minor ones, which demand particular consideration; such as the dethronement of mental power, by *grief;* the suspension of cerebral action, by *fear;* the painful tremor of *fright,* and the prostrating paroxysms of *anger.* Also, it is important to understand that, next to changes of cerebral temperature, and disturbances of the mental equilibrium, is the almost universal practice of consigning to the stomach the office of the teeth, and diluting the saliva and gastric juice by the excessive use of tea and coffee. The gastric juice has its primary expression in the saliva, which is essential to a prompt and healthy digestion. The services performed by saliva in the animal economy, are these: it promotes digestion, by mingling with, and modifying the food, while undergoing the process of mastication; it stimulates the stomach to positive and prompt action, by coming in contact with its membranes; and it neutralizes, by supplying a pure alkali, any unnecessary quantity

of acid that may accumulate in the stomach. Anything, therefore, which prevents the constant accumulation of saliva, or tends to consume or dilute it, or causes its ejection from the mouth, is highly injurious. Hence, another cause of dyspepsia is the frequent and various use to which tobacco is appropriated. The chewing of this deleterious plant not only dissipates the influence of the salival secretion, but effectually operates in ejecting it from its location and natural office. Reader! banish from thy presence all unhealthy habits—do it now!

And there is yet another cause which equally demands attention; the habit of *drinking* copious draughts of water, tea, coffee, or other beverages, *while in the act* of masticating and committing food to the stomach. This is a habit which, when once acquired, is seldom set aside; but it does immense injury. An individual in the constant practice of drinking abundantly while eating, will but partially masticate his food, and in accelerating its downward passage, he inundates the stomach and protracts the process of digestion, more or less, beyond the proper period.

Moreover, the preparation of vegetable and animal substances without any reference to their negative, passive, and positive qualities, or to the principles of chemical composition, is exceedingly injurious to the stomach, and is wholly incompatible with the constituents of the human organization. Among the flourishing and well-conditioned classes, *six* to *nine* substantial articles of nourishment, with the superaddition of desserts and pastries, are made to constitute a dinner, and without these, the latter would be thought incomplete. But this practice is prejudicial to the healthy condition, and benefits no one except the medical practitioner. Such are the causes which are, individually, or in a state of combination, engaged in the production of the prevailing disease termed dyspepsia.

The Symptoms of Dyspepsia are manifested in different degrees of intensity in different individuals. The existence of this functional derangement is generally indicated by the sensations of heart-burn, flatulency, lightness in the pit of the stomach, pain while, or after eating, and tenderness in the region of the thorax. A sense of fullness and depressing weight is frequently experienced, and a general debility, accompanied with languidness, headache, constipation, and swelling of the bowels, indecision of purpose, disagreeable breath, and hypochondriacal affections—sometimes the most startling and deplorable.

Dyspepsia of the stomach will, if not arrested in its imperceptible development, produce a variety of derangements, such as torpor of the liver, bowels, and brain, and, because, the food is imperfectly converted into pulp, chyme, and chyle, the blood will become vitiated.—A deposition of excrementitious or negative matter, altogether unfit for, and incapable of vital refinement and assimilation, will take place in the cells of the lungs and elsewhere, whereby consumption is generated and confirmed, and muco-purulent tumors subsequently make their appearance, which ultimately induce disorganization and decay. In fact, a *particular* dyspepsia, consisting of a functional derangement of the stomach, will, if not treated in the tenderest and most judicious manner while in its incipient stages, induce a general dyspepsia and vital prostration which no natural or artificial remedial agents can ever master. This well-ascertained truth, should not escape the patient's memory, nor that of the healthy man; for much personal happiness depends upon a well-formed body, and a physiological condition the most harmonious.

Numberless remedies are extolled for their anti-dyspeptic virtues; but, notwithstanding all this, the patient must remem-

ber that the best of medicines can do nothing more than alleviate the disease, and perhaps slightly assist Nature to expel it from her domain. I am acquainted with no remedy, or mode of treatment, so well calculated to arrest and effectually cure this disease, as for the patient to study its producing causes, and remove them, or prevent their repetition in future. To the patient who will adopt the above remedy, and practise it religiously, the following prescription is suggested, as an encouragement to persevere in a life of self-discipline:

Copper and zinc plates, four inches wide and six long, with the end of one lapped upon or inter-linked with the other about one inch, may be placed upon the stomach every night on retiring. Let each of these plates be bent at one end so that they may be closely interlocked in the form of a seam; let them be thus laid upon the stomach, after bathing it with cold water, and frictionizing and moving to and fro the longitudinal muscles which support the organ.

That man should be restricted to the exclusive use of vegetable diet is not consistent with the universal affinities existing between the composition of his material and spiritual constitution and all subordinate creations: but there exists no standard by which to regulate the quantity of vegetable or animal food an individual should consume. Indeed there should be none, as the patient should exercise his own *intuition* and *judgment* upon this, as upon every other subject or action, whether in private or in public life, having the least bearing upon personal welfare and happiness. But it is well to remark (and the remark is intended for general application) that it is not so much the *what*, as the *quantity* committed to the stomach at one time, that injures the healthy constitution and induces and aggravates disease. It is not for me, or any other individual, to prescribe diet for a patient if he is *sane;* because

personal experience must determine the *what*, and the *quantity* must be measured by judgment and prudence. There is no other standard. The true light is within you.

Moreover the patient should be very careful about drinking frequent and copious quantities of tea or coffee. It is not, however, so much their *use*, nor the use of any species of food, but their *abuse* that injures the constitution. Also, there should be watchfulness concerning any unnecessary waste of the saliva juice, as saliva and proper mastication lie at the basis of all healthy digestion. But advice will be of no avail in the treatment and cure of this disease, if the patient be so unfortunately circumstanced and physically predisposed, as to live in the constant violation of Nature's laws; for laws are paths which lead to right, and happy are they who tread them.

The most tyrannical despot, the most formidable and powerful enemy, with which the body and the mind, the reason and the affections, have struggled, and which enslaves the human kind, is ignorance. As a world of individuals, we have nothing else to fear; and the remark is applicable to all men everywhere, and in all conditions. It is fatal to the development of wisdom, and to the acquirement of knowledge, to entertain the belief that we are wise and enlightened; and it is equally fatal to relax our exertions, or to relinquish our desire, for the attainment of knowledge. The most ignorant think themselves the most wise; and the most wise acknowledge themselves ignorant. The wisdom of the ignorant is darkness; but the ignorance of the wise is light. He that is sufficiently wise to perceive his own ignorance, has great wisdom; for he stands intellectually in the vestibule of his own being, and upon the summit of past discoveries, and scans the immensity of the immense, to which *self* is as nothing. But he that is sufficiently

ignorant to think himself wise, has approached neither the threshold of his own being, nor the base of the philosophical mount; and so contrasting himself with nothing, measures him self by himself, and feels all-important.

These reflections may appear to have no bearing upon the simple, but almost universally prevailing disease, of which I am about to speak; but the discerning, will perceive their appropriateness and application in the sequel. We must feel the importance of studying the science of life. That the fundamental principles of physianthropy, or the philosophy of human existence, should be taught to every individual member of society, is the settled conviction of reflective and benevolent minds. Physical disturbances, even though small and concealed from observation, are of vast importance to the individual—vast, because involving his happiness and obstructing the fulfilment of his mission on the earth. And I would have men feel that a general knowledge of Nature, whether in or out of themselves, is indispensable to a smooth and pleasant voyage through the influences, conditions and circumstances of this, their first sphere of being.

Small things should not escape consideration because they are small; for our material organization is composed of an infinite variety of lesser organizations or systems, but no less essential or complete—from the thoughtful brain, to the structure of a single hair; or from the beating heart to the imperceptible globule that dwells in the living current, and circulates through its four chambers. Nor let us forget that the telescope resolves the ocean of worlds now visible above us into a single drop, compared with the immense creation it unfolds to view; nor that the microscope reveals a world in an atom, and shows a drop of water to be an ocean of life and animation. Now although consumption, and many other

diseases, are to be more regarded and feared, an understanding of the consequence of, and how to prevent, *minor* complaints, is an indication of practical wisdom and prudence greatly to be admired.

These remarks are intended for general application, not to disease in the physical system exclusively, but to the social, the philosophical, and the religious organizations, which are composed of men and opinions. Disease or discord is as conspicuous in one system as in the other. The moral instructions of physiology and pathology, therefore afford important general suggestions to every mind; and without their rudimental teachings, the individual is quite unprepared to avoid or understand the nature and cure of disease, no matter in what system or department of life it may exist. Therefore, if we feel wise concerning these things, let us turn our thoughts within, and see if the assurance is real, so that we may not be deceived. Even in reference to the toothache, (which unnerves the strongest,) the asthma, dyspepsia, and *constipation*, let us be informed. We may thus defend ourselves against them, and know how to relieve the suffering around us. To perceive the relation which subsists between the foregoing reflections, and the disturbance termed Constipation, we will proceed to consider the causes of its production.

The Causes of Constipation, like dyspepsia, are to be found in the spiritual forces which circulate through the blood, the nerves, and the various muscles.

Costiveness is an ultimation of previously existing disturbances, or a consequence resulting from an immethodical life and frequent disobedience of Nature's Laws. Individuals, not knowing the consequences, acquire the habit of procrastination, even in matters of *personal* monition—in physical duties as essential to present existence as the processes of

eating, sleeping, exercise, and reproduction. Constipation is a negative complaint, and is symptomatic of internal inflammations, hepatic and gastric obstructions, pulmonary affections — especially of the acute nature; and, indeed, it is produced by every influence that acts upon the system locally, and relaxes its muscular activity. A particular intestinal condition which is caused by constitutional disturbances, is usually termed chronic constipation; and that state, caused by the ignorant or habitual violation of Nature's law, is termed recent costiveness. Both are dangerous. The latter will, if allowed to proceed, develop almost every disease of which symptomatic constipation is a concomitant. The immediate causes of costiveness, are inactivity or excess of exercise; the continued use of cold, negative, and unstimulating food or beverages; a paralytic state of the supporting, longitudinal, and governing abdominal muscles; a palsy of the peritoneum and of the descending muscles which compress and assist in expelling the excrementitious matter from the organism.

The sphincter-ani, rectum, and contiguous muscles, frequently become tuberculated. This is the beginning of hemorrhoids, fistula in ano, and many distressing complaints. But let us observe the superficial consequences, which have presented themselves in medical society, as resulting from the comparatively insignificant disease under consideration. Physicians having employed mercurial and other mineral compounds, and exhausted what they have supposed to be the valuable prescriptions of the materia medica, without accomplishing a cure or succeeding in permanently relieving the patient, the latter becomes impatient and applies elsewhere for assistance; or, perhaps, invents, some simple compound of laxative ingredients, which by continued use, is found beneficial and even superior to the most scientific treatment. A neighbor is induced to test the

medicine, and, in his case it also proves successful; and the third, tries it, and the fourth, and their testimonies concur as to its superiority. The individual is delighted with the medical discovery; a patent is secured; and a medical book is obtained; a few technicalities, relating to costiveness and its various consequences, are embodied in an advertisement "for the sick and the afflicted;" and its "triumphant success" induces another to invent his "infallible remedy;" and every drug-store is the depot for "patent medicines" adapted to every complaint.

Now, I am constrained to say that one of the *principal causes* of constipation is the use of mercury *and other remedies;* another, the ignorance or carelessness of the individual; and another, the practice of continually swallowing cathartic "syrups," and "pills," and "certainly" curative compounds, "for sale" in every city and village throughout the union. With the inventors of these medicines the human bowels are the *seat* and primary *cause*, or source, of humors in the blood, and of all general disease; and, therefore, remedies are constantly recommended for that particular portion of the viscera. The practice of using cathartics thus becomes general; and now, in truth, the bowels—"*the bowels*"—are the residence of those many diseases, to cure (rather to *cause*) which the "panaceas" are invented.

Those who are inclined to costiveness, learn that, by acquiring the habit of taking pills or laxative syrups, they are compelled to continue their use or lose their health, and, perhaps, their lives. The more these are used, the lower sinks the intestinal vitality. The peristaltic motion of the intestines is lessened, their digestive powers are dissipated, and their normal state is quite reversed. Physicians have opposed the introduction of these remedies, with a constancy and zeal very consistent

with the principles of medical science, and with the promptings of professional interest. Here is one instance where interest corresponds and harmonizes with duty. I conceive it their duty to teach the multitude the injurious and grievous effects which issue from these conspicuous causes—that these "remedies" are unqualifiedly deleterious—that every pill, syrup, tincture, salve, or ointment, possesses properties capable of doing no permanent good—that they are improperly and too profusely used by uninstructed patients. Now, the just way to prevent this evil, is to educate *children*, without reference to *age* or *condition*, in the science of life—in the mere rudimental principles of right action—and let physicians *be* true physicians; let them make the minutiæ of anatomy, physiology, and pathology, their chief study, and they will not only cure, but have intelligent patients. I need not say how every true physician appreciates this latter blessing. The patient can not but perceive what ignorance has done in this department of life and inquiry: that ignorance is the cause of primary violation, and that hundreds of thousands of dollars have been expended to purchase the simple truth, that the more physic is used, the more it must be used, till we leave the earth. I know every remedy has seemingly performed cures; but it is only a negative good that it does, not a positive one; it heals the sore, or covers up the disease, but does not eradicate its cause. These medicines are like our political and religious modes of punishment: they chain or hang the offender (or diseased) criminal, but do not reform him—they do not heal the causes of the local evil—the local development of previous disturbances.

The Symptoms of Constipation are, heaviness of the head, bitter sour taste, yellow countenance, deep, faint, sunken expression of the eyes, heart-burn, nausea, pains in the head, paralytic weakness of the intestines, vomiting, nervousness and

indifference of mind. Hypochondriacal persons suffer greatly from this disease. Costiveness or constipation is symptomatic of most diseases; and it is also capable, if developed by local causes, of producing those very complaints of which it is a general symptom.

The patient should commence a plain vegetable diet. Everything should be roasted. Soups, gruels, apples, pears, and plain puddings, are good. Excessive sedentary occupations are to be avoided, and everything that produces too profuse evacuations. Lying long in bed after usual hours, or beneath heavy covering, will increase the difficulty. All secretions and excretions are to be promoted by a well-regulated daily life.

A consideration of the causes is the first step; and escaping them, and practising the above regimen, is the second step toward a cure. The third step is assisting nature to throw off the disease. If the patient has a chronic constipation of the bowels caused by previous illness and mercury, let him devote his attention to Dress, Water, Electricity, and Magnetism. A cure of dyspepsia is a cure of constipation. Chronic costiveness can not be cured in less time than a year: but only by converting that year into a life of order and personal usefulness.

Occasional costiveness may be cured by kneading the bowels gently every morning and night, and immediately after meals. If hemorrhoids (or piles) are a symptom, use clysters twice or thrice a week, of simple water and molasses; and never engage the mind in any subject demanding consecutive reflection, or the complaint will rapidly increase its violence. The patient is requested to remember that I recommend a reconciliation with Nature, and not medicines, to accomplish his cure; and although it may seem quite inadequate to the end, I can assure him, from the most interior investigations and positive experience, that it is the *only* way to restore the system and regain

that peace and strength of mind, which are manifestly diminished by this disease.

The remedies which were suggested for dyspepsia, may be used for costiveness, but let the *temperament* be in all cases consulted. Keep the mind in a state of cheerfulness. I would recommend a lively and growing faith in the Laws of Nature, and in the goodness of God, as another remedy for constipation, (which means tightness,) whether of the bowels, the lungs, the head, the mind, or in theology; for obstructions *anywhere* will generate disease, and derange and destroy the most beautiful organization.

Intermittent Fever, or fever and ague, illustrates my whole theory concerning the origin and philosophy of human diseases. It will be seen by what is said respecting these points in the chapters on Cholera and Small-Pox, that the temperature of the body is thrown into a positive state by certain electrical conditions of the atmosphere, and into a negative state by others. The Negative condition is cold, and the Positive warm. In other words, the positive state is the *feverish* condition, and the negative state, the *chilled* condition. Fever and chills in the atmosphere, therefore, develop and strengthen *fever* and *chills* in the human system. This atmospherical condition can and does exist a long time in some season and countries, before the resisting power of the human body is overcome. But the physical structure, like the spiritual structure, is ever subject to the influence of surrounding conditions and circumstances; and the power which these conditions and circumstances possess, is not only sufficient finally to overcome the resisting power of the body; but they first throw the mind itself out of health, harmony, and due proportions.

Thus it is that the body becomes diseased. Now the health

sphere, or the *healthy* temperature, is precisely half way between a *chill* and a *fever*—just as between the extremes of joy and sorrow, is ever found the holy condition of Happiness and Contentment. Joy is a fever: Sorrow is a chill. The reader may understand these two *spiritual* conditions, as corresponding in every possible particular to the two *physical* conditions. Joy is caused by a positive condition, so is a fever. Sorrow is caused by a negative condition, so is a chill. An excessive *fever* results in physical change and disorganization; so does excessive joy remove the spirit from its physical habitation. An extreme *chill* results in the same; so does extreme sorrow. As between the extremes of the *two* mental conditions we find the state of Happiness and Heaven—even so, between the excesses of the two physical conditions, do we find Health. Extremes in all things are improper and dangerous, and therefore let us strive to avoid them.

It is plain, therefore, that fever and ague exemplify the whole nature and origin of spiritual, which ultimate themselves in physical, disturbances. The pendulum when suspended in the centre represents the fixed condition of health; and its oscillations to opposite extremes represent the varying and antagonistic conditions which are embraced in the familiar phenomena of fever and ague. I would have physicians, and patients, and my readers generally, internally convinced that Nature is the only reliable Medical Book, as well as the only reliable Religious Book, in being; and in order to read and associate understandingly with its teachings, we must divest our minds of prejudice and become simple-hearted. Thus, and only thus, we may commune with Truth and the Deity.

Thus intellectually conditioned, how easy and natural it is to comprehend what constitutes health, and what is its opposite state or negation. How easy it is to understand, that when the

physical temperature is thrown out of its healthy state into a Positive state, by peculiar atmospherical, miasmatical, or other conditions, the first natural development of symptoms is a FEVER—that, when a reaction takes place, the symptom is a CHILL! Now proceed a little further in this direction, and see if the innumerable varieties of disease have not their foundation and explanation in these opposite states of physical temperature.

The first natural symptom of a disease is a simple general *fever; next*—according to local organic weakness and constitutional predisposition—is developed, perhaps, a local or bilious fever; *next*, a lung fever; *next*, a typhus fever; *next*, a yellow fever; *next*, a distinct or indistinct remittent fever; and *next*, as the ultimation and concentration of them all, a Typhoid or decomposing fever. At this point, a residence in the natural or in the spiritual world, is a question which is very summarily decided upon by the retreating or advancing symptoms and temperature of the organization. Again, if we follow the opposite of fever to its ultimate point or state of concentration, we shall pass through the natural and progressive gradations of the cold or negative state, until we arrive at the severest form of CHOLERA. The *Typhoid fever* is the extreme of a slight fever; and the *Cholera coldness* is the extreme of a slight ague. The CHOLERA, therefore, and TYPHOID fever, are in exact antagonism and are a general representation of all the antagonism there is existing in the nature, relations, and constitutions of things. The *Typhoid* is the extreme or excessive *Positive*, and warm state; and the *Cholera* is the excessive *Negative*, and cold state. The Positive state is owing to a superabundance of atmospherical Magnetism—the Negative state to a superabundance of atmospherical electricity. [See the explanation of the causes of Cholera.]

I think these principles will appear to the reader, upon examination, as simple extracts from the Medical Book of Nature. But I wish the reader to comprehend another simple and universal principle in Nature, because it lies at the foundation of all true knowledge concerning true medical science. That principle is this: The *Negative* of anything always influences it to a state of *Contraction*, and this *repels;* and the *Positive* of anything always influences it to a state of *expansion*, and this *attracts*. Learn, therefore, to fix in the memory these six words, for they grow out of, and succeed, one another, as do cause and effect, viz.: 1. Negative—Contraction—Repulsion. 2. Positive—Expansion—Attraction. This principle of action is equally manifest and powerful in the animal and human body, in the Universe of Worlds, in the intercourse of mind with mind, and in the relations of the Divine Mind to more material things. Having, as I think, satisfactorily shown that Fever and Ague furnishes a Key by which may be unlocked the various mysteries of disease, I am prepared to proceed to an investigation of the secondary causes which develop the chills and fevers in the various portions of the world.

Scientific men—and I almost hesitate to write such down as scientific—have extended their researches far into the Philosophy of visible effects and phenomena. But their motives have been generally not to discover facts and principles and reduce them to common sense and universal application, but to gratify a kind of marvellous curiosity—like the boy who explores the cave, because of the romantic and legendary associations which are connected with it. This want of a superior and fraternal motive; this want of an expansive purpose in the minds and movements of modern scientific men—induces me to regard the most of them as merely divertionary experimenters. But sometimes the world is favored with an embodiment of earnest

motive, of fraternal love, and of practical science. A Franklin was an exemplification of these—he was himself a science. So with others who have existed, who are existing, and who will exist. Among the various discoveries which have accidentally been made, many of which are no discoveries at all, is to be found this important one—"water is a conductor of electricity." This is important to the inquirer into the causes, and the sufferer under the disease, of fever and ague, or intermittent fever.

The principal causes of this disease are low marshy lands where accumulate water, and decomposed animal and vegetable matter, and liquid substances. In such localities there is generally a great profusion of damp meadow and swamp plants, and weeds, and grass; also various kinds of inferior animals, such as fish, toads, snakes, lizards, &c., &c., which generate and multiply themselves, and die, and decompose; and all this tends to breed pestilence. The vapors arising from these localities are heavy, watery, and highly attractive to the gross portion of the electrical element.

In some portions of the Chinese Empire, the physicians will at times not allow their patients to work or walk out, owing to the unhealthy effluvia which are exhaled from damp, uncultivated grounds. And although the Chinese physicians know but little of real medical science, they are in some respects, far in advance of modern practitioners, because *they never bleed*, and seldom fail to cure or arrest disease. In Germany, and especially in the Western Countries of the United States, are to be found those unhealthy and miasmatical regions. Many portions of Illinois, Louisiana, Missouri, Ohio, Iowa, Michigan, and Wisconsin, not to speak of Western New-York, are exceedingly productive of fever and ague. Indeed, many places in Vermont, Maine, and New Hampshire, are considerably

well qualified to generate fevers and cold; chronic complaints; such as glandular, liver, lung, scrofulous, and rheumatic disturbances. In a word, in any place,—whether in the east, west, north, or south, where coldness, dampness, and electricity, preponderate over warmth, and sunlight, and magnetism, the disease under consideration will be developed, or some of its more advanced and differently named modifications.

The abounding dampness and electricity,—(which is Negative,) *contracts* the cuticle glands and the relative membranes, and serous surfaces of the organization, and this *repels* the spiritual forces and fluids, which reside in and circulate through them when the healthy temperature and condition are existing. The consequence of long-continued disturbances of this kind, is a chill, which soon reacts into fever; and thus is established the intermittent complaint. The fever is occasioned by a partial return of the forces and fluids to their appropriate places on the external surfaces.

The Symptoms of Fever and Ague.—This disease begins, like every other derangement of bodily temperature, with the general aching and disagreeable symptoms accompanying a cold. At first, the patient experiences a pressure and headache; soreness and tenderness of the muscles; a coldness and chilliness throughout the entire system; and an occasional trembling of the muscles which actuate and govern the jaws. This tremulousness or shivering soon spreads wherever chilliness and coldness have opened the way, and these generally pervade the whole body. Now the patient is racked with involuntary shiverings and shakings in every joint and muscle. The fire is powerfully attractive, but its heat seems only to increase the sensations and paroxysms. If the patient is placed in bed, and many clothes, blankets, and quilts, are thrown upon him, he will continue to shake, and complain of the cold. All efforts

to create a bodily heat seems of no avail. But after the individual has suffered from *one* to *four* hours in this agonizing, provoking, and sometimes mirth-exciting manner, (for some good-natured persons will laugh at their own calamities,) the chill ceases. The patient now becomes weak, sick, and feverish. Perspiration, and sometimes delirium, is the symptom of an exacerbation; and the patient gradually glides from this unpleasant state into a calm or undisturbed slumber. The day and night pass, and on the following morning the system is in a temperature and state of quietness compatible with comparative health. But on the day succeeding this, at precisely or near the hour of the previous attack, the patient will recommence complaining of coldness and aching, and soon will shake and shiver, and go through the same torturing experience which is above described as ushering in, and indicating the progress of, the fever and ague.

All the difference there is between intermittent fever and other spasmodic complaints, consists in this: in fever and ague there occurs an incessant succession of spasmodic motions during the whole paroxysm; while in the other affections these motions are more concentrated and conspicuous: but in every spasmodic disease, the same muscles are affected in the same manner, and by the same primary causes, differing from chills and fever only in degrees of violence and frequency, according to which difference they have been branded with a Greek or Latin name by the medical profession.

If an individual has once had chills and fever, he is liable to a repetition, or the recurrence, of the disease at any time—especially when a heavy cold is taken or the temperature is changed. The disease is simple, however, and its cure is correspondingly easy and natural

To Cure Fever and Ague. — To the intelligent reader it will

appear self-evident that to take gross and heavy nourishment while the system, especially the internal organs and actuating muscles, are laboring with an excess of forces, fluids, and materials, which have been *repelled* from the surfaces, is doing injustice to, and injuring, the digestive and vital processes. Therefore, avoid coarse food; viz., swine's flesh, imperfectly boiled potatoes, rice, and other vegetables. Coffee, or tea, or chocolate, when very strong and very hot, are injurious. It is not the tea. nor the coffee, that is injurious to the constitution, but it is their strength, their too great heat, and their excessive use. Cold coffee is sometimes a pleasant and highly valuable tonic. Tea is not very injurious, and weak Cocoa and Chocolate are both important beverages in some lingering and nervous complaints.

In some portions of the western United States the people, though enterprising and laborious, are not judicious in the selection and preparation of their food, nor in the treatment of their constitutions. In almost every place in the western states I find the people in the constant habit of eating *very hot* bread and cakes; and when they return to their homes, after having ploughed all day in the cold ground, (which in Missouri and Illinois, is the chief cause of regular and irregular attacks of chills and fever,) they sit by a blazing fire and become excessively warm. This is wrong, because it changes the physical temperature too rapidly, and increases the susceptibility to colds. It must be remembered that those frequent and unnatural changes in the bodily temperature are the fertile causes of *daily* and *hourly* Agues which some individuals have, owing to their being in an extraordinary degree susceptible to the influence of the lands and climate to which they are, perhaps, quite unaccustomed, soon after entering, and all the while they remain in, the Western country. The patient will remember

to avoid, so far as circumstances will permit, the excessive use of warm or *hot* cakes, and the too sudden and unnatural transition from the damp grounds and cold atmosphere without, to the dry floor, and hot atmosphere within, the cabin or more comfortable residence.

The fever and ague will not *entirely* cease to exist until its *causes* are banished from the earth—but the mission and duty of medical science are to protect and assist those who are, by civilizing and fertilizing the lands and countries of the world, accomplishing this important and glorious end. It is highly desirable that the rough places should be made smooth, the crooked straight, and that the wilderness, or in other words, the western lands and territories of the United States—and the now uncultivated regions in other parts of the world—should be made to blossom like the rose; and to this end the physician, the philanthropist, and the theologian should direct their affections and energies.

From what has been said, it is plain that the *chill* is the germ and parent of that *extreme* negative state termed Cholera; and that a similar but simpler treatment is alone required. It may be necessary, in some confirmed cases, to combine the treatment of colds and cholera, according to the directions given. But not until the primary causes of the disease are removed will some individuals be emancipated from its agonizing symptoms and consequences. It may be judicious and expedient, therefore, for such individuals to change their residences—generally to seek a more permanently warm and magnetic climate.

Concerning the philosophy and influence of disease, I have at present nothing more to say. It is presumed that the inquiring reader will comprehend the nature and extent of spiritual

and physical disturbances sufficiently well, not to require more suggestions as to the proper diagnostication and treatment of those various complaints which I have not been impressed to elucidate in this volume. But there are several important Maxims which, if uttered in this place, may perhaps assist the searching and diseased mind to an easy and natural passage into THE SPHERE OF HEALTH AND HARMONY.

I. *The human soul was made for a great and glorious destiny.* The constitution of the universe, the magnificence of its developments, and the immortal aspirations of the human spiritual principle, all conspire to beget and confirm this impression; and the principles of nature, the voice of intuition, and the unchanging testimonies of wisdom, demonstrate its truthfulness.

II. Inasmuch as the soul is made for high and sublime destinies, it is wrong to devote the present life, *which is but the beginning of existence,* to insignificant and inglorious pursuits. It is unrighteous to acquire habits which, because of their overpowering character and expensive tendencies, ultimately become our Masters, and we their slaves.

III. Never strive to acquire riches; because the strife begets discord and deception in society, and retards the progress and unfolding of the soul.

IV Never seek, or labor for Fame; because the desire and effort deform the inward, moral beauty; and the object pursued renders the soul unhappy and unrighteous.

V. Never allow your affections to flow in narrow and unclean channels; nor your feelings to transcend or disconcert the wisdom-principle.

VI. Let kindness pervade your whole nature; but uncharitableness should never invade the inward sanctuary.

VII. The object and aim of human endeavor should not be happiness; because happiness is an Effect, not an End.

VIII. Let not the object of life be to acquire wealth or fame; but to Progress and Unfold for ever! Eternal Progression and Development are the *ends* for which only Mankind should pray and labor.

IX. A good human constitution can not be developed unless the progenitors are quiet—naturally noble—healthy—and harmonious. A mother, previous to the birth of her child, should never be disconcerted, or rendered uncomfortable or unhappy. Her food should be solid, well masticated, and nutritious; and her affections should dwell upon the greatness and the grandeur—upon the truths and beauties—of the Infinite.

X. In health, there is no occasion for medical assistance during the period of parturition; the powers of Nature are adequate to any conceivable emergency; but nursing and spiritual sympathy are indispensable.

XI. The infant should not be transferred from individual to individual, until after it has lived and breathed one month; because the organism is then too tender and pusillanimous, and is easily disarranged and diseased. Hip-diseases often originate in this way.

XII. Never love a child unrighteously; that is to say, never permit love to blind the perceptions, nor to smother the voice, of wisdom, during your intercourse with the child: sympathy (or love) is only serviceable when wisely bestowed.

XIII. It is more easy to manage and educate a child before its birth than subsequent to that event; because the individualism is moulded, and constitutionally manufactured, more or less perfect in its native womb; and because, also, birth is *before* thinking and acting.

XIV. Never excessively govern, or deceive a child: former is unnatural, and the latter is wicked.

XV. Never make a child feel you to be a master, nor an Inferior, nor a Superior, but an honorable associate. You should substitute *Example*, *Wisdom*, and *Association*, for deception, duplicity, and the so-called family Government.

XVI. You must *will* and *act*, ere the child comes to live among you, as you would have your child *will* and *act* before the world.

XVII. The unborn child is a mirror which faithfully reflects the weaknesses and imperfections, or the goodnesses and righteousness, of its immediate progenitors. The era is nigh when even the *hidden vices* and *secret transgressions* of both the ignorant and the educated parent, will be recognised and read in the face, form, and character of their offspring.

XVIII. As I have said, make your child your associate; but never cause it to bear your burthens, sleep with you, or eat your articles of food.

XIX. Learn a child to do your will ere it has *power* to resist, or words to contend with, your decisions. Never decide without a just foundation; or, should you hastily decide, never alter your decisions without explaining, to the comprehension of your child, your reason or reasons for so doing. But it is far better that your child should have perfect confidence in your Wisdom.

XX. *It is wrong to permit a child to eat positive articles of food;* animal substances, or pastries, should never be allowed to enter the human stomach *until the individual has transcended its fifteenth year:* It is a wise saying, "milk for babes, but strong meat for men."

XXI. Never allow a child to sleep with an adult. There is an invisible, magnetic atmosphere of sympathy emanating *from* and subsisting *between*, all individuals; which, if *youth* and *maturity* are brought into close conjunction, results in a per-

manent injury to the youngest organism. It is a well-ascertained fact, that the Aged attract vigor and youthfulness from the young; and, that the Diseased draw strength and health from the healthy, should the two continue to live and sleep together.

XXII. Never sleep upon any description of Feathers; they impart no life-giving elements, but they always absorb many of the atmospherical energies which emanate from, and surround you, at all times. It is frequently observed that the dying, when reposing upon *feathers*, breathe forth an earnest, and sometimes impatient, request that the bed be immediately changed, or that they may be removed from it. Thousands, in dying, are caused suffering by the use of feathers in the bed and pillows; without their being able to understand or explain the cause of their uneasiness.

XXIII. Never permit a feverish person to wear the *same* garments, or to repose between the *same* sheets, twenty-four hours; because the positive exhalations of the organization, during fever, are absorbed by contiguous substances; and these exhalations, being by such substances greatly condensed and highly concentrated, not only perpetuate and increase the disease, but infect and contaminate the inhaling medium. At such times, attend to your ventilation.

XXIV. Never build a *low-roofed*, or a *square*, or a *long* house to live in. Nature must not be subverted or disobeyed. Her anatomical or architectural principles must not be violated. Do you not expand with nobler thoughts, and feel happier, when walking beneath the expansive dome of nature's great cathedral? Is not our terrestrial residence gloriously roofed by the azure firmament, illuminated by that great controlling orb—the Sun? There is nothing in nature which corresponds to, typifies, or justifies, the structure of those angular houses

which mankind build to dwell in. Human habitations should be, interiorly, constructed upon the architectural principles which are involved in the formation of the Heart, the Head, and the Firmament. Rooms should be nearly round, very high, and enlivened by sunlight coming through a dome-like ceiling; or, when night shuts out the sun's rays, illuminated by a high suspended chandelier; because such apartments are conducive to health and cheerful contemplations, and they are the most natural residences.

XXV. Never attempt to heat a house with stoves, grates, or modern cellar furnaces; they are exceedingly unnatural and unhealthy. Nature is warmed not thus partially, but by a general diffusion of heat, light, and magnetic elements. Family Residences, public Institutions, School-houses, and Colleges, should be constructed with serpentine sheet-iron pipes, like arteries, proceeding from a cellar furnace, and going thence, between the several floors, upon which individuals tread throughout the establishment. The heat which circulates through these pipes, or arteries, should be modified by the vaporization or decomposition of water; the proper proportions are, two parts dry heat, and one part steam. The ventilating *Syphon* or avenues should, invariably, be situated near the ceiling of the apartment. It is a wise counsel—"Keep the head cool, and the feet warm."

XXVI. Sleeping, eating, and drinking, are means by which we physically exist. In health, the standard whereby to judge of the quality and quantity of Food, Water, and the amount of Sleep to be taken, is the unexaggerated suggestions and simple demands of the constitution. But in disease, the standard must be constituted of intuition, reason, time, age, situation, occupation, and circumstances; the suggestions and concurring testimonies of these principles and conditions, which reside in, and

pertain more or less to, all individuals, constitute the only safe guard of the diseased and suffering against transgressions.

XXVII. Never educate a child to be actuated *by* or to depend *upon* the externals and superficialities of fashionable civilized society. The day is about to dawn when the "inside of the platter," will be mainly examined. "Whitened sepulchres," will be looked upon as the representatives of ignorance, hypocrisy, duplicity, and error. The *internal* must become the purest, the highest, and the holiest—it must be manifested as the Real Reality, as the *most* Actual and True.

XXVIII. Never send a child to school to get it out of your way; the motive is unrighteous, and produces corresponding effects upon the youthful mind. Remember, that the most powerful and influential causes, which act and move, are unseen; and know, that a child is more frequently injured or benefited, during this life, by your unexpressed *feelings* and sentiments concerning it than by any other cause.

XXIX. Never force, or allow another to force, the youthful intellect to commit to memory those lessons which the intuitions involuntarily repudiate—such as the names of distant lakes, rivers, mountains, &c., &c.; because these, in many respects, are useless elements of learning. It is more wise to teach a child concerning the *nature*, *use*, and *destiny*, of its own individuality. The profoundest Philologist, the greatest Mathematician, or the most devout Theologian, is scarcely ever well acquainted with the first principles of Chemistry, Physiology, and natural Metaphysics.

XXX. Book-learning is mainly ephemeral and useless; but WISDOM, which unfolds from out of the depths of intuition, is everlasting, and more valuable than seas of diamonds. It is beautiful and elevating for mankind to *know* that Wisdom is the Savior of the World—the extirpator of all sin and misdirec-

tion. The human mind will acquire information of external things, especially when such present themselves as indispensable. Interest is the spring of human action.

XXXI. Never force a nervous-bilious, or a bilious-sanguine temperament to learn a trade, or to follow a profession which requires the individual to stand or sit still, and long; because the restraint thus placed upon the body acts correspondingly upon the spirit; and irritability, nervousness, and various nervous diseases, will be the natural consequences.

XXXII. It is wrong, very wrong, if circumstances, occupation, or situation, compel a person to eat too fast, or sleep too little. Never swallow food partially chewed, or imperfectly masticated; nor exercise the body or mind, except with great deliberation, until *thirty* minutes after your first daily meal; *sixty* after your second; and, again, *thirty* after your third, or evening meal. It is good to drink two gills of cold water, and to exercise *thirty* minutes, after the morning's ablutions before breakfast; also to cease from all laborious occupations, mental and physical, and rest half an hour before dinner; and to be quiet, having the body free from perspiration, before supper. Agriculturists, and the majority of artisans, should eat a small but solid breakfast; their dinner may be more bountiful and substantial, consisting of vegetable and animal or positive substances; but their third meal, the supper, should be proportioned to the first meal, though less solid; it should be farinaceous, or made up of negative and cold preparations.

XXXIII. Those who employ their intellectual faculties almost exclusively—such as students, lawyers, physicians, and clergymen—should generally abstain from all salt food, and stimulating beverages. Their morning and evening meals should be exceedingly slight, and eaten tranquilly; dinner being the principal repast.

XXXIV. It is better not to exercise the body, than to do so without an object superior, or foreign, to the mere process of walking. He who walks, or plays at gymnastic games, as it were, merely mechanically, and without interest, for the physical exercise, receives no pleasure, and sometimes much injury. The mind having nothing to accomplish can not but exhaust itself, and also its material vehicle—the body.

XXXV. It is unrighteous to compel a youth to learn a trade, or to follow an occupation, or a profession, which is repugnant to his native desires and attractions. A child should grow up from birth with the knowledge and conviction that this life is but the beginning of an unspeakably glorious, and immortal destiny; and that every endeavor should be to develop and unfold the genius and attributes of the soul, to the end that harmony and happiness may constitute its everlasting halo and blessing.

XXXVI. If your companion or relative be prostrated, before nature's judgment-seat, with disease—because of ignorant or involuntary violations of her laws—be thou watchful over, be kind, be gentle, and be patient with, the suffering offender, who must expiate the transgression, which can not be forgiven. Should you be in health, and your companion disturbed with hypochondriacal or hysterical affections—insisting upon unreasonable, insignificant, extravagant, and inconsistent things—never *contend* or *discuss* any point with the patient. The nervous or diseased mind is unnaturally firm, and *involuntarily obstinate;* to dispute the convictions of an insane or hypochondriacal person, is to destroy what little confidence the patient may have reposed in the correctness of your judgment. A "man made of glass" must be cured by being allowed to *break* his own convictions. Self-education is the most valuable and lasting, because it is based upon feeling and experience.

XXXVII. Never be depressed; but be cheerful—be joy-

ful—be exceedingly glad—even though death is knocking at your door—for there is nothing to hate, to shun, to fear, or to deplore, in any department of Nature, or in the wide sanctuary of the Living, Divine Mind.

XXXVIII. The healthy can not continue in that condition, nor can the diseased be healed, unless the Laws of Nature are properly comprehended and applied to every-day life. To this end, let each individual study himself, and become his own physician.

Causes of Diseases are—	Causes of Health are—
1. *Hereditary predisposition.*	1. *Dress.*
2. *Injuries or accidents of life.*	2. *Food.*
3. *Atmospherical changes.*	3. *Water.*
4. *Habits.*	4. *Air.*
5. *Situation.*	5. *Light.*
6. *Occupation.*	6. *Electricity.*
7. *Spiritual disturbances.*	7. *Magnetism.*

XXXIX. An Eclectic System of studying man, and healing his diseases, will soon appear, to benefit the world. An Institution should be constructed, and so situated, as to make it easy for *true physicians* to apply the *principles of nature* to the diseased and afflicted. The principles of action in Nature are—

1. Anatomical.

2. Physiological.	5. Electrical.
3. Mechanical.	6. Magnetical.
4. Chemical.	7. Spiritual.

These principles are especially active, and are particularly manifested, in the human organism.

XL. By self-magnetization, or by the magnetic or spiritual

action of the influence of one individual upon another, (recently termed "Electrical Psychology,") and which is always in accordance with the laws of positive and negative action, the human soul can rise superior to every species of discord, and thus subdue and expel disease.

XLI. That Will-Power with which the soul is endowed, and by which it accomplishes many great and mighty works—(the productions of a Raphael, and a Mozart—of a Fulton and a Morse)—that power is capable of repelling, overcoming, and banishing every description of discord and unhappiness from the spirit's illimitable domain; but it is unspeakably important that this will-power be *practically* developed from birth, and that it be caused to flow through none other than the crystalline channels of the wisdom-principle.

XLII. Physicians should combine their interests, and intellectual attainments, so that more good, and less injury, may be accomplished in the homes of the sick, the disconsolate, and the unhappy. To this end, I was moved to suggest, in connection with various industrial and mechanical associations, the following medical organization. The medical institution will be devoted to the *discovery* and *arrest* of disease, and not to the tiresome practice of *curing* diseases which are already contracted, as is the mode at present.

This institution must be composed of six Series, or states, or parts, the centre of which will be their Professor and Judge. Labor is to be distributed among each Series, such as they are qualified and willing to perform. Their interests, as a whole, will be the interest of the other and subordinate associations.

The labor of the first series must be to explore the physical condition and structure of every diseased individual, and to communicate their discoveries to the *second* Series. These are to investigate the facts and place them in a proper juxtaposition

to the name of the diseased or defective individual, and the group of which he is a member. The statements in this form must be given to the *third;* analyzed by them and given to the *fourth;* the proper remedies and treatment must be stated by them and given to the *fifth*—who will decide upon the appropriateness of the remedy to the cause and nature of the disease. The *sixth*, consisting of the Judge and Professors, will sanction or disapprove the proposed treatment, and despatch the proper members to officiate in the application of their remedies to the patient.

In this way may every disease be discovered, properly understood, and most permanently cured—which never can be done under the present system of isolated investigation and practice. Then all professional discussions, anathemas, and denunciations, will be abolished, and conflicting systems of practice will not exist: for all will be combined as one true system, taught and established in the nature of things. Four hours of each day may be thus employed. Let the chief object and interest be to keep the people from violation by teaching them the constitution of their being, the necessity of obedience, and the propriety of cleanliness, exercise, and judgment, in all their individual and social relations. Each individual must learn the importance of exercising a clear and potent *wis lom* in his living and occupation; and the various associations must construct all the conveniences for bathing, washing, and thorough cleansing, as they are directed by the physicians. They must be governed in their household relations, in their diet, in *all* things relating to health, according to the dictations of the physicians. Such must be the labor of the true physicians; and such must be its results.

Each industrial and artistic association will reward the medical institutions in proportion to the good they accomplish in

their four hours of industry, which will be vast and appreciated. For talent will be deeply esteemed, and proportionally remunerated. Each association will disseminate the principles of justice, the blessings of health, and the knowledge of personal physiology. One will be indispensable to the other; and thus they will approve, assist, and bless, each other's movements.

Another object of the medical institution must be to investigate the principles of chemistry, physiology, allopathy, homœopathy, hydropathy, magnetism, atmospheric and solar electricity, and all things appertaining to the human body, either directly or indirectly. They will discover that each one of the various systems of medical practice at present existing contains some, but not *all* truth, as is claimed for each one by its respective professors. They will discover that each system recognises some principles susceptible of the most beneficial application. They must combine all the medical discoveries and sciences, and, from a searching investigation, produce ONE GRAND and unequivocal System of Medical practice. Let their superior wisdom direct the application of each discovery, principle, prescription, rule of regimen, and therapeutics. And by the conventional sanction of the judge and professors, an incontrovertible system will be established, which will arrest, overcome, and dispel, every species of organic and functional disease.

Such an eclectic institution would do more real good to mankind than all the "royal academies of medicine" that were ever established on the earth. I behold a strong combination of influences everywhere, which are tending to unite the pursuits and affections of mankind into one grand organization of Love and Wisdom. The inhabitants of the western portions of the United States, which are redolent with intelligence, opulence, and industry, begin to manifest unitary tendencies—even to

the establishment of an *eclectic school* of physicians; and, it is very distinct to my mind, that the eternal Law of Progression is fast working out its legitimate miracles in all parts of Germany, France, and England. Great changes can be made, in industrial and professional interests and pursuits, without dislocating men from their present positions, or destroying their situations, except in a qualified degree, to which I am persuaded the good man will cheerfully accede, in order to effect the general millennium.

I have said before that, should mankind act in accordance with the noiseless, unceasing, and progressive operations of Nature's Laws, all this social harmony may be established without creating any serious conflict or disturbance in the present organization of social affairs. The *cause* of crime is *ignorance;* the *cure* for crime is *knowledge*—I mean a wisdom, a harmony, which should be born with the child—born, in its bones and muscles, in its temperament, in its phrenological endowments, in the constitution of the indwelling spiritual principle which is the internal reality. And the results thereof will be the destruction of all sorrow, and the ushering-in of joy unspeakable and blessings immense.

Reader, if you are a *physician,* then your interests (in the present structure of society) consist in vice and sickness, and in all manner of infractions of the physical laws; and in the prevalence of abuses in society, whereby disease is generated and your profession is rendered eminetly flourishing. To be in accordance with *Nature,* you should be as the *good physician*—both to *preach* and *practice*—interested in the health of the whole world; earnestly studying the interests of others, improving their minds—unfolding the physiological and spiritual mysteries of their constitutions—and you should be daily engaged in curing and particularly in *preventing* disease, both

moral and physical. If you were situated so as to do these things, you would then breathe forth an impartial favor, and a healing influence, to all about you; and you would thus be blessed while you were blessing the existences of your brethren —the brotherhood of man.

He whose understanding is opened, and whose spiritual perceptions are enlarged by interior and truthful influences, will deeply appreciate, and gladly acknowledge, his membership of the human family. The uneducated mind only will venture to question his fraternal relationship to his species. It is the undeveloped intellect alone that views creation as chaos, discovers incongruities in Nature, and doubts the universal fraternity of men. But it is a mighty conviction—one which the unfolded mind alone can realize—that we are members of a vast brotherhood, composed of an inconceivable variety of parts; that the present sphere of existence is an aggregation of Matter and Spirit, represented and embodied in forms almost innumerable; that each of these have unmeasured capabilities, inclinations, wants, duties, missions, and eternal ends, to accomplish; and that they were made by, are laboring for, and progressing toward, an Eternal Essence—our Heavenly Father!

Yet such is man; and the expanded intellect which can perceive this truth, will readily believe that the Omnipotent Mind instituted Eternal Laws, and that it was by their unlimited and unchangeable operations, that the Universe of Matter was subdued; that innumerable worlds were rolled forth; that their granite materials were refined, and all necessary preparations were made for the introduction of man into an individualized existence. On our earth, as upon other earths, these preparations were vast and numerous. By the perfect and incessant operations of Divine Will, which constitute the immutable Laws of the Universe, the Material World was measured, its form

completed, its position determined, its movements regulated, and its pathway around the material sun was marked with precision. All things were wisely arranged. The mountain and the valley had their fixed locations, the streams their course, the lakes their beds, the ocean its restless tides, and the elements performed their mighty mission. Now plants and animals unfolded themselves upon the plains, and by the ocean's side. Before the introduction of man, the earth was peopled with living forms prophesying of, and heralding his approach; for they needed him to fulfil the use and balance the scale of their existence.

But the period of man's advent arrived: the process of gestation, for which thousands of ages were required and consumed, was completed, and man was born into being. In mind and experience he was an infant, in inclination a youth, in stature a giant, and in emulation a man! At first, situated amid objects and scenes quite unfamiliar, and experiencing a consciousness of want arising from the natural requirements of his being, man moved among plants, animals, and his kind, to supply them, and went astray. But taught by experience and impelled by necessity, he learned henceforth to distinguish pain from pleasure, good from evil, and became measurably educated in the science of life. He also determined to learn the simple philosophy of human happiness. Now a ray of varied beauties and divine truth darted along the horizon of his dawning intellect, and he caught the promise of a SAVIOR—one who would save him from social and moral evil—one who would be the Savior of the world. He perceived the truth, but did not fully comprehend it.

All conditions being favorable, man multiplied his kind, and the earth became populated. Families formed hordes, these clans, these nations, and these the world, even as it is at this

day. The increase and development brought great diversity; but it was steady and constantly progressive. It is exemplified by the manner in which families form communities, these towns, these counties, these states, and these nations; for these are the progressive divisions and subdivisions of the human race. Now, we who think, and feel, and act, in the present glorious era, and who stand upon the summit of the ages gone by, are included in this world of mind and matter, by the all-encircling chain of Divine Sympathy. Once appreciate this truth, and our thoughts will scan the world, our affections embrace all good, our desires be modified by those which others have, and our sympathies will radiate in every direction. It will make us sensible of the privileges of our existence, and teach us the use thereof.

But then we are individual members of a vast, widespread, and disunited family, in the circle of which exist great evils and manifest unrighteousness. As individuals, men are not unrighteous; but it is the improper relative positions occupied by the various members of the universal family, that generate evil, and give rise to the vast inequalities of human development and character. But there is evil everywhere—not absolute, but relative; and, by the contrast of the good we have, the evil is made conspicuous and absolutely hideous.

In all ages, reflecting minds have said and written much concerning evil, its nature and origin, and almost every one has suggested means for, or enthusiastically prophesied its ultimate destruction. Among the intelligent and purely enlightened, the final triumph of good and truth over sin and unrighteousness, is a firmly fixed conviction. But the *means* by which this glorious triumph is to be achieved, are questions of universal comment and dissension.

There is no disguising the fact that the world abounds in

wickedness. The evils are social and moral. Socially, we have improper conjugal attachments, which lie at the basis of vast evils. The marrying of men and females with heterogeneous temperaments and dispositions, generates imperfect constitutions and consequent unhappiness. We have commercial speculations ranging over a wide field of general interests, from the exchange of soil-rights, (which in truth, are not rights,) and the withholding of sustenance for personal ends, from the indigent and suffering, to the purchasing, and selling, and servitude of human beings. In the moral world, which comprehends the social, we perceive vices of every shade and magnitude. The sanguinary despatchment of sanguinary offenders; a recognition of the principle—"an eye for an eye, and a tooth for a tooth;" the unbrotherly treatment of those, who, by accident of birth, or the unfortunate circumstances of life, are the victims of evil influences; the exceedingly superficial measures adopted by the rulers and chief magistrates of nations, to do away with existing evils; the aiming at their effects and not their causes; and the imperfection of our judicial proceedings, which, confessing an allegiance to the dominant theology, most effectually enslave the people—are among the evils from which the world should be freed. Theologians know too little of man, his capabilities, his tendencies, and his mission, to exert a reformatory and righteous influence upon him. By them his crimes are magnified, and his punishments are made disproportionate and unnatural. They treat him, as did the Medes and Persians, the barbarians and patriarchs, by arbitrary laws considered all divine, and which consequently admit of no mitigation.

It is plain, therefore, that there are numerous and immense evils existing among men. The contrast, however, between the history of previous ages and the actual condition of the present, is distinctly obvious and startling; and it testifies of progress,

and inspires the reformer with courage and hope. But without a Savior, these evils can never be extirpated from the earth: this is my settled conviction. To some minds it may appear inconsistent, but nevertheless I am impressed to openly acknowledge my *belief in the existence of a Savior;* whose divine and directing power, has shone brighter and brighter, through the thoughts and deeds of men on their upward way, ever since the first man lived. I believe that he existed before the world was made; that he was, and is, co-essential and co-eternal with the Father; that he is an incarnated essence, possessing in a finite degree the attributes of the Infinite. I believe that he was promised, or rather, that his presence and spiritual influence were indicated, in the morning period of human existence—in the infant or Eden stage, when *Reason* awoke from the long night of creation, and declared its might and power.

When I gaze abroad, over the inharmoniously situated multitudes that people the earth, and perceive the vast amount of ignorance, war, slavery, and suffering, that exists, then my *belief* in this Savior, is the *only* source of hope and consolation. Then I feel that, although I can not render my suffering brethren external assistance, I can preach the gospel of ultimate amelioration from error and discord, and reconcile them to their temporary afflictions.

It is the prevailing belief in Christendom, that the Father of Spirits predestined a Savior for our earth, that he came, and that, through his instrumentality, it is rendered possible for all men to be saved with an everlasting salvation. This is a clear statement of my intuitive belief—a belief justified by reason and sound philosophy. But the glorious Savior of which I speak is only known by the good and intelligent, who dearly love his precepts and principles, and devoutly practise them: but the uneducated and prejudiced are skeptical concerning his

ability to save and elevate. These want, or think that mankind require, something more potent—something special and supernatural—to refine their sensibilities and lead them from error and discord, into harmony and happiness. But the Savior's superior influence, when it gains an expression—his beautiful deeds and unequalled spirituality—elicit, even from the ignorant and faithless, respect, admiration, and praise. His saving power and noble spirit are manifested in the simplest invention of art, and in the awakening and reformatory movements of the age. I *know* that his spirit is immanent in man. In every exertion which men make to banish evil and discord from the earth—to do away with unrighteousness, and advance the general interests of mankind—I can perceive his presence and power; for such are the works which he came to perform on the earth. I believe that, by him and through him, exclusively, will men escape the evils of social disunity, and be refined and elevated into spiritual communion with higher and holier truths; and that, by the sphere of attraction constantly emanating from his interior presence, all men will be brought into immediate conjunction with the high, the pure, and the beautiful of the inner existence.

Heretofore, men have reposed confidence in the saving and preserving power of individual men, like themselves, and in images of men, which misguided minds have deified, and afterward worshipped; but it is not so with the spiritually-enlightened—that is, with those who turn within to find the righteous and the beautiful—for these intuitively *know* who *can*, and *will*, save the people from ignorance, error, sin, and discord.

There are many, very many, evils from which we need salvation. We need to be saved from physical disease, from war famine, pestilence, indigence, servitude, injustice, prejudice, and uncharitableness. We need to be saved from the evils of

present society, and from every obstacle that tends to retard social, scientific, and spiritual development. From all those evils I know we will be ultimately free. The life and talents of good men are devoted to the dissemination of those principles which flow up from their philanthropic spirits into speech, and thence into universal improvements. At all times I am made thoroughly conscious that some minds are free, and do inhale the sweet atmosphere of truth, which develops their native magnanimity, and enables them to manifest how good is goodness, and how true is truth. It is by such minds, only, that the gospel of the true Savior will be proclaimed and urged into practice.

The *true* Savior—he who is coessential and coeternal with the Creator of all things, and who is incarnated and represented more or less in every correct movement that has been made since the world began—is WISDOM, the embodiment and image of universal Harmony, and the ever-blooming flower of the Divine Mind. That Wisdom which our Father exhibits in the harmonious society of universal worlds, and which preserves and distinguishes them from chaos, is, in a finite degree, the resident, and the bright and protecting angel, of the human soul; and I believe that *that* power which preserves the world of matter from confusion, will also save the world of mind everywhere, from evil and discord. Its exercise in all places will be inevitably followed by identical and corresponding results. The full development and application of *Wisdom*, will alone save the world of men from their manifold evils. Theologians should be willing to acknowledge, what the world is fast finding out, that every attempt at reformation upon other grounds has failed; that they have fought and struggled with sin, and warned the ignorant to avoid its blighting touch, and yet the people sin and sin exists. Thus, preaching has failed to per-

form its appropriate mission; but this can not be said of Wisdom. Wisdom, though yet in infancy, has removed and now preserves us from many evils and vicissitudes of life. Where once the forest waved, and pestilential marshes breathed forth their deadly vapor, Wisdom has created magnificent and opulent cities: thus it has saved us from inclement weather, and the privations of a forest life. Even so, Wisdom has constructed splended vessels which ride the ocean's wave with a noble mien and proud attire: thus we enjoy national intercourse and all the advantages thereof. Thus the inventions of Wisdom save us from poverty and exilement, both of which are evils much to be dreaded. Wisdom has descended to every art and science. The soil is tilled, and labor is rendered less laborious by Wisdom's inventions, and thousands are fed with wholesome food, from the *opposites* of which we are happily saved. Everything sparkles with the heavenly spirit of Wisdom. It was breathed into man through the ten thousand avenues of material and spiritual existence, by his Maker, that by it man might be saved with an everlasting salvation; saved from all temporal evil, (for there is no other,) and from all the inharmonies which grow out of human ignorance and misdirection.

Let all be well-educated and well-circumstanced, while in this sphere, and our highest conceptions of the millennium will be fulfilled, and our dreams of a heaven on earth realized. It is beautiful to reflect that every celebrated teacher embodies in his every lesson a calm exhortation to *get wisdom* and knowledge. Its saving power has been felt by them all. It is well that all should know that *Harmony* is the form or body of Wisdom; and Wisdom, when worked out in universal society, will be the fullest realization of the "kingdom of heaven and its righteousness," ever prayed for or anticipated by MAN.

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