

NATURAL THERAPEUTICS, BOOKLETS. No. 1.

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PART I.

**ACUTE DISEASES:
THEIR UNIFORM TREATMENT
BY NATURAL METHODS**

PART II.

**MENTAL, EMOTIONAL AND
PSYCHIC DISORDERS**

EXTRACTS FROM THE BOOKS OF THE LIBRARY
OF NATURAL THERAPEUTICS

BY

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PART I

ACUTE DISEASES, THEIR CAUSES AND UNIFORM TREATMENT BY NATURAL METHODS

What Is Natural Therapeutics?

The Lindlahr System of Natural Therapeutics represents the first effort ever made to combine in one system all that is good in the various methods of treating human ailments. It is, therefore, the only truly eclectic system of therapeutics in existence. It takes in all that is true in old school medical theories and practice, as well as all that is valuable in modern drugless healing methods.

On the basis of a few fundamental natural laws, it brings order out of chaos, simplicity and unity out of complexity and confusion. It reduces the multiplicity of medical and drugless theories and healing methods to a few simple principles and applications. It represents one of the most far reaching revolutionary movements in the history of mankind—fundamental to all other reforms, individual as well as social. It searches for causes of disease and for rational treatment on the physical, mental, moral, spiritual, psychical and social planes of being. It reveals with irrefutable logic that the causes of disease and the effects of natural and unnatural treatment are identical in all domains of human life.

The Treatment of Acute Diseases

Many people who have had occasion to observe the wonderful results of natural treatment in chronic dis-

eases of the so-called incurable types have an idea that while the natural methods are good enough to cure tuberculosis, cancer, infantile paralysis, locomotor ataxia, etc., they are not sufficient to cope with inflammatory feverish diseases.

As a matter of fact, it is in the treatment of acute diseases that natural healing methods perform their greatest wonders. The fundamental law of "cure" and the "unity of disease and treatment", which form the basic principles of the science of natural healing, make it clear that acute disease in itself is the cure—that it represents Nature's efforts to purify and regenerate the system. In other words, what the old school of medicine calls "acute disease" we call the cure.

This throws an interesting sidelight on the basic principle of Christian Science, which asserts the non-existence of disease. The philosophy of Natural Therapeutics and its uniform success in treatment prove absolutely that the very thing which Christian Science endeavors to deny and to ignore—acute disease—is in reality the cure.

The new science of healing teaches and proves in actual practice that all acute diseases are the same in nature and purpose; that they run the same course through the five stages of inflammation—incubation, aggravation, destruction, absorption and reconstruction—and that they always make for better conditions in the system if they are allowed to run their natural course, that is, if they are not checked and suppressed by ice treatment, poisonous drugs or surgical operations. From this it follows that all acute diseases can be treated and cured by a few simple, natural methods. This also we constantly verify in actual practice. The treatment herein outlined is therefore applicable to any and all acute febrile (feverish) diseases.

Stop to think what this means, until you have grasped the full significance of the statement! It means that with-

in the confines of this small booklet is outlined the most effective treatment for all acute diseases, whatsoever their name or character—from an insignificant cold, to the most serious case of influenza, pneumonia, typhoid fever, diphtheria or cerebral meningitis.

What is most important, the natural treatment may be applied from the very beginning—as soon as the first symptoms of acute, febrile conditions manifest. It is not necessary to wait for a correct diagnosis of the case.

The allopathic physician, with his “specific” treatment for the multitude of “specific diseases” which he recognizes, often has to wait several days, or even weeks, before the real nature of the disease becomes clear to him, before he is able to diagnose the case or even “make a good guess”.

How difficult this is, was proved by the candid report of Dr. Cabot, which is now making the rounds in medical journals and other publications. Dr. Cabot, who is in charge of the Autopsy Department of the Massachusetts General Hospital, made the statement that autopsies in 1,000 cases of deaths that occurred in the above named institution revealed the fact that only 53 percent of the diagnoses made before the deaths of the patients had been correct. From this it follows that in 47 percent of these cases the patients were doctored for diseases that they did not have.

The conscientious medical practitioner has to postpone actual treatment until the symptoms are well enough defined to justify a diagnosis. Meanwhile, he applies “expectant treatment”, as it is called in medical parlance; he gives something or other to make the patient and friends believe that “something is being done”.

But during this period of indecision and inaction very often the best opportunity for aiding Nature in her healing efforts is lost, and the inflammatory processes may

reach such virulence that it becomes very difficult or even impossible to keep them within constructive limits. The bonfire that was to burn up the rubbish on the premises may, if not watched and tended, assume such proportions that it damages or destroys the house.

Compare this unreliable and unsatisfactory treatment with the simple and scientific, exact and efficient, natural methods. **The natural remedies can be applied from the first**, at the slightest manifestation of inflammatory and fever symptoms. No matter what the specific nature or trend of the inflammatory process, whether it be a simple cold, or whether it take the form of measles, scarlet fever, pneumonia, diphtheria, smallpox, appendicitis, etc., etc., it makes absolutely no difference in the mode of treatment. In many instances the natural treatment will have broken the virulence of the attack or brought about a cure before the allopathic physician gets good and ready to apply his "specific" treatment.

As an illustration of the efficacy of the natural treatment at the onset, or in the initial stages of acute disease, I offer a bit of personal experience.

Some twenty years ago, while I was studying the natural methods of healing in Germany, I paid a visit, during the Easter vacation, to some friends in a neighboring village. I found the housewife in great anxiety about the condition of her husband. She told me that the day before he had been taken with pneumonia, and that two physicians had pronounced the case a very serious one. In her imagination she saw herself already a widow, with a mortgaged farm and several small children on her hands. It was haying time, and she had nobody to attend to the farm work.

The patient was in a high fever, exhibiting all the symptoms of croupous pneumonia. Carried away by my enthusiasm for Nature Cure, I explained to the friends the dif-

ference between natural and medical treatment. Then both insisted that I should give him the water treatment. After giving the general explanation as to ventilation and fasting, I prepared a couch for the whole sheet pack (pages 19, 20), placed the patient on it, and wrapped the wet sheets and a few dry blankets around his body. Within a few minutes he started to perspire profusely. He endured this about thirty minutes. Then I uncovered him and gave him, while standing in a wash-tub, a thorough, cold ablution. I put him to bed without drying, well covered with blankets. Immediately he developed a good after-perspiration. This continued for three-quarters of an hour. Next I gave him another cold ablution and thorough rub-down with a rough towel. After this he was placed in a bed provided with fresh, dry sheets, and allowed to rest.

This happened in the afternoon. Next morning about ten o'clock I went to visit my patient—and found him working in the hayfield! The family doctor, who called early in the morning, was greatly surprised to find the bird had flown the coop.

I remember this incident so well, because it was my first experience in treating a serious case of acute disease. For many years afterward, the wonderful recovery of Mr. W., under the natural treatment of the American doctor, was the talk of the neighborhood. Since that time I have aided in aborting many a serious case of acute disease by similar treatment.

This quick recovery was not the result of suppression—as the reader might be inclined to surmise—but was brought about through vigorous elimination of pathogenic matter all over the cutaneous surface of the body, thereby relieving the pathogenic congestion in the lungs in a perfectly natural manner.

It is understood that not all cases of pneumonia yield so easily as this one, which had the advantage of a good

constitution and early treatment by natural methods. There exists a considerable difference in the virulency of infections, and in the individual power of resistance. This was again confirmed in the recent serious epidemic of influenza and pneumonia. The many inquiries for advice as to the treatment of these diseases prompted me to publish this little booklet for the use of our friends in similar emergencies.

The Natural Remedies

The most important ones of these natural remedies can be had free of cost in any home. They are: air, fasting, water and the right mental attitude.

I know from much experience that these remedies offered freely by Mother Nature are sufficient, if rightly applied, to cure any acute disease arising within the organism.

The Fresh Air Treatment

A plentiful supply of pure fresh air is of vital importance at any time. We can live without food for several weeks and without water for several days, but we cannot live without air for more than a few minutes. Just as a fire in the furnace cannot be kept up without a good draft which supplies the necessary amount of oxygen to the flame, so the fires of life in the body cannot be maintained without an abundance of oxygen in the air we breathe.

This is of vital importance at all times, but especially so in acute disease, because here, as we have learned, all the vital processes are intensified. The system is working under high pressure. Large quantities of waste and morbid materials, the products of inflammation, have to be oxidized—burned up and eliminated from the system.

In this respect the Nature Cure people have brought

about one of the greatest reforms in medical treatment,—the admission of plenty of fresh air to the sick room.

But, strange to say, the importance of this most essential natural remedy is as yet not universally recognized by the representatives of the “regular” school of medicine. Time and again I have been called to sick rooms where “by order of the doctor”, or by his permission, every window was closed and the room filled with pestilential odors, the poisonous exhalations of the diseased organism added to the stale air of the unventilated and often overheated apartment.

It is not the cold draft that is to be feared in the sick room. Cold air is most agreeable and beneficial to the body burning in fever heat. What is to be feared is the inhalation and reabsorption of poisonous emanations from the lungs and skin of the diseased body.

Furthermore, the ventilation of a room can be so regulated as to provide a constant and plentiful supply of fresh air without exposing its occupants to a direct draft. Where there is only one window and one door, both may be opened and a sheet or blanket hung across the opening of the door, or the single window may be opened partly from above and partly from below, which insures the entrance of fresh, cold air at the bottom and the expulsion of the heated and vitiated air at the top. The patient may be protected by a screen, or a board may be placed across the lower part of the window in such manner that a direct current of air upon the patient is prevented.

In very cold weather, or if conditions are not favorable to constant ventilation of the sick room, the doors and windows may be opened **wide** for several minutes every few hours, while the patient’s body and head are well protected. There is absolutely no danger of taking cold if these precautions are taken.

Under right conditions of room temperature, frequent

exposure of the patient's nude body to air and sunlight will be found most beneficial and will often induce sleep when other means fail.

I would strongly warn against keeping the patient **too warm**. This is especially dangerous in the case of young children, who cannot use their own judgment or make their wishes known. I have frequently found children in high fever smothered in heavy blankets under the mistaken impression on the part of the attendants that they had to be kept warm and protected against possible draft. In many instances the air under the covers was actually steaming hot. This surely does not tend to reduce the burning fever heat in the body of the patient.

Drinking

The quantity of drinking water should be regulated by the desire of the patient, but he should be warned not to take any more than is necessary to satisfy his thirst. Large amounts of water taken into the system dilute the blood and other fluids and secretions of the organism to an excessive degree, and this tends to increase the general weakness and lower the patient's resistance to disease.

Water may be made more palatable and at the same time more effective for purposes of elimination by the addition of the unsweetened juice of acid fruits, such as orange, grapefruit, lime or lemon, about one part of juice to three parts of water. Fresh pineapple juice is very good, except in cases of hyperacidity of the stomach. The fresh, unsweetened juice of Concord grapes is also beneficial.

Acid and sub acid fruit juices do not contain sufficient carbohydrate or protein materials to unduly excite the digestive processes, while on the other hand they are very rich in **Nature's best medicines, the mineral salts in organic form**. Sweet grapes and sweetened grape juice

should not be given to patients suffering from acute feverish diseases because they contain too much sugar, which would have a tendency to start the processes of digestion and assimilation, to cause morbid fermentation, to raise the temperature, and aggravate other disease symptoms.

Fasting

Total abstinence from food during acute febrile conditions is of primary importance. In certain diseases which will be mentioned later on, especially those involving the digestive tract, fasting must be continued for several days after all fever symptoms have disappeared.

There is no greater fallacy than that the patient must be "sustained" and "his strength kept up" by plenty of nourishing food and drink or, worse still, by stimulants and tonics. This is altogether wrong in itself, and besides, habit and appetite are often mistaken for hunger.

A common spectacle witnessed at the bedside of the sick is that of well-meaning but misguided relatives and friends **forcing** food and drink on the patient, often "by order of the doctor", when his whole system rebels against it and the nauseated stomach expels the food as soon as taken. Sedatives and tonics are then resorted to in order to force the digestive organs into submission.

Aversion to eating during acute diseases, whether they represent healing crises or disease crises, is perfectly natural, because the entire organism, including the mucous membranes of stomach and intestines, is engaged in the work of **elimination, not assimilation.** Nausea, slimy and fetid discharges, constipation alternating with diarrhea, etc., indicate that the organs of digestion are throwing off morbid waste and disease matter, and that they are not in condition to take up and assimilate food.

Ordinarily, the digestive tract acts like a sponge which

absorbs the elements of nutrition; but in acute diseases the process is reversed, the sponge is being squeezed and gives off large quantities of morbid matter. The processes of digestion and assimilation are at a standstill. In fact, the entire organism is in a condition of prostration, weakness and inactivity. The vital energies are concentrated on the cleansing and healing processes. Accordingly, there is no demand for food.

This is verified by the fact that a person fasting for a certain period, say, four weeks, during the course of a serious acute illness, will not lose nearly as much in weight as the same person fasting four weeks in days of healthful activity.

It is for the foregoing reasons that nourishment taken during acute disease.

(1) is not properly digested, assimilated and transmuted into healthy blood and tissues. Instead, it ferments and decays, filling the system with morbid waste and noxious gases;

(2) interferes seriously with the elimination of systemic poisons through stomach and intestines by forcing these organs to take up the work of digestion and assimilation;

(3) diverts the vital forces from their combat against the disease conditions and draws upon them to remove the worse than useless food ballast from the organism.

This explains why taking food during feverish diseases is usually followed by a rise in temperature and by aggravation of other disease symptoms. As long as there are signs of inflammatory, febrile conditions and no appetite, do not be afraid to withhold food entirely, if necessary, for as long as five, six or seven weeks. In my practice I have had several patients who did not take any food, except water to which acid fruit juices had been added, for more than seven weeks, and then made a rapid and complete recovery.

In cases of gastritis, appendicitis, peritonitis, dysentery, or typhoid fever, abstinence from food is absolutely imperative. After the fever and inflammation have entirely subsided, a few days should be allowed for the healing and restoring of the broken down tissues before any food is taken. Many serious chronic after effects of these diseases are due to too early feeding, which does not allow the healing forces time to rebuild sloughed membranes and injured organs.

After a prolonged fast, great care must be observed when commencing to eat. Very small quantities of light food may safely be taken at intervals of a few hours. A good plan, especially after an attack of typhoid or other fever, or dysentery, is to break the fast by thoroughly masticating one or two tablespoonfuls of popcorn. This gives the digestive tract a good scouring and starts the peristaltic action of the bowels better than any other food.

The popcorn may advantageously be followed at intervals by small amounts of raw subacid fruits.

For several days or weeks after a fast, according to the severity of the acute disease or healing crisis, a diet consisting largely of raw fruits, such as oranges, grapefruit, apples, pears, grapes, etc., and juicy vegetables, especially lettuce, celery, cabbage slaw, watercress, young onions, tomatoes or cucumbers should be adhered to. No condiments or dressings should be used with the vegetables except lemon juice and olive oil.

Hydropathic Treatment in Acute Diseases

We claim that in acute diseases **hydropathic treatment will accomplish all the beneficial effects which the old school practitioners ascribe to drugs, and that water applications will produce the desired results much more efficiently, and without any harmful by-effects or after effects upon the system.**

The principal objects to be attained in the treatment of acute inflammatory diseases are:

(1) To relieve the inner congestion and consequent pain in the affected parts.

(2) To keep the temperature below the danger point by promoting heat radiation through the skin.

(3) To increase the activity of the organs of elimination and thus to facilitate the removal of morbid materials from the system.

(4) To increase the positive electro-magnetic energies in the organism.

(5) To increase the amount of oxygen and ozone in the system and thereby to promote the oxidation and combustion of effete matter.

The above mentioned objects can be attained most effectually by the simple cold water treatment. Whatever the acute condition may be, whether an ordinary cold or the most serious type of feverish disease, the applications described in detail in the following pages, used singly, combined or alternately according to individual conditions, will always be in order and sufficient to produce the best possible results.

Water Treatment for Colds, Influenza, Pneumonia and all Other Acute Diseases

Upon the first appearance of symptoms—such as acute nasal catarrh, headache, backache, general malaise, fever, chills, sore throat, etc.—the patient should be put to bed, and active treatment begun at once. From the very beginning every precaution should be taken to conserve the energy of the patient, since acute feverish processes are very weakening.

In nearly every case of the recent epidemic the heart was seriously affected, hence extreme caution must be

used during convalescence not to over-do in any way. Work or exercise while they affect the heart unduly must be avoided, and should be resumed cautiously when the patient grows stronger.

The first application should be a whole body pack, for description of which see pages 19-20. The patient may at the same time be given a hot lemonade, without sugar, which will aid in bringing about free perspiration.

The patient should remain in the pack as long as he can stand it—perhaps twenty to thirty minutes. The removal of the pack should be followed by a quick, cold water ablution, which may be taken in a bath-tub, or while standing in a common wash-tub, in a warm room. The body should be quickly washed with the cold water, from the feet up, and then dried with a rough towel. Or, in case of considerable fever, the patient may return to bed without drying, in which case the moisture on the skin and the bed covering acts like a pack and produces further heat radiation, and sometimes a second perspiration. In the latter case, after another good sweat the body should again be sponged with cold water, and the patient allowed to rest.

As already stated, in many cases the application of a whole body pack, with a hot lemonade, followed by a good night's rest, is sufficient to break up a cold or fever and to ward off some serious disease.

Sometimes it happens that notwithstanding early treatment the fever continues and develops into some serious disease, but these patients are of low vitality and usually have been suffering from chronic ailments. This proves our claim that one of the predisposing conditions to infectious diseases, as well as feverish disease of any kind, is low vitality.

If the fever persists after the first cold body pack, and the patient be not too weak, the application may be re-

peated. If the symptoms become more distressing, and the patient grows weaker and more sensitive to handling, partial packs must be applied instead of the whole body pack. Those best suited are the throat, Scotch (or shoulder) pack, and the trunk and leg packs, described and illustrated on pages 21, 22, 23.

If the fever runs steadily at high temperature the packs should be applied continuously, or with brief intermissions. It is best to alternate the body, throat, shoulder and leg packs, and apply one or two at a time in order to equalize the circulation and to draw the blood away from the congested parts. For instance, at one time apply the throat and leg packs, next throat and trunk packs, another time shoulder and leg packs. If the fever remains very high, and the symptoms distressing, all these may be applied at one time.

Renewal of the Packs

The packs should be removed when they become hot and dry, because in that case they increase the inner heat instead of diminishing it. If the patient develops chills and the packs remain cold, hot water bottles or hot bricks wrapped in flannel may be applied outside of the packs in order to bring about reaction, and, if possible, perspiration.

The impression prevails that cold water applications are not to be given in case of chills. This, however, is a mistake. The thermometer will show that the chills are accompanied by high temperature within the body. It is the inner heat and congestion that causes the outer chill. Anything that will relieve this will break the chill, and the best applications to draw the blood from the interior into the surface are the cold, wet packs, if necessary reinforced for a time by hot water bottles or hot bricks.

After a pack has been removed, the body must be immediately and thoroughly rubbed down with cold water in order to remove the systemic poisons drawn to the surface. That the wet packs actually promote the elimination of morbid matter through the skin is proved by the yellow and brown discoloration of the wet bandages, and by their offensive odor.

In case of great weakness, care must be taken not to expose the body unduly. It should be uncovered, sponged, dried, and re-covered quickly, part by part. In order to save the vitality of the patient, only those parts of the body covered by the packs need be washed off with cold water. If the patient feels weak and chilly after the application, from 20 to 60 minutes may be allowed to elapse before the next pack is applied.

Care must be taken not to reduce the temperature too rapidly. All that is necessary is to keep it below the danger point. You must remember that it is possible to suppress inflammation and fever by the excessive application of cold water, as well as by ice and drugs.

The question will be asked, "What constitutes the danger point?" Since we look upon inflammation and fever as constructive in nature, not destructive, we do not fear temperature as does the old school physician and the laity. Furthermore, in one case life may be in danger at 102 or 103 degrees F., while in another, 106 or 107 degrees F. may be below the danger point. We should be actuated in the frequency of cold water applications by the urgency of the symptoms rather than by the height of the temperature.

In pneumonia, for instance, the following are serious symptoms, requiring more careful and persistent treatment: Increasing congestion in the lungs, symptoms of consolidation, labored breathing, bloody sputum and delirium. Extreme weakness and subnormal temperature

require packs warmed by hot water bottles, gentle stimulation by manipulative treatment, mild stimulants in the form of fruit juices, hot lemonade sweetened with a little brown sugar or honey, etc.

Hot water bottles or other hot applications applied directly to the inflamed parts, as well as the use of ice, in the treatment of inflammation and fever, are positively dangerous. The former increase the heat instead of diminishing it. The ice bags or packs chill the parts and suppress the inflammatory processes. Both practices may result in the formation of abscesses and in serious, chronic after effects.

In a general way we may say that it is sufficient to lower the temperature from one to two degrees below the high level peculiar to the disease.

As the temperature declines during the stages of absorption and reconstruction† the packs and ablutions may be applied at longer intervals. When the temperature sinks to near the normal two or three packs in 24 hours may be sufficient in order to bring about complete absorption of the morbid waste—the debris of the battle—and to promote elimination through the skin, bowels, kidneys and lungs.

Excessive pain in the head should not be treated by local wet packs. This would have a tendency to draw more blood to the head, and cause greater congestion. The packs applied to the body will draw the blood from the head and spinal cord, and thus relieve the headache and backache. However, the forehead, temples and face may be bathed with cold water at frequent intervals, without drying. The evaporation of the cold water will be cooling and refreshing.

(†) For further explanation of the philosophy and treatment of acute and chronic diseases see "PHILOSOPHY OF NATURAL THERAPEUTICS", published by the Lindlahr Publishing Co.

In cases of mild fever and low temperature it may be fully sufficient to take at intervals a cold ablution, and lie down under the bed covers without drying. The cool moisture on the body and the warm bed covering will have practically the same effect as a full body pack. If this produces perspiration, so much the better; it should be followed by another cold ablution.

In many instances this simple treatment will be found sufficient to abort an oncoming fever, and to ward off serious disease.

Cold Water Treatment During Menstruation

There should be no fear of applying cold water treatment during menstruation when high fever rages in the body. I have found in many instances that this has not a suppressive effect upon the flow. To delay the cold water treatment might allow the inflammatory processes to become so destructive as to make it impossible to control them. The water treatment at best reduces the temperature only a few degrees, which can not interfere with the menstrual process but rather allows it to run a more normal course.

Number of Wet Wrappings

The number of wet wrappings and of dry coverings are governed by the amount of heat in the body, the room temperature and the reactionary powers of the patient. The higher the body temperature, the colder the room and the better the vitality of the patient, the more wet bandages may be wrapped around the body.

The throat will warm up the bandages quicker than the trunk, and the trunk quicker than the legs. This is due to the fact that large streams of hot blood pour continually through the throat, near the surface, and because the

trunk radiates much more heat than the lower extremities.

In high fever the throat may react to four, five or six wet wrappings, the body to three or four, while one or two wrappings may be sufficient for the lower extremities or the arms.

In very violent fever the dry covering may be omitted entirely, and instead of changing the packs at frequent intervals, which may be very annoying and weakening to the patient, the wet bandages may be moistened by pouring cold water over them.

Whenever cold water treatment is applied to a patient in bed, the mattress should be covered by a rubber or oil-cloth sheet. Under no circumstances should the wet bandages be covered by rubber or oilcloth wrappings. This would have a tendency to prevent heat radiation and to retain the poisonous exhalations of the body.

Cleansing of the Packs

When treating high and persistent fever, two or three complete pack outfits should be at hand. As soon as one is removed from the body the different wrappings should be thoroughly washed—particularly the wet bandages—and allowed to dry in the open air. There is no better disinfectant and germ killer than air and light.

Wet Packs—How Made and Applied

The wet pack consists of the wet bandage wrung out of cold water as it comes from the hydrant or well, plus a covering of dry flannel or woolen material, or of heavy toweling. The dry covering must overlap the upper and lower borders of the wet bandage about one-half inch. The dry covering serves to bring about a warm reaction and preserves the cool moisture under the bandage, there-

by relaxing the pores and promoting heat radiation. This explains the rapid reduction of fever temperature. The outer end of the dry covering is pinned down and held in place by safety pins.

Whole Body Pack—(Figs. 1, 2, 3, 4) Spread on a bed or couch two or three blankets, according to the season of the

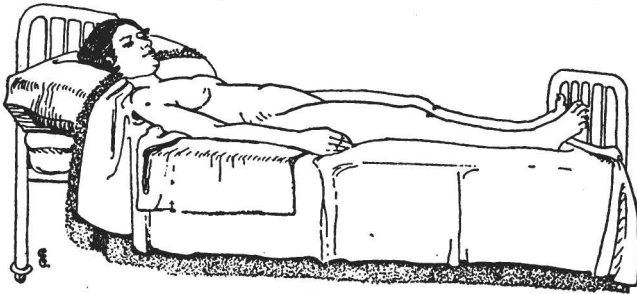


Fig. 1

year, the warmth of the room and the heat of the patient's body. Over the blankets spread a bed sheet which has

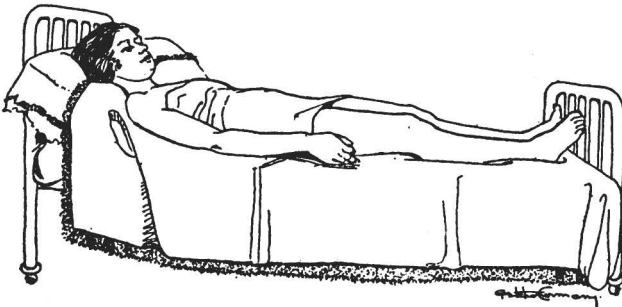


Fig. 2

been wrung out in cold water; on top of this another wet strip, about the length of a trunk pack, which should first be wrapped about the body inside the arms; then wrap

the wet sheet quickly around the body of the patient, tucking it in between the legs. Then pick up the top blanket and tuck it in around the body, folding the ends

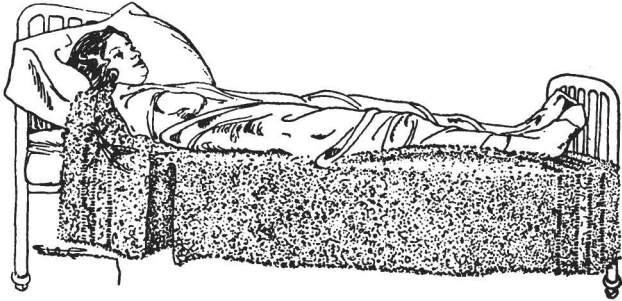


Fig. 3

in over the feet and around the neck; then pick up the second and third blankets and do likewise, pinning in place with safety pins. When finished, the patient and the pack look very much like an Egyptian mummy.

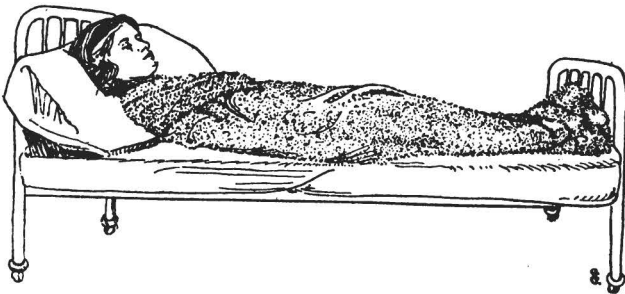


Fig. 4

The patient should react and begin to perspire, or at least to feel comfortably warm, within five or ten minutes. If he remains cold too long, put along each side of the body two or three hot water bottles, or bricks heated in an oven and wrapped in flannel, then cover the whole

over with a few more blankets. The patient should be allowed to remain in the whole body pack and perspire as long as he can stand it. This may be from ten to thirty minutes or more, but should not be extended too long as this might exhaust the patient unduly.

The removal of the pack must be followed by a quick, cold rub, standing up in the bath-tub or in a wash-tub; or, if the patient be too weak for this, by a cold friction rub in bed.

This is best applied in the following manner: Remove the covering from one portion of the body at a time, bathe this part and recover before exposing another part. A very good way is to begin with one arm or foot and proceed from one section of the body to another until the entire body has been treated in this manner.

The cold rub is frequently followed by a fine after sweat, which may continue from ten to thirty minutes, according to the vitality of the patient. After this another cold bath or cold rub should be given. The patient is then allowed to rest.

The Throat Pack—(Fig. 5) consists of a piece of linen, muslin, toweling or soft cotton, from two to four inches wide, according to the length of the throat, wrung out of cold water and wrapped from two to four or six times around the throat, with a dry flannel covering.

This is a splendid application in cases of sore and inflamed throat, tonsils and glands of the throat and neck.

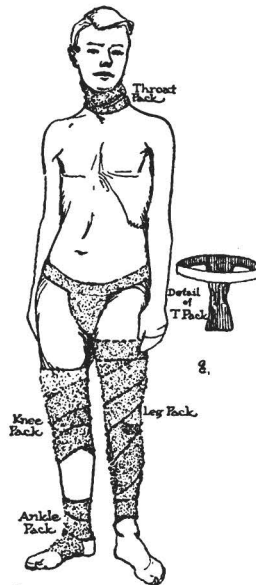


Fig. 5

It also has a very cooling effect on the circulation in general, because the blood passes through the neck back and forth through the large arteries and veins that supply the head and brain. Here large masses of blood course nearer to the surface than anywhere else in the body, and therefore it is the best place for extracting the heat from the blood through cold water bandages, packs or compresses.

Trunk Pack—(Figs. yI, yII, yIII) The trunk bandage is applied the same as the chest bandage, the only difference

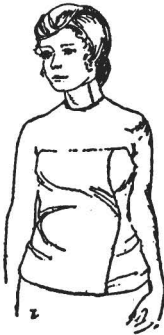


Fig. y I



Fig. y II



Fig. y III

being that it extends from under the armpits to the upper border of the hip bone or to the pubis. The full length, from armpit to pubis, must be applied in cases of inflammation of the bladder, appendix or ovaries. When any of these organs are severely inflamed, extra cold compresses may be placed in under the body pack, and over the inflamed area. This compress should consist of from two to six or even eight layers of muslin or toweling, and may be from six to twelve inches square, according to the size of the inflamed region and the heat in the parts. All bandages must be removed and renewed when hot and dry. The extra cold compresses may also be applied, under the chest or body pack, to inflamed areas in the lungs, liver

or stomach, and can be renewed when hot without removing the large pack.

Shoulder or Scotch Pack—(Figs. x1, x2, x3) This pack requires a bandage and flannel covering, six and eight inches wide, respectively, and two and one-fourth yards long. The one who applies the pack stands in front of the patient and holds equal portions of the strip of muslin or flannel in each hand. The strip is placed around the body under the armpits of the patient, the ends crossed in the



Fig. x1



Fig. x2



Fig. x3

back and brought up over the shoulders to the front, crossing again over the chest.

After the shoulder pack itself has been applied it may be surrounded on the body by the chest or trunk pack. This pack is very valuable where the upper lobes of the lungs or bronchi are affected by acute bronchial catarrh or pneumonia.

Leg Pack—(Fig. 5) This may be applied from the hip to the knee, or from the knee to the ankle, or may cover the entire leg from the hip to the toe. This pack requires a bandage and flannel covering, six and eight inches wide, respectively. In applying, the wet strip should be wrapped

spirally around the leg and covered with flannel in the same way.

While the water treatment is absolutely necessary in order to relieve inner congestion, to promote heat radiation and elimination of systemic poisons and disease taints, there are other methods of vital importance in order to procure the best possible results in the treatment of acute diseases.

Enemas

In case the bowels are not moving freely, a warm water enema should be given in order to remove accumulated fecal matter, and to prevent reabsorption and additional systemic poisoning.

The water that is introduced into the bowels should be about body temperature, which is 98.6 degrees. The water temperature may be determined nearly enough by testing with the elbow. When it can be borne comfortably by the elbow it is all right. If necessary, the enema may be repeated every two or three days, until the bowels move naturally.

If the fasting be continued more than a week, enemas may be given at longer intervals. In case the bowels have been in a constipated condition prior to the illness, an enema may precede the first pack.

Manipulative Treatment

The importance of neurotherapy treatment for the prevention as well as the cure of inflammatory, febrile diseases has been very evident in the influenza and pneumonia cases treated by us during the present epidemic.

Those of our workers and patients who showed premonitory or, in several cases, well advanced symptoms recuperated immediately after receiving thorough manipulative treatment. In all cases of advanced stages of influ-



enza and pneumonia the manipulative work brought great relief, and facilitated and hastened the normal development of the inflammatory processes.

It was very instructive to observe that those who succumbed to the infection were affected primarily and most seriously throughout the course of the disease, in those parts and organs that were or had been affected by chronic ailments, and which therefore offered least resistance to infection and to the progress of disease.

One of these patients, for instance, suffered from the beginning and all through the attack with the most excruciating backache, which at one time had been a serious chronic affection. Another, who several years ago had incipient tuberculosis, was affected most seriously in the lungs, in the form of a violent attack of pneumonia. Still another, who for many years had suffered from chronic rheumatism and had been cured by natural treatment, was tortured during the attack of the influenza by aches and pains all over the body, particularly in the joints.

In many instances these sufferers exhibited a strained and painful condition of the muscular structures on either the left or the right side of the neck and in the upper region of the back. In several cases the tension was so pronounced that it drew the head over to the affected side. This condition was promptly relieved by administering tonic manipulative treatment, followed by relaxing movements, and completed with thorough inhibition along the course of the hypersensitive nerves. Every case, in accord with its predominating symptoms, exhibited certain specific lesions which were corrected by neurotherapy treatment.

Neurotherapy

We have applied this term to our system of manipulative treatment, which includes all that is good in Osteopathy,

Chiropractic, Naprapathy, Spondylotherapy, Neuropathy, Massage and Swedish Movements.

We teach these various methods in our College of Natural Therapeutics, and apply them in our institutional work in accordance with the requirements of each individual case.

By means of manipulative treatment we attain all the good results that are attributed to drug treatment, without its destructive by-effects and after-effects.

The most important of the therapeutic effects of manipulative treatment are: (1) Stimulating effects upon the circulation of the vital fluids and nerve currents, locally or generally; (2) Relaxation and inhibition of hyper active or acute and subacute inflammatory processes; (3) The softening and relaxation of tense and contracted muscles, ligaments and other connective tissues; (4) The loosening of stiffened spinal and other joints; (5) The correction of luxations, subluxations and dislocations of spinal vertebrae, and of other bony structures.

The Importance of Right Mental and Emotional Attitude on the Part of Friends and Relatives of the Patient

Disease is negative. The sick person is exceedingly sensitive to his surroundings. He is easily influenced by all depressing, discordant and jarring conditions. He catches the expressions of fear and anxiety in the looks, the words, gestures and actions of his attendants, relatives and friends, and these intensify his own depression and gloomy forebodings.

This applies especially to the influence exerted by the mother upon her ailing infant. There exists a most intimate sympathetic and telepathic connection between mother and child. The child is affected not only by the outward expression of the mother's fear and anxiety, but

likewise by the hidden doubt and despair in the mother's mind and soul.

Usually, the first thing that confronts me when I am called to the sick bed of a child, is the frantic and almost hysterical mental condition of the mother, and to begin with, I have to explain to her the destructive influence of her behavior. I ask her: "Would you willingly give some deadly poison to your child?" "Certainly not", she says, to which I reply: "Do you realize that you are doing this very thing? That your fear and worry vibrations actually poison and paralyze the vital energies in the body of your child and most seriously interfere with Nature's healing processes?"

"Instead of helping the **disease** forces to destroy your child, assist the **healing** forces to save it by maintaining an attitude of absolute faith, serenity, calmness and cheerfulness. Then your looks, your voice, your touch will convey to your child the positive, magnetic vibrations of health and of strength. Your very presence will radiate healing power."

Then I explain how faith, calmness and cheerfulness on her part will soothe and harmonize the discordant disease vibrations in the child's body.

Herein lies the modus operandi or working basis of all successful mental and metaphysical treatment.

Prevention Better Than Cure

One of the pioneers in the Nature Cure movement summarized the philosophy of health, disease and treatment, in the epigram "Health Is Cleanliness". Orthodox medical science has learned that this is true as far as **surroundings** are concerned, but has not yet applied this principle to **internal** conditions, which is proved by the fact that instead of purifying human bodies of morbid

waste, systemic poisons and disease taints, it saturates them with drug poisons and disease products, under the guise of medicines, vaccines, serums and antitoxins.

The following may serve to define more clearly the difference between the old and new philosophy of disease and treatment:

The old school of medicine teaches that practically all diseases are caused by minute living beings specially created by nature for this malign purpose; and that human bodies are the helpless, chance victims of these destructive, invisible enemies. On this germ theory of disease is based the slogan of modern medical science, "Paralyze or kill the germ (with ice, poisons, serums, antitoxins, vaccines or surgical operations) and cure the disease."

Natural Therapeutics, or the science of natural healing, does not deny the existence of disease germs and parasites, but claims, and proves beyond the possibility of doubt, that these germs and their seed spores, or microzyma, grow and multiply **only** in bodies heavily encumbered with and weakened by food, drink and drug poisons, morbid taints and various disease products in the form of vaccines, serums and antitoxins. Furthermore, this new interpretation of disease makes it clear that these much maligned bacteria and parasites feed on, digest and decompose the morbid encumbrances or pathogenic material in animal and human bodies.

These are bold claims in view of the adverse opinion held almost unanimously by the old schools of medicine. The first theory is equivalent to saying: "There is no need of cleaning your house in order to prevent moulds, fungi and vermin. All that is necessary is to diligently soak the premises with antiseptics and germ killers." Such practice may succeed for awhile, but what condition will the house be in if dirt and poisonous chemicals are allowed to accumulate?

The better practice endeavors to keep the house scrupulously clean by the use of water, soap, brush and broom, and by flooding it with fresh air and sunlight. If this is done, can there be any danger of the generation of moulds, fungi and vermin, or invasion from without?

In like manner the drugless healer purifies the human body by natural methods of living and of treatment, by adjusting mechanical lesions and harmonizing mental and emotional discord.

The following revelations concerning the true character of germs and their functions in the economy of nature may enable the reader to decide for himself which one of these theories is most rational.

Prof. Béchamp, a contemporary of Pasteur and Metchnikoff, taught as long as sixty years ago that normal cells of living bodies as well as bacteria and other disease producing micro-organisms were not the smallest living bodies, but that they were made up of infinitely more minute beings which he called "microzyma"—minute ferment bodies. He proved that these microzyma are the primal units of life which, under congenial conditions, develop into the normal cells of living bodies, but which, under abnormal conditions, as in **dead bodies or in accumulations of morbid materials in living bodies**, may develop into bacteria and parasites, whose natural function it is to consume and decompose putrefying materials into their component elements.

I have expressed this truth in "Nature Cure Philosophy and Practice" in the words, "Every disease germ lives on its own particular kind of disease matter, and if it does not find this it has to leave for pastures new, or it is eaten up by its own microzyma."

When the morbid food is consumed, the microzyma feed on the protoplasm of their own bacteria until there is nothing left but the microzyma themselves. These, in

turn, may again develop into bacteria in putrefying materials in other dead or living bodies.*

It will be seen that according to this rational theory of germ activity the much dreaded bacteria and parasites instead of being the deadly enemies of living beings are nature's scavengers, on whose activity depends the removal of dead and putrefying matter, and therefore the very existence of living beings. In other words, they are nature's provision for keeping the earth clean and sweet.

Furthermore, we know that, barring accident, all disease in human bodies is caused by the excessive accumulation of morbid waste (pathogenic matter), which clogs and obstructs the capillary circulation, thus interfering with cell nutrition and drainage; that the white blood corpuscles or leukocytes, which were mistaken by medical science for living cells and germ destroyers (phagocytes), are in reality particles of mucoid matter condensed in the tubular structures of the spleen and the lymph nodes into comparatively compact bodies for the purpose of keeping the blood serum fluid and facilitating its transfusion through the membranes of the blood vessels and cells (osmosis). If these white corpuscles remained in the circulation in diffused form they would thicken the blood serum to such an extent that it would prevent cell nutrition and drainage.

It is such obstruction by pathogenic materials in the tissues of the body which interferes with the nutrition and drainage of the cells. Thus the cells, on the one hand, are starved, and on the other hand are poisoned by their own excrements. No wonder they lose vitality, deteriorate and putrefy, thus calling into action bacteria and parasites, the minute scavengers and destroyers of morbid matter and white blood corpuscles.

* This new interpretation of germ life is fully explained in the "Philosophy of Natural Therapeutics", by the author of this booklet.

For these reasons the natural therapist does not fill human bodies with drug poisons and disease products to "kill the germs", but purifies the blood and tissues, adjusts mechanical lesions, and harmonizes mental and emotional activities so that there is no necessity for the development of normal microzyma into bacteria, and no food for disease germs invading the system from without. That it is indeed possible to develop such natural immunity to infectious diseases is being proved positively by ever increasing numbers of faithful adherents to natural ways of living and of treating human ailments.

A New Interpretation of Acute Disease

All acute diseases start with obstruction of the capillary circulation by accumulation of **mucoïd matter** and **white corpuscles**. The white corpuscles instead of being valiant little germ hunters and germ eaters (phagocytes) are in reality eaten and decomposed into pus by the bacteria.

Succeeding blood counts of our chronic patients who improve under natural treatment show invariably a very marked decrease in white corpuscles, and increase in red corpuscles.

Why Epidemics?

The reader may ask, "If what you say is true—if disease arises within the organism rather than through invasion from without—how do you explain epidemics in which many people become affected at the same time by similar kinds of disease germs?"

The answer to this is: The fact that the majority of people in a certain locality are addicted to the same unnatural habits of living and of treating their ailments produces in most of them the same kind of morbid soil, and this favors the development of normal, diseased microzyma into similar forms of bacteria and the corresponding inflammatory processes.

Certain atmospheric and astrological conditions, which we do not fully understand, also have much to do with the periodic appearance of epidemic or endemic diseases.

How to Acquire Natural Immunity

The question now arises, "How can we keep our bodies in such pure condition that the germs of influenza, pneumonia and other acute diseases find no morbid matter to feed on?"

The first requirement is plenty of fresh air, by day and night, in the home, school or workshop, and as much outdoor exercise as circumstances will permit.

At least half a dozen times a day practice deep breathing and other physical exercises, morning and evening.

One of the best preventive measures for ordinary colds, influenza and other acute diseases, is water sniffing. After washing your face and hands in cold water, sniff cold water from the hollow of your hand through the nose until the water passes freely through the nasal canal into the mouth. Repeat this in the beginning six times, and gradually increase to twelve times.

In the beginning this practice may cause a rather unpleasant sensation in the nasal passages and the frontal sinuses (hollow spaces of the frontal bones), but do not let this discourage you. At first you may not be able to repeat the performance more than three or four times. However, it will become easier with each repetition. The flushing of the nasal passages not only removes the mucoid excretions, which form a luxuriant soil for all kinds of germ growths, but it also acts as a wonderful tonic to the numerous nerve filaments of the sympathetic and cerebrospinal systems, which terminate in the membranes of the nasal orifices and internal passages.*

* The alternating compression and relaxation caused by the cold water flushing has the same effect as official dilatation, described in the "Practice of Natural Therapeutics".

After some practice the water sniffing can be repeated a dozen times or more—morning, noon and evening.

Cold Water—Nature's Finest Remedy

The skin, bowels and kidneys must be kept in active condition through vegetarian diet, and, if necessary, by the aid of natural treatment. The best home treatment for this purpose consists in various cold water applications, as the morning cold rub, evening sitz bath, the morning dew walk, and in curative gymnastics.

The morning cold rub may be taken as follows: Turn on the cold water, sit in the bath-tub, and as the water accumulates rub and wash the body briskly, from the feet up. The parts you cannot reach, lave and rub with a flesh brush or rough towel. If a bath spray is at hand, finish with a cold spray. Do not omit to wash the head thoroughly, as well as the rest of the body. Women may apply the cold water to the scalp with the finger tips, at the same time rubbing and kneading the scalp vigorously. There is no better tonic to the skin, the hair and the circulation and nervous system in general.

Take a sitz bath just before retiring. Sit in three or four inches of cold water; wash and rub the abdominal parts, leaving the upper parts of the body dry. The baths may be taken in a regular sitz bath tub or in an ordinary bath tub. It does not matter if the feet and legs become wet, because aside from its tonic effects upon the lower orifices of the body the purpose of the application is to draw the blood from the brain and spinal cord into the abdominal parts and lower extremities. It has, therefore, a sedative effect, inducing rest and sleep.

These simple tonic applications make the organs of elimination more active and alive, thus promoting elimination of waste and systemic poisons.

Natural Diet

The excessive production of these disease producing materials must be prevented by adjusting the diet in accordance with the principles of natural dietetics. Instead of overloading the system with starches, sugars, fats and proteins, which are the most prolific producers of systemic poisons, we reduce these "rich and nourishing foods" to a minimum, and in place of these use more of the fruits and vegetables, which are rich in the positive mineral elements—the true blood builders, and nature's natural remedies, the neutralizers and eliminators of poisonous acids, ptomaines and leukomains.*

In order to prevent the formation and accumulation of these disease producing materials it is necessary to eliminate from the diet everything that is in any way injurious to the system—such as meat, coffee, tea, alcoholic liquors, tobacco, etc. Infinitely more injurious than these are poisonous drugs and the many **disease products** now promiscuously administered in the form of **vaccines, serums and antitoxins.**

Since *microzyma* develop into bacteria in morbid matter and disease taints only, may this not explain the simultaneous outbreak of the recent epidemic in the soldiers' camps in all parts of the country, as well as its extraordinary virulence?

Those not yet acquainted with natural ways of living may imagine that to deny themselves the above mentioned injurious foods and drinks means giving up much of life's pleasure. They do not realize that we can enjoy life **only** when our digestive organs and nervous system are in perfect working order, and this is made possible by

* For those who are not familiar with the best recipes for a meatless diet, see Dr. Lindlahr's "Nature Cure Cook Book".

living the natural life. This must be the most pleasant way, or Nature is a cheat.

Last, but not least, among the things that make for the prevention of disease is the proper mental and emotional attitude; that is, right thinking and feeling. Nothing is so weakening, and nothing so lowers the resistance of the organism to destructive influences of all kinds, as fear, worry, anxiety and kindred emotions. They congeal the tissues as does freezing, thereby obstructing the inflow and distribution of the vital energy; while the emotions of cheerfulness and absolute confidence in Nature's healing forces have the opposite effect—of relaxing the channels of life, and allowing a more copious inflow of the life force, which is healing force, from the Great Source of all life, intelligence and power in this universe.

A body thus purified and fortified by natural ways of living and of treatment enjoys natural immunity. It offers no breeding place for bacteria and parasites. If infection takes place the system quickly and easily eliminates the morbid materials.

It is a remarkable fact that during the present epidemic of influenza and pneumonia raging all over this country not one of the resident patients in our Chicago and Elmhurst Sanitariums has been affected sufficiently to manifest any marked symptoms of the plague. This is due to the fact that their mode of living and daily treatment conform exactly to the preventive methods herein described.

We have treated a number of cases that came to our institutions suffering from these diseases, and others were treated in their own homes. Under our natural treatment, as herein described, the acute destructive stage in all of them passed within three or four days. After that, absorption and reconstruction took place within a week's time, and complete recovery quickly followed.

PART II

MENTAL, EMOTIONAL AND PSYCHICAL DISORDERS

While studying mental and emotional causes of disease we must realize that every mental and emotional vibration is instantly transmuted into the physical material vibrations of the physical body. I would define the fundamental law of mental therapeutics as follows: Vibrations originating on one plane of being—physical, mental or psychical—are by continuity transmuted into the vibratory conditions of the other planes.

Thus physical vibrations become mental or psychical vibrations, and vice versa. "As from below so from above; as from above so from below."

The trouble with many representatives of the physical and of the mental and spiritual schools of healing is that they apply the law in only one of its phases. While it is true that habitual irritability will "sour the bile and poison the liver", it is just as true that an excruciating toothache or any other kind of long continued physical pain will affect the mental and emotional vibrations unless superhuman self control is exercised.

Every mental, emotional and psychical vibration is instantly telegraphed from the seat of consciousness in the physical and spiritual brain centers over the nerve trunks and filaments to every cell in the body, and there transmuted into the vibrations of physical health and well being, or into physical irritation and disease.

I have elsewhere illustrated this transmutation of

mental and emotional vibrations somewhat as follows: It is a well known fact that dry sand on a glass plate placed on top of a piano will arrange itself into harmonious designs in accordance with the musical sounds elicited from the instrument. Thus purely mental or emotional musical vibrations are transmuted into the material configurations of the sand. The melody produced from the instrument had its conception in the mind of the composer. This musical conception he transmuted into corresponding sound vibrations. These in turn were translated into written notes on paper, thus completing the transmutation from the purely mental and emotional into the physical ink and paper. Then again the player translates the written notes into musical sounds from the piano and these musical sound vibrations cause the sand on the glass plate to be grouped into orderly configurations of geometrical designs. It would be interesting to know what sort of higher and finer vibrations paint the flowers and ferns on the frozen window pane.

Another illustration in connection with this theme is the music roll of a pianola. Stretch out one of these sheets and observe the wonderfully symmetrical and geometrical designs in the arrangement of the perforations. The perforations stand for musical notes and these for musical sounds. Musical sounds interpret the emotions of the human soul—"music is the established harmonic relationship of the soul's emotions to the universe of sound". Every musical note expresses some vibration in the gamut of human emotions, from the deepest notes of misery and despair to the highest vibratory expressions of love and happiness.

In the Nature Cure Catechism, I have defined health as "harmonious vibration of the parts and particles composing the human entity on the physical, mental and moral planes of being". Disease is defined as "inharmonious

or discordant vibration of the parts and particles composing the human entity, on one or more planes or being”.

Health, self content and happiness constitute the music of the soul; discontent, unhappiness and physical disease, discordant, nerve-racking noises.

With these facts in mind, how can we afford to play the discords of fear, anger, jealousy, revenge, greed and self pity on the harpstrings of the soul?

Let us see just how the mental and emotional discords create physical agony and disease.

Fear

The most destructive of all the emotions is fear. It has a benumbing and paralyzing effect upon the body. Its physiological effects resemble those of freezing. A person freezing to death and one agitated by great fear and anxiety present a similar appearance. In either case the body is bent, cramped and trembling, the face is blanched, the teeth chattering. Cold shivers chase down the spine and through the benumbed extremities. The blood vessels, nerve channels and cells of the body are benumbed and congealed, causing obstruction to the free flow of the nerve and blood currents, thus shutting off the influx of the vital force. It is this obstruction to influx of the life force that causes death by freezing and also causes death under the stress of some fear or great anxiety.

People indulging habitually and continually in the fear-and-worry habit may not die at once from the effects of it, but they are nevertheless committing slow suicide through psychical refrigeration. They are effectually reducing the inflow of the life force, thus lowering their vitality and resistance to the destructive influences of systemic poisons and disease taints.

Furthermore, as I have pointed out, these vibrations are directly transmuted into the corresponding conditions

of physical disease in the tissues of the body. The atoms and molecules of the cells arrange themselves into disorderly configurations and produce inharmonious and discordant vibrations just as surely as noisy racket produced on the piano will throw the sand on the glass plate into disorder.

People affected by these destructive thought habits may answer: "It is easy enough to say these things, but how can I prevent fear and worry thoughts from entering my mind?" As usual, ignorance is at the bottom of the trouble. People can control their thinking and feeling just as surely as their eating and drinking, but unfortunately they have never been taught self control nor even the possibility of self control in these matters. It is the lack of such psychological teaching and training from early youth that accounts for untold suffering, physically, morally and psychically.

Fear manifests in many forms and phases, such as fright, terror, despair, apprehension, anxiety, distrust, alarm, horror, despondency, melancholy, cowardice, doubt, suspicion, etc. These mental, emotional and psychical vibrations differ only in degree of destructiveness. All must be held in abeyance and eliminated by self control. This becomes easy when we consider the utter uselessness of fear in its various manifestations. While fear is a natural impulse of the soul and useful in so far as it gives us warning of approaching or imminent danger, weak surrender to this emotion robs us of our strength and clear vision, thus making it easier for the threatened evil to overpower us.

Fear is faith in evil. It is a perversion of the great law of faith. He who fears a thing has faith that it can and will master him; thus he becomes a psychological coward and the thing he fears will surely overpower him. How much better is it to profit by the constructive workings of

the law than to be destroyed by its evil effects. As surely as fear vibrations benumb and congeal the channels of life, just so surely will hope, faith and confidence in God and man and in the healing forces within relax the whole system, increasing the influx of vital force, thus invigorating and harmonizing the vibrations on all planes of being.

All of us have been at times benumbed and paralyzed by sudden fear, and many when weakened by physical or mental disease have experienced the wonderfully tonic effects of sympathy, love and joyful emotions. Cheerfulness is the best of all tonics and love the greatest physician. Increasing health, strength and happiness depend upon higher, more refined and more rapid vibrations on the mental, emotional and psychical planes of being. The highest and finest vibration in the universe is love; therefore is the love vibration the greatest of all healers. Love for humanity and sympathy with its suffering was the secret of the healing power of the Master, Jesus. It is the modus operandi of magnetic and spiritual healing.

Anger

While fear freezes, benumbs and paralyzes the organism, anger manifests in the opposite conditions of abnormally increased excitement and heat. As fear corresponds to freezing, anger and its kindred emotions affect the body like a consuming fire. They may well be called psychological combustion. Anger manifests in various phases and degrees of intensity, such as impatience, irritability, ill temper, resentment, hatred, rage, fury, revenge, bitterness, indignation, exasperation, malice and destructiveness.

These violently destructive emotions act on the physical body like fire. A person thus agitated presents the appearance of one overheated. The face is flushed, the blood pressure to the brain is greatly increased, which may

result in apoplexy or in heart failure. The brain is congested as if by the effects of alcohol. As congestion in the lungs or other vital organs of the body tends to destroy the tissues of the affected parts, so also congestion of the brain, caused by wrath and fury, disrupts the subtle molecular structures of brain and nerve substances. One who is inflamed with anger is as irresponsible as one intoxicated with fiery liquor. The crimes of rage intoxication are as frequent and as deplorable as those committed under alcoholic stimulation. Nothing corrodes and fraz-zles the nerves so badly and wastes nerve force so wantonly as the consuming fires of anger and kindred emotions.

Excessive stimulation is always followed by corresponding depression, weakness and collapse. He who succumbs habitually to violent emotions slowly but steadily weakens his physical organism and lowers his power of resistance to destructive influences on the physical, mental and spiritual planes of being, thus inviting nerve exhaustion and paralysis.

Any and all discordant and destructive mental and emotional vibrations interfere with and obstruct the inflow of the life force, lowering the vitality and undermining physical and mental health. This is true of anger as well as of fear and of all other forms of destructive vibrations. Furthermore, the psychical wireless connects the unhappy victim of wrath and fury with the abodes of the most vicious and cruel beings on the earth plane and on the astral and spiritual planes, thus opening his soul to influx from these hellish spheres of cruelty, remorse and despair, and thereby intensifying his own unhappy condition.

The only remedy for these consuming diseases of the soul is self control; the making of new records in the plastic grey matter of the brain, records attuned to the vibrations of patience, forbearance, sympathy and brotherly love.

We must either acquire constructive habits of thinking and feeling, or suffer the tortures of alternating nervous and emotional excitation and exhaustion. Thus we create within ourselves our own heavens or our own hells.

Self Pity

Self pity in its vibratory nature and in its effect upon body, mind and soul, closely resembles the ravages of tubercúlosis. It is psychological phtthisis. A person affected by this degrading phase of emotional self indulgence presents the miserable, haggard, negative appearance of a consumptive. The victim of self pity assumes that he is being unjustly dealt with by Providence, by fortune and by his fellowmen. He considers himself a martyr, enduring undeserved hardships, privations and injustice. This results in resentment, gloom and depression. It effectually kills cheerfulness, ambition and virile initiative.

This type of psychical consumption affects those possessed of great wealth and of the most wonderful opportunities in life just as frequently as it does those who actually have to endure the greatest privations. The daughter of one of our best known multimillionaires has been confined for many years in a private sanitarium in France. She is obsessed by the delusion that she is facing extreme poverty and the poorhouse, or that she will die of starvation for lack of means to procure food. What a living travesty this is on the popular belief that great wealth secures happiness!

Such cases are not at all uncommon among those possessed of immense wealth. They prove that the cause of this psychological disease does not lie altogether in outward circumstance, but rather in the emotional and psychical life of the sufferer. Such ego maniacs are the product of self centered egotism. **If they had paid a little more**

attention to the real privations and suffering of their fellow beings instead of brooding over their own real or imaginary troubles, they would have escaped the ravages of psychical phthisis.

Sometimes these victims of self pity are aroused out of their miserable mental dejection by some real trouble or misfortune. A splendid illustration of this is "Mrs. Gummidge" in Dickens' story of "David Copperfield". For many years she had pitied and bemoaned herself as a "lone, lorn creetur", but when real misfortune struck the family through the elopement of Emily, then sympathy and pity aroused her from her self centered condition and changed her into a veritable angel of mercy who lightened the gloom of the unhappy family by cheerfulness and unselfish service. Forgetting her own imaginary troubles and lonesomeness, she underwent a truly wonderful psychical chemicalization through the magical reagents of pity and sympathy.

In my lectures I frequently take occasion to remind our friends that the best way to help themselves is to help others—that there is no better way of increasing the influx of the healing forces than by treating others for health and strength and happiness. I say to them, "There are those around you who need help just as much as you or even more—some of them as yet unable to help themselves. Treat these weak ones mentally and spiritually, strengthen them by a kindly look and a word of encouragement. You will be surprised how this will increase the flow of vital energy into your own bodies." These higher and finer forces can be received only as we give. Selfish brooding on our own troubles and self pity effectually shut off the inflow of life force, while sympathy and unselfish service open wide the channels of life and stimulate the flow of vital energy.

A well known ancient legend strikingly illustrates the

utter foolishness of self pity. The people of a certain country had become very much dissatisfied with their sufferings. Each one believed his own cross to be much larger and heavier than that of his neighbor. An angel of God appeared among them in human form and told them to bring their crosses and deposit them in one great heap, when each one would be allowed to select a burden which he deemed lighter than his own. The people greatly rejoiced at this good fortune, discarded their crosses and proceeded to choose what they thought were lighter ones. However, their happiness at the change was not of long duration. One after another they soon returned, confessing dejectedly that the new cross was heavier and more painful to carry than the old one and asking to be allowed to take up again the old accustomed burden which a wise Providence had adjusted to each one's needs and powers of endurance.

Those who consume themselves in self pity forget that this life is not intended to be a continuous Sunday School picnic; that, on the contrary, it is a school of personal and persistent effort for self-development of our latent faculties, capacities and powers, through the use of reason, will power and self-control; that only through overcoming evil in its many forms can we educate and strengthen our mental and psychical muscle; that evil on all planes of being is constructive in nature and purpose; and that there is no suffering, disease or evil of any kind anywhere unless the law has been transgressed somewhere by someone. These transgressions of the law may be due to ignorance, to indifference or to willfulness and viciousness. The effects will always be commensurate with the causes.

When we look upon evil from this viewpoint it loses its terrors. Then we look upon it as a healing crisis necessary to eliminate the destructive effects of ignorant or willful violation of Nature's laws. Thus we learn to over-

come evil, not through anger, resentment and self-pity, but through cheerful compliance with the law.

Many pity themselves as martyrs to duty, martyrs in the service of their relatives and friends, martyrs to social conditions. They never stop to consider in how far they, themselves, help to create these unfortunate conditions through their own destructive thinking, feeling and doing. A lady remarked to her friend, "I don't understand why it is, but every time I move I find bad neighbors." Her friend answered, "Is it not possible that when you move you take the worst neighbor with you?"

If our surroundings and our neighbors do not suit us, it is a sign that we are not much better ourselves. If we were better than they we would probably be now in some higher sphere of life and action. The fact that we are here indicates that we need the lessons to be learned on this plane, and we shall not escape to more refined surroundings and better society until we become fit to maintain more refined and more sympathetic associations with our fellow beings. It is safe to assume that at each new birth, or as we now call it, at death, we gravitate to those spheres of life and action for which we are best suited. What would be the use of transplanting a drunken sot from his haunts of degradation and squalor to a home of culture and refinement? Unaccustomed to such intellectual surroundings, he would soon return to his filthy dive. The beautiful home would be hell enough for him. We may rest assured that life will sooner or later place us where we belong.

If you suffer from great physical weakness and nerve exhaustion, find out whether it is not caused by psychological phthisis. If you cannot determine this for yourself, have a good psychologist give you a thorough examination. The trouble with many people who are seriously affected by mental, emotional and psychical diseases is that

they are unable or unwilling to diagnose their conditions. Frequently they resent vehemently the intimation that they may be suffering from such psychical disorders.

Envy

Envy represents a combination of the moods of anger and self-pity. Anger may be inspired by the thought that somebody else possesses the thing which we covet, and self-pity because we are deprived of the thing we desire to possess. Envy, therefore, consumes and wastes the body, mind and soul of its unhappy victims by the combined effects of psychological combustion and psychical phthisis.

Jealousy

Jealousy is a mixture of fear, anger and self-pity. We fear that somebody may take from us that which rightfully belongs to us, and anger results from such real or imaginary injury or injustice. Such fear and anger in turn provoke self-pity at the thought of the real or imaginary loss or injury. Thus we are torn alternately or all at once by the most powerful destructive emotions of the human soul. No wonder the victims of the "green monster" suffer the tortures of hell, that overcome by passionate resentment and the desire for revenge they commit unjust and cruel crimes against the innocent as well as the guilty. These terribly destructive emotions, even when seemingly justified, will never right a wrong, but only magnify its destructive effects upon ourselves.

That which rightfully belongs to us can never be taken away from us. The majority of people do not distinguish between their real and imaginary possessions. Quite frequently the things which they believe they possess or desire to possess are, in reality, their greatest burdens and their worst enemies. That which we have earned through faithful exercise of our natural capacities and powers, that

is, our mental, moral and psychological characteristics, can never be taken away from us. They are the only possessions that will remain with us after the great transition. Nothing else besides this really belongs to us. We may enjoy the use of money, property and treasures of art for a day, a year or a lifetime, but they never become a part of ourselves and sooner or later we shall leave them behind us.

If a friend deceives and deserts us, it simply means that he was not our friend and the sooner we are rid of him the better for us in the long run. Our real friend, the one that belongs to us, is waiting for us somewhere. It is the same with all material possessions. The greater our possessions the more extravagant our wants and needs. People do not possess wealth, but are possessed and obsessed by wealth. The more simple the life, the less the wants and needs, and the less the fear of loss and deprivation. Those who are used to simple and economical ways of living rejoice in them. Those deprived of great wealth and comfort are appalled and discouraged by the loss of them. When we possess a thing we do not appreciate its value, but the moment we lose it we are overcome by unhappiness and resentment. Then why not do without unnecessary things in the first place? Instead of wasting our vitality in spiteful resentment at our neighbors' prosperity, let us rejoice in his possessions and thereby make them our own. There is enough in the world for all, and when the possessors of great wealth realize that monopoly of a good thing adds nothing to their enjoyment of it, they will gladly renounce what is only a burden to take care of. Those who are without the necessities of life and health will come into their own, not through covetousness and ill feeling against those who are more fortunate, but through intelligent understanding and application of Natural Law.

If these things be true, then why allow ourselves to be torn by the destructive emotions of fear, anger and self-pity because of real or imaginary loss of some ephemeral, or at any rate transient possession, which after all is not essential to the well being of the real man, the soul man; especially so when these discordant and destructive psychical emotions invariably result in mental and nervous breakdown and physical weakness, disease and premature death?

It is held by some that diseases of the soul, created by perverted mental vision and lack of self-control continue after death, afflicting the soul in the spiritual life just as heavily as on this side of the "Great Divide". While diseases of the physical body may terminate at death, abnormal conditions of mind and soul continue on the spiritual planes of life. If this be true, our spiritual salvation, as well as physical health, depends upon the correction of our perverted mental vision and upon overcoming our lack of self-control.

Self-control is the master key to the solution of all our troubles and of all higher development on the mental, moral and spiritual planes of being. How to strengthen the power of will and how to overcome evil habits and to develop good habits I have described in the last chapters of "The Philosophy of Natural Therapeutics".

Telepathy, the Language of Impulse

Telepathy means the transmission of words and ideas from mind to mind through vibrations in the ether. That this is possible is now a matter of common experience among those who are physically and mentally sufficiently refined to become sensitive to such etheric vibrations. A few years ago materialistic science would have dismissed telepathy as "another evidence of hysterical self delusion or as tricks of pretenders and fakirs".

This is hardly possible now in the days of wireless telegraph and telephone. If it is possible for metal instruments to transmit messages through thousands of miles of open wireless space, why should it be impossible to send mental vibrations from mind to mind and brain to brain through the all pervading ether?

What is now possible to a comparatively few physically and mentally refined and sensitive individuals will in the course of evolutionary development become the common capacity of all mankind. Eastern esoteric philosophy teaches that in the higher spiritual spheres telepathic communication, the language of impulse, becomes the common mode of expression. Though we may not be aware of it, it is a fact that all of us are more or less sensitive while waking, and possibly more so while sleeping, to thought and emotional vibrations from our physical and spiritual surroundings.

Every human brain and the consciousness (passive and active) back of it is a wireless telegraph with its sending and receiving apparatus. We live in a great sea of physical, mental, emotional, spiritual and psychical vibrations. All of us are constantly sending forth our own vibrations and receiving those of other minds. Much of that which appears to us as our own thinking and feeling is thus inspired or forced upon us from without. This becomes particularly apparent in the phenomena of hypnotism and in what has been called mob psychology. Our mental and psychical wireless connects us with all the planes and spheres of earth and purgatory, with the astral plane of the Theosophists and with the deepest hells and highest heavens. The nature of the vibrations which we receive, whether they be cheerful or of a depressing nature, helpful or harmful, constructive or destructive, depends upon the quality of our own vibratory conditions.

To make communication between wireless instruments

a possibility, the sending and receiving apparatus must be attuned to the same range of vibration. **So also the human wireless receives and registers those vibrations only which are nearest in vibratory quality to its own.**

Thus the brain habitually attuned to the vibrations of hopelessness, fear, despair and melancholy will receive and register like vibrations from the earth plane and the lower and lowest spiritual spheres which are the abodes of gloom, remorse and despair.

In like manner, vibrations of greed, jealousy, revenge and cruelty will attract and register like vibrations from other depraved and cruel minds. From this it appears that those who indulge in destructive mentalism and emotionalism intensify their own unhappy or depraved conditions through the operation of the law of spiritual attraction and repulsion. The word "indulge" is used advisedly, because destructive mental and emotional habits are just as much forms of self indulgence as are the drug and liquor habits. The person who indulges in fear and worry thought is just as much a victim of intemperance as is the drunkard or drug fiend.

Lack of self control is the cause of all vices; the exercise of self control is the only remedy. The preacher of temperance may be surprised to learn that his fear and worry mania, or his irritability and nervousness, is just as much a matter of intemperance and lack of self control as is the liquor or cigaret habit of those whom he tries to reform by force of law.

The trouble is that people have not been taught that they can and must control their thinking and feeling just as strictly as their eating and drinking. They grow up under the impression that they cannot help what they think or feel—that thoughts and feelings come and go "as the wind listeth"; they think of their brains and minds as an aeolian harp, which is played upon by the passing

breezes. They do not realize that the brain is a musical instrument which should be under the absolute control of the will of the ego, that the will is the artist who may elicit harmony or discord from his instrument as he desires.

Fortunately the laws of spiritual attraction and repulsion work just as accurately in the constructive as in the destructive way. Just as surely as we can connect our mental, spiritual and psychical wireless with the astral planes and the deepest hells, just so surely can we connect them with the higher spiritual and celestial spheres and their inhabitants, with the invisible helpers, masters, angels and god-like beings, and with the all pervading Soul of the universe whom we call God, the Father, the Logos, the Great Spirit, Brahm and by innumerable other names.

Just as surely as wireless connection with the lower spheres will fill our souls with the discords of unhappiness, jealousy, cruelty, remorse and despair, just so surely will connection with the higher spheres bring us an influx of more life, love and happiness, of "peace that passeth understanding".

To illustrate the foregoing, think of a hall in which an orchestra is performing a great symphony. The audience, instead of listening quietly and attentively, creates loud and disturbing noises. Naturally the beautiful music is drowned in the general clatter and merely serves to increase the nerve racking noise. In similar manner the influx of peace, harmony and healing power from the higher spheres of spiritual and celestial life cannot fill the soul, cannot have a harmonious effect upon the physical, mental and psychical conditions of a person if mind and soul be agitated by discordant and destructive mental and emotional vibrations.

The Secret of Spiritual Healing

Mind and soul must be in a condition of perfect serenity and peace before they can receive the wireless vibrations of healing power from the source of all life. This is the modus operandi of true spiritual healing. It means the opening of our souls to the influx of almighty love from the source of all life and love in the universe.

Life and love are identical in nature. Love is the highest vibratory activity of the human soul as well as of the universe.

Why should we depend upon spiritual healers when within ourselves we have the shortest wireless connection between the human soul and the oversoul? A spiritual teacher cannot help us more effectively than by showing us how to establish this wireless connection and how to operate it.

A sufferer confined to bed for many years, said: "You ask me to make myself receptive to the healing currents coming from the innermost source of life and power within me; you say I must relax and fix my attention and desire on the spiritual and celestial ranges of vibratory activity.

"I fail to understand how I can come into living contact with heavenly vibrations while confined in this hell of ignorance, sin and suffering." Smilingly she added, "Don't you think it a far call from Chicago to heaven?"

To this I replied: "It is within your power to receive as you desire—the discords of hell or the peace and harmony of heaven. Though the planes of mundane, spiritual and celestial life differ greatly in locality, the vibrations of the higher and highest spheres penetrate to the lower and lowest. Even the denizens of hell may catch glimpses of heaven.

"You fail to understand how it is possible for you to

be in heaven and hell at the same time, yet, in this great city all spheres are represented in the souls of its inhabitants—the highest spiritual and celestial spheres as well as the lowest abodes of hell. It is possible for you to be at the same time in closest touch with these varying places and conditions.

“Suppose your sick bed was surrounded with telephones, phonographs and kinoscopes which transmitted to your eyes and ears the sights and sounds of these varying localities and conditions. What impressions you received would depend upon your desire, the direction of your attention and upon the refinement and receptivity of your physical and spiritual sensory organs. So your psychical wireless connects you with all the spheres of our planetary universe.”

The invalid to whom I allude—a woman of about thirty-five years of age—had been confined to her bed for four and a half years, unable to turn from side to side, her physical body being slowly eaten away by cancer, the result of five surgical operations.

When I was first called to attend her she had been suffering with the dread malady for two years. Christian Science had been of no avail to ease her suffering. Morphine and other opiates brought only temporary relief. From the day I first met her until the day she died, she never took another dose of pain killers or hypnotics. The simple, natural methods of treatment and her own serene and exalted mental and spiritual attitude made her suffering bearable and enabled her, under the most distressing circumstances, to remain in a cheerful and even happy frame of mind.

Her relatives and friends frequently assured me that instead of their having to console and cheer the sufferer, she was the sunshine of the home. As she became acquainted with the laws of constructive psychism and

learned to control the higher and finer forces of mind and soul, it seemed that the spiritual predominated over the physical. Toward the end her consciousness was as active on the spiritual plane of life as on the physical. While her poor body was racked with pains her spiritual eyes delighted in rapturous spiritual visions. It was undoubtedly the supremacy of the spiritual life over the physical which helped to keep her alive and which harmonized the physical vibrations sufficiently to ease her suffering and make it bearable. She had learned to connect her mental and psychic wireless with the highest vibratory ranges of spiritual and celestial activity.

This experience more than any other disclosed to me the marvelous possibilities of constructive mentalism and psychism as a healing power.

APPENDIX

THE LINDLAHR SYSTEM OF NATURAL THERAPEUTICS

The Lindlahr Institutions were established, first, for the purpose of providing suitable environment and facilities for the care and treatment of patients desiring to be cured of acute and chronic ailments; second, to train young men and women in the arts of natural healing, to turn them out as qualified nurses and physicians; third, to publish and distribute literature for the purpose of educating the public in the proper care of body and mind, thus promoting the ideas of natural living; fourth, to establish local centers throughout the country to further the work of education.

The Lindlahr Institutes are essentially educational in character and bear the stamp of liberality in thought, consistent with the highest ideals of the age.

The work is divided into departments which are controlled by men and women of superior ability and breadth of vision. All departments are personally supervised by Dr. Lindlahr.

THE SANITARIUMS

In the Sanitariums facilities are provided for the thorough, conscientious treatment of those who are unable to undertake their treatment at home. There are many serious conditions which require supervision and treatment by experienced physicians and nurses. The Sanitariums provide the proper facilities and ideal environ-

ment for carrying out the natural regimen and for administering the various methods of natural treatment.

Diagnosis. To begin with, a careful analysis is made of every patient's condition to determine the exact nature of his ailments and the degree of his vitality and recuperative powers. For this purpose advantage is taken of all the latest and best methods of diagnosis. These include:

1. **Physical Diagnosis.** Each patient is subjected to a thorough physical examination.

2. **Laboratory Analysis.** Examinations are made of the patients' blood, sputum and urine and, if necessary, also of stomach contents and of feces. Records are kept and comparisons made from time to time with previous analyses in order to determine the degree of improvement.

3. **Diagnosis from the Eye.** The iris of the eye holds records of many abnormal changes in structure and function as they occur in the body. Upon the patient's entrance to our institution the records in the iris are carefully noted, and signs of improvement are recorded during the course of treatment.

4. **Spinal Analysis,** according to the various systems of manipulative treatment, offers a valuable addition to diagnostic science. It reveals mechanical interference with the circulation of vital fluids and of nerve currents and points out the best methods of correction.

5. **Basic Diagnosis.** In this we possess a valuable method for determining the general constitutional tendencies toward health or disease and for prognosing the chances of recovery in any given case. The findings are based on the relative strength and activity of the three principal organ systems of the body, viz., the digestive, respiratory and reproductive systems.

6. **X-Ray Diagnosis.** Wherever necessary the X-Ray is employed to show abnormalities of structure.

NATURAL THERAPEUTICS

The essential element in curative treatment is a natural environment in which the patient is provided with proper food and subjected to the beneficial influences of the great natural curative forces found in sunlight, air and intimate contact with mother earth. But these regenerative influences are not sufficient to bring about marked improvement or recovery in serious chronic cases. "Chronic" means that the system can no longer help itself, that the cells and organs have become so encumbered and weakened by pathogenic conditions that they cannot arouse themselves to acute curative effort. In such cases the purifying and tonic influences of the various methods of natural treatment are absolutely necessary to bring about the desired results. In many instances one kind or several kinds of treatment are not sufficient. The cure requires "the whole bill of fare" and then it is difficult and tedious enough to try to the uttermost both physician and patient.

For these reasons Natural Therapeutics selects and combines everything that is good in dietetic treatment, hydrotherapy, massage, osteopathy, chiropractic, naprapathy, neurotherapy, Swedish movements, curative gymnastics, breathing exercises, and in magnetic and mental therapeutics.

Thus everything is done to overcome the primary manifestations of disease, viz., lowered vitality, abnormal composition of vital fluid, accumulation of pathogenic materials, mechanical lesions and destructive mental and emotional activities. In this way only can we secure a more copious inflow of the Life Force, which is healing Force, and through this perfect health, happiness and greater efficiency.

EXTENSION DEPARTMENT

This department has been established for the benefit of those who are not sick enough to need institutional treatment or those who for some reason are not able to take advantage of it. These patients may receive advice and special instructions by mail or telegraph. Dr. Lindlahr takes entire charge of this work and daily dictates letters and telegrams to sufferers all over the country who are relying on his advice to make them whole again. Details regarding this department will be mailed on request.

Transient Treatment Department. Both in Elmhurst and in Chicago a department is maintained for transient patients. Besides their treatments these patients receive instructions in diet, home treatment and natural living.

COLLEGE DEPARTMENT

Exceptional opportunities are offered to young men and women desiring a vocational training.

The college department is maintained at the expense of the institution for the education of physicians, nurses and teachers.

For this purpose a number of courses of instruction have been arranged to meet the ever growing demand.

COLLEGE PREPARATORY COURSE

This course prepares students for college and at the same time they are given exceptional opportunities for earning their way.

THREE YEAR NURSES' TRAINING COURSE

Our sanitariums are open to young women who desire training in nursing. This is a wonderful chance to acquire a liberal education and vocational training while at the

same time earning fair wages and in many instances high wages on the commission plan.

FOUR MONTHS' PRACTICAL TRAINING COURSE

This course makes it possible for every young man and woman to secure a practical knowledge of the laws and principles underlying the science of eugenics and the arts of natural living and healing. This constitutes the best preparation for the responsibilities and duties of marriage and of parenthood. It is an ideal course for parents or for others upon whom depends the care of a family.

FOUR YEAR PHYSICIANS' COURSE

Young men and women about to enter college in preparation for their life's work should carefully consider the new profession of Natural Therapeutics. This is the only college in the country offering a thorough course in all branches of drugless and bloodless therapy and natural healing. The minimum of time required for this course according to the provisions of the Medical Practice Act is forty months.

RESIDENCE POSTGRADUATE COURSES

To the graduates of other schools we offer finishing courses in all branches of Natural Therapeutics, ranging from a few weeks to four months.

POSTGRADUATE EXTENSION COURSES

For practicing physicians of all schools who are unable to take our Residence Postgraduate Course there has been instituted an Extension Course in which all the subjects of diagnosis and treatment are taught by correspondence. Many valuable books and charts are given free to students

subscribing to this course. Without the payment of an additional tuition fee these students are allowed to attend our Postgraduate Residence Course.

PUBLISHING DEPARTMENT

This department is maintained for the purpose of spreading the New Gospel of Natural Living and Héaling. Yearly thousands of tracts, booklets and other forms of literature are published and distributed to bring light to the ignorant and hope to the sufferer. Dr. Henry Lindlahr is now completing six most valuable volumes whose contents will cover the entire field of Natural Therapeutics.

The first book written by Dr. Lindlahr was entitled "Nature Cure Philosophy and Practice." It was a monumental work which gave for the first time a correct and scientific exposition of Nature Cure philosophy and practice in the English language. The subject matter of the first publication has been thoroughly revised and enlarged to such an extent as to make two volumes, one devoted entirely to philosophy and principles, and the other to treatment. The third volume of the series will be a revision of the Nature Cure Cook Book. Volume IV will be "Eugenics, or Man Building on the Physical, Mental and Moral Planes of Being", based on the principles of Natural Therapeutics. Volume V will present the nature and treatment of special diseases from the allopathic viewpoint and according to the principles of Natural Therapeutics. Volume VI will be an extensive treatise of Iridiagnosis and other methods of diagnosis and prognosis.