

MAN KNOW THYSELF.

THE PHILOSOPHY OF MAN.

A GOLDEN HANDBOOK FOR ALL.

MAN CONSIDERED SPIRITUALLY AND PHYSICALLY.

SHOWING THE TRUE ORIGIN OF ALL DISEASES, WITH THE CERTAIN
MEANS OF THEIR PREVENTION AND CURE; THE NATURE OF
DRUGS AND THEIR BANEFUL INFLUENCE; PLANTS AND
HERBS, WITH SOME OF THEIR MYSTICAL PROPERTIES;
SMALL-POX AND VACCINATION, THEIR
PHILOSOPHY AND EFFECTS.

By P. DAVIDSON,

AUTHOR OF "THE VIOLIN," "ASTROLOGY AND THE SCRIPTURES," "CELESTIAL AND
TERRESTRIAL FIRE," ETC., ETC.; AND MEMBER OF SEVERAL OCCULT
SOCIETIES OF EUROPE AND ASIA.

"The proper study of Mankind is Man."

"Domus Sanctuarii, quæ est hic Inferius; disponitur Secundum Domum
Sanctuarii, quæ est Superius."

LONDON: F. PITMAN, 20 PATERNOSTER ROW.

J. BURNS, 15 SOUTHAMPTON ROW.

ALSO FROM THE AUTHOR, NEWMILL, FORRES, MORAYSHIRE, N.B.

1878.

Dedication.

TO MY NOBLE AND BENEFICENT ADEPT
AND PRECEPTOR,

THROUGH WHOSE SUBLIME TEACHINGS GENUINE HUMANITY HAS
BEEN AND WILL BE ILLUMINATED ;

TO HIM,

WHOSE CURIOSITY AND INTELLIGENCE HAVE LED TO THE KNOW-
LEDGE OF THE MOST RECLUSE AND ERUDITE SECRETS AND
MYSTERIES OF NATURE, SCARCELY IMAGINED OR
DREAMT OF BY OUR WORLDLY-WISE MEN,
BUT SUFFICIENTLY PROVED BY
THOSE WHO KNOW ;

TO HIM,

WHOSE FRIENDSHIP AND ACTS OF KINDNESS I (AND MANY
OTHERS) HAVE SO OFTEN AND DEEPLY FELT,

IS THIS BRIEF AND FRAGMENTARY SKETCH

Gratefully Inscribed,

BY HIS FAITHFUL AND HUMBLE DISCIPLE,

PETER DAVIDSON.

[illegible]

GLASGOW:
PRINTED BY HAY NISBET,
GEORGE STREET.

P R E F A C E .

WITHIN the limits of a small pamphlet I merely present a few of the leading Facts and Principles upon the momentous subjects under consideration. From a simple love of Truth and a sincere regard for utilising such, I ask the reader that with a clear mind and a willingness to accept it, he read the following pages, for although there may be many things which run counter to his preconceived notions, yet, as far as these sketches commend themselves to his reason, they may prove worthy of his earnest consideration.

A mere sketch is presented in the First Chapter on Man and his Relations, but it will plainly show to the thinking mind that there's a Kernel of Truth within, and that Kirks possess not the Key to a knowledge of the *Sacred Science*, neither do the *Serans* of our materialistic and external age, for those doubt the existence of their own Souls, because they cannot see them. Such ravings are not Religion, exclaims the pious Sabbatarian, who would not have "the Birds to Whistle on the Lord's Day." Are they not? Those very studies are the demands by which the Soul and Body are built up and kept in integrity, and not only form a necessary part of what man *ought to know*, but deeply underlie the whole order of that which is *real Religion*. If not, I know not what the phrase means, except it be applied, as it is too often, to what Church you belong; what shapes and colours of vestments are worn; what quality of prayers and music, and what loudness of Amens are uttered.

All human beliefs that are derived from oral, traditional, monumental, or sacerdotal sources, ascribe the origin of Man to a purer and more spiritualised cause than that of human generation. In common Theology, allegory metamorphosed becomes Sacred History, and too often Pagan Myth is taught to the people as a revealed narration of God's intercourse with His "Orthodox Flock." As Origen, one of the most eminent of the early Christian fathers, sensibly observes:—"What man of sense will agree with the statement, that the First, Second, and Third days, in which the *evening* is named, and the *morning*, were without Sun, Moon, and Stars, and the First day without a Heaven? What man is found such an idiot as to suppose that God planted trees in Paradise, in Eden, like a husbandman? I believe that every man must hold these things for images under which a *Hidden sense* lies concealed."

Moses was an Egyptian Priest, or Hierophant, of Hieropolis, learned in *all* the *Wisdom* of the Egyptians, and *Wisdom* in Scriptural sense was universally recognised as a synonym of Initiation into the secret Mysteries of the Magi, the Sanscrit Mahaji—the Great or the Wise. Those Hermetic sages necessarily wrote in veiled allegory. Moses was ordered to impart the "*Hidden Truths*" only to his seventy elders.

Maimonides, whose authority and knowledge cannot be rejected, plainly states :—"Whoever shall find out *the true sense of the Book of Genesis* ought not to divulge it." Josephus states that Moses "philosophised" (spoke allegorical enigmas) when writing the Book of Genesis. Philo observes that "under the plainest words are concealed Mysteries." The *Sohar* contains similar hints throughout. Rosenmüller in his Commentary on the Old Testament, the most valuable in existence, perhaps, considered as a critical and philological Commentary on the Hebrew text, does not hesitate to pronounce the Creation, the Fall, and Deluge, in their common acceptation, as mere myths which only idiots could believe. For similar confirmation let the reader peruse the Memoirs of the eminent Dr. Kitto, also Galat. iv. relative to Abraham and his two sons. Jesus taught the *Logia*, or *Secret Doctrine*, and plainly declared to the Scribes and Pharisees, "Ye have taken away the Key of Knowledge," rebuking them for having taken it from the people, and shut up Heaven against humanity.

The God of Philosophy is not absolutely *Unknowable*, but is far beyond the vulgar limitations of the popular Theology, which to every reverend nature and well-thinking mind seem but little or nothing short of blasphemy.

The Philosophy and Cause of Disease I have briefly, but faithfully, shown in Chapter II., and although the ideas set forth constitute a *New Theory*, or partially the *renewal* of an old, and contrary to common Medical dogmas, nevertheless, thinking minds who aspire after Truth, will perceive that such are not only correct in Science, but also in harmony with all the living laws of Nature.

Chapter III. presents to the reader the errors of the Drug system, and the dangerous nature of Inorganic Medicines.

Chapter IV. embraces a short description of Plants and Herbs, demonstrating a few of their *unrecognised* properties.

Chapter V. contains a brief but comprehensive account of Small-Pox, tracing its *true Nature* and *Origin*, and the pernicious foolery of Vaccination.

In conclusion, my little pamphlet is offered as a slight contribution to the great work of Progress, for facts are introduced which the materialistic minds of the present age sneer at, or treat with contempt; but it is conceded by all, that Man and his Relations to the Universe are yet in many respects enigmatical, yet, it is only by the explanation and study of such facts that Man's Nature can be further elucidated, his life directed, and his condition improved, for

Facts are chiefs that winna ding, an' daurna be disputed.

That these concise papers—although upon the weightiest of subjects—are but briefly and feebly presented, I am fully conscious, nevertheless, that they may tend towards the amelioration of a fellow-creature, mentally and physically, is the fervent wish of

THE AUTHOR.

CONTENTS.

CHAPTER I.

MAN AND HIS RELATIONS.

Man a Trinity of Body, Soul, and Spirit--Porphyry's Opinions--Solar System affects Man Paradisaical State Defined--Fall into Matter--Under the Power of the Elements--Is Ashamed of his Body--First Races Spiritual--Coats of Skin Explained--His Astral Soul--Power of Progression--Subject to the Laws of Matter--Metals and Salts in his Blood--The Microcosm of Forces, Mechanics, Hydrostatics, Pneumatics, Acoustics, Optics, Chemistry--Made out of the Dust--Nature's <i>Inmost</i> Fire--Heat, Flame, and Light: What they are--Magnetic Relations of the Universe--Sidereal Forces and Effects--Body and Astral Soul, whence Derived--Star Composition--Isaac Newton and his <i>Divine Sensorium</i> --A Pupil of Behmen--Paracelsus and the Magnet--The Fœtus and its Developments--Life, and What It Is--Gross Conceptions of Spirit, Soul, and Body--Death, and When It Really Takes Place--Democritus, Pliny, and Asclepiades: Their Opinions on Death--Resuscitation--Case of Col. Townshend--Opinions of Eliphaz Levi--An <i>Inner</i> Sense of the Mind, ..	PAGE 9
--	-----------

CHAPTER II.

DISEASE: ITS TRUE NATURE AND ORIGIN.

Health: How to Maintain--Origin of Disease--Improper Foods and their Results--Life, Heat, and Vegetation--Sugar, Oil, &c., the Fuel of the Organism--Force Equivalent to Latent Sunbeams--Flesh and Vegetable Diets Compared--Flesh always Diseased--Nutritious Elements Unproportional--Disease under the Microscope--Similarity of Ovarian Cells of a Mammifer and Man--Blood Corpuscles--What is the Death Force--White Corpuscle the Disease Parasite--Its Properties and Presence in Blood and Tissues--Vegetable Regimen Inimical to their Reproduction--Expectoration and Some of its Strange Properties--Flesh Intoxicates--Fermentive Nature of Animal Matter--Its Fearful Dangers--Magendie's Experiments--Vaccination a Cause of Disease--Blood, and some of its Mystical Attributes--Eliphaz Levi's Remarks Thereon--Designation of Diseases--Allopathy and its Delusions--Opinions of Ancient Physicians--Who can Resist Disease--What Acute Disease Is--Fever and Inflammation Compared--Chronic Disease: Its Cause--Purging, and What It Is--Stimulants, Tonics, &c.--Unnatural Disease--Fearful Hereditary Consequences--The Young Child of Nature--The <i>Inner</i> Relations as to Epilepsy and other Nervous Disorders--Disturbances in Astral Waves--Advice upon Health,	20
---	----

CHAPTER III.

INORGANIC MEDICINES: THEIR BANEFUL INFLUENCES &C.

Drugs always Productive of Disease--Drug-doctoring Effects--Three Thousand Drugs in Use--Poisons Erroneously Employed to Cure Disease--Subversive to the Organism--Produce Organic Disease--Common Erroneous Theory of Disease--Dr. Ames' Remarks on Drugs and Drug-Diseases--Professor Barker's Opinions--Homœopaths More Successful than Allopaths--Dr. Caplin's Experiments on Mercury and Sulphur--They Never Leave the System--Errors of Writers upon the Alchemical Mercury, or Argent Vive--Outrageous Theories of the Medical World--Dr. Radcliffe's interesting Remarks--Dr. Johnstone on Drug-Disease--Dr. Herring's 474 Physicians, 313 Disease-Names, 332 Prescriptions, and 1007 Drugs for <i>one</i> Gentleman and <i>one</i> Disease--Ignorance of Psychology, Physiology, &c., admitted by the Profession--Anæsthesia no New Occurrence--Well Known to the Ancients--The Stone of Memphis--Its Wonderful Effects--Brahmins' Secret Anæsthetics Unknown to M.D.'s and F.R.C.S.'s,	23
--	----

CHAPTER IV.

PLANTS AND HERBS, WITH SOME OF THEIR MYSTICAL PROPERTIES.

	PAGE
Comparison of Herbs—Blagrove and Culpepper Successful Practitioners—Opposite Properties—Vital Principles— <i>Inner</i> Nature of Plants—Influence of Solar and Lunar Beams upon Plants—Enumeration of Such—Plants Magnetic—Duplicate, or <i>the Double</i> , of Plants can be Shown—The Herbal Aural Emanations Seen by Many—Several Cases Specified—Their Odylic Nature—Their Antipathies and Sympathies—Description of such Plants—Disinfecting Power of—Empedocles, Herodias, Testimony of—Ozone Increased by some Species—Ozoniparous Plants—Sun-Flower as a Sanitary Agent—Eucalyptus Globulus—Many Medical Discoveries only Re-adoption of Old Practices—Male Fern for Tapeworm—Secret bought by Louis XV.—Was Mentioned by Galen—Duke of Portland's Gout-Powder—Its Earlier Use—Dr. Husson's Eau Medicinale for Gout—Meadow-Saffron Recognised by Oribasius and Aëtius in Fourth and Fifth Centuries—Magendie's Consumptive Remedies—Known to Linnæus and Pliny—Mandrakes the Kabalistic Mandragora—Its Peculiarities—Possesses a <i>Hidden</i> Property—Febrifuges Derived from Indian Tribes—Benefits of Margosa and Chiretta Barks—Abuse of Quinine—Spikenard and Epilepsy—Magneto-Vitalic Properties of Plants Descanted upon—The Astral Ether-Waves—Their Secret Power—Plutarch on Longevity—Mystical Properties of Plants—Opium and Hasheesh—Vegetable Magnetic Powders—Mystical Vitriified Plant Ash—Notes upon by Philalethes, Severine, Gaffarel, &c.—We Live Amidst an Invisible World—Visible and Invisible Rays—The <i>Blue</i> Ray and its Strange Properties—Insects from Pulverised Flints—Disease-Sporules Invisible—Life and Death,	33

CHAPTER V.

SMALL-POX AND VACCINATION: THEIR PHILOSOPHY AND EFFECTS.

Small-Pox: What It Is—The White Corpuscle, its Nature, <i>Living Organisms</i> —Pus—Fermentation—Drugs Force Disease <i>inwards</i> —Inoculation Described—At First 1 in 45 Died after the Operation—When General, 1 in 14 Died—A Penal Offence now—Medical Faculty Knew they had been Engrafting Disease Wholesale—Jenner's Theories and Experiments—"The Grease" in Horses, and its Nature—The Wonderful Lymph Fountain—"Greased" Horses one Tuberculous Mass—Jenner Keeps up the Manufacture by the Cow—Diseases arising from Vaccination—Jenner's Experiments on his Family, and the boy Phipps—Consumption Closed their Existence—Dr. Collins' Remarks on "Lymph"—The Muddled Theories of Incisions and Protections—Present Small-Pox Manufactories— <i>Calf-Lymph</i> —Vaccination Identical with Inoculation or Variolation—Lyons Society's Report on Such—Logical Acts of Parliament—Dr. Nittinger's Experiments on Domestic Animals—Blood-Poison is the <i>White Corpuscle</i> — <i>The Physical Death-Force in Man—Susceptibility and Insusceptibility</i> , What They Really Are—What <i>Pure Lymph</i> Really Is—What the Nicknamed <i>Pure Lymph</i> is—Doctors Can't Distinguish between <i>Pure</i> and <i>Impure</i> —Microscopic Researches on <i>Pus</i> —A Criterion of "Pure Lymph" is its Richness in White Corpuscle—Small-Pox, Vaccine, and other <i>Pus</i> Germs only Ferments—Unrecognised by the Medical Profession—Vaccination a <i>Curse</i> instead of a <i>Blessing</i> —Herbalists and Hydropaths Treat Small-Pox Successfully—Dr. Garth Wilkenson's Evidence—Registrar-General's Reports <i>Illuminated</i> —Statistics of Small-Pox Epidemics—Medical Opinions on Vaccination—Works of Reference,.....	40
--	----

THE PHILOSOPHY OF MAN.

CHAPTER I.

MAN AND HIS RELATIONS.

There is a Natural, and there is a Spiritual body.

Therefore also, our Soul understanding itself, doth after a sort understand all other things, because all other things are in an intellectual manner in the Soul, as in the Image of God.

Wherefore, indeed, the understanding of ourselves is most exceedingly difficult, ultimate or remote, excellent, profitable beyond all other things; for a man knowing the Divineness of his Soul, he cannot but prefer the same before any kind of decaying and filthy pleasures, and those of no value.—VAN HEELMONT, *Oriatrik*, Chap. iii.

MAN, in his Body, Soul, and Spirit, is a revelation of God the Infinite, and in his developments, instincts, faculties, sexes, passions, &c., must be earnestly and devoutly studied, if we really wish to learn the will of God. For this purpose we must study him only in his best condition, if we wish to understand him accurately, for in his present state he is to a great extent completely at variance with Nature, as the reader will be better able to perceive in future pages of this pamphlet. Man, studied as a mere animal, can never be understood, nor can his wants be properly supplied, for we must call out the higher qualities of mind—a deeper insight into the order of Nature—by which increased knowledge and powers man is able to apply improved methods in dealing with his surroundings. Carlyle tells us that we of the nineteenth century “are little better than a set of animated digesters, and that our highest hopes lie in the attainment of a sufficiency of bread, beer, and bacon;” and to a large extent this is quite correct. As Porphyry of Tyre justly observes: “Give me a man who considers seriously whence he came and whither he must go, and who, from these considerations, resolves not to be led astray, or governed by his passions. The necessities of life are few and easily acquired, without violating justice, liberty, or peace of mind; whereas luxury obliges those vulgar souls who take delight in it, to covet riches, to give up their liberty, to sell justice, to mispend their time, to ruin their health, and to renounce the joy of an upright conscience,” and it is rigidly true that

Man wants but little here below,
But wants that little good.

By the law of universal analogy is man connected with the Universe, for his material Life or existence here depends upon light, heat, and

the other elements or forces generated in our physical sun and planets, millions of miles distant, but to which man and this earth are so united, that the least change in the Solar System affects him and the planet upon which he is placed. In like manner does his immortal So(ul)ar—Spiritual—existence depend upon that eternal Spiritual Sun, or Light-Giver, whose resplendent rays are imaged forth in his Soul—"Light shining in the Darkness (of materiality), although the Darkness comprehendeth it not." Man was created by God after His own image, and in His own likeness—a true mirror of the Divine Nature. In the Paradisaical or Heavenly state in which man at first existed, he was an undivided image of the Holy Trinity, and was in the open enjoyment of the Kingdom of God. It was only after his Fall—into matter—that his dark, gross, fleshly body appeared, and that he became a creature formed of the elements of this outward world, and was liable to Heat and Cold, Storms and Tempests. Before the Fall, humanity was *naked and not ashamed*; but afterwards, *their eyes were opened, and they saw they were naked*, and shame now sought a covering. They saw not their nakedness in the Heavenly Paradise, for it was not then visible, but concealed by the heavenly glory; but when, by sin, they died to this Life and Glory, they then perceived their nakedness, and shame possessed them. Man now saw the *outward* world as he saw his own body—a prisoner of this earthly life, under the power of the elements and his fellow-creatures, the Beasts. On the day that he sinned, on that very day he died the Death—he died to all the influences and operations of God upon him, as we die to the influence of this world when the Spirit leaves the body—for man lost his first Life, his eyes were opened to see Light and Darkness; the Heavenly life was departed from him, and the earthly life of this world was opened in him. Thus did ADAM die, and thus were his eyes opened.

He now saw that he had the same flesh and blood which the beasts and animals of this world have, for it was his *outward* form that filled him with confusion, and which he wished to hide with thin leaves, since it brought him from his glorified state down amongst the animals of this world. As previously remarked, he now became liable to the elements, for there is no death in any of this world's creatures but what arises from the power and destruction which the four elements bring upon one another. From the earth-born elements he came, and to the same must he again return, for vegetable and animal life are but the fleeting shadows of the Will of the Universal Life—an evanescent development of His power and love—a sunbeam in the golden sky which extends from the present to the future—the mere material and passing forms of the transitory life amongst the abiding Spiritual, which are the real, verities. Matter is only one of the forms in which spiritual existence becomes demonstrated, or, more properly speaking, it is the formative element through which Spirit becomes individualised. God made not death, or that which is mortal, for sin alone produced that in Man which must die as the Beasts.

Death, the Grave, and Resurrection prove plainly that this animal body of flesh and blood—of which Adam was ashamed, which must die and rot in the grave, which must not be seen after the Resurrection—was not that first body which Adam had before God in Paradise, for flesh and blood cannot enter into the kingdom of God, therefore it could not by God have been brought into Paradise.

The first races of men were spiritual beings, and their bodies were not composed of the gross and material substances we now see them composed of. They were created with all the faculties of the Deity, and powers far transcending those of the angelic host, while the present humanity is several degrees removed even from the earthly Adam, who was the Microcosm or little world. In the Fall of Man we simply see the law of the dual evolution. Adam, or Man, begins his career of existences by dwelling in the Garden of Eden—not a place, but a state,—dressed in the celestial garment, which, as the Solhar says, is a *garment of Heavenly Light*; but, after expulsion, he is clothed by God, in the eternal law of evolution, with *coats of skin*—flesh and blood.

Man is thus a little world—a Microcosm inside the great universe. Like a fetus he is suspended by all his *three* existences in the matrix of the Macrocosm; and while his terrestrial body is in constant sympathy with its parent earth, his Astral Soul lives in unison with the sidereal *anima mundi*, for truly, as Helmont observes, “He is the Microcosm of the Universe, and his *triple* nature stands in relationship to all things.”

But even on this earth of material degradation, in which the Divine spark, soul, or coruscation of the Spirit was to begin its physical progression or probation in a series of imprisonments, from a flint up to man’s body, if he but exercises his will and calls his Deity to help, man can yet transcend angelic powers. “Know ye not that we shall judge angels?” asks Paul (1 Cor. vi. 3).

Man could not have the power of progression without having also liberty of action, and liberty implies the power of wrong-doing. He could not have the power of being sublimely great and happy, without the liability of becoming degraded and miserable, for in order to do good he must be at liberty to do evil, and that he might feel the elevated satisfaction of doing right, it was necessary that he should have the dangerous faculty of doing wrong. As a material being man is subject to the laws of matter. Fire burns his body, powerful acids corrode it, and when the vital spark has fled, separated, this matter becomes subject to the elementary processes of putrefaction and decomposition. Thus the matter of which his body is composed returns to its primitive elements, or enters into new forms of organic matter. Man is truly a Microcosm of the Universe. Iron tinges his blood, Sodium with Chlorine forms Salt, Potassium exists as Potash in minute quantities, Calcium, the metallic basis of lime, forms the hard structure of his bony framework and teeth, Magnesium, Silicon, Aluminium, &c., all exist in the human body. We are the Microcosm of all forces.

Observe the starry gems how gloriously they march forward in their brilliant robes of light and beauty, and the ancient sages through the eloquent monuments of the past, inform us it was ever so. Man can move, remodel, change his place throughout this planet, can comprehend and master it, dig and delve in it, level ancient rocks, and tunnel through its mighty heart, sound the sea-depths, and even ascend to the heights of heaven. The wonderful osseous frame constituting the skeleton that encloses us, is the original system of Mechanics. That power of locomotion whereby we can step every foot of ground with a silent, ceaseless motion, which is pleasure, not pain, constitutes a system of Mechanics from which all that we can model after it, falls so far short, that we must conclude that we are a Microcosm or little world of Mechanics.

We are also the Hydrostatical great models. Old ocean's mighty ebb and flow, the heaving tides of the river, the placid ripple of the lake, the bubbling of the fountain, the spouting of the cascade, and all the wheel-work by which we upheave and circulate the waters through cities and factories—all those pale before the very marvels of the hydrostatic system within ourselves. We puncture a single portion of our body and infuse therein a subtle poison, in a few seconds of time that poison circulates through miles and miles of tubing, from the largest veins and arteries to the most microscopic capillaries.

The winds and tempests may howl and rage around us through the vast realms of ether, but those are nothing compared to the silent wondrous power that is heaving in our lungs, inspiring in one breath all the airs of the Universe, and expiring in another the poison and waste of effete matter with which the human system is burthened. Thus are we wonders of Pneumatics.

We are also marvels of Accoustics. The thundering artillery of heaven is heard as it agitates and quivers through the passion-tossed air, the sound of the quaking earth, the busy hum of city life, the voices of beast and bird, the clash of human tongues; all congregate together in the vast arena of the atmosphere and impinge on our ears. How shall we distinguish between the multitude of sounds? Shall these ceaseless, disturbing, and agitating motions carry with them confused distraction to the mind, and destruction to the integrity of the sense? No; there is a wonderful arrangement of beautiful lines, rolls, turnings, and corners, so admirably contrived as to break all these various echoes of sound, that at last only such portions shall reach our ears as impinge upon them with a lighter touch than the wing of the butterfly, and so inform our minds through the sense of sound.

During the hours of sable night we gaze abroad upon ten thousand worlds, fire-buds of celestial beauty, larger than our earth; and measuring our eye against that of our planet, such a petty speck in creation is it, that no creature but the one who is in immediate proximity to us can even behold it, and yet the surface of this globe is so contrived that our souls shall look through their windows,

and be enabled to measure the creations of millions of years gone by. Truly Optical wonders are we.

What marvel of Chemistry has composed this organism or body of ours, with all its wonders, powers, and forces, from a simple dust-grain? What silent system of noiseless chemistry is now going on? We are constantly dying, for every moment some atom is passing from us, every moment also the processes of life are aggregating fresh atoms to build us up. Is there a flower, a leaf, a sunbeam, or an astral system itself that has not given off its nature to compose the being—Man? Is there a creature with all its marvels of being, that has not yielded up some of its power to the intelligence of man; or is there a force by which the entire arcanum of creation moves on, which is not combined in his organism? In our Nervous system we present a combination of the structures and activities of the various forms of life below us. We live in respect to those Nerves, two distinct and separate lives, and unite in our own persons opposite existences. The spinal cord has one life of its own, the lower part of the brain another, and by means of its upper part we live a third kind of life higher than the other two. These considered as single points of a true study, are sufficient to enable any one to perceive that we should never dare to destroy such a structure by any controversion of the laws of being or existence.

Doubtless it is from the alternations of fear and hope, between which man is forever oscillating, as he pursues his weary pilgrimage through life's rough and rugged paths, that he is continually ransacking Nature to her inmost depths to discover signs of warning or encouragement to guide him. And are these signs so entirely unreliable? Is this research so utterly fruitless? Is not man the creature of Nature as well as of God? Built up of her whole three lower kingdoms, drinking from her rivers and fountains, inhaling her breathing winds, constantly shedding impalpable emanations to feed her vegetable kingdom, and as constantly receiving in exchange the aromal essences of all that earth contains; how deep, how intricate must be the sympathy between this microcosmic man and all things else in being. Whatever this planet may be *interiorly*, all its separate parts *must* be the organs of "one stupendous whole." Does the forehead ache without the hand becoming heavy? does fever scorch the veins without exhibiting its lurid light in the glittering eye—a heat such as that in scarlet-fever makes the fingers tingle after touching the patient, yet there is little difference by the thermometer between this heat and that of a healthy person; or can we injure one single fibre without a sympathetic thrill quivering through the entire system? As man is the crowning apex of all created forms, as in him are centered all powers and elements that compose the natural body of one planet, is it unreasonable to suppose that all the lesser parts are truly in subjection to him, and in sympathetic rapport with his destiny, for—

The power with which all objects teem,
Invests each atom with a force supreme;

Directs the cavern'd crystal in its birth,
 And frames the mightiest mountains of the earth :
 Each leaf and power by its strong law restrains,
 And binds the monarch, MAN, within its mystic chains.

The Kabalistic theory that man was made originally out of the dust of the earth, is, after all, the most scientific theory that has ever been advanced as to his primeval origin, for in the earth are to be found not only all the elements out of which he is constructed, but even certain of the elements in the same kind of combination as we find them in him. In the earth—water, salts, and organic matter are found; in man the same are found. The earth also yields spontaneously to man, either from herself directly or from the vegetable kingdom which lies between her and man, all the requirements of his existence.

It is Nature's *inmost Fire* which forms the life-principle of plants and minerals, those fiery elements of universal life which, in showers of radiant sparks, are struck out from the hard and cold flinty rock and crystalline iron—imprisoned light-blossoms. The seeds of soul-existence being universal, are planted in that diffused and rarified state of matter known as gas or air, in that condition of combustion known as fire, in the fluidic state recognised as water, and in the solids called generically the earth; in short, they are assimilated throughout all tonal varieties of Nature.

HEAT IS LIFE, FLAME ITS SUBSTANCE, AND LIGHT ITS MANIFESTATION. Nature, in its ever varied action, drives forth the flames of Life from every solid body by concussion; those fire-blossoms stream forth in Odic light from shells, crystals, magnets; they reach out their latent fiery flame-fingers to gather up kindred particles around the lodestone, and they stream up in pencilled rays of varied coloured glory, painting over the Northern Skies with their gorgeous illuminations in the Aurora Borealis. In the darkness of the thunder-cloud their mighty shock eliminates the vivid lightning's flash, and discharges those solemn peals of heavenly artillery which roar in the fury of the battling tempest; whilst alike we find their presence in the sweeping billows, and sobbing away their faint anthems of sound in the gentle murmur of the half-slumbering waves. They form the electric paths in which rolling worlds, suns, and systems are held in constant march, and thus those all-pervading invisible fire-blossoms, in constant ebb and flow, fill all creation with Life in its varied phases.

The researches of Bart and Sweigger leave us little or no doubt that the ancients were well acquainted with the mutual attractions of Iron and the Lodestone, as well as with the positive and negative properties of Electricity, by whatever name they may have called it. The reciprocal magnetic relations of the planetary orbs, which are all magnets, was with them an accepted fact, and arolites were not only called by them Magnetic stones, but used in the Mysteries for purposes to which the magnet is now applied. When, therefore, Professor A. M. Mayer, in 1872, told the American Scientific Club of Yale that the earth is a great Magnet, and that on any

sudden agitation of the sun's surface the magnetism of the earth receives a profound disturbance in its equilibrium, causing fitful tremors in the Magnets of the Observatories, and producing those grand outbursts of the Polar Lights, whose lambent flames rhythm to the quivering needle, he only re-stated, in good English, what was taught in good Doric untold centuries before the Christian philosopher saw the light.

Genuine Nature-students have no disposition to laugh at Paracelsus, Helmont, and the other ancient sages in their doctrines of the Sidereal or Astral light, or the magnetic influence exercised by the stars and planets upon every living creature, plant or mineral of the globe. The prevalence of such revolutionary ideas in science embolden us to ask the representatives of science whether they can explain *why* the tides follow the Moon in her circling motion? The fact is, they cannot demonstrate even so familiar a phenomenon as this, one that has no mystery for even the Neophytes in *True Science*. We should also like to learn whether they are equally incapable of telling us why the Moon's rays are so poisonous, even fatal, to some organisms; why, in some parts of Africa and India, a person sleeping in the moonlight is often made insane; why the crises of certain diseases correspond with lunar changes; why somnambulists are more affected at the full moon; and why gardeners, farmers, and woodmen cling so tenaciously to the idea that vegetation is affected by lunar influences? Several of the *Mimosæ* alternately open and close their petals as the full moon emerges from, or is obscured by clouds. Those ancient sages further demonstrated that in man lies hidden a "Sidereal force," which is that emanation from the stars and celestial bodies, of which the spiritual form of man—the Astral Spirit—is composed. The identical composition of the earth and all other planetary bodies and man's terrestrial body was a fundamental idea in their philosophy. "The Body comes from the elements, the Astral Spirit from the stars; man eats and drinks of the elements for the sustenance of his blood and flesh," observes Behmen. Of the substances known to compose the body of man, there have been discovered in the stars already—Hydrogen, Sodium, Calcium, Magnesium, and Iron, thus the spectroscope has made good the ancient theory as to the identical composition of man and stars. The physicists now lecture to their classes upon the magnetic attractions of the sun and planets.

In the first rank stands Sir Isaac Newton, the "Light of Science," who was a thorough believer in magnetism, as taught by Paracelsus, Van Helmont, and by the Fire-Philosophers in general. No one will presume to deny that his doctrine of universal space and attraction is purely a theory of Magnetism. If his own words mean anything at all, they mean that he based all his speculations upon the "Soul of the World," the great universal magnetic agent, which he called the *Divine Sensorium*, as expressed in the *Fundamental Principles of Natural Philosophy*; but Newton was indebted to Jacob Behmen for his transcendental knowledge, although

this fact is not generally recognised by many scientists in their dotage.

Theophrastus Paracelsus re-discovered the occult properties of the Magnet—"the bone of Horus"—which, twelve centuries before his time, had played such an important part in the theurgic mysteries, and he very naturally became the founder of the school of Magnetism. But Mesmer, who lived nearly 300 years after him, and as a disciple of his school brought the magnetic wonders before the public, reaped the glory that was due to the Fire-Philosophers, while the great Master died in an hospital. So goes the world,—new discoveries evolving from old sciences; new men, the same old Nature.

What is the primitive shape of man the immortal? A grain, a corpuscle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analysed—by the spectroscope or otherwise—of what ought we to expect to find it composed? Analogically we should say of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the earth, which the man is destined to inhabit. At the end of three or four weeks, the ovum has assumed a plant-like appearance, one extremity having become spheroidal, and the other tapering. Upon dissection it is found to be composed, like an onion, of very delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from the bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple before they begin to project. The embryo develops into an animal-like foetus, the shape of a tadpole, and, like an amphibious reptile, lives in water and develops from it. Its monad has not yet become either human or immortal, for the *sages* tell us that that only comes at the *fourth hour*. One by one, the foetus assumes the characteristic of a human being; the first flutter of the immortal breath passes through his being; he moves; Nature opens the way for him, ushers him into the world, and the Divine essence settles in the infant frame, which it will inhabit until the moment of physical death, for

All are but parts of one stupendous whole
Whose body Nature is, and God the soul.

In the cosmic molecular theory of evolution, let us ask what gave the first impulse to those molecules and endowed them with that mysterious faculty of life; what is this mystical property which causes the so-called protoplasm of man, beast, reptile, fish, or plant to differentiate, each ever producing its own kind, and never any other? And after the physical body gives up its constituents to

the soil and air, whether fungus, oak, worm, or man himself, what becomes of *the life* which once animated the frame? Man himself is but imperfectly known, because the laws of Universal Life are but little studied, but his life forms the grand illustration of Biology—the Science of Life—as he forms the apex of the animal world. Nature *lives*; every pore bursts with its presence; every death is only a new birth; every grave a cradle. The life that stirs within all stirs in us; but only as the scales fall from our eyes, when we think of such, does it appear as if a new sense had been vouchsafed to us, and now we learn to look at Nature with a more intimate and personal love and consciousness. For men of science—professedly acquainted with the universal characteristics of matter—to maintain that *life* is merely a phenomenon of such matter, simply but plainly shows, upon their own confession, their own incapability of analysing and understanding the very elements of such.

Who has been able to penetrate the secret of the formation of a body, the generation of a single atom? The grain of sand has been studied for thousands of years by Science; she has turned and returned it; she divides and subdivides it; she torments it with her experiments; she asks it with an insatiable curiosity, “Shall I divide thee infinitesimally?” but suspended over this abyss, Science hesitates, stumbles, and feels dazzled, and in despair cries, “I do not know.” If Science is so fatally ignorant of a sand-grain, how can she have an intuition as to the generation of a single living being? Whence in the living being does *life* come, where does it commence, and what is the Life-principle?

From the moment when the fetal embryo is formed, until the old man, gasping out his last, drops into the grave, neither the beginning nor the end is understood by *scholastic scientists*; all before them is a blank—all after is chaos. For them there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself, as I have formerly stated, presents an unsolvable enigma, upon the study of which Materialism has vainly exhausted its intellectual powers. In the presence of a corpse the sceptical physiologist stands dumb when asked by his pupil, whence came the former tenant of that empty box, and whither has he gone. The pupil must either, like his master, rest satisfied with the explanation that *protoplasm* made the man, and *force* vitalised and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

And now, we may inquire what assurance can any physician have, beyond *external* evidence, that the body is really dead? The best authorities agree in saying that there are none. Dr. Todd Thomson most positively states that the immobility of the body, even its cadaverous aspect, the coldness of the surface, the absence of respiration and pulsation, and the sunken state of the eye, are no unequivocal evidences that life is wholly extinct. Nothing but total decomposition is an irrefutable proof that *life* has fled for ever, and that the tabernacle is tenantless. Democritus and Pliny main-

tained there existed no *certain* signs of death, and Asclepiades, a learned physician and one of the most distinguished men of his day, held that the assurance was still more difficult in the cases of women than in those of men. The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead. But the annals of Medicine teem with examples of suspended animation as the result of asphyxia by drowning, the inhalation of gases, and other causes: life being restored in the case of drowning persons even after they had been apparently dead for twelve hours. In cases of Somnambulist trance none of the ordinary signs of death are lacking; breathing and the pulse are extinct, animal heat has disappeared, the muscles are rigid, the eye glazed, and the body is colourless. In the celebrated case of Colonel Townshend, he threw himself into this state in the presence of three medical men, who, after a time, were persuaded that he was really dead, and were about leaving the room when he slowly revived. He describes his peculiar gift by saying that "He could die or expire when he pleased, and yet, by an effort, or somehow, he could come to life again." But the true point of death is when the vital organs have become so decomposed that, if re-animated, they could not perform their customary functions; when, in short, the works of the machine are so corroded that they would snap asunder upon the winding of the key. It is beautifully and well observed by Eliphaz Levi, that *Death*, properly speaking, has no existence, for man never steps outside of universal life, and those whom we think dead still live in us as we live in them, for he who *lives* for humanity does more than him who *dies* for it.

Flowers breathe their perfume, and the winds keep sighing,
Nought seems to pause or stay;

but the flower withers and dies. It leaves a fragrance behind, which, long after its delicate petals are but little dust, still lingers in the air. Our material sense may not be cognisant of it, but it nevertheless exists. Let a note be struck on an instrument, and the faintest sound produces an eternal echo, a disturbance is created on the invisible waves of the shoreless oceans of space, and the vibration is never wholly lost. Its energy being once carried from the world of matter into the immaterial world, will live for ever. And can man, the living, thinking, reasoning being, the indwelling Deity of our Nature's crowning masterpiece, evacuate his clay casket and be no more; for would the principle of continuity which exists even for the so-called *inorganic* matter, for a floating atom, be denied to the Soul, whose attributes are CONSCIOUSNESS, MEMORY, MIND, and LOVE.

In concluding this part I may herein observe that a calm investigation of the foregoing subjects becomes of great use by furthering the interests of religion and morality. By these means we can

truly demonstrate that there is an *inner* way to the mind, as well as the usual external way of the outward senses. It also tends to illustrate and confirm some of those striking Scripture narratives, which are so frequently assailed by scepticism and infidelity; and it presents man to us, both in his relation to the spirit-world and the natural world, being, even while tabernacled and imprisoned in mortal flesh, as to his interior spiritual organism in direct communication with another world, and thus capable by the very laws of his being of receiving Deific influences, while, by his material organism he is constituted in direct relations with all outward things. Man is thus presented to us just in the light we might expect, considering that he is the crowning work of the Great Creator's skill, and we may plainly perceive that he is really and truly the great chain of creation, which God has made to join heaven to earth and earth to heaven. Such philosophic thoughts and practices as I have herein hurriedly and feebly interwoven have been shared and carried out by all *world-impressing* and *world-improving* men. The laurels of those heroes are not crimsoned with human gore, or watered by the tears of bereavement—the widow's moan and the orphan's wail—for their paths are formed not over thousands of their fellow creatures, whose warm hearts have ceased to throb 'midst the dying groans of war-fields. The blaze of glory that has for ages encircled and illuminated their brows with amaranthine wreaths have been gathered from the sparkling gems of mercy and virtue, from lofty aspirations after intellectual and moral truth, cherished deep by the convictions of duty sustained by sterling honour, for they are green with unfading hope, and blossom with immortality.

CHAPTER II.

DISEASE: ITS TRUE NATURE AND ORIGIN.

A knowledge of the Cause of Disease is half their cure. —*Old Adage.*
 The type of all Disease is one and the same. —*HIPPOCRATES.*

All forms that perish but other forms supply;
 By turns we catch the vital breath, and die.

In perfect strictness, it is true that chemical investigation can tell us *little or nothing*, directly, of the composition of living matter; and it is also in strictness true that we *KNOW NOTHING* about the composition of any body whatever, as it is! —*PROF. HUXLEY.*

By far the greater portion of all the suffering, disease, deformity, and premature deaths which occur are the direct consequence of either the violation, or of the want of compliance with the laws of Man's being—calamities which, were a moderate knowledge even possessed by the common people, can and should be avoided. Pleasure and happiness are the signs and results of health, but pain and misery are the symptoms and effects of disease. A simple nourishing diet, pure air, exercise, cleanliness, and the regulation of the passions are the only requisites which Nature asks of us for the maintenance of health. It is from man's attempts to exist upon deleterious food, which has not within it the requisite amount of latent Solar heat—or bottled-up Sunshine—in the natural state, and from which all the physical force of organic nature is derived, that Disease has originated in the human race. Instead of man living upon the natural organic carbon of the earthly fruits and seeds in the latent Solar heat-beams, he now subsists upon nitrogenous mixtures which are composed of *pus* and animal effete excretory matter, chemical and other foods which, being deficient in natural carbon force, are too easily decomposed, fermented, or putrefied; and thus, to his original and inherent stock of *pus* or corpuscular matter within the blood, he recklessly piles up and amasses more, until disease belabours poor nature unnecessarily in the attempts at expulsion of those foreign obstacles.

Inorganic matters or elements, and second-hand or partially used-up foods are inimical to health, for it is only the food which the Light of Nature has evidently prepared for man in her own golden laboratory, that satisfies all his wants in a natural and faithful manner, for *LIFE IS THE CENTRAL WARMTH GENERATED FROM WITHIN*. Let us gaze abroad over Nature's snowy mantle at the season when the festive Christmas comes round with its frozen flakes. Upon the felled and dead logs of the Holly we see the snow-flakes lying thick and unmelted, whilst on the living tree they have dissolved under a change of temperature; for life implies heat, and the snow vanishes from the surface of vegetation first,

because vegetation is life. Where there is no heat there is no life, for icy mountain summits and glacial waves are a frozen, lifeless page of Nature's volume. In our organism, the sugar, the oil, and the effete matter are the fuel which feed our forces, for force is always equal to the amount of Solar firebeams absorbed by the food from the Sun's rays.

We have so neglected a knowledge of ourselves, so perverted ourselves, so far wandered astray from Nature, that a pure, simple, natural life is almost unknown to us. Our souls are perverted by unnatural beliefs, notions, and habits of thought, as our bodies are by absurd customs, fashions, and habits of action. Flesh-eating physiologists and physicians have contended for the necessity, if not the beauty, of eating animal food; but all experience, all science, and all philosophy are arrayed against them. At this moment, and in all times past, nine-tenths of the whole human race do live and have lived on vegetable diet, either eating no flesh or making it the rare exception. The great mass of the labour of the world is done on vegetable diet. In Japan, China, the whole East Indies, Persia, Turkey, all Europe save the sea coasts, the greater parts of Africa and central America, flesh is seldom or never eaten by the poor, and over much of this territory, not even by the rich. The finest forms, the best teeth, the strongest muscles, the most active limbs in the world, are fed on a purely vegetable diet; while, with regard to intellectual and moral development, it is a curious and interesting fact that there can scarcely be mentioned a great philosopher or poet of ancient or modern times who has not given his testimony, either in his opinions or his practice, in favour of a vegetarian diet. Those who have doubt on this subject would do well to examine it fully.

In all the phenomena which take place around us, we have only change of form and relation. Man consumes the flesh of animals, but this is only taking vegetable elements at second-hand. Fibrine, Caseine, and Albumen all exist in vegetables, and are identically the same in these as in the animal tissues. Vegetable food is the purest at first hand, whilst the flesh of animals is always more or less tainted with disease, or diseasing impurities. In flesh the nutritive matters are in wrong proportions, and are always mixed with the excrementitious matters passing out of the animal system, and often with the matter of disease; for there are few animals fattened for slaughter that are not diseased in the process, by being deprived of the conditions of health. Thousands of those eaten every day are one mass of disease, for we have only to read in the journals of the quantity of diseased and putrefying flesh condemned by the inspectors, and where there are no inspectors the results can be easily anticipated.

It is in the changed nature of the cells or corpuscles of the blood and living tissues that the real pathologist looks for the exposition of the true nature of disease, and although the slovenly practitioner of medicine may not be aware of the cause, the views of disease which are modifying in the practice of medicine every day, are

mainly owing to the formation of more correct theories of disease under the influence of the Microscope; but many of Nature's secrets are even here veiled and imprisoned, for the most powerful microscope is unable to show us the slightest difference between the ovarian cell of a mammifer and a man.

If by pricking our finger we draw a drop of blood, and view it accurately with a sufficiently powerful microscope, we shall see amongst the innumerable multitude of little circular bodies or corpuscles which float in it, and give it colour, a comparatively small number of *white* or colourless corpuscles of somewhat larger size and very irregular shape, and if we keep this drop of blood at a luke-warm temperature, those white corpuscles will exhibit a most remarkable activity, and change their forms with great rapidity, for it is their nature to disintegrate at the expense of other matter. THIS IS THE DEATH-FORCE IN MAN.

Ferment or yeast is *pus*, and the original cause of our original diseases, so that disease is one in reality, for the Microscope now reveals the Death or Disease-parasite—the Yeast or White corpuscle of the blood—in all its phases and forms; and this white corpuscle the medical profession are still at sea regarding, for in all physiological works the most contradictory theories and whims are upheld. When this *pus*, corpuscular or yeast-germs exist in excess in the vital fluid from degraded habits of living, &c., they either produce organic disease or, under more favourable conditions, small-pox, measles, scarlatina, &c. Those *pus* or yeast-germs, from the mildest form of "Lymph," or Vaccine matter, to the more malignant and concentrated forms of Pthisis, Scrofula, or Cancer-corpuscle, destroy the vitality of the system directly after their introduction. When a patient suffers even from any given form of nervous or mental—to say nothing of physical—disease, such disease is invariably accompanied by considerable quantities of yeast-germs in the blood and tissues, and often with conglomeration of *pus* in the brain or spine. In such cases, when the patient makes a radical change in his food inimical to the reproduction of those germs, as vegetable regimen, the system is enabled to expel them faster than they multiply. The Brain and Nervous system increase in power and strength as those germs lessen, until perfect recovery takes place; but if the patient returns to his old food—flesh, &c.—he falls back again to his former state. Many cases of Cancer have been cured by vegetable regimen alone.

Expectoration or spittle will ferment wort as yeast will do, and this is the primitive method used by many of the African tribes in the fermentation of their wines; and those dried corpuscles, circulating throughout the atmosphere, fall into all liquids and decompose or ferment them. Those *pus*-corpuscles are so tenacious of vitality that by boiling even you cannot kill the young parent cells. Cider makers are aware that the white corpuscles are yeast-germs, for by adding pieces of beef to their apple-juice, they get their fermentation excited at once, and a proper development of alcohol in their favourite beverage. Beef will ferment the contents of a tan-

pit, but any one can demonstrate its fermentive property by adding pieces of fresh beef to an aqueous solution of malt, when alcohol will be developed, as if yeast or barn had been added.

The presence of superfluous matter in the system causes a deficiency or inadequate diffusion of the vital force, and this is ever present in all the forms of disease, consequently anything which exhausts the power of the system, which destroys the nervous energy, is a cause of disease. Through excess of the *pus* matter or the white corpuscle, there is scrofula, producing imperfect development; diseases of the skin, tubercular diseases of the glandular system, tubercle of the brain, white-swelling, hip-disease, and the whole train of scrofulous disorders. Diseased food, as the flesh of diseased animals, fish and flesh in the process of putrefaction, measly pork, narcotic and stimulant drinks; these are all prolific of *pus* matter or fermentation, and cause disease. Flesh, after long disuse, intoxicates like brandy or whisky, and the chyle formed from flesh putrefies in far less time than that formed from vegetable substances. The poisonous fermentive *pus* nature of animal matter undergoing decomposition is well illustrated by the learned Magendie in the following experiment. He says:—"If we introduce into the jugular vein of a dog a few drops of water which has remained a little time in contact with animal substances in a state of putrefaction, in the course of an hour after the introduction, the animal will be depressed and lie down. Soon he will be attacked with an ardent fever, will vomit black and foetid matter; his alvine evacuations will be similar; the blood will have lost its power of coagulation, will be extravasated into the tissues, and death will soon follow."

Fruits and farinacea were
The food of man,
While yet he lived in innocence, and told
A length of golden years, unflesh'd in blood,
A stranger to the savage arts of life,
Death, rapine, carnage, surfeit, and disease—
The lord, and not the tyrant of the world.

From the foregoing remarks, the reader will be able to understand the fearfully deleterious nature of those *pus*-corpuscular germs when intensified. Those poisons may be drunk in impure water, or inhaled in crowded atmospheres, or absorbed by contact with people of uncleanly habits. The *pus* poison of this animal putrefaction is often so virulent that the slightest inoculation with it by the point of a needle produces death. Syphilis, Scrofula, and every species of blood-poison, can be taken by Vaccination, which, instead of being a protection from small-pox, is the very cause of disease.

Although blood thus contains the *Death-force*, it also possesses the *Life-principle* within its composition. As the mystical Abbé Constant (Eliphaz Levi) well remarks: "Blood is the first incarnation of the universal fluid; it is the materialised *Vital Light*. Its birth is the most marvellous of all Nature's marvels; it lives only by perpetually transforming itself, for it is the universal Proteus. The blood issues from principles where there was none of it before

and it becomes flesh, bones, hair, nails, tears and perspiration, &c. It can be allied neither to corruption nor death; when life is gone it begins decomposing; if you knew how to reanimate it, to infuse into it life by a new magnetisation of its globules, life will return to it again. The universal substance with its double motion is the great arcanum of being; blood is the great arcanum of life." In the Hindoo "Ramatsariar" we also find the following apposite remarks:—"Blood contains all the mysterious secret of existence. No living being can exist without it. It is profaning the great work of the Creator to eat blood." The Mosaic remark, "that the blood is the Life thereof," will also herein recur to the mind of the reader.

To return to the subject of disease, I may remark that when maladies are active and violent, they are generally termed acute; when of slow progress and lasting, chronic; when recovery is easy, they are termed mild: when a large proportion are fatal, malignant; when they are spread by the influence of the ailing upon the healthy, they are contagious; and highly contagious diseases are designated virulent. In every case of disease Nature effects a certain cure when the vital force is sufficient; but the general method is, that the doctor commences a violent assault upon Nature herself, and she in many cases unable to cope with her adversary, is overpowered by his Drugs, and life then too often sinks under such united forces—Disease and the Doctor. In the common or Allopathic system of Medicine, there are as many different sects as there are religions, but the watchwords were—and still are, in a minor degree—bleed, blister, purge, *ad infinitum*, and this system strictly carried out attempts the curing of diseases by disease, for in order to banish Inflammation a blister is artificially created, and to expel Fever or Diarrhœa, diarrhœa is artificially produced; evil to check evil or a series of counter-evils. Why need we feel surprised at new diseases cropping up, and old ones being by the medical faculty so often incurable, when we find such varieties and excesses of Drugs in the shops of the Apothecaries—all as different in action as the poles are asunder. Medical science, truly miscalled such, is a gross delusion or deception, by which the ailing are punished often to an unlimited extent by Purging, Sweating, Diuretics, Bleeding, Setons, Salivation, &c., amongst which must be included the blindly pouring into the system violent Mineral Inorganic Poisons which can never assimilate with the organism of man, for this is the manner, as usually adopted, which our modern healers take either to mend or end us.

As my opinion may be of small moment with numerous readers, I shall quote herein a few opinions—for space will not permit of many—from the medical profession in order to allow the unacquainted to judge for themselves. Dr. Forbes, in his "Nature and Art in the Cure of Disease," admits and asserts that all active means—Drugging, &c.,—retard Nature's efforts at cure, and when patients recover under such treatment, it was Nature that did it in spite of the treatment; and he further states that a

large percentage die under treatment, which, if they had been let alone, or left entirely to Nature, would have recovered. Let the thinking reader peruse the following few *confessions* of several of our eminent physicians.—

"The Medical practice of our day is, at the best, a most *uncertain* and unsatisfactory system; it has *neither philosophy nor common sense* to commend it to confidence."—Dr. EVANS, F.R.C.S., London.

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

"Gentlemen, ninety-nine out of every hundred medical facts are *medical lies*; and medical doctrines are, for the most part, *stark, staring nonsense*."—Professor GREGORY, Edinburgh.

"The present system of medicine is a *burning shame* to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good? How often do they make a patient *really worse*?"—Dr. RAMAGE, F.R.C.S., London.

"The present system of medicine is a *reproach* to the name of science, while its professors give evidence of an *almost total ignorance* of the nature and proper treatment of disease. Nine times out of ten, our miscalled remedies are *absolutely injurious* to our patients, suffering under diseases of whose real character and cause we are most culpably ignorant."—Professor JAMIESON, Edinburgh.

"Thousands are annually *slaughtered* in the quiet sick room. Government should at once either banish medical men, and proscribe their *blundering art*, or they should adopt some better means to protect the lives of the people than at present prevails, when they look far less after the practice of this *dangerous profession*, and the *murders* committed in it, than after the lowest trades."—Dr. FRANK, an eminent Author and Practitioner.

"Our actual information or knowledge of disease does not increase in proportion to our experimental practice. Every dose of medicine given is a *blind experiment upon the vitality* of the patient."—Dr. BOSTOCK, Author of "History of Medicine."

"The science of medicine is a *barbarous jargon*, and the effects of our medicines on the human system in the highest degree *uncertain*, except, indeed, that they have *destroyed more lives* than even pestilence and famine combined."—JOHN MASON GOOD, M.D., F.R.S., Author of "Book of Nature," "System of Nosology," "Study of Medicine," &c.

It will thus be plainly perceived that we have the confession of the highest authorities that the medical profession know little or nothing of the nature of disease; nothing of the *modus operandi* of medicine; and, of course, it can know but little or nothing of the relations of the remedies to the diseases for which they are prescribed, not only from the testimony of its advocates, but too often sealed practically by its very fatalities.

People who have the most vitality, the greatest power of resistance, the least predisposition to disease—who have been born and are living in the most healthy conditions, are proof against outward causes of disease. They pass through the polluted atmosphere of plague, yellow fever, cholera, and all ordinary epidemics unharmed. Nature's efforts are all healthful, and all pain is remedial, for the pain and action of disease are but the efforts and outcries of Nature for relief. The re-active powers of the human organism paint themselves forth in the varied symptoms of diseases.

All acute diseases are the strong and rapid efforts of Nature to rid us of disease; while chronic diseases are the weakened and slow efforts to the same end. Inflammation is local fever, fever is general inflammation, for the symptoms are the same; for where there is preternatural heat, redness and pain, there is local inflammation—*pus* fermentation—and these symptoms diffused over the system point to us the state we term fever. Chronic disease, with

its protracted agonies, arises from the poisons in the system, the superfluous disease-germs, and the Drug-dosings of the doctor. All primary diseases are in a measure Febrile in their character, as is revealed by the Microscope, for the rapid multiplication and fermentation of the yeast animalcule in the blood—living at the expense of the life-principle or vital force in us—engenders within the system the increase of heat observed in Fevers, and increase of temperature is the constant attendant of an increase in fermentation.

Purging is the result of *Nature expelling a poison*, and when produced by any artificial Drug-poison is highly and permanently deleterious, although a transient relief may be felt at the time. Stimulants are exhausting to the nervous system, from the re-action of their stimulating effects, and they are also poisons which are retained in the system, acting upon the nerves, and a direct cause of disease. The concentrated extracts of tea, coffee, and tobacco will kill small animals like so much prussic acid. Tonics destroy the tone; Cathartics produce constipation; Mercury, Quinine, Arsenic, Antimony, and Opium are poisons, which, remaining permanently in the system, wreck the healthiest and strongest of constitutions.

We may truly say *unnatural* disease arises from modes of life usually termed a state of advanced civilisation—save the mark!—in other words, intemperance, improper diet, and unnatural habits; but this may be prevented and often cured by strict adherence to the simple wants dictated by Nature, and any deviation from them is assuredly more or less productive thereof. It is sheer folly to talk of gratification of *natural* desires, when our very conditions are *artificial* and altogether *unnatural*, for those unnatural lusts have with increased strength been accumulating for generations. Inordinate and improper eating and drinking, avarice, all single and excessive passions, destroy the equilibrium of the system, for the disordered activity arising from such exhausts the nervous energy that ought to be diffused throughout the whole organism.

It is an indisputable fact that no disease which we inflict upon our own body will be limited in its effects to ourselves, but truly descends as a curse upon our children and our children's children, and conversely this rule holds good. This heavy responsibility is only beginning to be recognised in its true worth, for in their obvious and most terrible forms, the principles of hereditary disease have been long and intimately known in the shame and utter ruin which the vices of the profligate entails upon his innocent posterity. Selfish and brutal passion often becomes the parent of criminals. In half a century thousands of such existences are ushered into the world, as witness the appalling case of Jukes, as published by Dugdale, who, in a period of sixty years, became the parent of generations of hundreds of felons.

How beautifully and exquisitely has the Infinite modelled forth the loveliness of Creation in the form of a little child, in the glorious light of the sunlit eye, in the lustre of the cheek, in the golden tresses that wave in the wind, in all the graceful and exquisite

modulations of infancy. We attend carefully to the procreation of our horses, cows, and other domestic creatures, and feed them on certain elements, and we find certain results. We train up plants in certain airs, and we find certain results. Yet do we expect inevitable results from the qualities of the moral atmosphere and the nature of the impressions we make upon our young children? for these are the circumstances and surroundings that mould the character, and make sinners or saints. The growing intelligence of the race will alone ameliorate those evils. The feebleness and enervation which follow from energies misdirected and overtaxed, like all things else, are handed down from the father to the son in pitiless succession. As such effects are the sure and certain consequences of the gross physical maladies, the same may be said of those more subtle affections of the nerves for which science can neither find a place nor name.

How often have powerful clairvoyants and adepts in Mesmerism described the epidemics, mental and physical—though to others invisible—revelations which science attributes to epilepsy, hæmato-nervous disorders, and what not, of somatic origin, as their lucid vision saw them in the Astral Light. They affirm that the electric waves were in violent perturbation, and that they discerned a direct relation between this ethereal disturbance and the mental or physical epidemic then raging. But Science has heeded them not, but gone on with her encyclopædic labour of devising new names for old things, of building up shadows in place of realities.

Those who love beauty, and who desire it for themselves, for their offspring, and for the race, must learn that the single way to attain it is by the practice of the laws of health. Let them be good, and they shall be beautiful, as well as happy; for the way to be happy is to be healthy; and when health is universal, there is no conceivable reason why there should be any unhappiness; and, as there is no happiness without a corresponding degree of health, so there is no health without a corresponding degree of happiness.

How advantageous, then, is it to assist Nature in her efforts to avoid disease, by strengthening the body by means which not only fortify the juices and tissues thereof, but surely and effectually eradicate the excess of diseased germs. The pure enjoyment of health is the most valuable of sublunary possessions, and this cannot be controverted, but is especially felt by those from whose sufferings

Earth becomes
A dreary desert, and heaven frowns above.

But the healthful are too apt to neglect these apparently trivial matters, which constitute their enjoyment; and, as

The body, by the toils
Of wakeful day exhausted and unstrung,
Weakly resists disease,

so it behoves every one to instruct himself in the best modes of preserving and restoring health, as far, at least, as is compatible with the ordinary vocations of life.

CHAPTER III.

INORGANIC MEDICINES AND THEIR BANEFUL INFLUENCES.

"Life is a fortress which neither you nor I know anything about, and its own means are superior to all the apparatus of your laboratories. Medicine is a collection of uncertain prescriptions, the results of which, taken collectively, are more fatal than useful to mankind. Water, air, and cleanliness are the chief articles in my pharmacopœia."—*NAPOLÉON to the Italian Physician*, ANTONMONARCHI.

"The ignorance of the power of Nature to cure disease, and the abominable practices of bleeding, blistering, vomiting, purging, and other unnatural tinkering, swelled the bills of mortality to such an extent that it was suggested, and seriously too, that another churchyard should be constructed when any new disciple of the healing art commenced practice."—*DR. W. J. COLLINS, L.R.C.P., Edin.; M.R.C.S., Eng., Licentiate of Midwifery, &c.*

WHAT is this mysterious thing Disease which our medical profession have had so much wrangling and worry regarding? Merely the efforts of Dame Nature to remove obstructing materials from the living organism, and to repair damages. It is a process of purification, remedial in action, and is a vital struggle to overcome obstructions and to keep the channels of circulation liberated. If this struggle for weal, this remedial effort, be repressed by bleeding or suppressed with Inorganic Drugs, intensified with stimulants and tonics, subdued with narcotics or confused with blisters and caustics, what must inevitably ensue? To give such is to add to the cause of disease, for drugs always produce disease, and when they seemingly cure it is only by producing other diseases. Poisons cannot expel poisons, impurities cannot deterge impurities, neither can nature throw off a multitude of burdens more easily than one. Drug-doctoring locks up the cause of the disease within the system and tends to induce chronic and worse diseases. The causes should be expelled, not retained. The remedial struggle—the disease—should be aided and directed, so that it may successfully accomplish its work of purification, not subdued nor thwarted with poisons which create new remedial efforts or drug-diseases, and thus complicate and retard the vital struggle. The profession have been accumulating remedies for three thousand years; whole libraries have been written in laudation of their curative virtues; twenty classes and nearly three thousand drugs are already recorded in works on *Materia-Medica* and *Therapeutics*, and the cry is "still they come," whilst new drugs are introduced every day almost. Was there ever such a luno-medical muddle, for they are—

Blind guides that feel for a path, where highway is none to be had.

Multitudes of people in this country express an utter want of

confidence in physicians and their physic, and is it to be wondered at, for—

Who shall decide when Doctors disagree,
And soundest casuists doubt, like you and me.

The cause is self-evident, erroneous theory, and from this springs injurious practice. An intelligent people demand a medical system which will cure and not obstruct, retard, or kill. To the majority of people I should say: "Pay your physician when you are well, and suspend his fees whilst you are ailing;" then will Hygiene be truly studied. Thus, if Doctors were paid for results, and in proportion to the health, and not in proportion to the sickness of the patients, there would not be one chemist's shop where there is now a dozen. This may seem preposterous reasoning on my part against the profession, but many of the most enlightened men of the medical faculty are with me in this matter, and are ready to sacrifice themselves, and drug-poisoning itself, for the good of humanity.

The presentation of *new truths* before the world, so as not to offend old errors, has always been one of the most difficult problems. If my ideas on the Causes of Disease are erroneous, my wish is that they may be rectified; if opponents are right, then by all means ought they to be sustained; but if my theory is true, then evidently theirs is false. The present Drug Medical system can never bear examination. Poisons are employed as the most proper and natural remedies for disease, but those poisons induce a drug-disease in order to cure a primary one. Whether those may be animal or mineral, they are nevertheless *poisons*, and whether they may be in the shape of acids, alkalis, salts, oxides, earths, gums, secretions, &c., they are still *poisons*, and all are entirely subversive of organic structures, antagonistic to living matter, incompatible with the vital functions, and never fail in producing disease when brought in contact with the living organism. Why should a sickly being be poisoned more than a healthy person? but I have already proved that the medical profession teaches a false doctrine of the very *Nature of Disease*, as well as of their *Cause or Origin*. It was and is well known amongst the ablest medical practitioners, in times past and present, that Inorganic Medicines never cure patients, but that they prevent more than they assist Nature's mode of cure, and that in all Diseases they are more injurious than useful. A few years ago, in the pages of the *New Orleans Medical and Surgical Journal*, we find Dr. Ames of Montgomery, Alabama, citing his experience and observation in the treatment of Pneumonia. For many years he had been led to notice that patients who were treated with the ordinary remedies—bleeding, mercury, and antimony—presented certain complications which always aggravated the malady, rendering convalescence more lingering and recovery less complete. The patients were always liable to collapses and relapses, to run into typhoid, to sink very suddenly and die unexpectedly. He particularly observed that patients who took calomel and antimony were found, on post-mortem examination, to have serious and even fatal inflammation

of the stomach and intestines, attended with great prostration, delirium, and other symptoms of drug-poisoning. Those complications were in reality drug-diseases. Dr. Ames found that, on changing his treatment to mild and simple remedies, he lost not a patient. As Professor Barker, of the New York Medical College, well observes: "The remedies administered for the cure of Measles, Scarlet-fever, and other self-limited diseases, *kill* far more than those diseases do." Any discriminating person cannot fail to notice that the Homœopaths, who treat the gravest forms of disease with almost no drugs at all, for their doses are as near to nonentity as possible, are quite as successful as their rivals the Allopaths, and this not because of the *faith* of the people in Homœopathy, but because they are less afraid of it.

Dr. Caplin informs us that for forty years he had abstained from all drugs, yet the first electrical bath he took left a deposit of Mercury upon the clean copper plate; but I might enumerate many cases of this nature. From the use of this deleterious mineral the most fearful results often take place—caries of the bone, &c.—and this frightful poison never leaves the system, unless perfectly eradicated by *Specific Remedies*, and patients who have undergone a course of treatment by the salts of this metal are, in too many instances, humanised Barometers, as every atmospheric change or condition tells upon them in an extraordinary degree. Sulphur acts in a similar manner, for it has often been eliminated from the system when none had been taken for twenty or thirty years; yet the gold chain, watch, and money in the pocket have all been blackened from its presence, and the hands have smelt strongly of its odour.

Much nonsensical supposition has been written by ignorant babblers as to the Mercury or Quicksilver which the ancient Alchemists, Indian Yogis, and other Sages used. They did—and modern mystics still do—use that which is *apparently* Quicksilver, Mercury, or Argent Vive, but which in reality is quite otherwise. Van Helmont, Paracelsus, Valentine, and other mystics, meant by Mercurius Vitæ, the living Spirit or Aura of Silver, not Argent Vive; and this Spirit of Silver is by no means the common Mercury, the salts of which ignorant physicians so preposterously use.

In the Medical world we have the most outrageous theories which ever degraded the intellect of man. We have the Nervists dealing in poisons which directly affect the Nervous system; the Solidists who practically prescribe Mercurial and other Alteratives; the Humourists who purge and lance; the Chemists pouring in their Alkalis and Acids; and the Animalcultist who poisons his enemy, and too often his patient, who is himself but the true outgrowth of an animalcule itself. The fact is, general doctoring is about as consistent as was the Irish physician's bill—"To curing your wife till she died." The famous Dr. Radcliffe, who realised an immense fortune as a physician, after being in practice some fifty years, could not make up his mind whether he had cured or killed the most, for he said that when he first commenced practice he had at least

fifty remedies for every disease; but at the end of his professional career he had the honesty to confess that he knew of fifty diseases for which he had not a single remedy. As Dr. Johnston truly observes:—"We hear medical men talking familiarly together and as unconcernedly about Mercurial tremor, Mercurial erythema, Arsenical disease, Iodism, Narcotism, &c., &c., as though these disorders were inflicted upon us by Providence, instead of by their own mal-practices. It is by no means uncommon for one medical man to be called upon to cure a disease which has been caused by the drugs of his medical brother," and the fact, in reality, is far too common. Dr. Herring relates a story which is quite *apropos* to the present subject. Whilst travelling through Germany, he had been invited to the house of a gentleman who had been an invalid for twenty years, and who at first had consulted two eminent physicians, but they quarrelling about his complaint, he resolved to seek other advice. He now agreed that he should only allow himself to be treated if he could find three physicians who, without hesitation, would perfectly agree upon his case. In this pursuit he consulted many physicians, whose opinions and prescriptions he carefully and judiciously recorded in a ledger. In this volume were the names of 474 physicians, who gave 313 names to his disease, all widely different from one another; and of the remedies proposed there were 832 prescriptions, containing in all 1007 drugs, &c. Veritably this must have been a *sumum bonum* of medical sagacity.

Theoretically the most benignant, at the same time no other school of science exhibits so many instances of petty prejudice, materialism, atheism, and malicious stubbornness as medicine. The predilections and patronage of the leading physicians are scarcely ever measured by the usefulness of a discovery. Water—now freely given to fever-patients—was once utterly denied them; warm baths were superseded by cold water; and for a while Hydropathy was a mania.

From all sides we have the constant and undeniable complaints: "Very little known of Psychology," sighs one F.R.S.; "We must confess that we know little, if anything, in Physiology," echoes another; "Of all sciences, there is none which rests upon so uncertain a basis as Medicine," reluctantly testifies a third; "What do we know about the presumed nervous fluids?—nothing as yet," puts in a fourth one; and so on in every branch of science. And meanwhile phenomena, surpassing in extent all others of nature, and to be solved only by Physiology, Psychology, and the "as yet unknown fluids," are either rejected as delusions or, if even true, "are too trifling" for our would-be scientists. The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts, and of means for healing the sick which modern physicians superciliously refuse to employ. How much of real substantial progress has medicine effected since the days when Lord Bacon classed it among the *conjectural sciences*?

We may well remember the excitement produced some five-and-twenty years ago by the discovery of Anæsthesia and the welcome of nitrous oxide gas, sulphuric and chloric ether, chloroform, besides other combinations of these, for the most part beneficent discoveries. But are those the first Anæsthetics ever discovered, strictly speaking? Dioscorides speaks of the Stone of Memphis—*lapis Memphiticus*—and describes it as a small pebble, round, polished, and very sparkling. When ground into powder, and applied as an ointment upon that part of the body where the surgeon was about to operate either with his scalpel or fire, it preserved that part, and *only that part*, from any pain of the operation. Meanwhile, it was perfectly harmless to the constitution of the patient, who retained his consciousness throughout, in no way dangerous from its effects, and acted so long as it was kept on the affected part. When taken in a mixture of wine or water, all feeling of suffering was perfectly deadened. Pliny gives also a full description of it in his Natural History. Secrets quite as valuable have from time immemorial been in possession of the Brahmins. The widow, bent on the self-sacrifice of con cremation, has no dread of suffering the least pain, for the fiercest flames will consume her, without one pang of agony being experienced by her. The holy plants which encircle her brow as she is conducted in ceremony to the funeral pile; the sacred root culled at the midnight hour on the spot where the Ganges and the Yumna mingle their waters; and the process of anointing the body of the self-appointed victim with Ghee and Sacred oils after she has bathed in all her clothes and finery, are so many real Anæsthetics totally unknown to M.D.'s, F.R.C.S.'s, and other titled dignitaries of the European schools of Medicine.

The insect bursting from its tomb-like bed—
 The grain that in a thousand grains revives—
 The trees that seem in wintry torpor dead,
 Yet each new-year renewing their green lives,—
 All teach, without the added aid of faith,
 That Life still triumphs o'er *apparent* death.

CHAPTER IV.

PLANTS AND HERBS, WITH SOME OF THEIR MYSTICAL PROPERTIES.

“ But who their virtues can declare? Who pierce
With vision pure into their secret stores
Of health, and life, and joy?”

THAT magneto-vitalic herbs are alone capable of curing the most inveterate forms of disease to which the human frame is liable, is well known to many people; for how often have we seen the pale, sickworn, trembling patient, who had undergone months of agonising torment in some of our Hospitals, and upon whose form death had, as it were, indelibly imprinted his image, restored to the bloom of health by the application or use of a few simple herbal remedies furnished by some poor peasant, who chose to take Nature for a guide, instead of the mad opinions of sycophants. Such cases must be familiar to many, for even in some of the country villages the health of the inhabitants depend in a great measure upon similar methods. Was it not by the remedial use of herbs that Blagrove, Culpepper, and many other ancient and *real* physicians were enabled to accomplish cures which, even at the present day, would put to shame many of our academical body-torturers, by their courses of Mercurial and other Mineral poisons, which have engendered more diseases since their introduction than ever they apparently cured? Yes, friend, rest assured there's not a leaf that adorns the majestic monarchs of the forest in their gigantic grandeur, or the tiny plant that is crushed by the foot of the wayfarer, or bends beneath the weight of the pearly dew-drop, but what proclaims in living language the beneficence and power of Him who bestowed upon them their various properties—whether, on the one hand, in being beneficially and judiciously used, as in the alleviation of the suffering patient upon his well-worn couch, whose vital spark disease has all but quenched; or, on the other hand, in being maliciously made the means of diabolical destruction, by the hands of the vile and deceitful human fiend who administers in the poison-cup the hideous potion, by which life itself is sooner or later certainly extinguished.

The vital principle of each plant, being separate and independent in itself, explains the reason why two of them—the one a virulent poison, the other a table vegetable—will grow side by side, and draw their nourishment from the same source. Books have been written on the language of flowers and herbs, the poet from the earliest ages has held the sweetest and most loving converse with them, kings are even glad to obtain their essences at second-hand

to perfume themselves; but to the true physician—Nature's High-Priest—they speak in a far higher and more exalted strain. There is not a plant or mineral which has disclosed the last of its properties to the scientists. How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant? We have flowers been called the "Stars of Earth," and why should they not be beautiful? Have they not from the hour of their birth smiled in the splendour of the sun by day and slumbered under the brightness of the stars by night? What wonder, then, that the glorious tints of dawn are reflected in the rose, and the whiteness of the fleecy summer clouds in the lily, and the deep cerulean blue of the zenith in the anemone and violet.

Again, we can plainly recognise that a number of herbs and plants are affected by the Solar and Lunar beams. Most of the discous flowers turn to the Sun in his course, as the Sunflower, the Helianthus, and the Croton. The Acacia-leaves at noon point towards the zenith; the Tamarind, the Oxalis, and the Trefoil fold their leaves on the exclusion of light; the evening Primrose shuts its blossoms at sunset, while the night-blowing Cactus then only begins to bloom. The common Chickweed, with white blossoms, affords a notable instance of what is erroneously called "*the sleep of plants*," for every night the leaves approach in pairs, so as to include within their upper surface the tender rudiments of the new shoots, while the uppermost pair but one, at the end of the stalk, are furnished with longer leaf-stalks than the others, so that they close on the terminating pair and protect the branch. The Egyptian Lotus uncloses its petals at sunrise, and closes them at sunset. The Nightshade exhibits the same predilection for the moon; several of the Mimosæ alternately open and close their petals as the full moon emerges from, or is obscured by clouds. The Compass-plant at all seasons of the year, and in every country throughout the globe, bends its leaves towards the Polar Star. In France the peasants train the Carlina by their doors to serve as a barometer; its open flowers show clear weather, but closed, an abundance of rain. The Shepherd's weather-glass has the same property. If it does not show its face to greet the sun on his ascension, the sheep remain in the fold during that day. The Four-o'clock opens its flowers regularly every afternoon at that hour.

Plants are also Magnetic, or possess an Aural essence, and from the very ashes of those blossoms which decorate the lap of mother Nature can a simulacra, or duplicate, of the plant or flower be built up by the Aural or Astral essence of the true philosopher, who fears not to tread and explore the vast mines of genuine wealth which lie hidden in the *Unknown*—of the common material thinker. To eyes sufficiently developed to perceive those Aural subtle emanations which issue from all organic matter, the vegetable world displays itself in a particular manner, emitting quite a characteristic luminosity or light. Amongst the first of what may be termed the *modern* class of naturalists, the daughter of Linnæus observed such emana-

tions in the blossoms of the Nasturtium, and was subsequently verified by him, by Vileke, and many other naturalists, in the case of various plants, particularly in those of the Marigold, Sunflower, and others bearing yellow blossoms. Real discovery warrants us in the assertion that the more we learn of the constitution and activities of organic nature, the more evident becomes the indication of a mysterious kinship underlying all existences, and linking them from the lowest to the highest into one unbroken chain of unfolding. As physical Magnetism and Electricity furnish us with the Key to the nature, constitution, and movements of the Universe, and leading us to the outer steps of the threshold of the mystery of Life—so those of Animal Magnetism, Clairvoyance, or Psychology show us that this universal relationship does not terminate with the mere humanity of our little planet. As to the Odylie aura of plants I refer the curious reader to a perusal of the learned works of that eminent chemist, Baron Reichenbach, whose experiments upon the Vitalic forces are particularly interesting.

Antipathy and sympathy are common properties in the herbal kingdom. Why does the Vine bind itself to the Olive and turn from the Cabbage; whilst the latter if planted with the Cyclamen, both perish. The Ranunculus and Water-lily, and the Rue and the Fig are proverbially attractive plants to one another. The magneto-physiological reaction possessed by many plants having a peculiar irritability is well known, as may be witnessed in the *Mimosæ*, *Berberis*, *Dionœa*, *Hedysarum*, &c. In ages long gone by—*heathen days*, as they are termed—there was much more wisdom in many respects than at the present time. Though the people of those past ages had not made the progress we have done in the invention of intoxicating drinks, adulterated food and comestibles, soothing cordials for physically deteriorating and destroying children, they were far ahead of us in respect of common-sense notions about health. They possessed the knowledge of the disinfecting qualities of certain plants. The disciples of Empedocles, for instance, were in the habit of planting aromatic and balsamic herbs in the vicinity of their dwellings, in the confident belief that by so doing they were providing means of defence against fevers and other diseases. Herodias relates that during a plague in Italy, strangers crowding to Rome were ordered by the physicians to repair to *Laurentum*, so called from the abundance of the sweet-bay tree (*Laurus Nobilis*), which at that time grew there, and by inhaling the odours of which, they would in a measure be guarded from infection. The quality of ozone is materially increased by the exposure of various plants to the rays of the sun, amongst which the most common are the Lavender, Musk, Cherry-laurel, Clove, Fennel, Narcissus, Heliotrope, Hyacinth and Mignonette. It is also interesting to know that the Sun-Flower, which will grow almost anywhere, and could be turned to various useful purposes, is one of the most valuable of sanitary agents, since not only is it ozoniparous, but also destroys deleterious miasmata. The Eucalyptus Globulus has the singular property of absorbing ten times its weight of water from the soil, and from this

and its antiseptic camphorous effluvia, possesses an extraordinary power of destroying miasmatic influence in marshy, fever-stricken districts.

Most of the new discoveries in Medicine have turned out to be no more than the revival and re-adoption of very ancient practices. During the last century, the root of the male fern was sold and widely advertised as a secret nostrum, by a Madame Nouffleur, for the effective cure of the tapeworm. The secret was bought by Louis XV. for a large sum of money; after which the physicians discovered that it was recommended and administered in that disease by Galen. The famous powder of the Duke of Portland for the gout, was the *Diacentauræon* of Cœlius Aurelianus. Later it was ascertained that it had been used by the earliest medical writers, who had found it in the writings of the old Greek philosophers. So with the Eau Medicinale of Dr. Husson, whose name it bears. This remedy for the gout was recognised under its new mask to be the *Colchicum Autumnale*, or meadow-saffron, which is identical with a plant called *Hermodyctylus*, whose merits as a certain antidote to gout were recognised and defended by Oribasius, a great physician of the fourth century, and Aëtius Amidenus, another eminent physician of Alexandria in the fifth century. Subsequently it was abandoned and fell into disfavour, only because it was *too old* to be considered good by the members of the medical faculties that flourished towards the end of the last century.

Even the great Magendie, the wise physiologist, was not above discovering that which had already been discovered and pronounced good by the oldest physicians. His proposed remedy against Consumption, viz., the use of Prussic Acid, may be found in the works of Lumæus, *Amenitates Academicæ*, in which he shows distilled laurel-water to have been used in pulmonary consumption. Pliny also assures us that the extract of almonds and cherry-pips had cured the most obstinate coughs; and it may be asserted with perfect safety that all the various secret preparations of opium which have been lauded as the discovery of modern times, may be recognised in the works of ancient authors.

The Mandrakes (*Dudim*, or love-fruit) found in the field by Reuben, and which so much excited the fancy of Rachel, was the Kabalistic Mandragora, and is a plant having the rudimentary shape of a human being, with a head, two arms and two legs forming the roots. Upon being pulled it produces a squeaking sound, which gave rise to the superstition that it cried with a human voice. This sound arises from the resinous substance of the root, which it is rather difficult to extract; but it has more than one hidden property in it perfectly unknown to the botanist.

The best of the common *febrifuges*, so called, have been learned by our Physicians from the Indian and other tribes, and when patients, deafened and swollen by abuse of Quinine, were slowly dying of fever under the treatment of *enlightened* doctors, the bark of the Margosa and Chiretta herbs have cured them completely, and these plants now occupy a prominent place amongst our European

Drugs. Spikenard, supposed to be *Nardostachys Jatamansi*, is used by the natives of India as a perfume and remedy for Epilepsy.

True medical Botany, as with agriculture and all natural sciences, is dependent on its proper application, and is certain in its results if the magneto-vitalic properties of plants are carefully studied. It would be futile, or even worse, for the agriculturist to act contrary to those laws which experience and reason teach him that Nature has formed for his guidance; and so with the true student of herbal Nature. All that is required is a careful observation, and experiment combined with deep study of the works of our ancient sages with the true mysteries of Nature, for her laws and processes are most plain and undeviating. Consequences or effects depend to some extent on the radix or moment of the cryptical commencement of generation, but chiefly when an independent existence is assumed, immediately the embryonic process is complete, for as the heavenly bodies are then configured, and irradiate or influence the atmosphere and matter, so in a general sense do they affect the human being. The Astral ether-waves thus determined by celestial agency circulate as do all other fluids in obedience to Nature's laws, of which planetary or astral influence is the immediate agent, influencing the will and exercising a secret power (although immediately imperceptible) which not only determines our actions, but our very terrestrial existence.

When men adhered to the simple monitions of Nature only, they lived to an age scarcely paralleled in modern times. Plutarch, who is supposed to have flourished about 200 years B.C., assures us that our ancestors "*began to grow old at about the age of 120;*" whereas at present we do so at less than half that period.

Plants have their mystical properties in a most wonderful degree, and the secrets of the herbs of dreams, and enchantments, are only lost to European science, and useless to say, too, are unknown to it except in a few marked instances, such as Opium, Hasheesh, and the psychical effects of even these few upon the human system are regarded as evidences of a temporary mental disorder. As to the extraordinary occult powers of combinations of vegetable magnetic powders, let the curious reader refer to the 2nd edition of Eckharts-hausen's work on "Occultism," or to an abridgement of such in Jung Stilling's "Pneumatology." The following extracts from the works enumerated I merely quote for the perusal of those who *will* follow Truth:—

"In regard of the *Ashes of Vegetables*, although their *weaker exterior elements* expire by violence of the *Fire*, yet their *Earth* cannot be *destroyed*, but is *Vitrified*. The *Fusion* and *Transparency* of this substance is occasioned by the *Radical Moisture* or *Seminal Water* of the compound. This Water resists the fury of the Fire, and cannot possibly be vanquished."—ANTIROPUSOPHIA THEOMAGICA, Thos. Vaughan.

"In hac Aquâ Rosa latet in Hieme."—*Severine*.

"The germinal powers of the plant transmute the fixed air and the elementary base of water into grass or leaves, and on these the organic principle in the ox or the elephant exercises an alchemy still more stupendous. As the unseen agency weaves its magic eddies, the foliage becomes indifferently the bone and its marrow, the pulpy brain or the solid ivory, and so on through all the departments of Nature."—AIDS TO REFLECTION, Coleridge; also, IDEEN, Herder.

"I answer that though they be chopt in pieces, brayed in a mortar, and even burnt

to ashes, yet do they nevertheless retain (by a certain secret and wonderful power of Nature), both in the Juice and in the Ashes, the self-same Form and Figure that they had before; and though it be not there visible, yet it may be by an art drawn forth and made visible to the eye by an Artist."—UNHEARD-OF CURIOSITIES, *Gaffarel*; see also the Works of *Kircher*, *Digby*, *Vallemont*, *M. Du Chesne*, *S. de la Violette*, &c.

The globe we live on has become to our eyes a mere stellar atom, rolling on its way through the boundless extent of infinity, and our existence on this globe is seen to be an infinitesimal fraction of our eternal existence. But that which may strike us even more forcibly is the astounding *recent* discovery—as it is called, although it is as old as the human race—that we are living in the midst of an invisible world of beings whose activities are busy about us on every side. Physical science itself teaches us that we live in the midst of an invisible world, for when we contemplate admiringly the azure of the vault above us, lighted up by the brilliant rays of the sun; when we rejoice in the warm and perfumed breeze that fans our brow; when we feast our sight on the Beauty of Nature, our eyes—no matter how wide we may open them—see but a small part of what is going on around us. Of every hundred rays that come to us from the Sun, only one-third are perceptible to our eyes, either directly or by reflection from other bodies. The other two-thirds exist and act around us, but in modes invisible to us, though none the less real. They are warm, but without being luminous for us, yet they are much more active than those which are visible to us, for it is they that cause the flowers to turn towards the sun, and that produce all chemical action. Our retina is invisible to the chemical rays of the sun, but other substances are sensible, as, for instance, Iodine and the salts of Silver. The chemical spectrum which our eyes cannot see, has nevertheless been photographed. Dr. Ponza of Piedmont, at the instigation of the late Father Secchi, the learned astronomer of Rome, has made a series of very interesting experiments upon the magnetic perturbations and violet light of the sun, in connection with the disturbed state of lunatics, and claims much for the beneficence of the violet ray in calming the furious excitement of the insane. General Pleasonton, in his learned work "On the Influence of the Blue Ray on Vegetation," gives very remarkable and interesting results of a like nature. The photographic negative offers no visible image when taken out of the camera, although really possessing the image which a subsequent chemical operation renders visible. When we compare the little we know, and the narrowness of our sphere of perception with the vast sum of existence, we cannot escape the conviction that we know nothing, and that we have still everything to learn.

There are strange things in Nature which are, as a matter of course, relegated to the limbo of *exploded humbugs*. A few years ago an English gentleman, Andrew Cross of Somerset, produced *acari*—minute insects—in the following manner:—Black flint, burned to redness and reduced to powder, was mixed with Carbonate of Potash and exposed to a strong heat for fifteen minutes, and the mixture was poured into a black-lead crucible in an air-

furnace. It was reduced to powder while warm, mixed with boiling water, kept boiling for some minutes, and then Muriatic Acid was added to supersaturation. After being exposed to Voltaic action for twenty-six days a perfect insect of the *Acari* tribe made its appearance, and in the course of a few weeks about a hundred more. The experiment was repeated with other chemical fluids with like results.

As Dr. Broussais states: "If Magnetism is true, Medicine is an absurdity;" but *Magnetism is true*, and until the faculty understand the fundamental principles of attractions and repulsions, they idly grope in darkness. The sporules of disease are invisible, but no less real, and for a hundred centuries our ancient sages have shown that the germs of moral contagion linger about localities, and that impure Magnetism can be communicated by the touch.

Life and death are the deepest mysteries of Nature, for who is able to draw the line between them, and to state "Here ends the one, and there begins the other." In regard to apparent death, all ordinary means of ascertaining if the heart has really ceased to beat and the lungs to breathe leave us in the lurch. We can place a polished looking-glass before the mouth, and it will not be affected; we can hold a flame before it and it will not flicker; we can place light feathers or down upon the lips and they will not be moved, and still the patient is alive. There are most remarkable facts furnished us by the living microscopic world. There are a whole host of animalcules, not belonging to the lowest, which, robbed of the elements necessary to life, apparently die like everything else, but can, even after years, rise again to life out of this apparent death.

But dies the insect when the summer dies !
The grain hath perished, though the plant remains ;
In death, at last, the oak of ages lies :
Here reason halts, nor further can attain ;
For reason argues but from what she sees,
Nor traces to their goal these mysteries.

CHAPTER V.

SMALL-POX AND VACCINATION: THEIR PHILOSOPHY AND EFFECTS.

“ Whaur I killed ane a fair-strae death,
 By loss o’ blood or want o’ breath,
 This nicht I’m free to tak’ my aith
 That Hornbook’s skill
 Has clad a score i’ their last claith,
 By drap an’ pill.”—*Burns*.

SMALL-POX is a skin eruption caused by Nature expelling a quantity of *pus*-matter from the system. This *pus*-matter, or white corpuscle, we possess hereditarily by Inoculation; and from our degraded or perverted modes of living upon improper food, &c., this small-pox matter is inherent in every one, as may be seen in the blood and tissues. During life, in many instances the organism becomes saturated or surcharged with this *death-element*, and when an epidemic state of the atmosphere exists through meteorological or other causes, the eruption is expelled, and small-pox prevails. Thus it is that Nature beneficially exercises her powers in expelling this *pus*-matter by a skin eruption forming pocks or pustules. This pock, pox, or *pus*-matter, from being living organisms—animalculæ—possess extraordinary powers of reproduction in thin, impoverished, or vitiated blood, and from the quality of the venous fluid and the intensity of the *pus* depend the virulency or mildness of the stage of disease. It is generally found that Nature, in thus expelling this blood-poison by fermentation, relieves the organism for a considerable time, for people who pass through an attack of small-pox favourably, become improved in general health subsequently; for the same *pus* accumulation cannot again take place under proper conditions for a considerable length of time. Abstemious and proper hygienic habits in drink and food produce a healthy quality of blood, and the latent *pus*-germs contained therein are incapable of being excited to fermentation, or, if such takes place, it is a very mild form of eruption—as chicken-pox. If the organism, striving under latent disease, commences to throw out an eruption, and this is checked by some poisonous mineral or vegetable ferment being poured into the system, the disease, although *apparently* cured, is in reality forced *inwards*; and these living *pus* germs, being imprisoned, organic disease must set in with all its evil consequences, unless a thoroughly scientific treatment is adopted.

Inoculation is the act of directly introducing the diseased matter from a small-pock into the system of a fellow-creature. The practice of inoculation with small-pox matter took place in the 18th

century, for it was believed that everyone must have the disease, and that to run the risk of having it naturally was far worse than having it in an apparently modified form through Inoculation. At first it met with much opposition, but ultimately became general, after the College of Physicians expressed themselves so strongly in its favour. The operation was, of course, attended with danger, for many died after it, and it kept the disease disseminating widely, for people who came in contact with the inoculated were as liable to take the disease as if they had been exposed to Small-Pox in the common manner. Inoculation was favourably received throughout Great Britain, Germany, Prussia, &c.; but in Spain it was soon relinquished, and, as a consequence, no other country suffered so little from the ravages of Small-Pox. For the purpose of inoculating the poor, an Hospital was erected at King's Cross, London, and it was admitted by the profession that 1 in every 45 died after the operation; but as it was to the interest of those who operated, the mortality in all likelihood was much greater, for at the present time there are too many instances of disguised facts in connection with Vaccination. When Inoculation became general, 1 in every 14 of all who were born died of Small-Pox. It has now become a penal offence, for the blind at last received partial sight. After nearly a century of wrangling between inoculators and anti-inoculators, it was declared by the medical profession itself that the process had been disseminating the very disease the people had been paying them to destroy, and at the same time that they had been nurturing and engrafting into the healthy population, throughout the length and breadth of the land, incurable and fatal diseases!

About seventy years ago, Jenner's attention was called to the subject of Cow-Pox. In the counties of Gloucester and Oxford, many of the cows about this time suffered from a filthy eruption which had been communicated to them, from having come in contact with horses who suffered from *The Grease*, as it is commonly termed. Farm labourers and farriers became infected from the cows, and after two or three attacks upon a delicate constitution, it invariably settled in the lungs or joints, and terminated fatally in "decline," as it was then called. A country girl having been for advice to Jenner, told him she could not take the Small-Pox, for she had the Cow-Pox, and upon this basis was £30,000 granted to Jenner for publishing his discovery.

As to the nature of "The Grease" in horses, the first symptoms were pleuro-pneumonia—a dry, consumptive cough, which, having increased through bleeding and the use of drugs, in a few weeks the legs began to swell, and the glands around the fetlock began to fester and secrete a greasy-looking, corrupt matter, which emitted a very offensive smell. This peculiar eruption was almost always found to be incurable. Thus the greasy heel of the consumptive horse was the great original and omnipotent fountain, from which Jenner at first supplied the public with the true Small-Pox preventive.

In every animal having "The Grease," the lungs are one tuberculous mass of disease; and from this particular source also, *pure lymph-pus*—can be obtained, which produces the true vaccine vesicle. As horses were better cared for by improved stabling and proper attention, Grease began to diminish, and Jenner kept up the manufacture by passing it through the cow, which was then said to possess the power of rendering the human body insusceptible to Small-Pox contagion, but which in reality is the very means of giving the disease it is supposed to prevent.

Many filthy disorders—glandular swellings, scrofulous ulcers, and other diseases—became developed after the dreadful curse of Vaccination. Erysipelas was unknown almost, previous to Vaccination; but now, in the Registrar-General's returns we have a regular division for it. None but the most bigoted, or the most wilfully perverted, but must perceive the truth of my assertions. In May, 1796, Jenner vaccinated a healthy boy of eight years of age, named Phipps, who came through the operation successfully; but in July, variolous or Small-Pox matter, taken from a pustule, was carefully introduced by several incisions into the boy, no external eruptive disease immediately followed, he *absorbed* the matter, as I shall explain when I come to treat of *Lymph*; but after having been twenty times inoculated, Consumption put an end to his existence. Jenner's eldest son was inoculated with swine-pox matter, he passed the disease favourably, variolous matter was inserted at various periods into his arms; no apparent effect ensued, he took the *pus* too well, as did the other members of the family, for nearly all died of Consumption. The theory of Jenner was, that if he could thus artificially produce Cow-Pox in the organism, the person would be for the future protected from Small-Pox, and as the latter *lymph* or *pus* had no *visible* effect upon the patients at the time, he blindly concluded that such a system rendered humanity pox-proof. As already intimated, however, the Small-Pox *poison*, or *lymph*, *took too well*, although not *apparent* at the time, for nearly all his early patients died of Consumption. The learned Dr. Collins well remarks:—

"I am led to the conviction that *pure lymph*, being the product of tubercular consumption (in the horse), carries the seeds of that disease with it; if it is *impure* it carries the seeds of other contaminations with it, whether it be Syphilis, Scrofula, Mania, or other blood diseases."

But who ever saw such a world-wonder as *pure* diseased matter or *pus*?

In course of time Vaccination, like its predecessor, Inoculation, was known to fail; then the most outrageous and idiotic ideas took possession of the minds of medical people. According to Jenner's theory one incision in the arm was sufficient as a protection, afterwards one in each arm became an improvement, then four, five, six, seven, and eight incisions were made as safety-valves. Another sublime discovery was, Vaccination became inert every seven years; this failed, then three years was the limit, then one year; but any sensible mind must perceive the sheer folly of such ideas. Surely the force of foolery can go no further. According to the New

York City Hospital report, Vaccination of childhood is of no value unless repeated every three years. Jenner annually reinoculated his patients during the latter part of his life, showing how utterly he had abandoned his belief in the protecting power lasting over a twelve-month. A chaste birth-day present certainly, preceding, perhaps, statutory incisions at new and full-moon.

Smallpox manufactories are now becoming prominent. In June of last year Dr. Thiel, of Kanzan, infected a cow with smallpox venom, from which stock upwards of 3000 human beings were vaccinated. Mr. Ceeley, an Aylesbury surgeon, obtained "lymph stock" by the same process, and in a few months vaccinated upwards of 2000 children. Mr. Badcock did the same, from 1840 to 1873, on no less than on 37 occasions. At the present time *calf-lymph* is held forth as the *summum bonum* of perfect preservation, and *cat* and *frog-pus* will perhaps soon follow!

The process of Vaccination is identical with Inoculation, which is prohibited, no matter whether many medical men deny such or otherwise. The Lyons Society of Medical Science inquired fully into this subject, and here follows their decision:—

"That Small-Pox given to the cow, horse, ass, or any other animal, and transplanted into any other animal over so many times, when brought back to the human subject, is still Small-Pox and nothing but Small-Pox."

Such being the case, Vaccination is nothing but Inoculation, and inasmuch as they have condemned the one, they have unwittingly condemned the other. Thus, the practice of the medical profession is in reality not Vaccination, but Variolation, consequently every child subjected to this so called Vaccination has its blood overloaded with Smallpox germs, which only await the co-operation of those atmospheric and telluric influences, which prevail in epidemic seasons, to ripen into fermentation. Can Satan cast out Satan?

Our legal authorities are certainly very logical over their Acts of Parliament connected with this matter, for by inoculating Small-pox or human diseases amongst our fellow-creatures, the guilty party is imprisoned; but you are compelled to inoculate your children with not only the diseases of the brute creation, but also with the diseases of humanity.

Amongst the many gentlemen of the medical profession who have chosen sense for a guide against this vast medical superstition, Dr. Nittinger, of Germany, occupies a prominent and honourable position. His experiments upon the *benign lymph* are interesting. With a microscopic speck of *pure healthy lymph*, as it is nicknamed, he touched the tongue of a favourite canary bird, in an instant it fluttered as if in pain, sang no more, and in an hour was dead. As another trial he used the same *lymph* or *pus* upon a favourite dog, a healthy young animal, by inserting it behind the fore leg. The dog grew sick the same night, in two days its limbs were so enfeebled it could not rise, in two days more it was blind, a little later it died. There was a fine goat that was known in all the streets of Stuttgart for its beauty, strength, and daring, the property of the Doctor. As the goat under the provocation of some

boys had got rather dangerous, complaints were frequently sent in to the Doctor. He vaccinated the goat as he had done the dog, the next morning the poor beast was angry and irritable, and would allow no one to touch him, two days later his hoofs fell down, and in a few days more the brave beast died. If such pernicious effects are produced upon animals, what must the consequences be upon infants?

As explained in the Chapter on Disease, the blood-poison is fully and perfectly discovered in the *white corpuscle*, THE PHYSICAL DEATH FORCE IN MAN. The blood and tissues of a healthy infant are perfectly capable, under ordinary conditions, of holding those disease-germs *seemingly* latent, until by Vaccination or other injurious means the little being becomes tainted with corruption, and its pristine purity is for ever at an end, unless an epidemic state of the atmosphere comes providentially to the rescue. As delirium and death were the results of blood-transfusion, what can we expect from the transfusion of *pus*; or putrid and corrupt disease-matter?

The same law holds good with what physicians term *insusceptibility* to Vaccination. In those children who are Vaccinated, and show no traces of the hideous operation, the fact is, they are *too susceptible* for they have absorbed the fatal essence into the system, are incapable of expelling the blood-venom, and death as a consequence often follows. Thus the healthy and the strong, who without much fear throw out the pox-pimples rapidly after being Vaccinated, are in reality the *least susceptible* to its effects; while those who are unable to expel such by throwing out pustules within the ordinary time after Vaccination, are the *most susceptible*, and if Small-pox or some other eruptive disease does not occur within a natural period of time, they must ultimately become a prey to the ravages of organic disease.

Pure lymph is the watery fluid which oozes out from the skin, when it has been abraded or otherwise injured; it is Nature's efforts to cover the wound, which in course of time forms a crust over it, protecting it from the air and also from festering. This is pure lymph and is no more poisonous than pure water, but what our Vaccinators so egregiously assert to be *pure lymph*, is the putrid diseased matter, vaccine lymph, or small and cow-pox ferments, the sublimated essence of corruption, the impurest of impurities. Doctors are unable to distinguish between *pure* (as they term it) and *impure* diseased matter, for virulent and mild vaccine are one and the same *pus-matter*, the white corpuscle, which by the microscope can be perceived in all its varied stages of advancement, from the microcosmic germinal matter, up to the matured parent cell with its nuclei or young progeny. These swarm in the blood of any fever-patient, in the Small-pox pustule and the vaccine pustule, precisely the same. A Government circular professes to have microscopic and other tests for the purity of lymph, but every one who knows anything of the subject is well aware that no such test exists. The principal fact which is known to microscopists

about the lymph, is, that the majority of specimens supplied, are *rich* in white corpuscle, and thus are consequently intensified in their virulence. When the public will think for themselves, and learn that Small-pox, vaccine, or other pus-germs are but ferments in a more or less intensified state, and that they cause instant fermentation in any warm animal fluid they may come in contact with, they will the more readily recognise how much real utilised knowledge the Small-pox physicians really possess.

Was there ever such muddle of putridity and venom, for Vaccination simply outhierods Herod? If the vaccine essence of corruption, which originally was extracted from the diseased horse, afterwards fully fermented in the cow, which, of course, it diseases; then further transmitted with whatever diseases the cow may possess into the blood of a human creature, there to ferment and putrefy along with his diseases; if this intensified essence of putrefaction inserted into the blood of our future generations, can preserve and perpetuate a fine and healthy race of beings, then Darkness is Light, Putrefaction is Health, and Death is Life. *Pus-matter* and drugs are living and dead putridities, and putridity is matter extraneous to the human organism; yet those are the very essences resorted to by the medical faculty, by which they compel us to disseminate the very diseases we wish to eradicate and exterminate.

In every case where I have found physicians opposed to Vaccination, I could discover they were men of mental power and original thought, men of high culture, and possessing what may well be called the vision of the soul—intuition, and, indeed, they are such as of whom it could be affirmed—they are men amongst men. I know that the majority of the public already regrets—as all will soon have reason to do—that such a disease as Cow-Pox was ever known, and must acknowledge that so far from the discovery being a *Blessing*, it is one of the greatest *Curses*, not only to the present, but to future generations. Scrofula, erysipelas, and other blood-diseases were almost unknown before Small-Pox and Cow-Pox inoculating were introduced. The doctors, who believe in the foolery of Vaccination, are so profoundly learned about Small-Pox and how to heal it, that they consider it one of the most untractable, dreadful, and loathsome of diseases, while *poor ignorant* herbalists and hydropaths treat and cure it often with the greatest ease. It may herein be also remarked that Small-Pox at the end of the reign of Queen Elizabeth was considered by legal and medical men as rarely or never killing any human being.

Dr. Garth Wilkinson has given his evidence that a good Small-Pox panic transfers £2,000,000 from the pockets of a confiding public to a medical trades-union laughing in its sleeves. About four years ago Birmingham was declared by the local medical faculty to be the best vaccinated town in the kingdom, and large rewards were given by Government to the official vaccinators for their success, as is duly recorded in the Government Blue Books. Nevertheless, Birmingham was shortly after visited by one of the most virulent

epidemics of Small-Pox ever known, and it has hardly run out yet. There is abundance of evidence in the same direction in many other places throughout Britain and the Continent. From the *Herald of Health* I quote the following:—

“In Birmingham, one of the best vaccinated towns in the kingdom, 6795 vaccinated persons have recently had Small-Pox, and 840 have died of it. In Keighley 10 revaccinated persons have had Small-Pox, and 5 of them (50 per cent.) have died of it.”

I copy the following statement from Miss Hume Rothery's “Fraudulent Statistics Handbill,” which the Registrar-General has admitted to be true:—

“A statement has been going the round of the newspaper press, that according to the return of the Registrar-General only one death from Small-Pox has occurred in the metropolis among 317,081 vaccinated children between 1 and 5 years of age, whereas 35 deaths from this disease were recorded amongst 31,360 unvaccinated children at the same ages during a given period, a statement which ought of itself, we are told, be able to convince or silence the most unbelieving of Anti-Vaccinators. It is time, therefore, the public should know the character of those returns of the Registrar-General's on which the above calculation is based. At pages 150 and 151 of the Registrar-General's 35th annual report, we are informed that 1888 vaccinated, and 3782 unvaccinated persons died of Small-Pox in England in 1872; from which, of course, the public is to draw the conclusion that much fewer of the vaccinated died owing to the protection (!) afforded by Vaccination. Will it be believed that at page 231 of the same report we find that 19,044 persons died of Small-Pox in England in that year? What becomes, then, of the missing 13,424 victims? Were they *unvaccinated*? Most assuredly they were vaccinated, for could they possibly have been registered otherwise, the pox-vaccinating authorities would have put them down unvaccinated. In point of fact, therefore, there died in England of Small-Pox in the year 1872, according to the Registrar-General's own returns, *thus illuminated*, 15,312 vaccinated, and only 3782 unvaccinated persons.”

Now when our pro-vaccinating friends want percentages this is the way they manage them—they suppress two-thirds of the facts, and calculate their nice little sums on such a portion of the real figures as may happen to suit their purposes. Truth is the outward garb of good and cannot belie its origin. The persistent and constantly recurring Small-Pox epidemics, fostered and developed by continued blood-poisoning, are doing a work which no misstatements of their results can long impede or mask.

Vaccination was made compulsory by an Act of Parliament in the year 1853, again in 1867, and still more stringent in 1871. Since 1853, we have had three epidemics of Small-Pox—

Deaths from Small-Pox.	
1st, 1857-58-59—14,344.	Increase of population from 1st to 2nd epidemic, 7 per cent.
2nd, 1863-64-65—20,059.	Increase of Small-Pox in same period, nearly 50 per cent.
3rd, 1870-71-72—44,840.	Increase of population from 2nd to 3rd epidemic, 10 per cent.
	Increase of Small-Pox in same period, 120 per cent.

To put it in plain language, with the exception of a most minute fraction of the people who have managed to escape the venom-lancet through pains and penalties, 97½ per cent. of the population are vaccinated, the other 2½ per cent. are those the doctors refuse to vaccinate, because they are already suffering from inherited disease, got, by every probability, from a single source. Hence it is that in the natural order of things those unhealthy ones, for whom medical druggery has got no remedy, must die a premature death from organic disease, except Nature is powerful enough to throw the *pus-matter* out in the form of Small-Pox or other

eruption, and so rid them of their hereditary or latent disease. And those last are pointed at by the physicians as a proof that the unvaccinated take Small-Pox, overlooking the fact that the healthily picked portion of the people, who are consequently least predisposed to express Small-Pox, are alone vaccinated, and yet these express about as much Small-Pox which is mild enough to kill about the same proportion, as in the notoriously diseased portion of the community, who in reality inherit the Inoculation or Vaccination of their ancestors. Thus are the people vaccinated most thoroughly, and a crop of nearly 45,000 deaths in the Small-Pox epidemic of 1871 and 1872 was the result, whilst out of 83,000 Small-Pox deaths from 1850 to 1872, 43,000 were under 5 years of age. Blessed scientific incubus!

Another fact which I have already mentioned is within the observation of almost all, which proves that Small-Pox, when properly treated, assists much in purifying the system from organic diseases previously existing, for when consumptive, scrofulous, or cancerous persons have an attack of Small-Pox and recover, they experience a soundness of health which they never possessed prior to this skin elimination. Again, pro-vaccinators inform us that by preventing Small-Pox they save millions of lives, then we would be led to suppose that during a Small-Pox epidemic the general mortality independently would be considerably increased; but this is not the case, for a Small-Pox epidemic considerably decreases the mortality. In 1871 and '72 we had the severest Small-Pox epidemic since registration commenced, yet by referring to the statistics we find that the mortality had lowered 10 per cent., or that the Small-Pox had rescued 10 per cent. of the population from death.

The narrow limits of the present necessarily condensed treatise preclude me from writing fully upon this subject, but to enable the reader to understand that such opinions are not mine alone, I herein quote a few

MEDICAL OPINIONS ON VACCINATION.

"I have seen five instances in which local Venereal disease was induced by duly qualified men."—DR. HUTCHINSON, London, *Author of Constitutional Venereal Disease, &c.*

"I have seen the Venereal disease inoculated by Public Vaccination, even from unintentional Vaccine."—DR. STORTIN, *Surgeon to the London Skin Hospital.*

"Yes, the best of lymph may convey, and does convey, and has conveyed, constitutional infection to children."—DR. LEVER, *late Physician Accoucheur at Guy's Hospital.*

"I have long suspected the horrible truth of poisoning children by means of Vaccination."—DR. BARTON, *Senior Physician to Guy's Hospital.*

"I have seen hundreds of children killed by Vaccination, and morbid phenomena of a most fatal nature roused into activity by the Vaccine Lymph, which, but for it, might remain latent in the human constitution for ever. I have recently dissected more than a dozen children, whose deaths were caused by Vaccination, and no Small-Pox, however black, could have left more hideous traces of its malignant sores, which killed with rotten patches, lungs, spleen, mesenteric glands, kidneys, and intestines. Shame!"—DR. HITCHMAN, *Liverpool.*

"I am indeed convinced that contagious disease, Syphilis for instance, is communicable with the Lymph."—DR. BAMBERGEN, *Waarsburg.*

"Even temporary expectation from Cow-pox in preventing Small-pox is vain, idle, irrational, and inconclusive, except in the credulous minds of vaccinating, disappointed

zealots shifting their ground from one absurdity to another until they have no ground to stand upon whatever. There is scarcely a week that I do not prescribe for some miserable case or other."—DR. ROWLEY, before the House of Commons.

"I found those were right who had represented the Cow-pox experiment as a splendid delusion."—DR. MACLEAN, *Lecturer on the Diseases of Hot Climates*.

"The infant apparently rescued from Small-Pox may be rescued only to perish in childhood by Measles or Scarlatina, or be preserved to swell the list of youthful victims to the insatiate maw of Consumption."—DR. ROBERT WATT, Glasgow.

"If I had the desire to describe one third of the victims ruined by Vaccination the blood would stand still in your veins."—DR. W. J. COLLINS, London. [This gentleman admits he annually made £500 by it; his family are all unvaccinated, and he has long challenged prosecution by the authorities.]

"Why have we Small-Pox amongst us if 95 per cent. of the population are Vaccinated? We have official authority of the wondrous effects of this mistaken law in an increased death-rate of that class which it professes especially to protect."—DR. EDWARD HAUGHTON.

"Vaccinated and unvaccinated, re-vaccinated and those who had previously suffered from Small-Pox were alike attacked; the overwhelming majority of the cases were Vaccinated. Having due regard of facts it appears that Vaccination is utterly worthless."—DR. KELLER, *Head Physician of the Imperial Austrian State Railway Co.*

"Curiously enough in the best vaccinated districts of Trinidad there was the most Small-pox. One gentleman, Mr. Knaggs, reported that his district of the town was so well vaccinated in the house-to-house Vaccination that *an epidemic was impossible*. A few weeks afterwards he had to resign that very district because the number of cases of Small-Pox was so large that he was unable to attend them. A very out-of-the-way district in a distant part of the island was entirely free from Small-Pox until an energetic vaccinator, newly appointed, vaccinated upwards of a hundred in the course of a few weeks. Small-Pox then broke out."—DR. R. BAKEWELL, *Vaccinator for the Colony of Trinidad*.

"I am convinced that Vaccination is the greatest mistake and delusion in the Science of Medicine, devoid of scientific foundation and wanting in all the conditions of scientific possibility."—DR. HERMAN, *Principal Physician at the Imperial Hospital, Vienna*.

From the foregoing, sensible minds must plainly perceive that Vaccination is the act of poisoning the blood of a human being by the insertion of a surplus of Small-Pox, or Cow-Pox matter—for they are precisely the same—over and above that which is latent in the system. We have no proof that a single person vaccinated would ever have had Small-Pox, or died prematurely of any organic disease, seeing that the strong and healthy alone are subjected to this superstition, while the sick child who alone requires a physician is cast off without any succour from our healers, and after all, strange to say, those very diseased and refused-to-be-vaccinated ones return a better account of themselves without our physicians, than do our picked and healthy ones with Scientific Inoculation. Those who may wish to consult more extensive works upon this subject should peruse the handbooks of Miss Leigh Hunt, Drs. Pearce, Collins, Brown, &c., &c.

In conclusion, let the stream of Truth flow in upon your Soul that there is a Divine Being, who is the Giver of Life and Health, and all that is good; that disorder and disease result only from deviation from His laws; and that obedience to His will, involving all absolute sound sanitary rules, is the only but certain means of preserving health;—for

There was a time when *all mankind*
Did listen with a faith sincere;
For all were once
Perfect, and all must be at length restored.

