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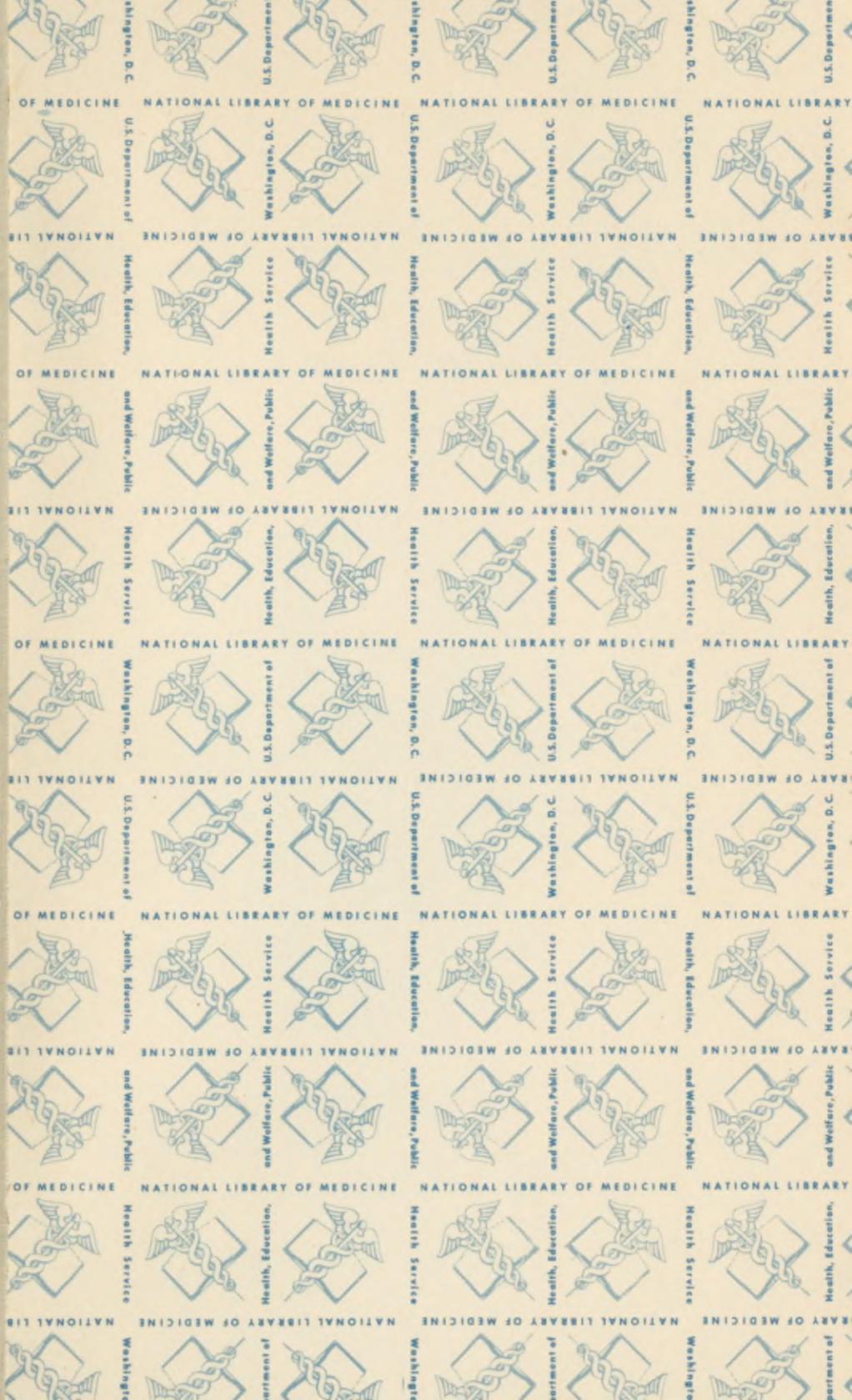
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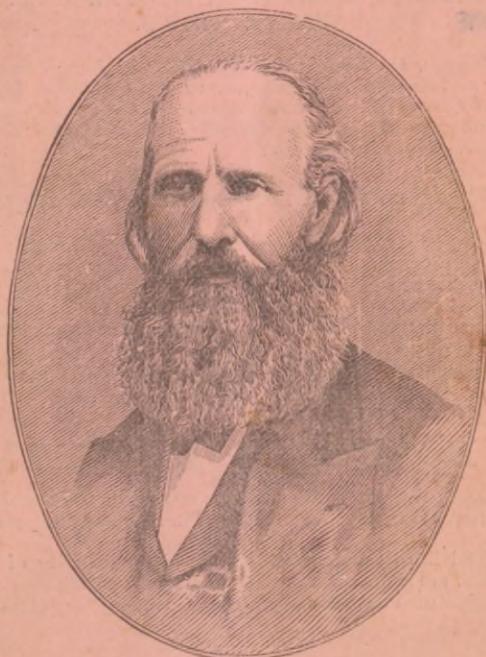
HEALTH CONSERVATION

AND

The True Healing Art—Hygieno-Therapy.



THE TRALL PHILOSOPHY.



R. T. TRALL, M. D.

A LECTURE

Delivered in the parlors of the Trall Sanitarium, and other articles explaining the first principles of Hygienic Medication, or a true Medical Science, and exposing the fundamental fallacies of all drug systems,

BY

De Witt Clinton Moore, M.D.

FORMER ASSOCIATE OF DR. TRALL.

MOORE'S HEALTH CONSERVATORY

—AND—

Trall Hygienic Medical and Surgical Sanitarium,

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Fevers, and in fact all cases, may be treated at home successfully. Parturition (confinement) cases are taken in the Institution, or attended at home in any part of the city or country. Preparatory treatment in these cases is most important. Those who cannot come to the Institution may consult the physicians by letter, giving their symptoms, and receive a prescription for home treatment.

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HEALTH OFFICE REFUSES TO VOUCH FOR PHYSICIAN

De Witt C. Moore Declared an Illegal Practitioner and Body of Rein- hold Goes to Morgue.

The Health Department refused yesterday to permit the body of August F. Reinhold, who died at 825 Grove street, to be removed to the California College of Osteopathy or Hahnemann College at 1401 Van Ness avenue because the death certificate was signed by De Witt C. Moore, who attaches M. D. to his name and who they claim is not a licensed physician. Reinhold died on March 3, the death certificate states, of pneumonia induced by an injury to his spine received by a fall. He left a will bequeathing his body to the medical college for a "thorough

scientific examination," as he termed it.

Reinhold's wife had no religious services held over the body, but merely kept it in the house until the next day, when it was removed by City Undertaker Hagan of 1707 Sacramento street to the medical college. When Hagan went to the Health Office to have the certificate recorded the authorities refused to perform the service, claiming that Moore's name was not in the physicians' register.

The body was then removed by Hagan to the City Morgue, as is the custom in all cases where there is not the signature of a licensed physician to the death certificate.

Moore claims to be a graduate of the old College of Physicians and Surgeons and says that he is registered in

the County Clerk's office, both in this city and in Oakland, having registered in 1877. The body will be held at the Morgue until an autopsy can be performed. Death is supposed to have been due to natural causes. Reinhold was a physician and Moore claims to have a hospital in Berkeley. He has been in court several times. *J. W. W.*

Lowell Boys Beat Modesto Team.

MODESTO, March 5.—Representatives from Lowell High School, San Francisco, and Modesto High School contested here to-day in field events. The result was a victory for Lowell by the small margin of five points. Up to the relay race the teams were tied.

The manufacture of artificial camphor by electrolysis is now assured.

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THE NEW PHILOSOPHY OF LIFE.

It has always been one of the most difficult practical problems, how to present new truths so as not to offend old errors—how to change men's opinions and not seem to assail their prejudices; for men are very apt to regard arguments directed against their opinions as attacks upon their persons. These matters should be well understood by those who come before the public as advocates of new systems of living and methods of thought, so as to be prepared for the trials, the struggles, the difficulties, and the destiny that await them, for no fact in history is more clear than that all reformers or advance thinkers have been martyrs. The time will come, let us hope, when all normal beings will pray, "O, for the muse of fire that can ascend the heaven of invention," for the advancement of universal humanity. Then will spring up a rivalry for the championship of thought, as exists now for physical feats.

All useful discoveries and improvements have four distinct stages in their progress to universal acceptance. The first is when the theory is pronounced false, contrary to experience, absurd, and unworthy the attention of sensible persons. The second is when they are denounced as perilous innovations. The third is when they are claimed as having been known before. And the fourth is when they are received as established truths by everyone. In the first place their authors are simply ridiculed. In the second place, they are accused of endangering the religion and morals of society. In the third place, they are deprived of all credit, for more industry, discrimination, and originality than others. And in the fourth place, the only wonder is that the truths in question should ever have been doubted, so perfectly are they in harmony with all the laws of the universe.

And thus is presented briefly the history of our subject: the Science of Health Conservation and Hygeio-Therapy, the True Healing Art, the principles of which no one now will attempt to refute, as it is rapidly becoming popular. The prevention of disease and the treatment of the sick by hygienic agencies or materials, to the exclusion of drugs, involving, as it does, a compliance with every law of the vital organism, affecting all the internal conditions and outward actions of individuals; regulating and directing, too, all the sources of supply and causes of waste; influencing all that occasions pleasure or pain in the organic and in the mental domain; and lastly, governing and controlling every personal habit and social relation, is the most radical, ultra, and revolutionary system that has ever been introduced among men, if indeed we except the system announced to the world nearly 1900 years ago, the philosophy of which also, was *obedience to all law*, and its practice comprehended

in this simple phrase: "Cease to do evil, and learn to do well." This system is not a "reform," as many suppose. It does not aim to *improve* the practice, correct the abuses, and mitigate the evils of other medical systems. It does not propose to amalgamate in any way with any of them; nor to adopt them as auxiliaries; *nor yet to be adopted as auxiliary to them*. It is opposed to them all, not only in theory but also in practice. It repudiates each and every one of their fundamental dogmas, as well as all their remedial agents. It is therefore a new system or science. It stands upon its own independent premises—Scientific Principles. Its philosophy and its remedial agents, its theory and its practice, are not only unlike those of any other medical system, but are directly opposed to them. But as the other medical systems are established, as they already possess the minds of the ignorant masses, and are prevalent and popular, ours is not only radical and revolutionary, it is aggressive.

The physicians of the old systems, so long as they had the public confidence and the public patronage, were naturally content to let things remain as they were. Conservatism was their policy. They sought no change, and least of all such a change as our system is bringing about. Why should they? Having had it all their own way, any advance, so far as they were concerned, would only be for the worse. But with us, the case has been very different. We have been, until recently, unpopular, and without reputation or patronage, comparatively. Our system has been unknown by most people, understood by very few, and condemned by many; hence, we have sought change, and still seek to advance.

And now what is the rationale of Hygeio-Therapy or Hygienic Medication? And what is drug medication? And wherein do they differ?

To understand these questions we must comprehend what we are pleased to term first principles, especially must we know the nature of the thing, or condition, called disease, which they were intended to cure or direct and regulate—how induced and how removed.

In a general sense, diseases are the consequences of unphysiological habits, conditions and circumstances. Our bodies are built up and sustained, and the vital machinery kept in harmonious play in health, by the use of air, light, food, water, exercise, rest, etc., which we call hygienic agencies or conditions.

All external nature and her modes of motion, are the materials and conditions which the body uses in health conservation. If the air be vitiated, the light defective, the food bad, the water impure, the exercise improper, the rest broken,

etc., or if any of the materials and conditions are deficient or in excess, obstructions occur. The circulation of blood is unbalanced, the nervous energy distribution is irregular, the organs become clogged, and diseases result. The cause of the disease is the misuse or abuse of these hygienic materials and conditions. If poison is taken into the system the result is similar. It is misuse or abuse.

Now it is a plain and good sense, as well as a scientific proposition, that if wrong adaptation of these things occasions disease, right application of them will cure. Effects must follow causes. Improper habits and conditions induce disease. Proper conditions and doing right will remove it. What have we to do with drugs here? They are the worst causes of disease.

He is a knave or fool, who will, in this enlightened age, attempt to suppress or cure pain or disease with medicines or drugs, without making any effort to find out or remove the cause. The Quack only, is he, who promises to save the wrong-doer in his sins. ()

The living system uses all of these agents and conditions in all of its processes, whether of health or disease. They are the elements of its force material. Its power may be exerted in appropriating food, air, water, etc., to the formation of blood and tissue, or in expelling noxious materials from the system. But all its power is derived from the same source—from these hygienic materials. Medical men tell us that stimulants will sustain the vital powers; that tonic drugs impart strength to the system.

Never was there a greater mistake. And to this error, this mis-teaching of the medical profession, those fearful curses of our country—the sensual indulgence in alcohol, tobacco, opium, etc.—are to be attributed more than to all other causes combined.

And it is seriously feared that the people will never be reformed of these vices until medical men revolutionize their doctrines.

Stimulants, tonics, and the same is true of all poisons, call out the strength or power and waste it. They occasion vital resistance—defensive war so to speak—and this resistance, this disturbance, this disease, for *disease it is*, the doctor mistakes for augmentation of vital power. He might as well mistake a fever for remarkable vigor, or an inflammation for physiological action. And indeed, he does make precisely these mistakes. He mistakes loss for gain. He mistakes power expended for power acquired. He mistakes virtue *passing out* of the living system in a fight with his poison, for force imparted to the system by his drug. And on this error, this self-evident absurdity, this monstrous delusion, is built his whole *materia medica*.

The horrid and abominable way in which some medical men of the drug school treat that simplest of all diseases, a fever, illustrates this error in a sad light. A fever is an effort of nature to purify the system, and only requires regulating and directing, that it may be successful.

Many of the doctors bleed, blister, antiphlogisticate, mercurialize, narcotize, and stimulate until "the fever has run its course," which course would not have been half so long if left entirely alone. But at length the crisis comes; "the fever turns," and "the patient is in danger of running down," so the doctor plies constantly his stimu-

lants—alcoholic beverages with various narcotics and tonics. And they really believe that the wine and the brandy keep the patient from sinking. They actually think he could not live an hour were it not for the strength he receives from the alcoholic poison. This is the world's most fatal delusion. Every dose endangers the patient's life. Every particle prolongs the struggle and renders recovery less perfect. Every drop sinks the patient still lower, by calling out and wasting his vitality. What does the patient need under such circumstances? Rest, simply rest, and nothing else. After the long struggle the organism is fatigued and needs quiet—*Resting Sleep*. It has perhaps successfully accomplished its work of purification, *in spite of the doctor and his drugs*, and now exhausted and weary nature demands a season of repose—a resting spell. The doctor, mistaking quiet for dying, and stimulation for increased vitality, will not let the patient rest.

He stimulates him into disquiet again.

He might as well try to prevent a well person fatigued with the trials of the day, from going to sleep when night comes, for fear of him "running down." He might as well apply the spur or lash to an over-jaded and exhausted horse in order to give him strength.

He might cause immediate activity, but that would only diminish his strength, and this is just what he does to his patient, by stimulation in the latter stages of fevers.

We have treated fevers for a score of years, and have never, under any circumstance, given a particle of stimulus, and the patients have all recovered; many of whom were given up to die by other physicians.

Hygienic Medication, we repeat, proposes simply to employ the same materials to cure diseased persons that nature employs in the normal processes of health conservation. And why not?

If diseases are caused by the misuse or abuse of these materials, influences, relations, conditions, etc., or by the introduction of poisons, does it not follow, by irresistible logic, that their *right use*, and a removal of the poisons, is the natural, proper and scientific method of cure? In brief, as all diseases are caused by unphysiological conditions, all cure must be found in a return to the physiological conditions, or obedience to law. Well, how can this be done? Certainly not by the administration of poisons. These necessarily aggravate the abnormal conditions. Every drug and poison only adds to the burden nature has to bear. But it is the general opinion of medical men, that these remedies, these drugs, *these poisons* in some mysterious way, counteract, neutralize, or overcome the disease, and so help nature get rid of it. This is just what we object to. This is precisely what they should not do. The disease is our friend. It is the *remedial effort*. It is the *action* which is to purify the system. It is the process which removes the poison. Surely this process should not be "neutralized," nor "counteracted," nor "subdued," nor even "cured." It should be regulated, not opposed, directed, not subdued.

The True Healing Art, is radically different from a process of poisoning. The theory of medical books, and of most medical men, is that disease is an enemy, a something that attacks us from without; a something that gets into us in some mysterious way, and must either be driven out of us by

bleeding, vomiting, purging, sweating, etc., or killed within us by antidotes, chemicals or poisons.

Fatal mistake. And they talk about giving medicine to operate on the seat of disease. Another mistake. Disease has no seat. They might as well talk of circulation having a seat. Their blind, yet honest efforts, to unseat disease, have filled more graves prematurely, than all the wars, famine, and pestilence, of all the ages.

Hygienic Medication supplies favorable conditions, so that the remedial process, the disease, may be successful in its work of purification. All healing power being inherent in the living system, neither drugs, nor even hygienic remedial agents, can impart to it any power or virtue. We are born with all the healing power we ever can have. When it is all expended that is the end of us—here. And our lives will be long and happy, or short and miserable, as we expend it judiciously or otherwise, wisely or ignorantly.

We have intimated that the drug systems are false in principle, absurd in theory, and fatal in practice. Perhaps we ought to prove it. This we will now proceed to do by the best evidence the nature of the case admits of; by testimony that no drug physician can gainsay, no scientist can but accept, and no thinking layman question.

"As we place more confidence in Nature and less in preparations of the apothecary, mortality diminishes. Hygiene is of far more value in the treatment of diseases than drugs."—*Prof. Parker, M. D., of N. Y.*

"There has been a great increase of medical men of late, but upon my life, diseases have increased in proportion."—*J. Abernethy, M. D., of London.*

"We have multiplied diseases and increased their mortality."—*Prof. Benj. Rush, M. D., Philadelphia.*

"I declare, as my conscientious conviction founded on long experience and reflection, that if there was not a single physician, surgeon, man-midwife, chemist, apothecary, druggist nor drug on the face of the earth, there would be less sickness and less mortality."—*Prof. James Johnson, M. D., of London.*

"I wish not to detract from the exalted profession to which I have the honor to belong, and which includes many of my warmest and most valued friends, yet I cannot be true to my conscience and withhold the acknowledgment of my firm belief, that the medical profession (with its prevailing mode of practice), is productive of vastly more evil than good, and were it absolutely abolished, mankind would be infinitely the gainer."—*Francis Cogswell, M. D., of Boston.*

"All of our curative agents are poisons, and as a consequence every dose diminishes the patient's vitality."—*Prof. Alonzo Clark, M. D., of N. Y.*

"Vitality once lost can never be regained. What is lost from the stock of life power can never be replaced. The system is weakened just so much as it has lost its vitality."—*Prof. John C. Draper, M. D., of N. Y.*

"Every dose of medicine is a blind experiment upon the vitality of the patient."—*Dr. Bostock, in History of Medicine.*

"No fever patients die except those who take stimulus."—*Dr. Wilks, of Guy's Hospital, London.*

"The effect of hygienic treatment is so wonderful that those familiar with typhoid fever patients will not recognize them. By keeping the temper-

ature below 103 degrees, the exacerbations are avoided, and the fever kept to a continuous remission; the patients are never unconscious, never delirious; the tongue always remains moist and clean; the bronchial catarrh is very light, also the diarrhoea, if any at all. There is no tympanites, no hemorrhage, no complications, and we have every reason to believe that the intestinal ulcerations do not occur at all. Under this treatment the course of typhoid fever is very mild and short, the convalescence is very rapid, and the mortality none whatever."—*Dr. Nestel, Physician to the Russian Imperial Guard, Crimean War.*

"The language of medical science is a barbarous jargon."—*Dr. John Mason Good.*

The most accomplished scholar the Medical Profession has ever produced.

"Ninety-nine out of every hundred medical facts are medical lies; and medical doctrines are, for the most part, stark, staring nonsense."—*Prof. Gregory, M. D., Edinburgh, Scotland.*

"The popular medical system has neither philosophy nor common sense to commend it to confidence."—*The learned Dr. Evans, F. R. S., of London.*

"I have no faith whatever in medicine."—*Dr. Baile, of London.*

"Medicine is a great humbug."—*M. Magendie, M. D.*

The greatest Physiologist and Pathologist of France.

"On baseless theories has grown up a system of routine and empirical practice."—*Dr. Wakely, late Coroner of London, and Editor of the London Lancet.*

"A change in the theory of disease, which long since begun, but is not yet completed [which began with Dr. Trall], must profoundly affect the work of the physician of the future. Disease was formerly believed to be a something which had a sort of independent existence, and which went about over the earth seeking whom it might assail. When this something had entered the body of a man it created confusion in his internal economy, and order could not be restored until the intruder was driven out. Accordingly, remedies none of the gentlest were vigorously applied until the disease was scared away or the patient died. It is strange how universal among men this belief in a possession, an entrance of something into the body causing disease, has been.

"This savage idea was long perpetuated among civilized people, and remedies were used which were hardly less absurd than the leavings, howlings, and rattle-shakings of an Indian medicine-man. The change has come very gradually. At first the student of medicine enlarged his field of study, from disease and its phenomena, until it included the structure and action of tissues and organs in health. Physiology and anatomy, of little importance in the old science of medicine, began to have recognized value. After this it was found that organs did not always become disordered because of assaults from within the body, but that they were affected by external influences.

"It was found that the organs must not only preserve equilibrium within the body, but that there must also be equilibrium between the body and its externals." * * *

* * * "The modern theories of evolution have done great things for medicine, and will do far

more in the future. They have put in action forces that may revolutionize medical science. Evolution has shown, as nothing else could, how profoundly animals are affected by their environment, their food, habits, climate, etc., and, by showing how inevitable is the modification of structure in other animals, has called attention to the same facts in man's existence."

"Men knew long ago that animals were greatly affected by their surroundings, but this truth was far from being fully recognized until evolution reaffirmed it, and emphasized its affirmation by facts which could not be passed by. Thus man was led to ask, 'What application have these principles to my own habits of life, to my well-being? To what extent are my diseases induced and fostered by external conditions?' The reply to these inquiries is found in sanitary science, in health officers and boards of health, and we have as yet only the beginning of the answer. Sanitary science, though in its infancy, has already profoundly affected medical science in many directions. Perhaps the most important effect that as yet appears is the leading of medicine away from its old, blind, absolute faith in remedial agents, in therapeutics, toward greater faith in right living, proper diet, dress, and drainage." * * * "So long as it is less trouble to take quinine than to clear out drain or cess-pool, so long as men prefer swallowing drugs to abstaining from favorite articles of food, or regulating personal habits, so long must the medical advisers of a community find their best efforts to advance sound sanitary science thwarted. It will be a long and tedious task—this of educating out of the popular mind this strange passion for dosing; but herein lies one of the most important tasks of the physician of the future. If he does his work well, he must be strong enough and determined enough to stem a powerful current of deeply rooted prejudice and self-indulgent unreasonableness; but, if he and his fellows only persevere, they will do incalculable good. So difficult is this work that many shrink from it. They admit the importance of fresh air in hospitals, nay, they demand it, but in their private practice they say little about ventilation. They are careful that their prescriptions shall be properly compounded and regularly taken, but they are much less careful about the diet of their patients. They treat zymotic diseases, but do not enforce such sanitary regulations as they know to be necessary. I do not say that all are open to this charge—not all, but some—and there should be none. With all earnestness would I plead that the people be taught how to live, and I would urge this not only for the sake of the people, but for that of the doctors as well. It is evident that their success as healers of disease must be far greater if their patients observe hygienic laws than if they do not. * * * The relief of suffering, which is commonly thought to be the chief mission of the physician, is indeed a great and noble work, but I believe that he may do a higher and grander work. There are a pathology and a morbid anatomy, not of the body only, but of the moral nature as well. Many physical disorders are also moral and mental, and can only be rightly treated as this is understood. If it be true that men are not only more comfortable and happy when well than when ill, but that they are better morally, a new and most important field of usefulness is opened before the physician. If a

well man, other things being equal, is a better man than a sick one, more certain to act wisely, to judge candidly and fairly, and live rightly—if a well man is of more worth in every way than a sick one—then all that has been said of the need and the value of hygienic instruction has added force. I do not for a moment forget the many heroic natures that have been grand enough to rise above bodily pain and feebleness, and with pathetic earnestness have sought to do some good work for the world, and have sent forth from their chambers of suffering golden words, melodious, heart-stirring verses, helpful soul-inspiring thoughts. And yet we need to recognize the fact that good is more certain to come from health than from disease. Pain may have its mission, physical and moral, and may bring out the richness and sweetness of a character as nothing else can, but in and for itself it is not desirable, and it can not be doubted that a community that is sound physically will be more sound morally than it could be if harassed by pain and weakness. I believe there is such a thing as sin in the world, and I would not call it a disease for which man is not responsible; but none the less do I believe that physical disorder, that sickness and pain, morbid conditions of the body causing morbid conditions of the mind, may and do lie at the foundation of very much that we call crime."—*Prof. Geo. H. Perkins, M. D., University of Vermont.*

"It will probably require a generation of doctors, brought up under better conditions of culture and practice to wholly sweep away the old savage theory and barbarous practice. The conditions are growing up around us, however, and their influence will be all-prevading before long. The intercommunication of scientific thought plays here a most important part, and the union of scientific minds is, or ought to be organic, but owing to the bigotry and ignorance of the profession, on public sympathy the sanitary physician has mainly to rely for support."—*John Tyndall, F. R. S., L. L. D., M. D.*

"The national necessities as the basis of national education are first and foremost these, that although in the early days of youth the simple elementary educational practices of learning to read, to write, and to calculate, are necessities for the time, they are comparatively valueless unless combined with further necessities of a physical kind, namely: sound and systematic muscular training; freedom of breathing and circulation of the blood; practical training, so that the body can be structurally built up and sustained in health; preparation for all duties requiring precision, decision, presence of mind and endurance; and readiness to acquire any craft or handicraft that may bring a useful living; in a word, an education that shall bring the mental and physical qualities of every person into faithful harmony and good-will. We urge that without this symmetrical education there can be no beauty, there can be no health."—*B. W. Richardson, M. D., F. R. S.*

"Nervous diseases and weaknesses increase in a country as the people come to live on the flesh of warm-blooded animals. Meat is highly stimulating, and the meat-eater lives at high pressure. It is the cause of most of the ills to which highly civilized and luxurious classes are liable."—*London Lancet.*

"Diseases must be treated in conformity with natural laws and by men and women who under-

stand what those laws are."—*Popular Science Monthly*.

"In all fevers [and fever is a type of all diseases or remedial effort] ascribed to a malarial origin, the success of the conventional mode of treatment depends chiefly upon the efficacy of chemical antiseptics which temporarily suppress or palliate the symptoms of the disease, but (aside from the deleterious after-effects of such drugs), the disease itself [the patient he means] can be cured only by the removal of the cause, [with natural remedial agents.]"—*Felix L. Oswald, M. D.*

"The conclusion forced on us is, that the pursuit of individual happiness within those limits prescribed by social conditions, is the first requisite to the attainment of the greatest general happiness. To see this it needs but to contrast one whose self-regard has maintained *bodily well-being*, with one whose regardlessness of nature's health laws, has brought its natural results, and then ask what must be the contrast between two societies formed of two such kinds of individuals."

"Bounding out of bed after an unbroken sleep, singing or whistling as he dresses, coming down with beaming face, ready to laugh on the smallest provocation, the *healthy man* of high powers, conscious of past success, and by his energy, quickness, resource, made confident of the future, enters on the day's business not with repugnance but with gladness; and from hour to hour experiencing satisfactions from work effectually done, comes home with an abundant surplus of energy remaining for hours of relaxation, recreation, social, mental and moral development. Far otherwise is it with one who is enfeebled by great neglect of self." [Errors in diet, want of proper exercise, neglect of bathing, persistence in the "poison habit," in some one or all of its hideous forms—tobacco, alcohol, opium, quack medicines, mineral drugs, etc., etc.]—*Herbert Spencer's Data of Ethics*.

Our hearers may be pardoned for being a little startled at this array of testimony from the bright and shining lights of the profession against the whole drug system—this pungent and unqualified condemnation of its whole theory, and nearly all of its practice.

These are individual opinions, which could be extended to fill a large volume; and as no one of them is authorized to speak for the rest, we will let the *profession itself* speak. The American Medical Association in convention assembled, a few years ago, adopt and record the following confession and declaration:

"It is wholly incontestable that there exists a wide-spread dissatisfaction with the old systems of medical practice. Multitudes of people in this country and Europe express an utter want of confidence in physicians and their physic. The cause is evident; erroneous theory and springing from it injurious and very often fatal practice. Nothing will now subserve the absolute requisitions of an intelligent community, but a medical doctrine grounded upon right reason, in harmony with and avouched by the unerring laws of Nature and of the vital organism, and authenticated and confirmed by successful results."

False in theory and fatal in practice. These objections and charges are rather *serious* indeed. Is it surprising that we all should become skeptical? Is it any wonder that millions in all countries are de-

manding a rational and good sense system? To meet this demand the profession are everywhere adopting our system, but only as they are forced to by the overwhelming demand of an outraged people. As an evidence of this the Michigan State Allopathic Medical Society, in convention at Battle Creek in June, 1877, adopt and record the report of a committee that—"Hygieo-Therapy or Hygienic Medication is strictly Scientific and Regular."

Hygieo-Therapy is a *new and exact science*. Hygienic Medication is the *true* "Healing Art Divine." There can be no art that is not based upon the recognition of scientific principles, and there can be no science that is not founded upon demonstrable Laws of Nature.

Laws of Nature, which the dictionaries can only define as inherent tendencies, can be *nothing more or less than the methods of action or the modes of motion of Matter*. Our system rests upon the demonstrated Laws of Nature, which are manifested through and which control and govern the vital organism, constituting all the Laws of Vitality or Life.

Hence it is a complete and perfect and all-sufficient system, and can only be improved by the discovery of some new law of life, or force of Nature. It brings the system under all known laws of Life and Health. It supplies all the conditions which nature requires, and removes all the impediments in the way of her successful efforts. And what more can mortal ask?

But you may inquire; "will hygienic agents cure all cases that drugs seem to cure?" They will, and many that drugs do not seem to cure. We cure all curable cases. The ordinary causes of disease, left entirely alone, with no medication of any kind, would not destroy the human race half so fast, nor induce half so many lingering and chronic diseases, as do the ordinary remedies (?) given to combat, counteract or cure them. Of course, then, we charge, most distinctly and emphatically, that society has received more evil than good from the medical profession.

We are not alone in this opinion, as you have perceived by the foregoing testimony. *It is the belief of the best minds of the age, and of the most intelligent half of all civilized communities. But let our position here be fairly understood. We do not charge that physicians, as men, are bad. We must do the profession the justice to say that, in all ages, its ranks have been distinguished and ennobled by the brightest scholars; by the gifted sons of genius; by patriots and philanthropists.

We have no quarrel with medical men. Our controversy is with principles, or rather dogma and general ignorance. We concede, the members of the medical profession are *generally* intelligent; and that they do as well for society as is possible to be done with such a system (and this will apply to the clerical and legal or governmental professions equally well). But their system is a wrong one, and society would be infinitely better off with none at all, just as blank ignorance is less evil than positive error. The only advantage that could have been derived from it, is in this light that "humanity can only know the right by suffering the wrong." The only way now for the profession to redeem itself, is to adopt our Rational Method. But we wish to make one

point clear, that there is no virtue in any drug medicine whatever, nor, indeed, in remedial agents of any kind. This has been the chief obstacle in the way of the advancement of true medical science; and it is the stumbling-block that now meets us everywhere in our endeavors to lead the people to think, reason and understand for themselves. Almost every person is fully indoctrinated in the notion that virtue dwells in the things *outside* of the domain of organic life; that medicines or remedial agents cure diseases or diseased persons; that they impart something desirable to the living system; or that they act, in some mysterious way, on disease itself—an erroneous theory which, as we have already intimated, is the foundation for nearly all the bad habits in society. This false doctrine has grown with our growth and strengthened with our strength. The people have been educated into it, or it into them, for many centuries. They may, almost, be said to be born with it. They certainly are bred in it; and it seems to be now a part of their very being. And when we attack it, they often regard us as having given a personal insult. People do not easily let go long-cherished opinions, even after their absurdity has been abundantly demonstrated. All of us know how hard it is to shake off the prejudices of early education, and to rise above the trammels of confirmed habits of thought. There are but two ways of educating the public mind. One consists in exposing error; the other in presenting truth. But how to do one and not the other is a perplexing question.

We can only know truth and error by the contrast. And right here let us say again that when we tell you we have a better and a true system of the healing art, we do not wish to be understood as proposing a substitute for any other system. Truth is no substitute for a falsehood. Right is no substitute for wrong. We propose simply to supersede all other systems. Three fourths of the physicians, even now, are ready to adopt it, and try to practice it, if the people only knew enough to demand it. It is a part of our mission to create such a demand. Public sentiment makers, if you please, we have been for twenty years. Hence, we are working for physicians as well as all humanity.

A patient, of a class whose name is legion, often comes to us full of aches and pains. He is neuralgic all over, and dyspeptic all through, and nervous all under. His condition is a puzzle to himself and to all the doctors. He has tried this, that and the other nostrum, all of which have "done him no good." He then tries it awhile without drugs, but still grows no better very fast. At length he gets, from some source, the idea that cold water is a great substitute for cold calomel; takes a shower-bath that almost strangles him; sits down in a sitz-bath till he is chilled half to death; takes a steam-bath till he is parboiled; leaves off tobacco, does not eat any meat, but absolutely gormandizes on mush and milk with sugar, and takes in graham bread and vegetables as though his stomach was a mere reservoir, and the next morning wonders why he is not well! Poor man! Little, perhaps, does he dream that he has a job of months or years before him. He supposed the virtue was in the things *outside* of himself—in the water, cracked wheat, potatoes and squashes; and so he applied them vigorously,

in' order to get virtue transformed from them to himself as rapidly as possible. "A little learning is a dangerous thing," and so he is killing himself in order to get vital power out of something else. But let us go back and investigate his case, and see what really ails him. Years ago he had a "bilious attack." The doctors were consulted, who administered a few doses of "blue pill." His mouth was slightly affected—salivated—but this he did not regard as anything important. In a few days he was about. The doctor pronounced him cured; and he has not seen a well day since. He has now an idea that the calomel, in some way, did him great damage; and yet he thinks it saved his life by killing his disease, which otherwise might have killed him. Thus, he is falsely taught. Here is his mistake and his physician's delusion. The calomel damaged him precisely to the extent that it killed his disease. The "bilious attack" has been superseded by a mercurial disease. And this poison is now corroding his vitals; while he imagines almost everything else to be the cause of his troubles. This drug—mercury—is very difficult to get out of the system. It is often a process of years. The doses taken in a single day have often rendered a whole life miserable. Some authors think it can not be gotten out of the system at all. Prof. E. S. Carr, M. D., of Albany and New York City colleges, testifies: "Mercury, when administered in any form, is taken into the circulation and carried to every tissue of the body. The effects of mercury are not for a day, but for all time. It often lodges in the bones, occasioning pains years after. I have often detected in patients' bones after death this subtle, poisonous agent."

The Galvano-Thermal bath has dislodged it, in some cases, from the joints and dense tissues so that it could be detected in the bottom of the tub.

Calomel, in the system, is often changed to corrosive sublimate, producing sudden death. The intelligent person knowing this fact, can not be induced to swallow mercury in any form.

And now what says Science in relation to Hygic-Therapy or Hygienic Medication? The fundamental principles of the science of health-conservation and of a successful healing art are: 1st. A correct theory of life and health; 2d. The essential nature of disease; 3d. The rationale of the different forms of disease; 4th. The relations of dead and living matter; 5th. The *modus operandi*, or properly the rationale of the effects of remedial agents; 6th. Rationale of the different classes of so-called medicines, properly, disease causes; 7th. Relation of remedial agents, and all external objects, to the living organism, in health or disease.

SEVEN BASIC PRINCIPLES.

1st. Life or vitality is the aggregate of the peculiar properties of the three classes of living tissue—muscular, organic-nervous and cerebro-spinal nervous—conjoint motion of all parts of the vital machinery. Motion or action of muscular tissue is contractility; of organic-nervous tissue is irritability; and of cerebro-spinal nervous tissue is sensibility. The sum of these properties constitutes the living principle. Reduced to an ultimate analysis, all the functions of the human body, are just three—feeling, action and thought. The organism is endowed with the power of growth or development—the ability to transform usable ele-

ments into its own structure; to resist, reject and expel non-usable things; and to take cognizance of all objects and relations. The great error of medics, chemists, physiologists and metaphysicians has consisted in confounding vitality with spirit or soul on the one hand, or merging it into chemical affinity on the other. It is neither the one or the other. Health is the normal play of the whole machinery of life; and in the true sense—the deepest, the broadest and the highest light—is synonymous with happiness or goodness.

2d. Nature of disease. Health being the result of strict obedience to all the laws of Nature, disease can be nothing more or less than the result of disobedience, of the individual, his parents or society to some one, many or all of those laws, as the laws of Nature are ever operative and unchangeable. The great misfortune of the race consists in not perceiving that the same laws are operating in sickness as in health, in happiness as in misery, in sin as in goodness. Error is truth in disguise, or the misrelation or abuse of truth. Evil is the false relation of things intrinsically good, as a lie is the malposition or false relation of the data of a true statement. Sickness, disease, disorder, is the abuse or misrelation of the conditions of health, order and harmony. There is no possibility of dosing away the consequences of disobedience—evil doing. On this blind belief the human race is fast going to perdition in all conceivable ways. To recognize this universal reign of law is to perceive the utter futility of lawlessness, the impossibility of escaping consequences and the grandeur and beauty of obedience, righteousness or Godliness. Disease is the effort of the system to overcome the effects of wrong-doing, and to get back to the normal state.

3d. The rationale of the different forms of disease. As all diseases, aside from mental impressions and mechanical injuries, are caused by obstructions to harmonious action—poisons; engendered within the body by retained excretions or imbibed from without—in food, water and air—it follows that the same poisons produce all the different diseases, dependent in form, type and diathesis, upon peculiarities of constitution, temperament and habits of life. What causes simple fever in one may in another, more gross in habits, etc., produce the "fatal typhoid," or, in others, develop pleurisy, rheumatism, dyspepsia, catarrh, consumption, etc., etc. All diseases are correlated, and, although they may require very different treatment, the true physician well knows they only differ as types of the same species. If the blood is impure the system chooses, with seeming capriciousness, various stratagems of remedial warfare. That part which seems to the system, as well as mere instinct can judge, to be the outlet for the impurities that can be used with the least wear and tear is selected, and this remedial warfare will be successful or not, as the effort is guided and directed by the judgment of the skillful physician. The germ theory of contagious diseases does not alter this doctrine. If the germs are introduced into a comparatively healthy system, they are expelled through the excretory organs without any manifestation of disease, but if the system is impure in blood and every tissue, the disease will be manifested in the usual forms, according to the foregoing philosophy.

4th. The relations of living and dead matter. The primary fallacy, and fundamental cause of all

medical dogmas, is the nonsensical belief that dead matter—medicine, drugs and poisons—acts on living matter in their relation to each other. True science teaches, and it requires only a very small amount of good sense, untrammelled by medical sophism, to perceive, that the action is everywhere and always on the other side. The living system only acts, dead matter is acted upon—is passive and quiescent everywhere in relation to living. Hence the so-called *modus operandi* is a strange and absurd delusion handed down from the dark ages without question or investigation. There are just three kinds of primary action or modes of motion, in matter—mechanical, chemical and vital. Mechanical action relates to the position or motion of bodies in bulk, living or dead, subject to the laws of gravitation, attraction, repulsion, etc. Chemical action relates to combination and separation of the particles or elements of inorganic matter—molecular motion. Vital action transforms usable things, expels non-usable substances and takes cognizance of all nature—objects and relations. It is formation and disintegration. Or action, feeling and thought—education. Air, water, food, etc., are used, and all poisons are resisted and expelled. This is the true philosophy of use and abuse; the distinction between food and poison, the line of demarcation between chemistry and physiology, and between physiology and pathology. There is therefore no chemical action in living structures, nor vital action in drugs or chemicals. All drugs, medicines and chemicals are toxicological agents or disease causes.

6th. The rationale of the different classes of so-called medicine—properly disease causes. One class of poisons the system can best eject by vomiting, these are called emetics; another by purging, cathartics; another through the kidneys, diuretics; another by the lungs, expectorants; and those that are thrown off through the blood vessels and skin, stimulants, etc., etc. And why the stomach or the kidneys, etc? Because of a similar molecular arrangement between each organ and the medicine that is said to have a special affinity for it. There is an affinity, for instance, between calomel and the liver, but no union can take place between their elements until the liver is dead—until it destroys itself in the struggle to maintain its integrity. This struggle of the liver is repugnance for that class of drugs, and an effort to protect itself, which medical men mistake for action of the calomel. And this is true of the other organs and parts, the efforts of the system to expel poisons through the various channels, are mistaken for action of the drugs on those organs and parts. This is how the doctors come to have different classes of medicines. The most formidable objection that has ever been brought against this theory is the action in, or the effects of, cauterization. It is urged that, as caustics applied to the body occasion rapid decomposition of the tissues, the drugs must in these cases, act on the system; for, it is asked, would the living system destroy itself? Is that remedial effort which destroys the tissue and results in death? We answer "remedial effort" or action is not necessarily successful in always accomplishing its purpose or task it was meant by the system to perform. The body aims to rid itself of the enemy; to remove the abnormal and offending material. It may wear itself out in the struggle. It may die in the attempt. It must

oppose and war upon whatever is injurious, whatever is incompatible with its functions, so long as they are present and it lives, otherwise it could not be vital. The several stages of the pathological vital action of canterization are: 1st, determination of blood to the part; 2d, suppuration or formation of pus; 3d, disorganization; 4th, death, if the cautery is not removed, and, if removed, granulation or healing and cicatrization. All this is vital action. And this is precisely the distinction between living and dead matter. The living will not tolerate the presence of the dead.

7th. The relation of truly remedial agents—all external objects and relations to the living organism in health or disease. As all conserving and healing power is inherent in the living system, there is no virtue in anything or condition outside and independent of the body. The living system takes cognizance of and uses all nature, according to its various wants. Objects or modes of motion do not, as is universally believed, make impressions upon us, but we, through the five senses, take cognizance of them. "Our sensations, our pleasures, our pains and the relations of these make up the sum total of the elements of positive unquestionable knowledge." The sense of taste is the recognition of the peculiar molecular arrangement of food, etc., and if unperverted for several generations, would be a sure guide in selection of food. The sense of smell is also recognition of molecular arrangement and motion. The sense of sight is a cognizance of objects, etc. The sense of hearing is a cognizance of modes of motion, and they may all be summed up in the sense of feeling or cerebro-spinal nervous action—sensation. Sensation then is the equivalent in terms of consciousness for a mode of motion of the matter of the cerebro-spinal center—the sensorium. You may ask, "What is matter, motion and mind?" Huxley says: "All that we know about motion is that it is a name for certain changes in the relations of our visual, tactile and muscular sensations; and all that we know about matter is that it is the hypothetical substance of physical phenomena—the assumption of the existence of which is as pure a piece of metaphysical speculation as that of the substance of mind." You may ask again, "What is the drift of all this?" and say "it only shows the emptiness and uselessness of metaphysical speculation." We answer, certainly it does; but, pardon us, you were profoundly ignorant, and you did not know it. On the contrary, you thought you knew a great deal, and were quite satisfied with the particularly absurd notions of the dead past. You thought that your sensations, your emotions, your aspirations, your inspirations, were properties of external things or beings that had an existence outside of yourself, together with many other absurdities. We have just learned enough to know that we know scarcely anything compared with what is beyond. Let us make a desert of that which is not demonstrated, and begin peacefully to explore it by the scientific and obedient or religious method.

Evolved from these first principles we have twelve rules or laws of health conservation; and as the same laws operate in sickness as in health, the same number of truly remedial agents and conditions: Air, Light, Temperature, Exercise, Food, Water, Rest, Sleep, Clothing, Electricity, Passional Propensities, and Mental and Moral Influences.

*TWELVE RULES OF HEALTH.

First—Air. Health is enjoyed and life perpetuated, just in proportion to the breathing capacity. The first and most important necessity of life—*pure air*—is composed of oxygen, nitrogen, ozone, and a small amount of carbonic acid gas. Air once properly breathed, without any constriction of the handles of the bellows, the abdominal muscles, by tight lacing, or without the instinctive contraction of the lungs, to keep out the smoke and dust of tobacco, opium and other poisons, has lost the chief part of its oxygen—the blood purifier and food assimilator, and acquired a proportionate increase of carbonic acid gas, which is a poison; therefore, vigorous health requires that we breathe an abundance of *PURE AIR*, and that only once, or a fresh supply for each inhalation. To secure this air supply, ventilation is becoming an important science. Motion is the first law of Nature. *Everything in Nature is accomplished by motion. Motion or action is life. Stagnation is death. Motion is the soul of the universe;* therefore, the fundamental principle of ventilation is motion or agitation of the air. San Francisco is the best naturally ventilated city on the continent. If it were not thus ventilated by nature, Chinatown and other abominations would produce as severe a penalty for violated law as is suffered in southern cities, in the form of yellow fever, cholera, small-pox or the plague. Cities and towns should be so situated that nature could ventilate them, and those not so situated, if they become foul, should be artificially ventilated. Streets should be wide, and narrow blind alleys and air-tight back-yards, should be a thing of the past dark ages, in any civilized community. The air of heaven, full charged with oxygen and ozone, should be entirely free from dust, filth and disease germs, and kept so by a free use of water, earth and other disinfectants, upon every spot where those causes of disease may otherwise arise. It is the duty of physicians to instruct those in authority—the servants of the people—how to establish such regulations, for the common good.

House ventilation is accomplished in a scientific manner by the improved Boswell Heater (manufactured and for sale by the author.) Deflected hot air, in circulation and motion, with escape for carbonic acid gas and other impurities, and inlet for pure air, automatically heated. The air is not oxidized by contact with red-hot cast-iron, and carbonic oxide or carbon de oxide, (which passes through red-hot cast-iron as water through a sieve) is prevented escape, by the stove being made of heavy wrought iron. The following from "Butler's Ventilation of Buildings" is to the point:

"Before I leave this part of my subject, I will mention one other difficulty in the way of ventilation, and this by no means a small one—I mean the cost. Although efficient ventilation will not cost a very large sum per room it cannot be denied that somewhat will be added to the expense of the house, and this 'somewhat' the speculative builder never will add until he finds that intending tenants and purchasers refuse to take houses which are not properly ventilated.

"As with houses, so with other buildings and works; if we make up our minds to ventilate them, we must also resolve to pay for it.

"I fear that even persons who build houses for their own occupation are but little in advance of the speculative builder, as far as any recognition of

the absolute necessity of efficient ventilation is concerned. Many hold to such crude devices as open windows and doors, others think a hole of any size or in any part of the wall quite sufficient, while, I believe, a majority ignore the whole question.

"It then becomes the duty of scientific men and bodies, to educate the public up to the recognition of the fact that ventilation is every whit as important as drainage to individual houses, and that man can no more live in a foul atmosphere than he can while constantly drinking poisonous water.

"Ventilation is a want arising chiefly from modern ways and customs, and is, therefore a comparatively new branch of science, and we owe our present knowledge of the subject especially to modern researches and discoveries."

Decomposing vegetable and animal matter yields miasma and various noxious gases and germs, to befoul the air, which enter the body through the lungs and by absorption corrupting the blood and tissue; therefore, we should avoid malarial districts (or plant eucalyptus trees, drain and ventilate the soil, and use some means of protection from the lancets of mosquitoes etc., which I have long thought the most potent source of malaria), and disinfect every doubtful spot about the dwelling, observing strict domestic cleanliness. Old carpets, papered walls, questionable beds, bedding, etc., are believed to be prolific sources of disease germs; therefore, we should have fine hardwood-floored floors in all working, living or sleeping rooms, whenever practicable, and only the best wood, paper, cork, oil-cloth or Brussels carpet when necessary, the woven wire-spring bed with cotton or curled hair top mattress, and scrupulously clean linen and blankets. All walls should be hard finished, painted and varnished.

In diseases of the lungs and air passages, the result of defective and bad breathing, the remedial plan consists, first of all, in breathing pure air at all times as near as possible, and at stated intervals to take deep, full inhalations with gentle percussions of the chest, and prolonged and forcible exhalations. This simple practice alone under the supervision of a skillful physician has been known to cure catarrh, ministers' sore throat, indigestion, constipation, mal-assimilation and even consumption.

"THE MEDICINAL OXYGEN INHALATIONS," composed of oxygen, nitrogen and ozone, has worked wonders in all cases of defective breathing, mal-assimilation, head, throat, lung and nerve affections and brain or mental derangements.

What is the *modus operandi* of this wonderful remedial agent, or more properly the philosophy of its remedial effects? The chemical or "combustion" theory is exploded, all popular writers (and even some one in the foremost health journal—*The Science of Health*) to the contrary notwithstanding.

"There is no chemistry in living structures," hence the absurdity of the following, by J. S. C., in *Phrenological Journal*, Dec. '78, perhaps the only incorrect sentence in the whole admirable article: "The blood also contains in varying proportions the waste and effete products of vital action, which are poured into it by the lymphatic system or are absorbed directly through the walls of the capillaries, and is a necessary factor in the production of animal heat, carrying oxygen to

every part of the body to burn up the worn-out particles of matter and thus maintain the temperature necessary for healthy vital action."

By looking a little deeper into first principles of physiology, the following will be perceived to be true:

Air—not oxygen—but air composed of oxygen, nitrogen, and ozone, is taken into the system via the lungs, on the same principle as food and water via the stomach, by the same law of nature—demand by vacuity—hunger, to be used by the system in its work of formation and disintegration—all vital action.

Instead of "animal heat" being the result of burning, it is produced by friction or the arrest of motion. Heat is a mode of motion. Motion is the soul of the universe. The motive power of the circulation, therefore, is not the result of the chemical union of oxygen with the carbonaceous impurities in the blood, but it is the evaporation of water, caused by the arrest of motion—friction, which produces heat to generate the steam—the heart being the balance wheel of the machinery of Life, and not the engine as generally supposed.

Reduced to an ultimate analysis, life itself is but a "mode of motion." Its duration will be long or short as the machinery is kept in working order. The life is the soul. We make no attempt to analyze the spirit. Of this, and what becomes of us after death, no mortal man can know.

The excretion of carbonic acid gas is a vital action or process, as is the excretion of perspiration, urine, feces, and bile. Air (natural, or artificial, in form of medicinal oxygen inhalations) is not a stimulant or sedative in the drug medical sense; but truly invigorating nourishment—hence deserves to stand at the head of the list of normal remedial agents, as the great blood purifier.

Second—Light. The influence from the parent of the earth with all its life, the sun, exerts a power unequalled upon the growth, vigor, and development of man, animals, and plants. Therefore our dwellings should admit it freely and our lives be as much as possible in the glorious sunlight.

If we have been confined to dark, damp, gloomy abodes, dungeons, cellars, mines, etc., and become diseased, we should take sun baths. Paralysis, rheumatism, indigestion, constipation, and general torpidity, as well as inflammation, nervousness, insanity, and general irritability are remarkably amenable to this treatment, as an important part of the rational remedial plan.

There is no danger of sun-stroke if our habits of eating, drinking, exercising, working, etc., are correct, and if our animal propensities are under control. Concentrated sun rays, local and general baths, are useful in some cases.

The solar-ray, in surgery, for removing cancers, tumors, birth-marks, India ink, and all abnormal growths and discolorations of the skin is used with remarkable success.

Third—Temperature. Warmth sufficient to maintain the normal standard of the body is necessary for all its functions; therefore, health depends upon an equilibrium, which should be maintained by exercise, clothing, and fire. The necessary warmth for dwellings is best produced by the ventilating heater above mentioned. If the balance of action and temperature of the body is lost, indicated by cold extremities, congestions, inflammations, fevers, clogged excretory organs, indigestion,

constipation, rheumatism, neuralgia, mal-assimilation, etc., the thermo-electric bath is the best equalizer and warmer. Temperature applications, general or local, are accomplished with water and various other substances also, as well as by warm air and steam. Every degree of temperature from ice to steam is useful in some cases. The universal rule of practice is "Balance the temperature," hence, must follow, equalized circulation of blood, and regular distribution of nervous energy, and following this, purification of blood and tissue, by all depurating organs resulting in health—normal vital action.

Fourth—Exercise. It is through exercise that we grow in every department of our nature, physiologically, intellectually and morally, or from a want of it that we decay and die. Physical exercise warms, invigorates and purifies the body, mental exercise develops all the faculties, moral exercise—doing good for the sake of truth and humanity—develops the whole being.

Nothing is so essential to health, which in the true sense is happiness, as goodness, and nothing will save us from perdition if we are selfish, mean, sensual, low and groveling, and persist in being so; therefore to maintain perfect health, we must exercise all parts of our three-fold machinery in harmony with all the laws of nature and of the vital organism.

If we suffer in any part from excess or want of exercise, a course may be directed, by those who understand the science to suit each case; consisting of active and passive exercise (the health lift and gymnastics, active; and Swedish movements or Massage, passive), and a mental and moral discipline, bringing into activity torpid parts, and restraining those over-active.

How many of the most admirable character-traits of the ancient Greeks, and how much of their success in the arena of life, may be distinctly traced to this source of mental and physical health?

Neither in delicacy of execution nor in grandeur of conception, can we measure ourselves with the Greeks of the ante-Alexandrian era, nor would it be easy to say in what they were not our superiors. Health, in the comprehensive sense, as it should be now and always, was indeed the primary characteristic of their age, for health, physical and mental vigor, and happiness or goodness are synonymous.

The same process of adaptation that qualifies the body for the performance of athletic feats or productive work, disqualifies it for the development of any morbid elements, the causes of disease, and accelerates the elimination of effete or worn out matter from the organism. The immunity of hard-working people from the consequences of wrong or over-feeding, is a proof that nine-tenths of your fashionable diseases might be cured mechanically instead of chemically, by climbing a tree, or chopping it down, if you prefer, instead of swallowing its bark, or mineral, animal, and vegetable poisons. Exercise by accelerating the circulation of the blood invigorates the activity of all the organs of the body whose functions conjointly constitute the phenomena of life. Bodily exercise, all parts in harmony, will counteract innumerable functional disorders, all of which affect more or less the nervous system, and the organ of the mind, the brain.

Mental pathology, when rightly understood, will prove to be a purely physical science which would

recognize the intimate connection and inter-relationship of mind and body, and that every derangement, even of the most subtle functions of the brain, is influenced and caused by some physical disorder. It is now known that no mental derangement can exist without some physical disease, disorder or abnormal condition preceding it. Most cases of so-called softening of the brain will be found, on close analysis, to be preceded by hardening of the bowels—constipation—or some other derangement of digestion. "Overworked brains" is a ridiculous and false expression. Such cases never exist. Keep your bodies in working order, by right living, and work your brains all you can; the more the better.

This editorial from the *Popular Science Monthly* is appropriate here: "One of the inevitable effects of the advancement of science in various directions is the establishment of new connections of thought which are often most striking and significant. What can Darwinism have to do with exercise? Restricting the term Darwinism, as we must do, to natural selection, Du Bois-Reymond shows that they are very closely related. Viewing organic nature mechanically, the series of living beings has been unfolded during unlimited time by adaptation to new conditions, the course of movement being in an ascending scale. 'From this point of view, organic nature appears not only as a machine, but also as a self-improving machine.' But the law of self-improvement is, that powers and faculties are strengthened and grow by exercise, and are weakened by non-exercise. In the struggle for existence, therefore, those will win and survive in whom exercise has developed superior capacities and resources, while the less exercised and weaker fail and perish. The principle of exercise is thus a kind of motive-power in animal evolution, and, as might be expected, is full of the most important results in the higher spheres of physiological and psychical activity."

"The predominance of pugilism and athletic sports, which depend upon 'muscle,' have favored the idea that the chief influence and benefit of exercise is upon the muscular system; but Professor Reymond shows that this is an error. An important effect is, of course, produced in the development of the muscles, which is very fully and interestingly traced out; but by far the most important and valuable influence of physical exercise is shown to be upon the nerve centers. 'It is easy to show the error of the common view, and demonstrate that such bodily exercises as gymnastics, fencing, swimming, riding, dancing, and skating are much more exercises of the central nervous system, of the brain and spinal marrow. Every action of our body as a motive apparatus depends not less but more upon the proper co-operation of the muscles than upon the force of their contraction. In order to execute a composite motion, like a leap, the muscles must begin to work in the proper order, and the energy of each one of them must increase, halt, and diminish, according to a certain law, so that the result shall be the proper position of the limbs, and the proper velocity of the center of gravity in the proper direction.'"

"But when it is established that the central nervous system is not only amenable to the law of exercise, but is the chief object of its influence, we then begin to see how the highest mental effects are involved in the question. Improvement by

means of exercise and deterioration from non-exercise apply to the gray matter of the brain as well as to the muscles. From this point of view which is that of the philosophy of human educability, the subject has a comprehensive interest, and we hope our readers will recognize that, in furnishing them articles that imply some effort in their mastery, we are conforming to the only law by which real mental improvement can be secured."

Fifth—Food. The solid parts of our bodies waste continually and require to be repaired by fresh substances. Normal food is organically arranged cell-structure compounds, produced by the process of growth.

It is the order of nature that man and the animal kingdom can in no wise use any substance that is not so arranged. Fruits, grains, and vegetables, properly prepared (which science is in its infancy), are of the first importance. Flesh, fish, fowl, eggs, milk, cream, etc., are of second rate. Why second-rate? In all organized animal matter, there is a constant change—a breaking down of cell-structure, called disintegration—going on. Hence all flesh, fish, and fowl are largely composed of this waste or effete matter—this poison, for poison it is, as it is not food. It is this effete matter that makes flesh stimulating. And this stimulating property the profession, and the whole community mistake for extra nutrition. Hence you have come to think that beef is the most nutritious food. Science shows that the best beef has only about 28 per cent. nutrition, while wheat has 88. Fish, the great brain-food of the profession, has still less nutrition than flesh or fowl. The fact is, those who live largely upon fish have very indifferent brains. Eggs are stimulating and clogging to the liver of some persons. Milk clogs the liver and bowels of others. It is a secretion in the normal state of the animal, but may become an excretion—impure. *Milk is good food for the calf*, if it is allowed to take it from the mother itself, in the natural way.

Proximate principles, as such (separate, as starch, sugar, fat, albumen, etc.), are not food at all nor can they be combined in any way to make them nourishing. Primary elements, minerals, salts, earths, etc., are poisonous for man or animals but food for plants. This points to important considerations in Agriculture and Horticulture. Fertilizers to be food for plants must be reduced to earth,—elementary substances. Digestion being a periodical function, regular meal times should be observed, and nothing eaten between times; therefore, food which is to repair the body, "the temple of the living God," which, according to the great book of Nature, as well as Scripture, is "the kingdom of heaven," should be of the purest quality, prepared after the most approved scientific method, at regular intervals, with due regard to exercise and waste of the body, and consistent with all other conditions and states of body and mind. If the health is deranged from any error in diet the hygienic physician should know how to overcome the difficulty. As nothing should be taken into the mouth but food and water, it follows that alcohol, tobacco, opium and all poisons as sensual indulgences or as medicine, from the infinitesimal "potency" (?) of the homœopathist, up through the ponderous dose of the heroic allopathist, to the suicidal amount taken by the madman to separate the spirit from its tenement of clay, should be persistently avoided.

Sixth—Water,—Drink and Bathing. Three-fourths of our bodies is water, which is constantly wasting, by evaporation etc., and requires to be replenished, in proportion to the solid food as nine to one. There is but this one fluid in our bodies. It is the carrier of nutrient material to, and of effete or disintegrated matter from, all parts of the body; therefore, pure water only is necessary, and no artifice can produce a better drink. Water is the great internal and external cleanser, and as a therapeutic agent has no superior, to equalize action, circulation, nervous energy and temperature, by those versed in the science; but nothing is more dangerous in disease if improperly applied.

Seventh—Rest. Brain and body rest are equally as essential to health and happiness as exercise; therefore, recreation should succeed study or work, or alternate. There is also a deeper meaning to rest, that peace which alone comes of a clear conscience—the consciousness of having done as well as possible under the circumstances; in short, *duty*, to self and neighbors.

Eighth—Sleep. "Late hours," with dissipation or anxious pursuits, exhaust the whole body in brain, nerve and every part, producing disease and premature death. It is during natural sleep that assimilation takes place, and all repairs are made; therefore, the hours of study, work, recreation and digestion should be equaled by those of sound assimilating sleep—"nature's sweet restorer." In the hygieo-therapeutic method of treating all diseases or derangements, *sleep* without opiates or narcotics is the great object to be attained. Health is sure to follow natural sleep.

Ninth—Clothing. The object of clothing, beside the purpose of civilization and distinguishing the sexes, is to preserve an equal temperature and to protect that highly organized membrane, the skin, which is full of minute pores, cells, blood-vessels and nerves, which imbibes moisture or poisons according to the state of the atmosphere and the condition and temperature of the body; which also breathes as do the lungs, though less actively, and on this account requires frequent cleansing by bathing and friction. All the internal organs sympathize with the skin; therefore, we should clothe our bodies with due reference to all the foregoing. Clothing next the body in order of superiority is silk, linen, cotton, wool. All clothes should allow freedom of motion to every part—should be suspended from the shoulders and without tight bands or ligatures of any kind. Shoes should have broad soles and low heels and loose enough to allow free circulation of the blood.

Tenth—Electricity. This subtle mode of motion, correlative with, and convertible into magnetism and heat, exerts an influence beyond conception upon humanity; therefore, the electrical condition of our bodies and of all our surroundings should be understood and appreciated.

As a remedial agent, it is a method of exercise, the exercise or action being so intense, if necessary, as to disorganize tissue, as with the galvanocautery. The most effectual means of eliminating mineral and other poisons, is by conjoint effect of electricity, galvanism, magnetism; heat and water.

Electricity, now, as was true also of water after the success of Priessnitz, is all the rage; but unfortunately for the cause of progress, as was the fate of water, it is used in the drug medical sense, and only as a substitute for drugs. Now evil

things should not be substituted; they should be let alone severally. Our good friends, the allopathists, who are so jealous of those they call quacks, for using medicines without proper knowledge, etc., etc., would think it rather hard if the hygienic school were to prevent the stealing of our thunder and lightning, electricity, Swedish movements or Massage, "water treatment in fevers," etc., and claiming them as original discoveries, right in face of the fact that they have been employed by us for a quarter of a century. But this is not the worst of it; if they were used properly instead of experimentally, empirically, and as substitutes for drugs, no fault would be found.

Magnetism—Human or animal electricity attractions and repulsions as manifested in all relations of life, are universally recognized as powerful for good or evil; therefore, our conditions and relations should be harmonious. If we have become diseased, deranged or demented from this cause, those with more positiveness and power may use it by laying on of hands, rubbing, etc., to advantage, to restore the normal state—not as a remedy to cancel penalties of violated law, but as a part of a plan to establish better conditions of health.

Eleventh—Passional Propensities. "Self-control" or the harmony of action in the organs of the lower brain, is the *great accomplishment*. It is absolutely essential to perfect health and long life.

To yield to anger, hate, jealousy, fear, abnormal appetite, inordinate lust, etc., may produce indigestion, biliousness, jaundice, paralysis, or worse diseases and insanity; therefore, we all should cultivate self-control.

Twelfth—Mental and Moral influences. The states and conditions of the mind affecting the health, for good or evil, are as infinite as the objects and relations of which we take cognizance; hence, only a sample or two will be mentioned here. I.—Harmony, of thought, feeling and action, and appreciation of heaven's first law—order, contributes much to the fund of health and happiness; therefore, mental athletics, vocal and instrumental music,—self-culture—is health-conserving for the individual and for those by whom he is surrounded. As a remedial agent all music is of high value. Invalids should practice singing an hour or two each day; weak lungs may thus be invigorated and consumption warded off. The effect is excellent on both body and mind. Music with the "poetry of motion," dancing, in accordance with the laws of health are for both body and mind, invigorating. Frequently the dying may be saved by gentle faith and hope-inspiring music.

II.—Prosperity, as a health conservator, is of immense influence, and gold as a remedial agent might be used to great advantage. That is, society might save money and trouble by loaning money to, and educating poor discouraged persons how to use it, etc. Many persons end their miserable existence for want of the comforts of life; and thousands of poor starving souls would love life and enjoy health more deeply, and be more ambitious for culture and development if they possessed the necessary amount of gold. Money means a home, comfort, good books, good clothes, good social surroundings, travel, education and all the necessaries of life; therefore, blessed is the man or woman who has money and knows how to use it.

The use of money is to do good to ourselves and suffering humanity. The insane worship of pelf,

and that chiefly as a means of dissipation, is the great crying evil of the age in which we live.

A knowledge and control of self in the deepest and broadest sense, an abiding faith in the eternal spirit of truth, and an absolute obedience to law, are the conditions of health, happiness and long life. Therefore, **KNOW THYSELF.**

Mechanical and Surgical Appliances are used when necessary.

Chemical agents and compounds are used in various ways to neutralize other poisons (as in the stomach,) and to destroy abnormal growths.

As there is no use for chemical elements in the system to supply any of its wants, and as it is considered as adding insult to injury to attempt to antidote poisons in the blood and tissues, no medicine is used, (in the ordinary sense).

As health results from a right use and relation of these things and conditions, disease must be caused by abuse or misrelation of them; hence the true healing art consists in returning the patient to obedience to these laws—by placing him in true relation to his environment—in removing the causes of disease and supplying the best conditions of health. The Physician, the conservator of the public health, should know the exact truth in relation to all the foregoing principles and laws before attempting to medicate morbid conditions or interfere with abnormal relations. To undertake to practice without such knowledge is pure and unmitigated empiricism—the source of all *Quackery*. So long as there is one person who believes he must swallow some drug or combination of poisons, because he is impure and sick, there will be some accommodating quack ready to compound and administer the same—all legislation to the contrary notwithstanding. In the language of the greatest medical man who has ever lived—"So long as the regular medical profession employs drug poisons in the treatment of disease, so long will the irregular trade flourish. And why should it not? It is vastly the least of the two evils. All the *remedies* which the swindling quacks make so much money in compounding and selling, are found in the Scientific (?) *Materia-Medica* of the profession; and if they are mixed and proportioned in a little different manner from the official preparations of the approved pharmacopœias (so as to render them "original inventions" and "new discoveries" to swear by), they are only the safer for the patient. If they do not cure more diseases, they will kill a less number of persons. It is a fact that quack nostrums do not kill more than one patient, while the regular profession kills ten. Were those who resort to quack medicines to die as rapidly, as unaccountably and as unexpectedly as do patients under regular drug treatment, the quacks would be put on trial for manslaughter, and their business would be ruined. Suppose that Wilson, Sumner, Greeley, Douglas, Meade, Thomas, Rawlings, Prince Albert, Count Cavour, Dickens, Byron, Taylor, Harrison, Washington, Garfield, and thousands of others (all of whom were sent out of the world by the remedies (?) prescribed by eminent and regular physicians) had died similarly while being attended by some quack, who does not know that the poor quack would have been mobbed in the streets, if not hung on the nearest tree. The delusion of the people consists in presuming that educated physicians can deal out these destructive poisons with more safety than the illiterate quacks. They

could, if their education were based on a correct theory of disease; but then they would have no occasion to employ them. The regular physician can kill *secundum artem* and find ample protection in public sentiment and general ignorance. The remedy for quackery, and the only remedy, will be found, if found at all, in educating the people out of the idea of drug medication altogether—out of the notion of poisoning themselves because they are sick."

We claim, and without fear of successful contradiction, that *science has discovered a better method*, and that we no longer have any use for drugs, except we want to kill an abnormal growth, or offending material remove. That Hygienic Medication is the truly scientific method of treating the sick, hundreds of physicians all over the world are ready to defend and demonstrate. Many of these are graduates of its only college (The Hygieo-Therapeutic, of N. Y.), and many more are graduates of other schools of medical education. Hundreds of them are in the highest standing, as you have observed by the foregoing quotations.

Beecher may talk of the "Burdens of the people;" Bain elocute on the expense of drunkenness; Murphy preach on the beauties of temperance, and Kearney rave about monopolies, land-grabbing and the Chinese curse; but all these questions dwindle into insignificance as compared with the *Problem of Health*. Indeed, none of them can have any practical solution except in the recognition of this basic principle, viz: that integrity in the vital structures of the masses—*Physical, Intellectual and Moral Purity*—must bring health and social harmony. So long as the people live in such a way as to befoul the blood and produce a low order of nerve and brain tissue, and transmit the same to their children, we can expect nothing but abnormal mental and moral manifestations.

When men and women become intelligent, self-relying and strong enough to comprehend principles, to exercise self-government and the right of private judgment, they learn that all things are controlled by law, and that they must obey or suffer the consequences. They learn also that God is not an omnipotent personality independent of or above Nature, but that *all the Laws of Nature are the attributes of God*, and are equally sacred. This beautiful language by one of the most gifted women of the age is, according to this Philosophy of Life, "Our faith in the supreme power of God is our faith in the wonderful power, order and harmony which we see in nature and which we feel in ourselves. Trustfully we can put our faith as to our destiny, in this God of power and law." We must obey these laws, if we would find health and heaven, and by the irresistible law of progress, humanity must and will obey them, in the comparatively near future. We can hasten the glorious day of Health, Happiness and Social Harmony, by giving up, quickly, the notion that science conflicts with religion. Science destroys old forms of truth, but it can never destroy the *good*, or the principles of Truth, which were the life of these forms. Science cannot destroy our faith in anything that is true and good and right in the universe. On the contrary, it will give us perfect confidence in the results of our struggles for a higher life, and a higher social condition. A correct definition of terms will settle forever this seemingly "irrepressible conflict."

Science is the actually demonstrated knowledge of the laws of Nature—all laws of the universe.

True Religion is nothing more or less than cognizance of, and *obedience to*, all these laws. Why, then, this wretched wrangle and dalliance? Christ's command, and all the laws of God say, "Go, work," "Cease to do evil and learn to do well," *right here and now*, and leave no room for dark-lantern witchcraft, spiritual jugglery, abnormalism, sectarianism, superstition, quackery, sin, crime and misery. *Health or integrity* is the watchword. Integrity, at the very fountain head of maternity, and so throughout every molecule, *cell, fiber, footstep, action, feeling and thought of existence*.

EXTRACTS FROM DR. TRALL'S FAMOUS LECTURE, OF OVER TWO AND A HALF HOURS, TO THE ELITE OF THE COUNTRY, IN SMITHSONIAN INSTITUTE, WASHINGTON, D. C.

"There are, aside from accidents—mechanical injuries—but two sources of diseases in the world, viz: germs and poisons or impurities taken into the system from without, and effete or waste matter retained. In either case the result is obstruction. These extraneous particles are the *causes of disease*, and aside from mental impressions and bodily injuries, the only causes. And what is this mysterious thing, disease? Simply the effort to remove obstructing material from the organic domain, and to repair damages. Disease is a process of purification. It is remedial action. It is a vital struggle to overcome obstructions and to keep the channels of the circulation free. Should this struggle, this self defensive action, this *remedial effort*, this purifying process, this attempt at reparation, this war for the integrity of the living domain, this contest against the enemies of the organic constitution, be repressed by bleeding, or suppressed with drugs, intensified with stimulants and tonics, subdued with narcotics and anti-phlogistics, confused with blisters and caustics, aggravated with alteratives, complicated and misdirected, changed, subverted, and perverted with drugs and poisons generally? * * * All history attests the fact, that wherever the Drug Medical system prevails, desolation marks its track, human health declines, vital stamina diminishes, diseases become more numerous, more complicated, more fatal, and the human race deteriorates. On the contrary, wherever the Hygienic Medical system is adopted—and there is no exception—renovation denotes its progress, and humanity improves in all the relations of its existence. * * * If I am right, the people ought to know it. If I am wrong, somebody ought to show it.

I appeal to your medical men, to your professors of science, to show wherein I am in error. I appeal to them as conservators of the public health, and for the cause of suffering humanity, to admit and adopt the principles I have presented, or else to controvert and refute them; for I assure them that the doctrines I advocate are rapidly extending among the people. My school is sending out every year lecturers and practitioners—*Missionaries of the Gospel of Health*—who are continually and surely indoctrinating the masses in

favor of HYGIENIC and against drug MEDICATION. If they are teaching truth, it is the duty of men of power, and place, and influence, to bid them God-speed in their good work. If they are teaching falsity, it is their duty to expose and denounce it." * * *

BEWARE OF QUACKS!

AN INSTANCE IN WHICH A MAN-MADE LAW ACCORDS WITH THE LAWS OF NATURE.

The law of Nature says: Diseases, being efforts of the living system to remove obstructions, poisons—all causes of derangement—should not be cured, suppressed or baffled, with nostrums, drugs, medicines or any other means; but should be regulated and directed by Health Conserving Agencies, until the causes are removed, and a "moving equilibrium" established. Then the disease, "remedial effort," abnormal vital action, defensive warfare, etc., will cease, there being no more work of a healing, repairing and purifying character to perform.

Disease, with all its pain and suffering, is the effect or penalty of violated law on the part of the individual, his parents or society, and Nature has not so stultified herself as to provide a remedy. The only way to avoid a continuance of the disease, effect or penalty, is to return to *obedience* to the *Laws of Health*, and take only such treatment as harmonizes with Nature's methods of reparation, or with "The Vis Medicatrix Naturæ."

Hence, the Law of Nature declares him to be a quack, who claims that it is possible by any means, to save the violator of law in his sins. In other words, to cure the effects of his folly and transgression, without his ceasing to do evil. The man made law "Regulating the Practice of Medicine in the State of California" in Section 12, "Re-enacts the Law of God," by compelling every such quack, "regular, irregular and defective," to pay a heavy license. As it is impossible for any of them to pay the amount, it means the absolute suppression of quackery. This is the meaning of the law, "any person who shall profess to cure disease by any medicine, drug or drugs, nostrum, manipulation, or other expedient, shall pay a license of one hundred dollars a month." The educated, scientific physician cures his patient, *not the disease*, by removing the causes of the disease, with rational and Health Conserving Agencies; therefore, be wise in time, employ only such, and, *Beware of Quacks!*

SUMMARY OF EXPERIENCE.

We not only cure our patients, but teach them how to keep well without our services, and, consequently are constantly ruining our own business. Hence, the necessity of continuous and persistent efforts to get new patrons. For this purpose, and for the good of humanity, I make the following statement of facts: 1st—I have practiced the Healing Art over ten years without giving a particle of medicine that was poisonous, or that could not be assimilated as food; 2d—I have not destroyed any lives; 3d—I have not damaged any human constitution; 4th—

I have treated all forms of fevers—bilious, typhus, typhoid, remittent, intermittent, congestive, scarlet, etc., without losing a patient; 5th—I have saved forty-seven out of fifty cases of typhoid and puerperal fever cases after they were given up to die, by a council of "regular" physicians. The three who died, were in *articulo mortis* when I was called, but I prolonged their lives from a week to ten days, and caused them to pass away painless and happy, by equalizing their temperature with heat, electricity, magnetism, etc.; 6th—I have treated a large number of cases of measles, small-pox, erysipelas and other eruptive diseases, and have not lost a case, nor are any of the small-pox cases pitted or marked; 7th—I have treated many cases of influenza, pneumonia, lung fever and convulsions in children, diarrhoea, dysentery, cholera-infantum, cholera-morbus, and a few cases of cholera, without losing a case; 8th—I have cured all the cases of gout and acute, inflammatory and chronic rheumatism that I have treated, some of them of twenty years standing; 9th—I have cured a few cases of confirmed consumption, Bright's disease, and cancer, the three "Incurable Diseases" of the profession; 10th—I have cured, radically, nine-tenths of the cases of dyspepsia, liver-complaint, constipation, hemorrhoids, piles, neurasthenia or nervous exhaustion, paralysis, neuralgia, general debility, spinal irritation, spermatorrhoea, prostaticorrhoea, leucorrhoea, sterility, impotency, and all the horrid train of effects of dissipation, folly and sin, that have come under my care; 11th—I have cured many cases of uterine inflammation, ulceration, obstruction, enlargement, displacement and prolapsus, failing in no case that I have treated. These, and all the diseases peculiar to women, including puerperal mania, are readily amenable to rational treatment with nature's means; 12th—I have never failed to promptly cure all cases of gonorrhoea, syphilis, gleet,—venereal in all its forms and phases—and my experience coincides with that of Dr. Trall, as expressed in the following words: "A long course of observation and much experience in the treatment of syphilis in all its forms and phases, primary and secondary, have satisfied me, beyond all shadow of doubt, that constitutional and tertiary syphilis are in a very great majority of cases, the effects of mineral drugs, administered as remedies, and not of the disease.

I have not in a single case known any secondary nor tertiary complications—no ulcers of the throat, no caries of the bones, no decomposition of the palate, no destruction of the nose, no nodes, etc., etc.,—in patients whom I have treated for the primary symptoms, and I have watched this point in hundreds of cases, and for more than twenty years."

13th.—Not only have I treated successfully nearly all the physical disorders known to the nosology, but all forms of mental derangement as well—Insanity, mania, melancholy, epilepsy, delirium tremens, alcoholism, opium mania, tobacco folly, "the poison habit," and other forms of idiocy. 14th.—And finally, *no* Allopath, Homeopath or Eclectic, regular or quack, can truthfully make a similar statement.

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CATARRH.

ITS NATURE, CAUSES, AND THE TRUE REMEDIAL PLAN.

Acute Catarrh is "common cold." Through a want of knowledge of the nature of disease, this condition is called a "cold in the head." The acquiring of this abnormal state is termed "taking" or "catching a cold." In the earlier ages of the world, when the mind of man was not sufficiently evolved to grasp a principle, comprehend conditions and relations, or form ideas, without something for the senses to rest upon, all diseases were thought to be actual entities, ghosts, evil spirits, or something outside and independent of the body, that they "attack it," "run a course," "have laws of their own," "are self-limited," etc.

This disease is a type of all diseases. All diseases are correlated, or of the same species. Instead of being "a cold" it is heat—a condition. Not taking or catching a cold, but acquiring heat—*inflammation*. It is a condition of fever, abnormal vital action, remedial effort—a process of purification. The house cleaning will be of long or short duration, according to the amount of dirt to be removed.

The disease is not a thing or entity, but a struggle for existence according to "the first law of Nature—self preservation." If dirt accumulates as fast as the disease—acute catarrh—can remove it, the house cleaning is kept up indefinitely. It is then called chronic catarrh.

The nature of this disease may be shown by analogy. Take a kerosene lamp when lighted, draw a handkerchief around its waist and shut off its supply of air. It does not breathe enough oxygen to set free all the carbon, hence the upper air passage becomes smoked—clogged and foul.

Another analogy; the sewerage system of a city. If the filth, etc., is sufficient to clog up the main channels and outlets, artificial escape somewhere must take place, and if not stopped may result disastrously in various ways.

Still another; the social system. If the blood of government and society, the circulating medium of trade—money—accumulates in certain parts at the expense or detriment of others, with all the accompaniments—selfishness, bigotry, tyranny, dissipation, debauchery, etc., the whole body politic soon becomes corrupt and impure. In this condition, remedial struggles must take place in various ways, which are usually guided only by instinct, or certainly very often, with very little judgment, as communistic movements, for instance. These movements are remedial efforts, and when judgment, statesmanship and science are brought to bear to guide and direct them, purification, equilibrium, harmony and social health will follow.

THE CAUSES OF CATARRH are accumulated filth, impurities, poisons in the blood—retained excretions; carbonaceous, biliary, perspirable, urinary and fecal, and poisons from without, swallowed, inhaled, absorbed, etc.

Everything in the food that is not assimilated, as fat, sugar, salt, and all condiments, after the disease is established, tends to keep it up as surely as effect follows cause. All these poisons (every thing that is not food or water) impurities, broken down cell structure, effete or disintegrated matters, are the predisposing causes of catarrh. The exciting causes are, extremes of temperature, irritating

substance in the air, as dust, smoke, carbonic acid gas, from want of ventilation, etc. Localities that are cold or damp, as San Francisco, are more liable to produce catarrh, because those conditions diminish the action of the skin, which gives the other excretory organs more than their share of the work of house cleaning; they get over-worked and tired out, the impurities accumulate and the ventilating tubes, or flues—the nasal passages—get foul, resulting in irritation, inflammation, ulceration, etc.

In the REMEDIAL PLAN, that is of the first importance, which will increase the action of the skin and liver, as the Turco-American and Thermo-Electric Baths. No matter how persistently you may clean the lamp chimney, if the oxygen is not increased or the carbon decreased, it will get smoked again. (Exercise and breathe more and eat less).

Hence, ventilation on the one hand, and pure food on the other, are all important. Proper exercise and a mode of treatment as is adopted at the Trall Hygienic Sanitarium, is the only road to permanent cure.

HOMEOPATHIC LIFE INSURANCE.—A charter has been obtained and a company organized in this city to conduct a life insurance business on homeopathic principles. The peculiar feature of the institution consists in the fact that the lives of those who adopt the infinitesimal mode of treatment will be insured at "judiciously reduced rates." Of course, the corporators either believe that homeopathy will save more lives, or will kill less than allopathy. The *Post* says: "By adopting this feature the company gives a very decided proof of its conviction that the homeopathic method is the safest." But what a commentary on druggery of every kind. Is it that one system is safer than another? Why should any medical system be unsafe at all? Why should the healing art be dangerous? Whenever the true healing art is understood, no one will talk of its being unsafe or dangerous in any case. Any system of which this may be justly said is a false one. There is no question that an insurance company can afford to insure the lives of those who resort to little doses of poison, when sick, at a much lower rate than they can those who swallow big doses. We once suggested to an agent of an insurance office that he ought to insure hygienists, who take no dose at all, at a reduced premium. His reply was: "Your hygienic folks never adopt the system until they are pretty effectually ruined with drugs." There was more truth than poetry in this reply.—*Dr. Trall.*

A JUDGE'S IDEA OF JUSTICE.

We clip the following from one of the city dailies: "A female who still bore the traces of having seen better days, named Fanny Bell, was this morning conducted to the Tombs Police Court before Judge Dowling, by Police Officer Underhill of the Fourth Precinct, who accused her of the double charge of intoxication and disorderly conduct in the streets of that ward, at half-past ten o'clock last night.

"Fanny at one time was very well off, and it is not many years since that she moved in the best of circles, she having been the proprietress of a

fashionable mansion up town; but the demon drink got the better of her passions, and she fell a victim to its influences. Justice Dowling recognized in her still beautiful features the woman who had not long ago captivated the hearts of many by her smiles of siren-like sweetness, and said:

"What have you to say, Fanny, concerning the charges preferred by the officer?"

Fanny: "Nothing your honor, you know how I have fallen."

Judge: "I see that is very evident, you have indeed fallen within a few years. Why do you not give up drinking?"

Fanny: "I've often tried, but I always fail."

Judge: "Then you deserve no pity. You have none but yourself to blame. Upon the statement of the officer I will commit you to the City Prison for ten days."

What can exceed this reproach in cool inhumanity? The poor woman tries to do right but fails, and deserves no pity! She will not be the judgment of the angels in heaven. She is entitled to praise for the attempt to give up drinking, and to pity for her failure. But how come she to be a drunkard? Probably the insatiable appetite for liquor was caused by its use as a medicine under the advice of her temperance physician. We have known many persons to become drunkards in consequence of alcoholic medication. Professor B. F. Barker, M. D., of this city, states that he has known several ladies to become habitual drunkards because alcoholic liquor was administered to them as medicine. Edward C. Delavan sat in the National Temperance Convention at Saratoga Springs, in August, 1865, that he had known several ladies die of *delirium tremens* in one street in Albany, all the result of alcoholic medication. The temperance reformation, we fear, will never prosper so long as its leading advocates—its Beechers, its Greeleys, etc.—stultify themselves and their teachings by advocating alcoholic medication. Nor will Heaven ever smile on the administration of our criminal code until, instead of sending the victim of the rum-seller to prison, the judge shall order the abatement of the rum-shop.—*Trall Health Journal*.

[We see similar cases almost daily.]

A Few Rules for Dyspeptics.

1. Eat slowly, masticating the food very thoroughly, even more so, if possible, than is required in health. The more time the food spends in the mouth, the less it will spend in the stomach.
2. Avoid drinking at meals; at most, take a few sips of warm drink at the close of the meal, if the food is very dry in character.
3. In general, dyspeptic stomachs manage dry food better than that containing much fluid.
4. Eat neither very hot nor cold food. The best temperature is about that of the body. Avoid exposure to cold after eating.
5. Be careful to avoid excess in eating. Eat no more than the wants of the system require. Sometimes less than is really needed must be taken when digestion is very weak. Strength depends not on what is eaten, but on what is digested.
6. Never take violent exercise of any sort, either mental or physical, either just before or just after a meal. It is not good to sleep immediately after eating, nor within four hours of a meal.

7. Never eat more than three times a day, and make the last meal very light. For many dyspeptics, two meals are better than more.

8. Never eat a morsel of any sort between meals.

9. Never eat when very tired, whether exhausted from mental or physical labor.

10. Never eat when the mind is worried or the temper ruffled, if possible to avoid doing so.

11. Eat only food that is easy of digestion, avoiding complicated and indigestible dishes, and taking but one to three kinds at a meal.

12. Most persons will be benefited by the use of oatmeal, wheat meal, or graham flour, cracked wheat, and other whole-grain preparations, though many will find it necessary to avoid vegetables especially when fruits are taken.—*Good Health*.

FASHION.

How can fashion ruin the world? It has ruined thousands, as every one knows; and as it has ruined many, what hinders it from ruining all when they become sufficiently fashionable? We eat, drink, sleep, exercise, rest, dress, etc., etc., not so much from any intelligent recognition of the right or wrong thereof, as because others do so—it is the fashion. Fashion has already destroyed more lives than famine; indeed, it has occasioned more famines than all other causes combined. Men must change the shape of their hats, boots and shirt-collars once or twice a year, and ladies must alter their bonnet hair-rigging, skirts and shoes once a quarter or once a month, not because anything better has been discovered, but because frequent changes are the fashion. And twice a year there must be a general revolution in the entire outfit of a lady's fashionable wardrobe, not because any improvement has been made or thought of in the matter of dress, but because fashionable society expects it, and the goods merchants depend on it. The constant was of time and material is the least of the evils of fashion. It destroys mind and soul. It makes human beings selfish, conceited and frivolous. It renders them mentally, servile; morally, characterless; socially, imbecile; and individually, powerless.—*Dr. Trall*.

TRUE BEAUTY.

Where is true beauty found? In lily fair

Doth it abide in rose, in pearly dew,

On the broad prairie of such varied hue?

In some great work of art? Perhaps 'tis there,

In noble statue, or in painting rare;

In ocean deep—above, in sky of blue?

In thousand forms is beauty brought to view.

The lovely child can aught of earth compare

With so much beauty? What can outvie

The maiden? what excel her artless grace?

What charm can match her winning loveline

Only that jewel of surpassing wealth,

Which rivals form of grace and sparkling eye;

Rare gem, 'tis found alone in perfect health!

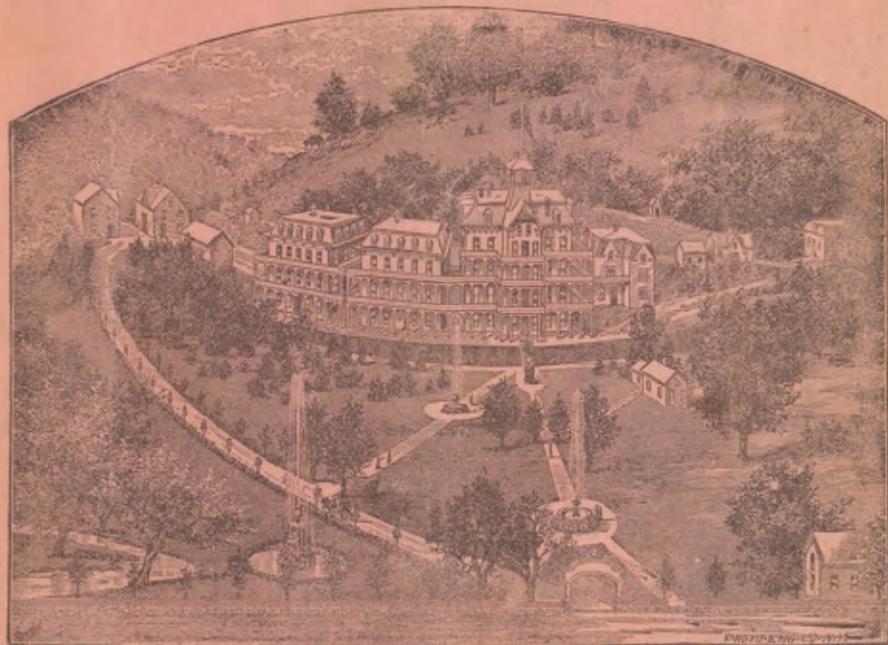
—*Gospel of Health*.

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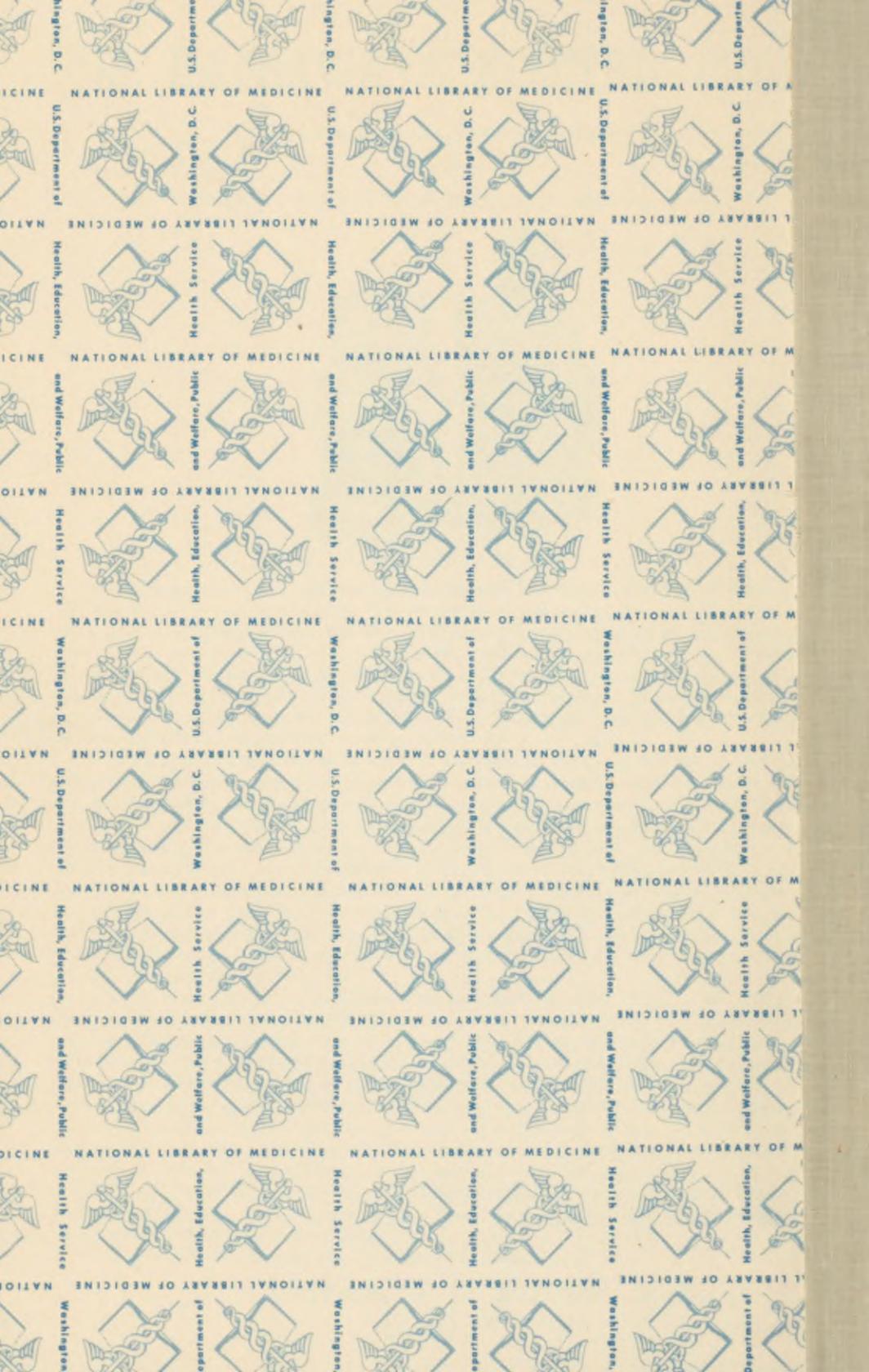
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"While in Chicago last month, June, 1880, we visited the office of Dr. R. W. Hathaway, on Madison street, to inspect his famous Chair. One or two patients were at the time undergoing its peculiar administration, and appeared to be doing well. In order to test its working, we also asked to be treated. The toilet for the occasion is very simple and scriptural, to remove the covering of the feet. All the electricity required in the apparatus is so adjusted that the patient may receive the current through any specific portion of the body, the chest and arms, abdomen and pelvic organs. It is easy to vary the energy of the current, so that any desired effect may be produced. The whole is so simple that each patient may administer to himself; and as a piece of furniture, the Chair is certainly handy to have in the house. It has been used with advantage where electric treatment is wanted, and we see every reason why every household should have one. This is an electric age in medicines as well as in science and art, and this Chair comes in accordingly with great appropriateness."—*New York Medical Tribune*, July, 1880.

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