THE BEGINNING AND WAY OF LIFE

In Three Parts. Illustrated with One Hundred Twenty-four Half-tone Copper Plates

Part One: The New Biology.
Part Two: The New Psychology.
Part Three: The New Healing.

BY

CHARLES WENTWORTH LITTLEFIELD, M.D.

AUTHOR OF

"From Mineral to Man," "The Mind Control of Matter," "The Twelve Vitalized Tissue Remedies," and "Harmony of Nature and Revelation," the essential principles of which are incorporated herewith.

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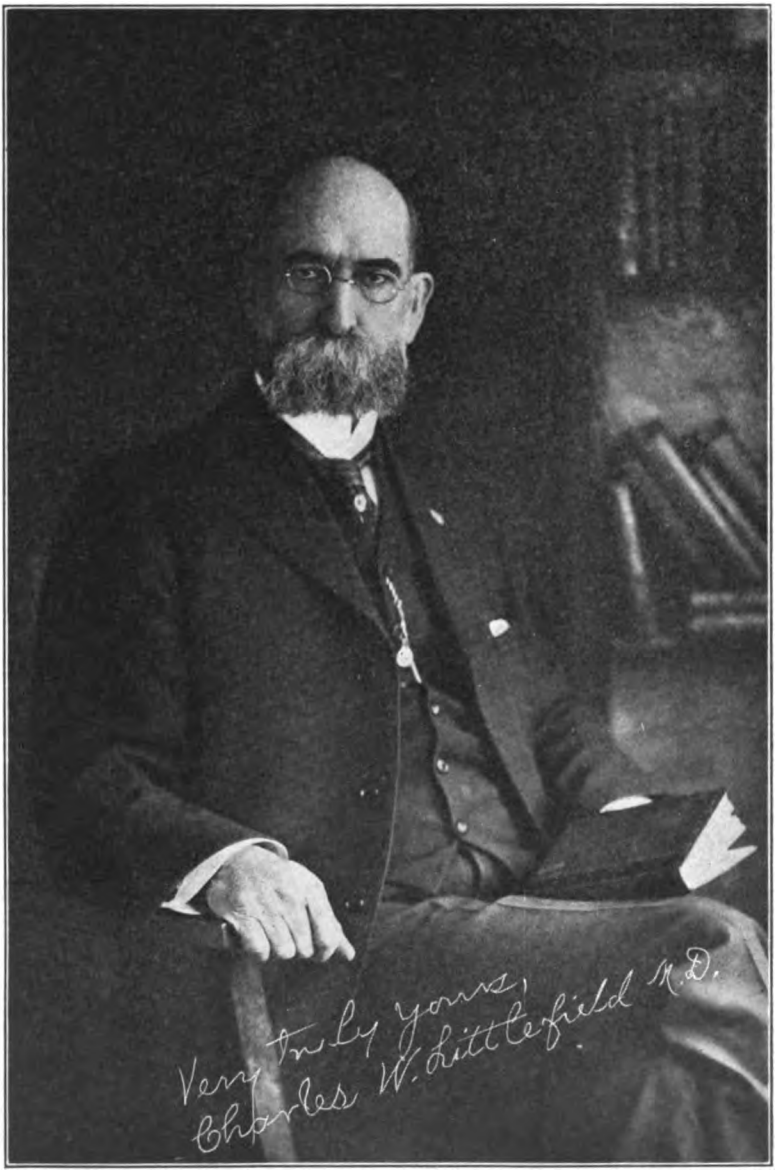

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DEDICATION

To my wife, Heaven's most precious gift, than whom God has assigned nothing more sacred to my stewardship; the fountain of all my aspirations, the true help-meet in all my labors, the source of all my joys; whose enduring patience, forgiving love, unselfish affection, which has borne the test of time, sacrifice and privations; the light of whose life still illumines my pathway, this book is affectionately dedicated.

The Author.

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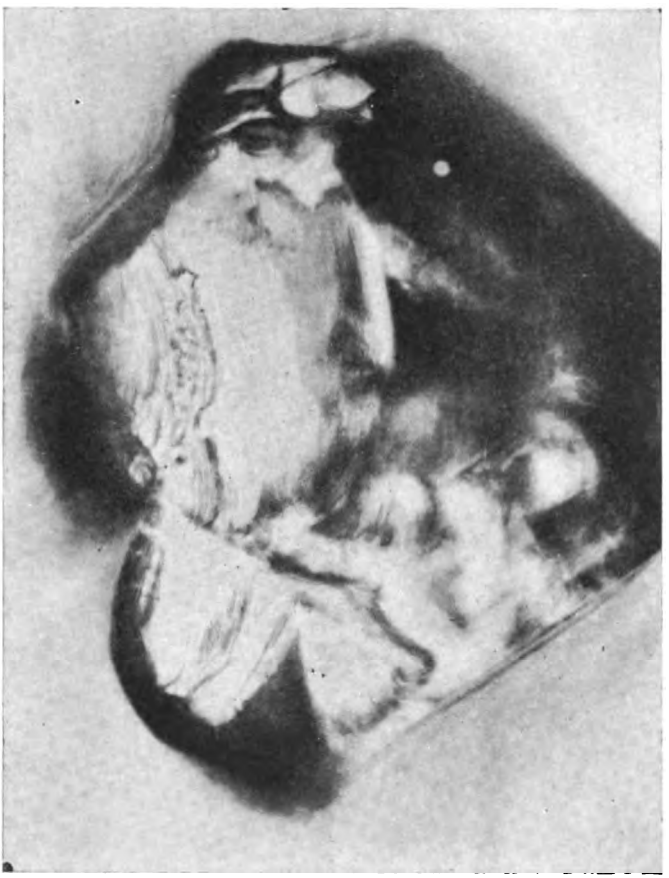
FIGURE I

The Dove—A Message of Peace



A mind-picture of a dove fixed in the vitalized mineral salts by visualizing the image. See next page for description.

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General Frontispiece

The Dove—A Message of Peace

Our general frontispiece is a mind-picture of a dove with a message in its beak. The white circular margin which runs from above downward through the center of the picture outlines its breast. It sits upright, therefore, facing toward the right. The little piece of paper, upon which the "message of peace" is supposed to be written is held in the dove's beak, just above and to the left of the little hole at the top-center of the picture.

Sometimes it requires an effort of the imagination to see the dove. Once seen, however, it is always plain. Observe especially the author's brow and eyes on its throat.

The dove is the symbol of purity, gentleness and peace. In the Scriptures it typifies the Holy Spirit which guides men into all truth.

As this picture was less than 1/32 of an inch in diameter, as fixed in the vitalized mineral salts, it should be studied until the objects it contains are plain. This will aid in the practical application of the law of mind control of the mineral salts, namely, *seeing things as so now*. This law is hereafter shown to be the underlying principle of the origin of all living things.

The original diminutive size of the picture demonstrates what complex structures the mineral salts are capable of building within a microscopic area.

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DONATION

One-hundred-thousand copies of this book—The Beginning and Way of Life—are hereby donated by the author to the Rainbow Temple Association (Inc.), the proceeds from the sale of which to be used to build and equip a Rainbow Temple in the city of Seattle, Washington, according to plans and specifications described in chapter six, part two.

Also the right to install and use in said Temple, for decorative, experimental and healing purposes as many of the author's Rainbow Lamps as are necessary to complete these plans and specifications; said lamp being officially known as a "Therapeutic Light Apparatus" patented in the United States of America, August twenty-seventh, in the year of our Lord, one thousand nine hundred and eighteen.

Signed: Charles W. Littlefield, M. D.
Author and Patentee.

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PREFACE

It is, I am persuaded, but seldom that a work is presented to the public under a more conscious sense of solemn responsibility than that which I feel in delivering over to the verdict of the world, the present volume.

By no possibility can I disguise from myself the fact that the discovery it announces, the laws controlling "The Beginning and Way of Life" on our earth, if true, is of very momentous import to the interests of humanity.

From the inevitable relation between the laws of life and life itself, as manifested in the physical body, it becomes evident that the discovery of these laws will place the whole process of life under control.

If this should also prove to be true it is not far distant when these biological laws will be adapted and embodied in the every-day life of the people, and so will once more, after long ages, again constitute the bulwark and safeguard of humanity.

This book is written for the thoughtful, before whose minds the author has endeavored to place the laws of Mother Nature upon the one hand, and those of our Creative Father on the other, bringing the two into harmony.

There is no claim made to the creation of anything. There is One Creator. The claim is the discovery of how Mind cöoperates with Energy and Matter in the production of living things, and their endowment with functions, faculties and moral qualities—good and bad.

Full well do I recognize the danger of the *claim* and foresee the uplifted hands and eyes, the exclamations of horror and disdain at the temerity and sacrilege (?) of such a claim.

Yet still the world of the present age, shrouded in its physical pain and misery, beckons me on.

The thought of thousands who have suddenly and without choice been thrust into the throes of mental suffering and soul-anguish, also

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inspires and urges me to offer the sure consolation which only the true science of life, here and hereafter, can give.

The chaos of controversy over the nature of life, which has moved along in snail-like procession, with its myriads of sects and schools, will doubtless continue, preferring to ridicule rather than verify the claims made. But certain it is they will grow more and more powerless and less and less numerous; whilst those who accept this claim and live in harmony with it, are destined to dominate the earth.

Thinking as a physician, the author sees with keener vision the possibilities of the laws of life he has discovered than can those who have not had the advantage of such training and experience. Thus reading the riddle of creative force he would gladly lend his knowledge to a needy world that it might profit thereby without waiting for the lapse of time essential for scientific training.

Simple directions for the application of these laws are given in Part Three.

But by this he does not mean to infer that no *training* is necessary in order to an understanding of the use of these laws. The true significance of the term *training,* in contradistinction to mere learning from books, here becomes necessary.

The first requirement for this *training* is a true knowledge of the laws of life in nature as revealed in this work. Until these are learned this *training* cannot begin. When this knowledge is acquired, then these laws become the universal teacher and leader of the mind into the realms of wisdom. The more we understand the meaning of these laws, the greater our respect for the wisdom they teach. The more we grasp their application the larger our conception of life.

Treasures that have long been buried from sight, are by these laws brought to light. Fountains of knowledge that have for centuries been closed are again thrown open, making all that has appeared impossible, again possible to man. These laws invest him with the powers to control the destinies of the world and his own life, that he may never cease to exist if he desires to live.

These several laws may be summed up in the one word, "Agreement." If by conscious voluntary effort man brings his mind into agreement with the Divine Creative Mind then his mind is also creative. If,

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in addition to this, he shall discover the force through which Creative Mind acted upon matter in the beginning, and he shall bring this force into vibratory agreement with his own creative state of mind, then it also can act upon matter. If, in addition to these two, he shall prepare matter in the same delicate manner, by the same process Nature used in the beginning, it will respond to mental-images now as it did then. This law of mind agreement I have expressed by the one word "Faith," that is, seeing the thing desired *as so now*.

This law of energy agreement I have expressed as "Vibratory harmony"; that is, equal in rate of vibration. While agreement in material composition is expressed as "Chemical equilibrium," that is, balanced in material proportions.

If now the material proportions are exactly those necessary to give expression to a certain rate of vibration of the vital force, and this rate corresponds to the rate of vibrations of a mind-image, then that image will become a living form whether it be reptile or human. This necessary law of agreement dominates all organic nature, from the amœba, to man.

Herein lies the whole secret of fixing thought-forms in matter; the building of living organisms from chemicals and the healing of all manner of disease. These are not, however, *faith alone* processes. They are *triune* in their nature, involving mind, energy and matter.

This power of physical embodiment, of things desired, constitutes the real *arcane* science of the Ancients. It was evidently revealed by tutelary spirits to the prophets and seers of the Bible. Jesus of Nazareth especially taught the moral and spiritual aspect of these laws of agreement, while it has fallen to the lot of the author to develop the physical side. They both form two pages of a leaf in the book of universal Nature, the understanding of which confers upon the student not opinions, but knowledge, and renders him not only learned but illuminated with wisdom.

The discovery of these laws of agreement in the realms of Metaphysics and transcendental Anthropology prove, beyond a doubt, the existence of numerous occult phenomena, whose cause cannot be explained by any known methods of physical science, the researches of which must necessarily end where physical instruments cease to be of service. Invisible things cannot be seen by the eye, neither can that

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which is imponderable be weighed with scales. The invisible and imponderable things with which this work deals, under the laws of agreement, and which are closely related to *the beginning and way of life*, such as psychic impressions on the cosmic ether, the thought transmitting power of the rainbow rays, the volitional and sensatory functions of the vital force of plants and animals, the power of visualized images to embody themselves in physical forms, are never-the-less facts and exist in spite of the incapacity of physical science to demonstrate their cause. How, then, can we know these things to be true? Only by the *invariable results* they produce.

It seems almost superfluous to make these remarks before the reader has had an opportunity to examine the evidence upon which the author bases these conclusions. The distinction he would draw between *cause* and *effect* is the reason for making them. The physical body is the *effect*. The mind-image and the power it used to embody itself in an organized form is the *cause*. *The constitution and nature of this cause* are the occult phenomena which modern physical science alone cannot demonstrate.

Finally, it is my pleasant duty to express my thanks for able assistance in preparation of the manuscript to Messrs. A. U. Heinz, J. C. Oxford and Dr. E. E. Robbins, and to my son, Waldo E. Littlefield, for his kind help in putting the work through the press.

Usually, in writing books, thanks are extended only to those yet in earth-life who have rendered valuable aid in preparing and printing the work. In this case, however, the author also desires to extend thanks to St. Paul the Apostle, St. John the Revelator, and to Michael Faraday, the greatest of English physicists. These men, now in spirit-life, not only dictated portions of the text but also furnished many of the subjects for illustrating the New Psychology. C. W. L.

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GENERAL INTRODUCTORY

No more interesting question than that of the origin of organic life on our earth has ever addressed itself to the human intellect. The theory advanced in this work, that each species had a separate and distinct beginning may, on first thought, seem new and novel. In reality, however, it is the oldest theory in the world.

Experimental demonstrations are cited to prove that each living thing is the result of a certain combination of material elements grouped in a manner peculiar to each species. Many examples of wide differences of chemical and physical properties arising from combining elements in different proportions might be cited in support of this theory.

For instance, the oils of the lemon, orange, clove, bergamot and turpentine all have the same chemical composition. The only imaginable cause for their differences, which no one can mistake, is the way in which the elements composing them are put together. This is the explanation offered by chemists. Why should not differences arise in animal as well as plant life from the same cause?

We have shown that differences in species are due to this fact, hence, the law of composition is in reality the *law of form*. That organic life-forms originally sprang from inorganic matter, there can be no doubt, for the most careful analysis of organic bodies fails to reveal anything material in them, that does not also exist in the physical world in which they live.

The question is, what forces and forms of matter were concerned in the production of the first living things that inhabited our globe?

First: In answer to this question, it is shown that, from a few elements, fourteen at most, have developed all the forms of life which, in times past, or, that now live upon the earth. These elements are oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, chlorine, fluorine, potash, soda, lime, magnesia, iron and silicon. By varying the propor-

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tions and relations of these elements, differences in life-forms are determined.

To this *law of composition* as the determining factor in the production of species and types, there can be found no single exception in the whole realm of creation. Here is the easily comprehended and scientific fact, susceptible to the clearest proof, of the history of the law of species as recorded in Genesis, chapter 1:24, in the following concise statement: "Let the earth bring forth living creatures *each after its kind* whose seed is in itself upon the earth."

Second: The forms of energy concerned in the production of the first living forms are: mind-images, the vital-force and the seven primary colors of the sun's spectrum.

In the production of living organisms from chemicals, I employ the twelve mineral salts, now known to exist, in some proportion, in all living things, vegetable and animal. These salts are the fluoride, phosphate and sulphate of lime; the chloride, phosphate and sulphate of soda; the chloride, phosphate and sulphate of potash; the phosphate of iron and magnesia, and silicic acid.

Experiments are cited to show that the evaporation of water generates a *subtile magnetism* which saturates these mineral salts, thereby making them susceptible to mind-control. By this process, many mind-pictures of the author's creation, have been fixed in them and afterwards photographed.

In the same way, answers have been received from the Spirit realm to questions of the writer relative to his research work. In the fixing of these mind-pictures and spirit-messages, it is shown that the Rainbow rays perform the office of *transmitter* from the mind to the sensatized salts, each of the seven rays transmitting *only* such mind-images and messages as are synchronous with its own vibrations. From these demonstrations it is inferred, by analogy, that in the *beginning*, thought-images of the creative spirits, grouped the elements of organic nature in such proportions as to produce the first specimens of each species of plants and animals.

To illustrate to what extent this can be done, I have made three mind-pictures and requested the fixing of one spirit-picture, "The Tree of Life," to be used as frontispieces to the several parts of the work.

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The first, "The Dove, A Message of Peace," to be used as a general frontispiece.

The second, "Creation," "The Three Factors of Life, Mind, Energy and Matter," to be used as a frontispiece to The New Biology.

The third, "The Features of the Apostle Paul, Expressing Personality Through the Mineral Salts," to be used as a frontispiece to The New Psychology.

The fourth, "The Tree of Life, A Spirit Message," to be used as a frontispiece to The New Healing.

It will be said that this mental photography is a very extraordinary thing. As much was at first declared of ordinary photography, but we have grown familiar with it. The same will be *true* of this later discovery. It is, however, the older of the two. Man has been using it *unconsciously* to express his own mental states through form, features and progeny ever since creation.

Many other mind-pictures and spirit-messages are shown in Part Two, to illustrate the text of The New Psychology.

There is also presented a photographic record of every successful experiment in producing living forms from chemicals, *each after its kind,* to illustrate the text of The New Biology. These prove that by one *single act*—that of *composition*—nature produces the crystalline form, the moss and grass; fern and flower; rosebush and tree; shells, crabs, octopi, fish, reptiles and man, *each after its kind.*

In Part Three, The New Healing, a full explanation is given of how the mind acts on the body through the instrumentality of the vitalized mineral salts in healing and in individual and race improvement. It is shown how we may originate in the unborn child, perpetuate and develop in the adult, any function, faculty or quality we desire.

These several results of research work has led me into a new world of life, a world of surpassing beauty and grandeur. Since entering here I have come to recognize other principles in life than mechanical ones; other forces than blind physical forces; other purposes than mere physical existence. Here I have watched the Builder who, with consummate skill, builds the soft moss, the giant tree and the tender babe. I have also seen the Artist who paints the lily and the rose and traces the

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features of the mother's face. Here I first met the Scribe who, *with terrible fidelity,* makes daily record of our thoughts. These Three are One—the Vital Force of plants, animals and man—the Magic Agent of Mind.

In this new wonder-land is found that plastic material that gives form and contour to living things, a material capable of being molded into a physical expression of every grade of intelligence and of moral qualities with which a mind-image may be endowed by its creator. This material consists of the twelve mineral salts of organic nature.

This embodiment of the mind's ideals in physical form and features takes place on the border line between the two worlds, the material and the spiritual. This line is the place where the vital force brings the mineral salts into vibratory harmony with the mind-image. Here is where matter first becomes alive, and becoming alive *at this point,* expresses through itself all the qualities of the mind-image, whether these be of the nature of death or of eternal life; of health or disease; of faith or doubt, in our ability to accomplish.

This Vital Force that builds, paints and writes, that we now call Nature, does all its work in the unseen realm. It operates everywhere through processes and by means wholly invisible to the unaided eye. Only by the use of powerful optical instruments can we observe how it does its work. By the use of these, however, we can enter its laboratory and study its mysteries. All things we see are but the grosser manifestations of this Invisible Power.

I have attempted, in the present volume, to set forth in plain language the *results* of my studies in this mysterious realm. These, at times, seem to approach the miraculous, especially the experiments in fixing mind-images in the vitalized mineral salts and the receiving of spirit communications through them. There is not, however, any element of the miraculous about these phenomena; they are only new to the present thought of the world. The manner of procuring these results is fully explained in Chapter One of The New Psychology.

In fixing thought-forms in the mineral salts it is not necessary that all the items to be embodied be consciously held in the mind. *Believing in the principle underlying the picture desired is sufficient to obtain it in all its details.* The same is true of spirit-messages. One must believe

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it possible, otherwise the experiment will be a failure. One must also refrain from imparting their desires to others.

This "Law of Faith," called in Chapter Five, Part Two, "The Principle of Immortality," guides and directs in the achievement of all things, even to Eternal Life in the present physical body.

When this Principle of Life is fully comprehended, it will be seen that he who rejects it and the Ideal of the One who first taught it to the world, is doing himself a positive injustice. It will be found impossible to entertain an ideal by faith—be it good or bad—without participation of the whole body in harmony with it.

To stop short, therefore, in a line of investigation that bids fair to bring the Vital Forces of life and the directing power of Faith into harmony, in rebuilding humanity, is to bring reproach on the name of science. The true scientific mind tries neither to prove nor disprove any theory or dogma. It seeks only to ascertain the truth. When it starts in search of this it can choose neither its destination nor its conclusions. Both these are determined by the facts discovered.

More than once during the course of the work, the statement is made that the results presented are in harmony with the teaching of the Jewish and Christian Scriptures, especially those statements of the Bible which attempt to supply a connecting link between the two worlds.

The Vital Force has been shown to be this *link,* the medium between mind and matter. This, the author regards as the most important of his discoveries, for the reason that it supplies a working basis upon which we may proceed in a methodical manner in working out these relations.

In this connection, especial attention must be called to the original diminutive size of all the mind-pictures and spirit-messages presented, as at first fixed in the magnetized mineral salts. *In no instance are they larger than the cross-section of a common pin, which is about 1/32 of an inch.*

For this reason the author requests that each picture be carefully examined for all the objects it is said to contain. It should be remembered that such small objects lose much by enlargement; and if, for example, a human face is found to be so perfect after enlargement as to enable one to recognize the features and remember them, how perfect must the original miscroscopic picture be?

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These pictures, therefore, not only teach us the lesson of the wonderful building power of the mineral salts, but also suggest to us the possibility that mind and light both act upon matter by bringing the objects they convey to a focus—a needle-point.

It is a well-known law of optics that the whole scene which the eye is able to encompass at a single glance is brought to the focus of a needle-point upon the cones of the optic nerve. May not the mind, in conveying its images, act in the same way?

But it should be remembered that where human faces appear in any of these mind-pictures or spirit-messages, they occupy only a small portion of the field originally no larger than 1/32 of an inch. For example, the mind-picture of the face of the Apostle Paul, used as a frontispiece to The New Psychology, occupies less than 1/7 of the 1/32 of an inch in the original picture. The same diminutive size characterizes all the organic forms; shells, octopi, fish, reptiles and human, built from the mineral salts.

In this experimental work I am confined to the limits of a drop of water that will maintain its globular form. This it does by capillary attraction between the water and the dry surface of the glass slide. Such a drop can seldom be made over 3/16 of an inch. Since the life-forms generally build in the red and yellow rays, which occupy the edge of the drop, they are confined in their development to about 1/16 of an inch. Here, again, the marvelous building power of the vitalized mineral salts is demonstrated.

My first report, with photographs of organisms built *anew* from mineral compounds, was presented to the Indiana Institute of Homeopathy at its annual meeting in May, 1905. This, with part of the original illustrations, was published in Harper's Weekly, July 29th of the same year, and was republished in almost every civilized country.

It was, however, in 1902, that I discovered the vital force, and in 1903 produced the first organisms from minerals with certainty. In this year, many of the leading daily papers published full-page illustrated articles of my work. Among these were the New York Herald, the New York World, the Cincinnati Inquirer, the Chicago Record-Herald, the Los Angeles Examiner, and others. In 1906, I first succeeded in fixing mind-pictures in the vitalized mineral salts. It was

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not, however, until 1910 I discovered that simple faith, *that the thing desired is so now,* is the power that does this.

These experiments were presented, in two illustrated articles, in the Progress Magazine (Chicago) in December, 1910, and January, 1911.

In the spring of 1914, I succeeded in obtaining the first spirit-messages. These came in the same combination of the mineral salts that build the human brain. (See Chapter Three, Part Two). In February, 1913, the Post-Intelligencer, of Seattle, Washington, published an illustrated article, written by myself. In the introduction, by Jack Bechdolt, he says: "The discoveries of Dr. Littlefield, which have been given some publicity by Harper's Weekly, and a great many newspapers, some years ago, have since been borne out by discoveries of a similar nature by European scientists. The illustrations on this page are made from photo-micrographs of some of the strange creations he has brought into the world in his laboratory. The photographs are genuine. The subjects bear strange resemblance, some of them, to life forms with which man is familiar. Are they the same? A study of his theory of life will prove that it is not contrary to the story of creation handed down to us in the Scriptures."

In the introduction to the article published in Harper's Weekly, the editor says: "The problem discussed by the author in the following article is that greatest of all scientific questions, the origin and *first cause of life* on our planet. If the conclusions of the author, now published for the first time, prove to be correct, all former theories—the teachings of scientists like Huxley, Darwin, Tyndall and Hæckel—will have to be modified to conform to the new theory of the origin of life and of life-forms on the earth here indicated by the author."

In 1914 I succeeded in finding the combination of the *mineral salts that built a human organism.* This completed the confirmatory evidence tentatively formulated in the Harper article of 1905, as follows: "In the grouping and apportionment of the twelve mineral salts of organic nature, lies the cause of all forms, vegetable and animal."

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ADDRESS TO THE PUBLIC

The author does not expect this work to stand upon its literary merits for, if unsound in principle, beauty of diction cannot save it. If sound, homeliness of expression cannot destroy it. The manuscript has been prepared at intervals between attending the sick, experimental research and study of related subjects. If repetition is found it is due to this fact.

The book is written to unfold to the popular mind the basic principles of life—vegetable, animal and human—and their application to the improvement and final perfection of humanity. Of all subjects that have ever engaged the mind of man, the origin and nature of life is, beyond all comparison, the most important. Our earth was, at one time, in a molten state—a state incompatible with life as we know it in organic forms. Then there came a time when life appeared. How did it begin? It must be admitted that not until we can answer this question experimentally, will we be prepared to proceed in a strictly scientific way to perfect humanity. It follows logically that the same *factors* concerned in originating human life and bringing it to its present state of development, are the ones essential to its perfection. The answer, as given in this work, is based upon such experimental demonstrations.

These are so self-evident, and of such a practical nature, and so perfectly in harmony with what Nature could and did do, in bringing the first living forms into existence, that for the benefit of mankind I present them to the consideration of the public.

Mind Control of Matter

My first discovery was that of the force in Nature through which mind controls the mineral salts of organic life. This is the vital force of plants, animals and man. This force is a *subtile magnetism* generated by the evaporation of water.

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When the twelve mineral salts, commonly found in living things, are charged with this force, they become susceptible to mind control so that any thought-picture *the mind accepts as true* may be fixed in them. Through the agency of the rainbow rays a mind-image may be conveyed any distance and built into these salts by this force. The force does this by controlling the grouping of the molecules of the salts as they crystalize from solution. In this material embodiment the mind-image may be photographed.

Since making this discovery I have experimented with every theory extant, of mind influence over matter, and I find that simple faith—*that the thing desired is so now*—is the only state of mind that will do this. In Matthew, 21:22, Jesus said to his disciples: "And *whatsoever* you shall ask in prayer *believing* (desire) you shall receive."

I know of no organized body of people who believe this. At least, that depend upon it in daily life, and yet this *principle is the very foundation of what we are or desire to be.* This is the source of all the illustrations presented in the second part of the work, there called "mind-pictures." Others of them can, with equal propriety, be called "spirit-pictures." Those representing my religious convictions are of the latter class; indeed, they were given by Spirits. To get these I simply *asked in faith* for the thing desired and it was given in all its details.

Mind and Body

This parallelism between mental states and body building covers the whole range of life. It underlies that delicate law of heredity by which the parents transmit their mental states and physical peculiarities to the child. It constitutes the law of post-natal development and determines the wide differences of capabilities among human beings to learn, to achieve, to master. It is the basis of perpetual fitness in business, social and domestic life.

This parallelism between the mental state and the supply, or lack of supply of the mineral salts in the blood of the mother during gestation, answers the question why some children in the same family develop criminal instincts, while all the others are morally and spiritually inclined. It shows us why some are blighted by this or that hereditary

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disease, while others, whose ancestors violated every law of God and man, go free.

Now and then we meet, among men and women, a happy balance—one whose mind and body seem capable of parallel development to an unlimited extent—and, therefore, of corresponding achievement. These are they who ascend the throne of the world, and by these all unbalanced individuals are controlled and directed, whether they will or not. We also meet men who are a failure in mind and body at forty, while others remain active in business, social and domestic life at eighty and ninety. The reason for this thing every thoughtful individual has asked himself a thousand times.

My answer, indeed my practice for twenty-five years, involves first, the distinct recognition of a potential power in the faith, *that the thing desired is so now,* as having a most important share in directing the vital processes of the body in the achievement of the results. Second, the constant maintenance in the blood, of the proper grouping of the mineral salts to meet the daily requirements of tissue renewal. In this dual procedure lies Nature's secret of continued health, of long life, of full mental and physical fitness in business, social and domestic life.

Marriage

What one mother has accomplished in giving to the world a healthy and beautiful child, all mothers may do. The young woman who will honor my work with a careful reading, need not be told that education, to be worthy of the name, or anything better than a misfortune, must embrace other branches than those pertaining to mathematics, language, art and music; that the chemistry of human life, mental and physical, and its application to the demands on her own body as wife and mother, are of far greater importance and must not be ignored.

Having arrived at womanhood, a thorough knowledge of her own physical and mental constitution becomes imperative. Whatever relates to the requirements of her body and mind, as wife and mother, is at this juncture of paramount importance. Without this knowledge the most perfect physical organization and the best health, are liable to shipwreck during the early matrimonial voyage.

With how many thousands, alas! is this the sad *actual* which takes

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place of the maiden's ideal wifehood? For proof of what I say we need only look about us and observe the contrast between the blooming cheeks of the bride and the pale and sunken cheeks of the wife and mother. The ignorance of both husband and wife—*and, what is more to be deplored, that of the average physician*—of the additional mineral requirements of the blood of the mother, in producing a new life, *which remains unsatisfied,* allows the fires of love to smoulder when they otherwise, by supplying these needs, may be kept bright during the entire course of life.

Marriage, when love and physical fitness sanction it, not only gives the finishing touch to the beauty of woman and the manliness of man, but may, also, by the means described in this book, be made a perpetual honeymoon.

Mastery in Business

A great thinker has said, "The greatest of all industries is the making of men." The rational mode of procedure must be that which Nature employed in the beginning. This mode consisted of three factors: Mind, Energy and Matter. Transposed into modern business phraseology, they would be Body, Vitality and Intellect.

Without this great Trinity, properly balanced, man is a failure. As a result, however, of their co-ordinate development, any man can transform himself from a weakling into a capable, brilliant leader, in any line of business he may choose. Let him grip the thought *that he now has the inherent ability to fill any position,* and then supply the needed mineral salts daily to his blood, *to embody this thought as potential energy,* then no power on earth can prevent him from becoming a commanding figure in his chosen vocation. Herein lies the secret of every success.

This assertion is not only based upon the extensive observation of men, who were among the class we call "failures" who have taken my treatment and succeeded, but also upon a well-known law of physics: *that every form of energy can be stored in some form of matter. Thinking* is a form of energy, and there can be no doubt that the vital force stores in the body and brain, through the mineral salts of the blood, that which I *accept as true* concerning myself.

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The young man starts out in life with a feeling that no obstacle is too great to overcome. This feeling has been ascribed to ignorance, and a lack of experience, but not so. *It is due entirely to the stored potential energy in the physical constitution, supplemented by faith that he will win.*

The physically unfit do not feel this way, even in youth. Every healthy young man is a battery of stored energy. Every storage battery when it discharges its energy, undergoes certain chemical changes. This is also true of the human body and brain. When the storage battery is recharged the chemical changes are *exactly the reverse* of what they were when it was discharged. This is also true of the body and brain. One difference is, the material of the storage battery may be used over and over, while that of the human body is used but once. Hence the necessity for a new supply daily.

Professor Scott says: "Man is the one neglected factor in business, and yet the most important." The most important because he will store a *form of energy* which no machine can imitate. *This is experience.* Men who know by experience, are the most valuable business assets.

This is another marked difference between a man and a machine. No machine turns out better work *by reason of experience.* It is a sad commentary on our present knowledge of human life, that the very things which make men valuable should wear them out.

If I were to ask a man what business he is in he could instantly tell me; and, if he wished, he could doubtless give me all its secret workings. But if I were to ask him, "What changes take place in your body, while you attend to this business?" he would doubtless think me impertinent.

Few men know that there is a direct relation between the character of their business thought, and the mineral changes that go on in the body and brain while thinking of business. A knowledge of these changes would enable anyone to keep his body and brain at par, and return to business each succeeding morning with the same store of *vital energy* he possessed the day before. The very act of thinking will store energy when the necessary minerals are in the blood.

The thing that men know least about in this world is their own individual selves, yet this is what they should know most about. The

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average man has no confidence in his own judgment concerning himself, because he knows nothing about himself. In making this statement, I am not forgetful of the fact that this knowledge, in a practical form, heretofore, has not been available to men, not even to the medical profession.

This knowledge is not now obtainable in any of the branches taught in our schools of medicine. *It consists wholly in knowing what combinations of the mineral salts are lacking in the blood and tissues, as indicated by the mental condition and physical sensation one has.* This is the only thing we need to know to supply these basic materials of life to the daily needs of the body. (The indications for the use of the twelve vitalized tissue builders are given in full in Part Three).

Development of Psychic Powers

I have followed the method of using the vitalized mineral salts as directed in Part Three, until I have achieved some remarkable results in clairvoyance and psychometry as mentioned in Chapters Six and Seven of The New Psychology.

No one, I am sure, can conduct these experiments upon himself, with patience and fidelity, without coming to the same conclusion which has slowly but surely forced itself upon my own mind, namely, that in the discovery of the vital force, which is a *subtile magnetism,* I have rediscovered the key to the Spiritology of the Ancients. Also in the discovery of the rainbow rays as the medium which conveyed the message from the tutelary spirit to man I have re-discovered that sacred *aura* which always brought the two en-rapport—each with the other.

Let the materialistic-minded reject these fundamental doctrines of Spiritualism as the greatest error of the past and present, if they will. The results of my experiments with the action of these forces on the mineral salts of organic nature reaffirm them with emphasis. They do more; they prove that all the magical knowledge of by-gone ages may be regained, re-constructed and used for the benefit of mankind.

This *magnetism* I have shown to be the vital force of plant and animal life. Therefore it is not only the connecting link between the Spirit of man and his body but it is also the universal page of the individual life upon which all occult impressions are made, requiring only the proper grouping of the mineral salts in the blood to bring

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these impressions to the consciousness—thus developing the faculty of clairvoyance and psychometry.

To the Christian Ministry

We may with safety assume that there is no other subject of such universal interest among men as that of the authenticity of the Jewish and Christian Scriptures. To whatever *extent* the mind can be *convinced* of the divine authority of these two books, which constitute our *Bible,* just to the same extent will mankind become obedient, *in faith and practice,* to its authority, no more and no less.

In order to satisfy this demand of the public mind, for evidence of its truth, the Christian ministry has two reasonable objections to meet: first, the teaching of the Scriptures are at complete disagreement with the accepted *theory* of the manner of the first development of the various species of plants, animals and men. The Scriptures teach that *each was made after its kind in the beginning.* Our various institutions of learning teach that mankind, together with all other forms of life, *has slowly developed through countless ages from some lower form, the cause and nature of which is unknown.* These two *theories* are irreconcilable. Either the Bible is right or Evolution is right. Unfortunately for the faith (?) of the Christian clergy they have, for the most part, given up the Bible science of life for another science falsely so called.

Second, Whatever the extent of the infallibility of the Bible upon this subject, those who interpret its meaning to us are not infallible, and we believe, do not claim to be. Where, then shall we look for an infallible rule of interpretation?

These two objections represent the attitude of the public mind upon this great cardinal doctrine of the Bible. Evidently the Laws of Life in Nature are the only true interpreters of the Scriptural doctrine of life. Compared to these all other forms of evidence are insignificant. If there is perfect agreement between these laws and the teaching of the Scriptures then the authority of the Bible is established. No man can offend the laws of life in nature and escape the consequence of his act. These laws are the Executors of God's will. They reward or punish according as we obey or disobey them. To acquaint us with these laws

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and their *eternal consequences* is and was the divine purpose of the Scriptures.

My research in Biology, Psychology and Metaphysics prove this beyond a doubt. That Christ based his spiritual doctrine upon the hitherto unknown laws of mental and physical life, I have discovered, become so self-evident when they are comprehended, that no argument is required to convince one of this fact. While his doctrine may be expressed in the one word "Love" yet it is as useless to attempt to convey its meaning and practical utility without a comprehension of the part it performed in Creation as it would be to attempt to comprehend the beauties of light without seeing light.

This law of love, as he taught it, may be expressed as the "Law of Agreement" and is hereafter shown to be the controlling principle underlying *all things*. This is the doctrine of the "Oneness" for which Christ prayed. This is what he meant when he said, "I and My Father are one," that is, we are in agreement. This is also the meaning of the At-one-ment of the Scriptures, often referred to by theologians as the "Atonement." The word from which the thought is derived means simply "At Agreement" or in harmony with each other. This law of agreement is the basic principle of all life, physical, mental and spiritual. Indeed, it is the law of creation.

To Spiritualists

In my inability to discover any other hypothesis of a purely natural order, by which to account for answers to many questions relative to things I desired to know, which were intimately connected with my research work, I am led to conclude these answers came from disembodied spirits or those intelligent beings who were never incarnate in physical form. Undoubtedly in certain well defined instances the answer came from my subconscious memory. These are noticed in Chapter Ten, Part Two.

There were, however, other answers given which were quite unfamiliar to me and cannot therefore be explained by the theory of subconscious memory, *for the simple reason I never knew them.* Nothing is stored in the subconscious memory that was not first addressed to the conscious mind. Whatever circumstance recalls it to mind, also recalls it

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to the conscious memory. Such intelligent answers must appeal to the mind as a full and complete demonstration of spirit communication. It seems self-evident that since my own mind can fix "pictures" in the vitalized mineral salts that the mind of spirit-beings can do it also.

I have long been interested in the interpretation of Christian Symbolism. While there are those who claim that the Bible is its own interpreter, yet I have failed to find any two Bible students of different religious opinions who put the same interpretations upon the same symbols. If the laws of life in nature do not correctly interpret them or furnish us means by which we can obtain interpretations from those now in spirit life who wrote the Scriptures, then we are doomed to remain in ignorance of their true meaning.

Those questions which interested me most from the nature of my research work were: "Who are the Spirit Progenitors of man?" and what is the meaning of the "Tree of Life"? To both of these I received intelligent answers. These answers indeed far exceed in comprehensiveness and beauty any preconceived ideas I had formulated concerning them. The importance I attach to the interpretation of these answers, as affecting the present and future welfare of our nation, will be appreciated when the relation between mental states and continued body renewal is understood.

This interpretation amounts to this: That in order to lengthen human life and also to perfect it, man must become conscious of his Spiritual origin. In other words he must possess an idea of spiritual origin of his own nature in order to endow his physical body with immortality. A stream cannot rise above its source—a mind-image is the source of body renewal.

It is not difficult, then, to comprehend how useless it would be to attempt to increase the length of human life or perfect the physical body without immeasureably increasing man's moral quality. Even if this could be accomplished it would not be desirable. The facts are, moral and physical degeneration of the human family have proceeded along parallel lines. Moral and physical regeneration must also be along parallel lines. In this much-to-be-desired and necessary work, Spiritualists, because of their faith, have already assumed an important role.

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To the Medical Profession

By his claim, "that the aim of his art is to secure the most rational means of cure" the physician is pledged to a recognition of mind and matter as the fundamental entities, and he is, therefore, obliged to search out their relation and interaction.

Two opposing schools have long debated the question as to which entity is supreme—mind or matter? The one which may be called the School of Idealism attempts to heal everything by mind alone. The other, which I shall call the School of Materialism, thinks it more probable that the effects of drugs upon the body is the sole means of healing. The *true* physician, in the meantime, cares little for theory, but by virtue of his profession, he being the sole guardian of human life, must, in consequence of this responsibility, move cautiously in searching for the best procedure by which to utilize the psycho-physical powers of nature, for he knows that in neither mind nor matter alone will he find that complete system of cure which will *fully* meet all the needs of the body and mind during sickness.

The system presented in Part Three is science, not experimentalism. There is nothing more of mystery and miracle about it than about any natural law when understood. It will require just as much time to cure a case as nature requires, no more and no less. Let the physician remember that there is only one way to restore the sick to health, and that is the natural way—through the blood, by supplying to the diseased tissues the deficient cell-salts properly prepared.

The human system can only use its constituent parts when presented in a natural manner. The cells of the tissues are not fed, they feed themselves. They reject what they do not need; it cannot be forced upon them except to cause their destruction.

The body is made up of cells. Different kinds of cells build up the different tissues and organs of the body. The difference in the cells is largely determined by the kind and quantity of the inorganic tissue salts which enter into their composition. These are the tissue-builders; therefore, both the structure and vitality of the body depend upon their proper quantity and distribution to every cell, and this is as true in sickness as in health.

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Health is the state of the body when all the various cells are in a normal condition and are properly performing their functions. They are kept in this condition as long as each receives the requisite quantity of cell-salts required for their upbuilding.

Disease is an altered state of the cell produced by a lack of some one of its inorganic tissue salts. When such is the case, imperfect cell-action results, diseased tissues and organs follow, and all the phenomena of disease are developed. The cure consists in restoring to the cells the needed cell-salts in their natural form, as nature uses them when building tissues. To do this successfully, it is necessary to know what salt is needed in any given case. This knowledge is derived only from the symptoms of the patient. Each tissue salt has a list of symptoms peculiar to itself. This can only be known by what the prescriber observes—*objective symptoms*—and what the patient feels—*subjective symptoms*. These, put together, form the "picture of the case." This picture is the language of the system telling what tissue-salt is needed.

In Part Three is given, under the different regions of the body, the various symptoms of the several parts. By comparing the different salts and their symptoms with the symptoms of the patient, the salt needed in any given case may be easily selected.

It is important that these comparisons be carefully made, as on it depends the success of the treatment. I have come to think of disease as a call of the tissues for food, because, literally, this is what the symptoms of the patient are. The only way we can learn to interpret this language correctly is to know which one of the tissue remedies have the symptoms of the patient. Whenever the patient and the tissue-salt speak the same language—that is, when the symptoms of both are alike, *when there is perfect agreement*—then that tissue remedy will cure that patient.

In order to achieve the striking results recorded in the last chapter of Part Three, it is essential to procure these remedies prepared according to my formula. This is very important, since to make the cell-salts immediately useful they must be prepared in the same delicate form and manner in which nature uses them. We know that the mineral cell-salts are infinitesimally subdivided and vitalized in the different foods we take. They must be prepared in like manner for use as medicines.

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Thus prepared, they will heal all manner of sickness and all manner of disease.

Race Culture

There is no mistaking the differences, in form and features, between the civilized man and the savage. These are striking and significant. But while these differences are generally recognized and moral and intellectual culture given as the cause, yet the means employed by nature to mold the body and features in harmony with mental development, has never been fully defined.

In the savage state we find the nose depressed, the eyes dull, the face flat, the skin rough and the limbs gross; but in the proportion as the developing intellect has acted upon them, both features and figure have acquired distinctness and beauty of contour unknown among savage races. Under the influence of the training of the mind the eyes light up, the nose projects, the skin becomes soft and smooth, the limbs acquire elegance, and the whole person gains refinement and delicacy.

If such marked changes, as now differentiate civilized from savage races, have been effected while we have been ignorant of nature's method of producing them, what must the possibilities be when the world understands those methods and can apply them at will? Heretofore these changes have been produced with comparative slowness. Now, however, we may proceed upon fixed and clearly defined principles, not only to produce children of the highest type of physical beauty, from very commonplace parents, but we may also greatly increase the vital capacity and prolong the life of the parents themselves.

The whole secret of individual and race improvement with consequent efficiency lies in supplying to the blood the necessary mineral salts to enable the body to meet the demands of the growing intellect. And this is as necessary in the adult as in the youth.

This answer to these most important problems of race culture is not based upon theory but is the result of long research put into daily practice in my work as a physician, and much of this among the physically unfit. Thus by long years of careful study and experiments, I have

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demonstrated that the mineral salts of the blood underlie that delicate vital process by which the mind, unconsciously, fixes its ideals upon the body, and through the instrumentality of the salts these ideals are transmitted to our progeny, therefore, these salts are, in a very real sense, the physical basis of individual and race improvement.

Without the use of these salts mankind must continue to grow weaker and weaker and finally perish from the earth. But through their constant supply, humanity may continue its intellectual and physical progress, even to perfection.

Conclusion

Finally, allow me to say: There is presented in this book no experiment, result or conclusion, that the public may not accept as fully and with the same assurance as though each item had come under its own observation. I have attempted to set forth, in plain language, the fundamental laws of life, which I have discovered, and the *rule* of their application to individual and race improvement. I have explained and illustrated, more clearly and fully than has hitherto been done, the means and methods employed by the Creator to originate, perpetuate, and perfect humanity.

A thousand facts might be quoted to show the importance and urgency of the work undertaken. Reference may be made to the multitude of puny and deformed children; the records of infant mortality; the numbers who crowd our asylums for the blind, the deaf and dumb and the insane; the almost universal ill-health which sustain such an army of physicians and renders so many hospitals necessary; the general lack of physical vigor in both sexes, especially in women, and the scarcity of intellectually brilliant men. But all these will suggest themselves to the thoughtful reader and need not be set forth in detail.

It is generally recognized that from the earliest inception, to full maturity the human body is as a statue of soft clay, to be molded and fashioned at will.

It has not, however, heretofore been known that the mineral salts of the blood are the materials used by the vital force to build the ideals of the mind into form and feature.

Not until I succeeded in fixing "mind-pictures" in these salts, did it

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suggest itself that these are the real basis of mind control; that when they are furnished by the food, mind healing of any school will be successful. When they are not so furnished, or supplied direct, *faith* has no material in which to fix its ideals. The most rational procedure, therefore, is to supply direct, those mineral salts needed by the individual as indicated by his mental and physical symptoms. These, supplemented by faith, that the thing desired is *so now*, will effect a cure of any disease, or produce any type of child desired.

The intelligent application of this dual method, not only grants to man unlimited opportunity of self-improvement, but also the power to pre-determine the physical and mental conditions under which the race shall continue to perpetuate itself.

This is the clearly defined field of this New Science of Life—a field heretofore wholly unoccupied.

The reader is invited to active participation in the work.

Very truly yours,

CHARLES W. LITTLEFIELD, M. D.

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PART ONE

THE NEW BIOLOGY

"And God said, let the earth bring forth the living creatures AFTER HIS KIND, cattle and creeping thing, and beast of the earth AFTER HIS KIND; AND IT WAS SO." Biology of the Bible, Gen. 1:24.

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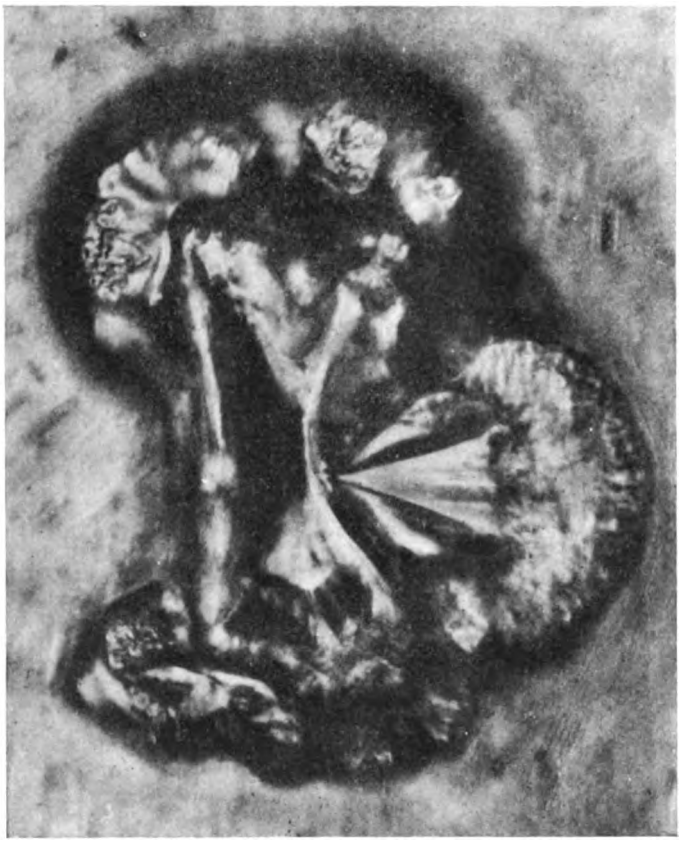
FIGURE II

Creation of Life



The three factors of life, mind, energy and matter, symbolized by a complex mind-picture fixed in the vitalized mineral salts by mentally seeing the picture AS SO NOW. See next page for description.

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Frontispiece (Part One)

Our frontispiece to Part One is a mind-picture of the three factors of life, in the creation of living things, fixed in the vitalized mineral salts by the power of faith.

In the upper left-hand center of the picture is seen the face of a man past middle age, looking downward and to the left. Proceeding from the cloud, from which the face emerges, are rays of light which come to a focus just below the point of the beard.

On the right is a symbol of the new-moon, also containing a smiling human face, from which rays of light proceed coming to a focus just before it meets the rays from the clouds.

In the lower dark border of the picture are several faces, one especially at the lower right-hand corner. These three divisions, the face above, the moon to the right, and the dark border below symbolizing the earth, represent the author's conception of the relations of mind, energy and matter in the creation of life-forms on our earth. The face with the long beard is an exact reproduction of the author's boyhood conception of God. While the moon is the controlling agent of vital energy.

This picture, as a whole, was originally not larger than the cross-section of a common pin 1/32 of an inch. Therefore, it should be carefully examined for these objects, as such pictures lose much by enlargement.

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INTRODUCTORY (PART ONE)

The reflections and considerations set forth in the following pages concerning the One Law that underlies all the operations of the material universe seem necessary that the mind may grasp the *reasonableness* of the claim made to the discovery of the origin of life on our earth. This Law may be expressed in the one word—*Composition.*

Experiments such as are here undertaken for the purpose of demonstrating how organic life-forms originated were at first but blind gropings in the dark, as it were, in the hope that some law might be discovered that would prove a starting-point from which advance could be made in a more methodical and confident manner. This law may be epitomized as follows: "In the apportionment and grouping of the elements that constitute a thing lies the cause, not only of its form, but also of its functions and qualities."

This law is shown to be the controlling principle which underlies every manifestation of matter, from the electron to stars and suns, and from the amœba to man; indeed, it is a universal law.

With this law as my guiding star I attempt the leadership into new and unexplored regions, many of the difficulties of which are far beyond my ken. Nevertheless, the guiding star is fixed and unchangeable and its rays penetrate to the utmost of the universe of space.

Had it not been that the author caught a faint glimmer of this star nearly a half-century ago he might never have set himself the task of working out its relations to mind and life.

As a boy, by reason of poverty, necessity compelled working at such odd jobs as a lad of tender years could do. While cutting corn with my brothers one of them accidentally inflicted a severe wound on my left foot which from hemorrhage threatened to end my life. We were working for a man by the name of George Walburn near the then little village of Muncie, Indiana. This man had the reputation of being able by a "charm" to stop bleeding, however severe, either for man or

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beast. My oldest brother, remembering this, hastened to his house to solicit his aid in checking the bleeding. No sooner were the magic words uttered than was the cessation of the hemorrhage. *It did not bleed another single drop.* After my foot was washed and dressed I asked Mr. Walburn how he did it? He informed me that a man must not tell a man nor a woman a woman but a woman might tell a man or a man tell a woman without either losing the power. This consists in quoting a certain passage of Scripture with some substitutions.

Years afterward, while making some experiments with the mineral salts of the blood, with a view of solving the relation between mental states and those salts that produce clotting in case of hemorrhage, a living octopus was accidentally produced. These experiments led to the discovery of the four fundamental laws upon which this new science of life is based. The first of these is: *the law of composition* constantly reiterated throughout this part of the work, as the law of "each after its kind."

As the Bible has furnished the key for whatever advance I may have made along the lines of biological research, as will be evident as we proceed with our inquiry into the origin of life-forms on our earth, in my humble opinion, to it we must look for suggestions for further advancement.

It seems to the writer that all the achievements of science are but cumulative proofs of the Divine origin of the Bible; as proving the truth of Sir John Herschell's saying: "All purposes of human discoveries seem to be made only for the purpose of confirming more and more the truth contained in the sacred Scriptures."

We sometimes hear it asserted, that not an inch of the ground wrested from religion, by science, is ever afterwards abandoned. This statement is far from accurate. For it is quite true that the truth seekers of the past, whatever may have been the subject of inquiry, have made grievous mistakes. Between honest truth seeking within the domain of religion, and honest truth seeking within the domain of science, there need never be any conflict. Indeed, true science is the handmaid of Christianity.

Nothing is more patent, even to the most casual observer, than the fact that nearly all the discoveries of the past decade has tended to discredit the older scientific theories. Especially is the doctrine of organic

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evolution through natural selection and divergence of species as advocated by Lamark and Darwin, in this volume shown to be error. This and many more scientific theories are tottering on their sandy foundations and must ultimately fall.

Upon the other hand, the skepticism of the world in the doctrine of the Bible, has been silenced by the vivid reproduction of the Ancient and Eastern world as their cities and monuments have been unearthed, confirming the truth of the Scriptures.

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THE BEGINNING AND WAY OF LIFE

Chapter One

THE PLACE OF LIFE IN THE UNIVERSE

BEFORE entering upon the consideration of the beginning of life, we should have a clear conception of the place of life in the physical universe. Standing as we do as the crowning work of organic creation, there is danger that we may fail to estimate our relation to the whole of nature as we should. The tendency is to look upon non-living-nature as a mere nothing compared to that we call living-nature. To correct this natural misconception of proportions, let us glance at the place which physical life, as we know it, occupies in this whole realm. For our purpose the task may be briefly done.

Let us note first, that all organic life we know is made possible by the conditions of water at certain temperatures, that is, between about 150 degrees Fahrenheit and the freezing point of the fluid, 32 degrees Fahrenheit. Although some living forms in certain states, as that of spores, can, for a time, survive above the first-named temperature, it is doubtful if any, but a very few, can maintain life in such conditions. In fact we may regard the vital range as essentially limited to not more than 100 degrees Fahrenheit. Comparing this range with that of the heat in the earth and in the realms beyond, what do we find? The facts, so far as science has discovered them, are as follows: On the surface of the earth the extreme variations are perhaps from 120 degrees Fahrenheit above, to about 100 degrees Fahrenheit below the freezing point, so that life occupies about one-half the range that is due to the earth's climatal conditions. In the depth of the earth there is evidently a very high temperature. We have no means of measuring it with accuracy, but it can not well be less than some tens of thousands of degrees. Calling it 10,000 degrees Fahrenheit we see that life has a place of not more than one hundredth part of the limit of heat the earth exhibits.

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In the sun the temperature is evidently very much higher than on the earth. It is a general belief, among students of solar physics, that the heat of the sun is to be reckoned as not less than 100,000 degrees Fahrenheit. It would seem impossible, therefore, for organic life to exist upon or near the sun.

The interior planets, Mercury and Venus, are so near the sun that their temperatures in the day-time must be far above the limit at which water can remain on their surfaces, therefore, they can take no part in organic work, and without water, life's processes can not be carried on. Moreover, recent observations on those planets appear to indicate that they do not revolve on their axes after the manner of the earth, but hold one face toward the sun as the moon does to the earth. They have, therefore, to be excluded as possible places of organic life in the Universe.

Of the other planets, the only one, which can possibly be the seat of organic life in any form, is Mars. This planet receives about one-half less heat than the earth. Such difference in temperature, if brought to bear on our own planet, would at once bring every part of its surface permanently below the freezing point which would, in a short time, destroy all perpetuation of organic life of every sort. The main reason, however, for denying that life such as ours could exist there is, that the atmosphere of Mars is so rare, that, in the light of recent researches, we can not be fully assured that it exists at all. Very careful comparisons of the spectra of Mars and the Moon failed to show the slightest difference in the two. If Mars had an atmosphere as dense as ours the result could be seen in the darkening of the lines of the spectrum produced by the double passage of light through it. There are no lines in the spectrum of Mars that are not seen with equal clearness in that of the Moon. Without an atmosphere similar to ours, life such as exists on the earth would be impossible.

Another very different but no less cogent phase of argument which proves that life can not exist on other planets than ours of the universe, is that in reference to density. By taking a general view of our solar system we see, as a rule, that the planets farthest from the sun are not only the largest bodies, but likewise the rarest and lightest bodies. The density of Neptune is estimated at 0.96, water taken as the unit. Thus it will be seen at a glance, that no forms of life like those of the

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earth could possibly live on the planet. All such forms, if placed upon its surface, would not only sink into it but would actually fall through it to its center.

The density of the earth is 5.67 times that of water, Mars is 4.09, while the mean density of Jupiter is less than one-fourth that of the earth, or 1.37 times that of water. Although Saturn is nearly one thousand times larger than the earth, its density is ten times less; thus from the argument of density alone it will be seen that it is a physical impossibility for life, such as ours, to exist on any of the larger planets of our universe.

In terms of time, the importance of organic life is likewise apparently insignificant. It could not have come into physical being until the earth had cooled down to a point where the seas were near the temperature at which we now find them. This antecedent time included the ages during which our earth was taking form from the nebulous gases and being brought into the condition described in the next chapter.

We have no means of knowing how great this time was, but it certainly must have been vastly longer than all time that has elapsed since life began to be. It was most likely of such duration that the organic period, if set against it, would appear a mere nothing, and in the geologic sense, there is every reason to believe that the earth will continue to maintain animals and plants in existence for many millions of years, if not for eternity. There is no limit to duration, and we will hereafter learn that no atom of energy or matter can be destroyed.

Considering the proportion of the matter of the earth, which at any one time is in the vitalized state, we find the proportions in like measure insignificant. If all the living forms of to-day were brought down upon the surface of the earth, their bodies would form a layer of material which would not exceed a foot in thickness, about one forty-millionth of the earth's diameter, a mere film on the surface of our sphere, an infinitesimal part of the great mass which in ages to come will feel the vital impulse. Small as this is, when compared to our earth, it sinks into utter insignificance when compared to the whole of the universe. All the matter of distant suns and planets is composed of electrons identical to those of our earth, and must, in the coming eons, through interchange of energy, find opportunity to share in organic experience. This we will notice more fully in Part Two. To complete this view, we note that

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the proportion of space occupied by organic life is far less than any of the other relations we have considered. First, as to the earth: From the bottom of the deepest seas to the highest points under the equator, to which life can extend, is about eight miles. The relation of organic life to the diameter of the earth is therefore about one to a thousand, and when we apply this material standard of measurement to the whole universe, organic life seems to be of the slightest conceivable value. It is but an atom in the great mass of the solar system; it has occupied but a moment in duration; it has hardly a place in space; it is but a film on one of the smallest planets; it can exist only in a very small part of the scale of temperatures through which the earth has passed in its development; set against the visible universe, it is as near nothing as we can well conceive anything to be. Why, then, we may ask, should we trouble ourselves about its beginning?

At first thought, indeed for some time after it is grasped, this conception of the place of living things in the visible universe is appalling. However, this first conception of the extreme limits of life in time and space and material proportions, is confined to physical life. If this, which we call life here and now, is the whole of being, then indeed would our alarm be more than justified, the morbid mental state of the materialists would be the only rational state. But it is demonstrable that this is only one of the numerous series of actions which go on in the visible realm. The present life bears somewhat the same relation to the great mass of activities of conscious beings as physical life does to the several qualities of the material universe we have just considered. Our regret at the seeming limitation of life is clearly due to a feeling engendered by the doctrine of materialism, that life is limited to so small a part of the visible realm, but this is not so.

The view of the universe which *centers all in life here and now* may be very natural but at the same time it is very limited. We should correct this, for we clearly have no right to conclude that we are the only conscious beings capable of enjoyment. We will show in Part Two, that the present state of life, because of its extreme limitations, is less important than that which awaits us in another mode of existence. Now if we, with these few suggestions, are prepared to rearrange the first view of the limitations of life, we will see that it is other than it at first appeared. We can no longer conceive that *physical life* is the sole and

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only product of the great field, but that it is in fact the starting place of a marvelous series of activities which man at least is destined to enjoy.

The peculiar dignity of physical life lies in the fact that it has developed a race of beings within the universe that is unique. Whether there were other modes by which mankind could have been developed we do not know; but if there were it is evident the Creator preferred to make our earth the place of beginning of all physical life, including the human. For this reason, the problem of the beginning of life in physical forms becomes one of the first magnitude.

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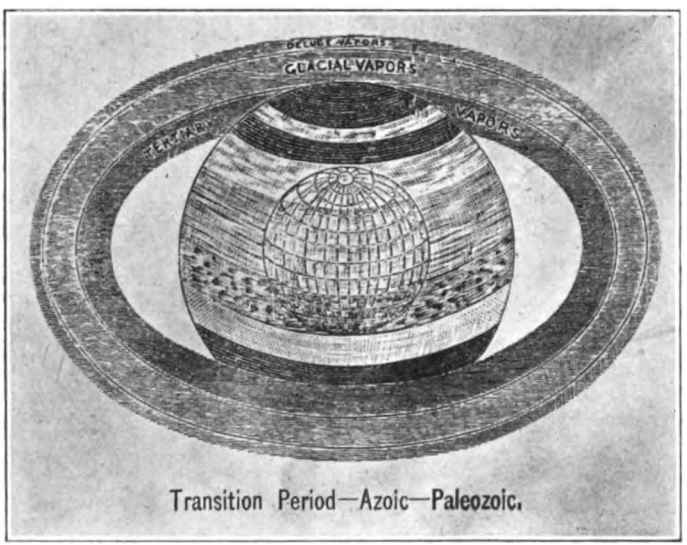
FIGURE III

The Primitive Earth



The primitive earth was surrounded by a shell of water—"The waters above the firmament." From every physical standpoint it resembled a huge drop of water which analyzed the rays of light into its seven primary colors.

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Chapter Two

THE PRIMITIVE EARTH

MAN is the most perfect of Nature's manifestations on earth. All conditions essential for his beginning and the perpetuation of his life were prepared for him before he came. As long as these conditions remained unchanged he lived from six to nine hundred years. When these conditions were changed, by the flood of record, he immediately ceased to live hundreds of years and died at the age of three score and ten.

When man appeared upon the earth it was surrounded by a shell of water, "The waters above the firmament." Within this shell of water, a greenhouse temperature, *without variations,* was constantly maintained. This primitive environment, .i e., *surrounded by a shell of water,* is that in which all life-forms now begin. This is equally true of the smallest seed and the largest mammal. These were the physical conditions under which life first appeared upon the earth. After these conditions were changed by the flood, man, together with all other animals, ceased to live for centuries as they had done under the conditions that first produced life.

By providing the physical conditions under which life-forms first came upon the earth (the condition under which all forms of life now reproduce their kind), I have produced many species of living things *anew* from the twelve mineral salts that are now found, in some proportion, in all organic forms, both vegetable and animal. No geologist or physicist will, we presume, deny the firmly established conclusion that the earth at one time was in a molten state; that while it remained in this fiery condition, all its water was driven away from its surface and prevented from falling upon it by the repelling energy of heat.

This vaporized water, with whatever else was gasified by heat, remained for centuries as a great envelope surrounding the earth. If the earth revolved upon its axis once in twenty-four hours then, as it does

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now, this vaporous envelope rotated with it in the same length of time. This imparted such centrifugal force to the mass as to cause it to remain a great shell of fluid around the earth long after both had cooled to the temperature of organic life.

A failure to comprehend this primitive condition of our earth has involved the scientific world in a maze of difficulty and error respecting the physical state under which the first life-forms appeared.

Let us look upon the picture for a moment, as illustrated by figure III. In the beginning, we see a fiery ball rolling through space with a vast and heavy atmosphere rotating about it. Through centuries of combat between the waters above and the fires below, the molten mass finally cooled leaving the water rotating at such a velocity as to prevent it falling upon the earth. Every mathematician recognizes that the rotation, once in twenty-four hours, of such a body of water, as is now represented by our oceans, would keep it far above the surface of the earth leaving an atmosphere or firmament between them.

The physical conditions of this atmosphere were substantially as follows: (1) There prevailed over the entire surface of the earth a greenhouse-temperature. (2) There were no storms and tempests as we now have, for the reason that all such phenomena are caused by sunlight, that is, by sun heat falling directly and unevenly on the earth's surface. (3) Man, while living in this universal greenhouse, together with all other forms of life, attained to great size and experienced a remarkable longevity.

Not until investigators recognize this primitive condition of the earth, will they be able to account for the origin of life on our planet, or to give a reason for the great length of life enjoyed by the antediluvians.

This primitive condition of our earth gives us the key which unlocks some of the most perplexing questions in biology that have long defied explanation. It is the key to nature's vast cathedral of healing; of perfect health and perpetual life. In the next chapter will be seen the great possibilities of the demonstrable new life-science which it opens; not only of the more subtle forces of physics, but also of metaphysics.

As long as we ignore the fact that the primitive earth had a shell of water around it, which constituted the "Waters above the Firma-

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ment," we must remain in ignorance of how to account for the vital phenomena of that early age. This physical condition recognized and the life forces it produced applied, will not only generate life now as it did then, but will also heal diseases of every kind, and prolong human life much beyond the ordinary three score and ten. There is no longer a shadow of doubt in the author's mind of the literal truth and practicability of this statement. This will be noticed more fully in the next chapter.

In His plan to prepare the earth for the advent of life, God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." This is the only suggestion in all history, whether ancient or modern, sacred or profane, that leads us to conceive of such a condition under which organic life could begin, and this condition, artificially produced, and the mineral salts furnished, organic forms will build from inorganic matter now as they did then. We are not left without an example of this same process of world-building to-day. Toward the outer boundary of our solar system, we may see this stage of world unfoldment in the planet Saturn. In addition to his eight moons, three stupendous rings revolve about him, two composed of meteors and one of water. Nineteen thousand miles from its surface, above its firmament or atmosphere, revolves an ocean eight thousand miles broad and one hundred miles thick. Moreover, there is no night there just as there was no night on the earth prior to the flood. The author has demonstrated that if there were inhabitants on Saturn, from the very presence of the water-rings, they would now be living in the midst of perpetual day—a beautiful day—caused by the diffraction of sunlight, through its revolving envelope of water, as a rainbow. A planet surrounded by such a body of water, can have only the merest shadow of night. Neither has it alternations of seasons, spring, summer, autumn and winter, such as we now have upon the earth.

Were we now living upon this planet, as the antediluvians lived upon the primitive earth, we could look upward and see a body of water separated from the surface of our globe by an atmosphere, just as did the antediluvians. We could readily understand how two bodies of water could be separated by a *rakia,* expanse, firmament. If that aqueous envelope was now around our earth we could see a literal

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demonstration of that mysterious passage in Genesis: "And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so."

Among those who believe in the Mosaic account of creation, there will be no doubt upon this subject. The fundamental basis of life production is already accepted. The declaration is unqualified, *there were waters above and waters below*. Those below were on the earth, for it was said: "Let the waters under the firmament be gathered together that the dry land might appear." Then the waters "above" were necessarily overhead. In fact it may be stated that such a process of formation is the necessary course of world building and that the author of Genesis has only stated the natural result of physical law.

The most eminent astronomers claim that both Saturn and Jupiter are still feebly repelling their waters into space by their native heat. Both have aqueous belts about them either in double or multiple layers. These must successively condense and fall as floods upon these planets. This will happen when the heat that now repels them ceases to act, and they lose their independent rotary motion. I presume it will not be denied that *our* oceans have many times been augmented by the successive falling of waters from space beyond our atmosphere.

Since, then, we have the plain declaration of Scripture that there were waters *above* the firmament; since we see waters so placed above the surface of other planets; since such formation is the natural result of the repelling energy of heat upon water; and since such physical formation is *now* the natural environment for the beginning of all forms of life, I claim, and have demonstrated, that the condition now artificially produced will generate living forms from minerals and gases now, as it did then. Furthermore, I claim that the last remnant of these waters still remained above the earth *long* after mankind came upon its surface, and was visible to them, and known among them, as the "Great Deep." Not only does the whole range of ancient writings, both sacred and profane, support this claim; but every known law of physics compels us to accept it.

But if there was at one time a body of water above, where is it now? At present the sun shines unobscured through a clear atmosphere, showing that there is nothing more dense than the air for its rays to

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penetrate. Observations of Saturn's watery rings show that they are constantly undergoing important changes. Portions of them have at different times become detached and fallen upon its surface. A belt of water revolving about a planet must, sooner or later, lose its independent rotary motion and fall upon the central attracting body. Thus, there is a perpetual tendency of such belts to fall, and fall they must in time. Since there was at one time such an envelope of water about our earth as we now observe around other planets, the waters of our earth have fallen. When did this happen? Fortunately we are not without information upon a question so momentous. "For yet seven days I will cause it to rain upon the earth forty days and forty nights and every living substance that I have made will I destroy from the face of the earth."

That this declaration of the Almighty was carried into effect, no geologist will now deny. Moreover, such a deluge as we now know once took place, could not have been a natural rain. The laws of evaporation and condensation of moisture could not have been, as now, if such a rain came from the clouds. It is said: "In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, the same day were all the fountains of the 'Great Deep' broken up and the windows of heaven were opened and the flood was upon the earth forty days and forty nights." Comparisons between the teaching of the Scriptures and the new laws of life herein set forth, will be continually made, for these laws not only establish a perfect agreement between Nature and Revelation, in all things pertaining to life here, but they also put us in touch with life beyond physical death, as outlined in the New Testament Scriptures.

Unprejudiced science has given us some wonderful evidence of the truth of the Bible record of the flood. In connection with what the Scriptures teach about this early age of the earth we make a quotation from the "Annual Reports of the Smithsonian Institute of Science."

The report of 1912, page 357, says: "The regular and normal conditions which have existed for the greater part of geologic time have been marked by relative uniformity, mildness and comparative equability of climate. This is abundantly shown by the almost world-wide distribution and remarkable uniformity of the older floras. When for instance, we find the middle Jurassic flora extending in practical uni-

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formity from King Karl's Land, 82 degrees north, to Louis Philippe Land, 63 degrees south, we have conditions which not only bespeak a practically continuous land bridge, but exceptionally uniform climatic conditions. To have made this possible, there could have been neither frigid polar regions nor a torrid equatorial belt, such as now exist. The absence of growth rings in the stems of these plants, as well as the presence of such warmth-loving forms as cycads and tree-ferns, point to the absence of seasons and the presence of mild and equable climatic conditions." These records left by the plant life of this early age of the earth speak of a wonderful climate in those days.

Further evidence that points to the great change in climate that came over the earth after the flood, is found in the bodies of huge mammoths which have been discovered. These monster creatures, which could have lived only in a semi-tropical climate are now found frozen in huge cakes of ice, with flesh, skin and hair intact, just as through a terrific blizzard had overtaken them. And still more remarkable evidence is the fact that many of these have been found with undigested tropical plant-food in their stomachs. Such evidence points unmistakably to some sudden extreme change in temperature that froze them to death *at once.*

The findings of science to-day are in perfect harmony with the story of the flood written centuries ago.

Few people know that the *Original Bible,* a title, by the way, which simply means "The Book," was a strictly scientific work treating on the origin of life, and dealing with many vital subjects not now mentioned concerning its nature here and hereafter. The text, however, has become so polluted by designing priests and kings, who have compelled translators and transcribers to write into it a multitude of things favorable to priest-craft and king-craft, that its original authors would scarcely know it. Any one who doubts this statement may, with profit, read "A Word to the Reader" in Wilson's Emphatic Diaglott, a strictly orthodox work. This book contains the oldest known Greek text of the New Testament, placed in parallel columns with the best English translation.

The science of the Scriptures differs widely from any system of science devised by man. The Scriptural science is based upon the harmonious relation of the three cardinal factors of life: Mind, Energy and Matter.

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All the promises of good are contingent upon this harmony, as are all the predictions of evil contingent upon its disturbance.

This Science was originally given to man by tutelary spirits who kept their human students under constant guard. Its teaching, therefore, was perfect *in the beginning*. Who these Spirits were is fully set forth in Chapter Two of The New Psychology.

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Chapter Three

ELEMENTS AND COMPOUNDS OF ORGANIC NATURE

IT is said that "He is the greatest artist who accomplishes most with the least means." So far as we know, every living thing from the smallest germ to the largest mammal, is built, and all its functions performed, by fourteen elements. These are oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, chloride, fluorine, potash, soda, lime, magnesia, iron and silicon.

By varying the proportions and relations of these elements, the differences in life-forms are determined. To this law of composition, as the determining factor of form, there is not a single exception in the whole realm of creation. In accordance with this law, the new earth brought forth living creatures *each after its kind,* whose seed is in itself upon the earth." It is customary to designate these elements in chemistry by the first letter of the name, as O for oxygen, or, by the first and some other letter, as Cl for chlorine. The symbols of these elements may very properly be called the alphabet of organic nature. They are as follows:

O	—	Oxygen
H	—	Hydrogen
N	—	Nitrogen
C	—	Carbon
S	—	Sulphur
P	—	Phosphorus
Cl	—	Chlorine
Fl	—	Fluorine
K	—	Kali or Potash
Na	—	Natrum or Sodium
Ca	—	Calcium or Lime
Mg	—	Magnesia
Fe	—	Ferrum or Iron
Si	—	Silicon

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Nature did not, however, build life-forms direct from the elements. Simple inorganic compounds. as water, carbon-dioxide, ammonia, and the twelve mineral salts, were first formed as follows:

Water, by the union of	H_2O
Carbon-dioxide	CO_2
Ammonia	NH_3
Sodium chloride	Na Cl
Silicic acid	H_4 Si O_4
Potassium chloride	K Cl
Calcium fluoride	Ca Fl_2
Calcium sulphate	Ca So_4
Kali sulphate	K_2 SO_4
Kali phosphate	K_2 H PO_4
Magnesia phosphate	Mg HPO $_4$ $7H_2O$
Ferrum phosphate	Fe_2 $(PO)_4$
Calcium phosphate	Ca_3 $(PO_4)_2$
Sodium sulphate	Na_2 SO_4 10 H_2O
Sodium phosphate	Na_2 HPO_4 12 H_2O

In the formulas given in the right-hand column, the figures refer to the number of atoms of the elements in a molecule of the compound. For example, sodium chloride (common salt) is composed of one atom of sodium and one of chloride, hence its formula is "Na Cl." Whereas silicic acid has four atoms of hydrogen, one of silicon and four of oxygen. Its formula, therefore, is "H_4 Si O_4."

An understanding of these formulas is not essential to a complete comprehension of the use of these mineral salts in building living forms. It is essential, however, that we get a clear understanding of the difference in meaning of the words "atom" and "molecule." The word atom means *uncut,* indivisible. An atom is defined as being a particle of an element so small that it can undergo no further subdivision. But this is unthinkable. The moment the imagination fashions any particle, however small, the mind immediately divides and subdivides it. All the recent talk among scientists of "atoms" being composed of negative and positive "electrons" is nonsense. "Electron" is simply a new name for Dalton's atom—an indivisible particle of matter.

Atoms of different elements are negative and positive to each other, as oxygen negative and hydrogen positive, and many others, but such

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polarities are *properties* and not *particles* of atoms. Atoms of which we cannot conceive unite to form molecules of which we can conceive.

Here, then, at the very beginning of our studies, we realize that all the operations of nature are based upon a *fact* which the mind cannot comprehend. This *fact* is, that atoms are positive and negative points of energy or "electrons," by the union of which, matter is created in the form of molecules.

While we can neither comprehend how an atom can exist nor how it can consist of a single magnetic pole, yet both can be demonstrated. When we consult electro-chemistry, we find that the fourteen elements composing the organic kingdoms of nature, hold an electrical relation to each other, that is, a relation of polarity, as positive electric and negative electric. Certain of these elements are emphatically negative, that is, they are attracted to the positive pole of the magnet; others are just as positively positive; that is, they are attracted to the negative pole.

The following table will present this magnetic relation among the fourteen elements found in living things:

Electro-negatives.	Electro-positives.
1. Oxygen	1. Hydrogen
2. Chlorine	2. Iron
3. Phosphorus	3. Sodium
4. Sulphur	4. Postassium
5. Fluorine	5. Calcium
6. Silicon	6. Magnesia
7. Carbon	
8. Nitrogen	

It will be observed that of these fourteen elements that constitute the organic world eight are electro-negative and six electro-positive. It is well known that the first compounds which formed on the cooling earth, now found in plants and animals, were the twelve mineral salts. These were on earth before life appeared. When we select the number of elements which enter into these compounds, from the total of fourteen, as given above, we find all but two, carbon and nitrogen, take part in their composition. A glance at their elemental structure will make this plain.

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Name of Compound.	Electrical Polarity — Positive Elements.	Negative Elements
1. Sodium Chloride	Sodium	Chlorine
2. Silicic acid	Hydrogen	Silicon oxygen
3. Potassium chloride	Potash	Chlorine
4. Calcium fluoride	Calcium	Fluorine
5. Calcium sulphate	Calcium	Sulphur oxygen
6. Potassium sulphate	Potash	Sulphur oxygen
7. Potassium phosphate	Potash hydrogen	Phosphorus oxygen
8. Magnesia phosphate	Magnesia hydrogen	Phosphorus oxygen
9. Iron phosphate	Iron	Phosphorus
10. Calcium phosphate	Calcium	Phosphorus oxygen
11. Sodium sulphate	Sodium	Sulphur oxygen
12. Sodium phosphate	Sodium hydrogen	Phosphorus oxygen

So thoroughly demonstrable is it, that this Negative and Positive polarity of atoms is that property of so-called matter which addresses itself to the five physical senses: hearing, tasting, smelling, seeing and feeling, that without these properties we could know nothing of the world or of the universe about us. Our five senses, however, respond only to definite rates of vibrations within certain narrow limits. There is much food for thought in the fact that there exist sound waves that no physical ear can hear, and color waves that no physical eye can see. Vibrations, audible to the human ear, range between twenty-four and forty-thousand per second. The eye is organized to respond to a much higher rate in the form of color. The red rays come to the eye with the lowest number of vibrations—4,000,000,000,000 per second. The eye cannot receive anything at a less rate. The highest color visible is violet—7,000,000,000,000 vibrations per second. But there are colors we cannot see, and sounds we cannot hear, and odors we cannot smell, and flavors we cannot taste, and, doubtless, there are forms of matter in the infinitude of space we cannot feel. To us there is a long, dark, soundless space between 40,000 and 4,000,000,000,000 and beyond 7,000,000,000,000,000 where we cease to see the violet ray, the sense of feeling acquaints us with matter. Man can feel that with which no other of the senses places him en-rapport. This sense is that which connects the body and soul, and is hereafter shown to be one of the properties of the Vital Force and is expressed through the mineral-salts as Magnetism. This force is the "Universal agent of Mind"—Divine and Human—in all the works of Creation.

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In the next chapter will be shown that matter and energy are not two things, but one and the same. It is in the vibratory space beyond seeing, in the region of feeling, where energy becomes matter by the formation of molecules. It is here where mind, energy and matter blend into life.

This material embodiment of energy, under the direction of a mind-image, is what constituted the *creation* of a living form on earth. This law of origin of living things, by the blending of mind, energy and matter, established in the beginning, has since been the law of propagation as expressed by the Scripture formula, "everything hath its seed within itself," so that all things are now born under the ordinance of the first creation. It is a well-known fact that two organisms, well advanced in years, are capable of producing another organism wholly new, possessing all the vigor and energy of youth, and often with capacity for higher attainment than that reached by its progenitors. It is also well known that every cell of the living body undergoes the same process of renewal and progressive development toward maturity, as do germ-cells from which new organisms grow. They all begin at the same place, that is, from "electrons" or points of force. This is evident from the fact that all kinds of organic food-stuffs capable of transformation into the tissues of a living form, are first reduced, by the vital force, to the elemental state and divided into its original "electrons" or atoms, and afterwards re-united in various groupings, corresponding to the chemistry of the tissues designed to be nourished. Not only did life at first begin at the border-line where energy is condensed into matter, by the formation of molecules through the grouping of "electrons," but all living things are continuously renewed at this same point, both in the maintenance of the individual organism and also in the propagation of its kind.

Not only then is the origin of living matter based upon a metaphysical fact which the mind cannot comprehend, but all living things, both as to their beginning and the renewal of their several parts, are based upon this same wonderful law.

Within the scope and application of this principle of grouping of electrons, as the law of origin of elements, molecules, tissues, organs and forms, will be found a practical solution to every problem in biology from the origin and differentiation of species to every modification of

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form and configuration of outline that mark individuals with characteristic personalities, both physical and mental. Returning now to the consideration of matter, we find that a molecule is the smallest *thinkable* part of any element or compound. It is also well known in chemistry that it is the smallest part of any substance that can exist separately and still retain its properties. Since the nature of the molecule is determined by the polarities, number and arrangement of the "electrons" which compose it, and since all structure in the mineral, vegetable and animal kingdoms is molecular, it follows that in the last analysis the grouping and apportionment of negative and positive "electrons" in the molecule determines in turn the nature and physical conditions of the form, whether it be perfect or imperfect. Deformity, personal likes and dislikes, are only questions of being "electronically" balanced or unbalanced, through supply or lack of supply of the forms of molecules that compose the organism. Only the spirit-mind-image of man, however, can make this grouping of molecules for the perfecting of a human form. To bring humanity to a state of primitive perfection, therefore, not only must the same material, prepared in the same manner, be supplied but the environment of forces must be the same as those employed by the Creative Spirits in the beginning. This for the reason: the human mind now formulates its own mental images through an imperfect organism which has become "electronically" unbalanced through ages of hereditary descent.

Since, then, we are able to trace every elemental form of matter back to some definite grouping of negative and positive electrons, that is, through varying numbers and arrangements of these; and, since we find life manifesting through various forms as determined by different molecular groupings—by the law of composition—and since it is more rational to place Divine Mind behind this physical process, than it is to regard the form as being progressively evolved by physical evolution, we are justified in assuming that Divine Mind-Images of living things preceded their physical development. Therefore, in the ultimate science of being, idealism is more probable than materialism. But while mind may thus exist alone there in the realm of cause, here, in the realm of phenomena, we always have a psycho-physical parallelism, a realism, where everything must be explained by mind and matter, but by neither alone. While the spiritual entity which constitutes the real self may well

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be assumed to be akin to the Supreme Mind, being a particular mind-image thereof in the line of descent, having power of choice and therefore of independent action, it is unquestionably limited, like that of the player by his instrument, by bodily conditions. Rightly, too, we may hold that this entity is destined, after experience, always to choose in harmony with the plan of the Supreme, since it partakes of the likeness and image of the Supreme. Still, at present, it is heir to a material inheritance through which it must now express, and is therefore subject to physical influences, which, however, it may learn to control, and thus manifest through channels of its own choosing.

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Chapter Four

MATTER AND ENERGY

THERE is that about all the operations of organic nature which give to them the appearance of intelligent adaptation to certain ends, and, therefore, of design. To account for this there is one perfectly legitimate conclusion which we are justified in entertaining, and that is, there is a subtile influence ever in attendance upon matter, in the building of living things, which seems to guide each species in the completion of its kind. Careful observation reveals matter to us as, in itself, inert and incapable of executing, apart from outside aid, the ceaseless activity to which it is subject in the realm of organic life. Try as we may we cannot think of it as the sole constituent of living bodies. In consequence we are led to conceive a controlling element entirely different in character, which reveals itself through the effect which it produces by supplying matter with powers of vital activities which it, in itself, lacks. Thus, matter appears to us as a thing upon which two antagonistic forces are acting, the one we call inertia, the other energy.

Inertia is that property of matter by virtue of which it persists in a state of rest. Energy is that power-chemical, physical or vital, by virtue of which, matter tends to move or change its mode of expression. This rudimentary definition, however, between matter at rest and matter in motion does not convey the exact idea of the difference between non-living and living matter, I wish hereafter to express. It will, however, be sufficient for our present purpose.

My experiments demonstrate that all living bodies, despite their diversity of form and superficial appearance, are reducible to a small number of primary elements—fourteen at most—and that each species and type is determined by different combinations of these. Furthermore, owing to the constant operation of the law of indestructibility of matter, these elements pass through the various combinations, in building life-forms, without losing their characteristic properties. The law of the

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permanency of matter, which regards it as indestructible, is found to apply without exception to the material elements of the organic world.

We may, therefore, regard living things as being made up of many distinct groups of these fourteen elements as there are different species and types. This will hereafter be shown to be the law of "each after its kind," as taught in the book of Genesis.

This "Law of kind" remains rigidly constant during the entire period of existence of any species of life-forms. Moreover, I have demonstrated that the production *anew* of any form of life can be accomplished now by making the same grouping of the primary elements that produced it in the beginning; that is, if suitable environment is provided.

These elements are distributed in an invariable manner among the various species and types composing the vegetable and animal kingdoms, so that no two among different classes are made up of exactly the same assemblage of elements. In the interchange of these elements between two classes, as for instance, in passing from the mineral to the vegetable, and from the vegetable to the animal, there is always effected a change in the grouping of the elements so that it comes to pass, the structure of the animal tissues which have been nourished by the vegetable, and those of the vegetable which have received nourishment from the mineral, are entirely different, the one from the other. This also holds true where plants feed upon the decaying matter of other plants, or where one animal feeds upon the flesh of another. The law of transformation, through re-arrangement and grouping of the elements, always obtains. Owing to the constant operation of the law of indestructibility these elements pass through the various combinations without ever losing their characteristic properties. This involves consequences which are of particular interest in our present inquiry. Strictly speaking, we do not *now possess* the same elements in this body of ours that constituted it in the beginning. Under the process of life's activities, we are unable to retain them in ourselves, otherwise, we would not, nor could not perform a single physical function.

By virtue of the fact that matter is constantly upon the passage from one living body to another, it is thus perpetually describing a cycle, as it goes from mineral to plant, from plant to animal and from animal to man. Those elements which at the present instant, constitute

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our bodies have passed through thousands of living organisms before us, and they will, in turn, enter an infinite number of times into other forms of life and yet retain their original properties unimpaired. This permanency precludes the possibility of matter, as such, having anything to do in producing either energy or mind, since of course it always remains the same.

We shall show that the particular grouping of the material elements which builds the body of man, and through which the vital force expresses as human life, may be perpetually maintained and thus physical life prolonged indefinitely.

Of this fact, I shall offer many *infallible* proofs. If it were not for the evidence which I now possess upon this subject, I could not hope to have the public receive this statement with any degree of credulity, but rather an impudent and ingenious fiction. But this will be noticed more fully hereafter. I shall also show that matter is simply the instrument through which life manifests, and that there is an intimate and necessary relation between certain groupings of matter and each manifestation.

In speaking of "matter" I limit the term to the terrestrial chemical elements and their combinations; that is, to that form of substance to which the human race has grown accustomed through observation and education. As already suggested, it will ultimately be demonstrated by science that matter, as we know it, and energy, as we understand it, is one and the same. From the standpoint of physical science, at present, a material element is regarded as a complex aggregate of an infinite number of "electrons" or points of force, and as having been "created" at some remote time in the past. Furthermore, that each element is determined by a special grouping of these negative and positive electrons, or points of force.

This physical theory of the origin of matter not only substantiates the law of grouping of constituent parts as the determining factor of all things material, which I have demonstrated to be the law of "each after its kind," but it also predicates the probability that sun and stars, mountain and river, tree and flower, bird and beast, and even our own bodies are built up and operated in the same way. Of this I shall also speak later. Furthermore, I shall show that mind itself performs all its operations through the same law of apportionment and grouping of its accumulated ideas. So it comes to pass that the one universal law of

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composition has been from the beginning, the one and only law of form and function—physical and mental.

We have seen that matter, as we know it, preserves its characteristic properties in their entirety throughout all the combinations into which it enters in the building of diversified forms. But nowhere do we see that it contains within itself the principles of those endless modifications. All scientific observation goes, on the contrary, to confirm the idea of *inertia,* which, by the way, is the basis of all mechanical laws. We must seek, therefore, for some external cause—an imponderable force—for the origin of the vital movements which matter makes that it cannot give to itself.

The forms, structures, and functions of living things show, in every department of organic nature, so many evidences of adaptation to their surroundings—the adjustment of their vital processes to the reproduction of their several tissues from the same elements, the reaction of their special sense organs to different modes of motion, heat, light and sound by which they are placed in conscious relation with the environment—that we are compelled to ascribe this wonderful reciprocity between force and material composition to intelligent planning.

When we *once realize* that there *now* exists such a wonderful principle of reciprocity between the forces of the external world and the material composition of living things as to insure a perpetual conscious relation between them, we are then made to understand that the same reciprocity that existed between the forces of the environment and matter in the beginning now reproduced *anew* will build living forms just as it did then. Furthermore, that if this primitive condition can be reproduced upon a scale of sufficient magnitude, man may again attain the same physical perfection and length of years as he did then. So fixed and permanent is this law of reciprocity between environing forces and chemical composition of organisms, that when an individual should once attain to perfection of composition within this primitive environment, he would forever thereafter become the center for the assembling of the same grouping of elements for self-maintenance. Such is the simple law of eternal life as symbolized by the Tree of Life. (See frontispiece to Part Three).

It was stated above that the mind uses the same law of grouping and apportionment of its ideas in the building of its more complex thought-

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forms, that nature uses in building organic and other material forms. Two examples will make my meaning clear.

The English language, at present, contains about four hundred and fifty thousand words. Each one of these is made up of a certain grouping and apportionment of the twenty-six letters of our alphabet; and, what is more wonderful, all languages of earth are made up in the same way; that is, from the grouping of characters which represent elementary ideas and sounds. The same thing is true of our Arabic numerals, 1, 2, 3, 4, 5, 6, 7, 8, 9, 0. Any number or fraction of a number can be expressed by the proper grouping and apportionment of these characters. Of all the wonderful things of Creation and of Nature, this universal law of grouping and apportionment transcends them all. Here is that wonderful reciprocity of adaptation between mind-images made up of a certain grouping of ideas, and material organisms made up of a certain grouping of elements that constitute the basis of the New Biology, The New Psychology and The New Healing taught in this book. That is, a certain grouping of ideas in a mind-image will make a certain grouping of material elements, which in turn will build up a form which will give expression to these ideas through various forms of energy appropriate to the nature of the form.

I shall frequently give emphasis to this law. Upon it depends whatever happens in the vegetable, animal, human and mental kingdoms of nature. If man can learn to control this law, in these several departments, he can become master of the earth and of his own life. It is but natural, therefore, that I should appeal to my fellow men to join in keeping always in mind the law, that like states of consciousness produce like physical effects always and everywhere, from the least to the greatest, for like always produces like. This is true in the individual. It is true in a nation. It is true in the race. It is true everywhere.

In conclusion, let me remind the reader that Mind, Energy and Matter will do nothing for me that it is not their nature to do; that they were endowed with this nature by the Creator; and that they work with an infallibility that knows no exception.

Unchangeableness, Infallibility, Omnipresence and Omniscience, therefore, characterize all the operations of nature. Two atoms of hydrogen and one of oxygen form water. This is so everywhere and at all times. There is not a drop of water in the ocean, nor in the universe of space,

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that is not composed of these two elements in this proportion. Salt is composed of one atom of sodium and one of chlorine. Every grain of salt on earth or in the ocean depends upon the union of these two elements in this proportion. This combination will not make anything but salt, and salt can be made only by this combination. No other elements than these can make either water or salt. Here is unchangeable law; infallible results; omnipresent operation, for these are everywhere; and omniscience, for the proper combination of elements will build any compound or any living thing in nature.

When we realize that a certain and fixed combination of a given number of elements build your body and mine; that these same elements in the same proportion can build only your body and mind, anywhere, at any time, and that they are the direct creation of God, and are controlled by unchangeable and immutable law, we at once grasp how possible it is to continue indefinitely our individual existence, at will, under the laws of nature. And still more wonderful is the fact that certain mind-images invariably make certain combinations of matter in the renewal and perpetuation of the body. If these images are immortal in their essential nature then the body itself will also finally become immortal.

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Chapter Five

THE VITAL FORCE

THE vital force is a form of energy, like heat, light, electricity and magnetism. Like these forces also, it manifests itself only through special forms of matter under certain well-defined conditions. This is susceptible to the clearest demonstration. But let us first get a clear idea of what we mean by the term "vital force." It will be shown that within this term may be included motion, sensation and volition. The functions of life known as organization, growth and reproduction are not properties of the vital force but belong to the mind-image of the organism, of which I shall speak hereafter.

The simplest forms of life are not organized in the sense in which we use the term organization. Neither do they develop into higher forms. They are simply alive, having the powers of motion, sensation and volition. These powers dominate them. They need no other inherent quality, save that of chemical composition, to be made alive. This power of becoming alive, therefore, does not reside inherent in matter, but in the vital force which dominates it. One or two examples will suffice to make my meaning clear.

If we insert a copper rod within a coil of wire we get no manifestation of magnetism, although a current of electricity may be passed over the wire. Neither do we get any manifestation of this force if a stick of wood or a brass rod is passed through the coil. Why? For the simple reason that these forms of matter are not perceptibly controlled by this form of energy. The moment, however, a rod of soft iron is thrust into the coil, it becomes magnetized, and this magnetization is in proportion to the strength of the current passing over the wire. No one will claim that this magnetic force depends upon the presence of the soft iron core for its existence, but only for its manifestation. It was there during the time the copper rod and the stick of wood were inserted within the coil, just as it was when iron was used. The magnetism, then, possessed the

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iron and gave to it the properties of negative and positive polarities. Neither had the iron core anything to do with those different manifestations of this force, for either end of the rod may be made negative or positive, according to the way it is passed through the coil or in the direction in which the current of electricity is driven over the wire. Therefore these two polarities are properties of the force. Now if we substitute the words vital force for magnetism, we will get a clear idea of what I mean when I say that the vital force is not a part of the substance, but only dominates it, just as magnetism dominates the iron core.

We may carry the analogy one step farther. As the iron core has no inherent power of magnetism nor any choice as to which end will be negative or positive, neither has the body without the vital force any inherent power of motion, sensation, or volition. These qualities are possessed wholly by the force which controls the body. The only office which the body performs is that of a vehicle for the manifestation of the qualities of this life-force. We might carry this analogy much farther, but this would tend to confuse rather than clarify the subject. The point we desire to emphasize is, that each form of energy is made manifest through a particular form of matter. Aside from the quality of the matter it has nothing whatever to do with the exhibition of the energy. But in order to demonstrate the existence of any particular form of energy, we must discover what kind of matter it most readily and most powerfully affects, and under what conditions this takes place. To observe this vital force, put one grain of finely pulverized phosphate of lime into one-half ounce of distilled water, shake it well, place a drop of this solution upon a glass slide, and look at it through a microscope with a power of 750 diameters. *As the phenomena takes place within, and not upon, the surface of the drop, the nose of the objective must be inserted in the drop.* As soon as active evaporation of water begins the fine particles of the lime salt will become possessed of life. That is, they will have the power of independent motion and volition. No one seeing this for the first time, and wholly ignorant of its nature, could be persuaded that the drop is not "literally alive" with microscopic life. Indeed it is.

As these particles are watched, they are seen to undergo all sorts of movements similar to those commonly observed in a drop of water taken from a pool on a summer day. A close study of these two

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phenomena will convince anyone they are both due to one and the same cause, namely, the magnetization of the particles by evaporation of water. As the living particles increase in number they will be seen to attack, chase each other, undergo gyratory, swimming and other movements, showing every evidence of volition. I called attention to this experiment in Harper's Weekly, July 29, 1905, as follows:—

"This process of evaporation, or the conversion of a liquid into its molecules, is universal both on sea and land, and instead of being merely incidental in Nature, it will be found to be vital to organic life, since it is Nature's method of saturating matter with magnetism. It is evident that this influence permeates every form of matter both elementary and compound. But some elements and compounds hold a larger quantity of it than others, and this is especially true of the mineral salts found in living organisms,—the grouping peculiar to each determining its vitality. To this inherent property of mineral salts,—the absorption of unequal quantities of this magnetic force— is due also the different manifestations of its properties—motion, sensation and volition. (Explained in Part Two, Chapter Three).

"Experiments will demonstrate that this magnetism is vital energy, and that the process of evaporation transmits it to the mineral compounds which build plant and animal forms, and that it is the life-principle of both plant and animal." Regardless of the evidence of its truth, which I presented at that time, it seems that no one thought enough of the statement to verify it. I have not returned to this phase of my experiments until recently. However, I have now gone over them very carefully and thoroughly, and am convinced that this force fully accounts for what we know as physical volition and sensation in living organisms, and that these are expressed in each one according to the complexity of composition and consequent organization.

The investigator should watch the phenomena here presented until he is convinced of the presence of volitional movements. Upon this depends the explanation of many things which otherwise must remain unexplained in organic life. If he wants to obviate the possibility of germs, from the atmosphere, producing the movements, he should boil the solution for five or ten minutes in a six-ounce test tube over a spirit lamp. While yet boiling, place a drop of it on a glass slide, (previously sterilized by passing it through an alcohol flame), and immediately

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examine the life-like motion. If he wishes to be particularly cautious, heat the salt on a silver plate over an alcohol lamp, to 400 or 500 degrees Fahrenheit, before placing it in the water. Then boil the solution. As soon as the drop cools to the temperature of organic life, motion begins. Indeed, boiling seems to favor rather than hinder it. These same phenomena may also be produced with silicic acid. The power of volition is more marked with this substance than with phosphate of lime, especially two or three days after boiling if the bottle containing the solution is well corked in the meantime. Place one grain of silicic acid in one-half ounce of distilled water; boil for five minutes, while yet boiling place a drop of the solution on the glass slide and examine for motion. Inside of ten minutes the drop will be swarming with particles having life-like motion, with a much wider range of activity than those of phosphate of lime. The evidence of sensation is also more marked in the silicic acid particles than in those of lime. As the fluid evaporates they manifest every evidence of suffering, even to that of attacking their fellows in the general struggle to keep within the liquid.

The longer the silicic acid solution is kept, the more marked is the power of volitional movements and sensation. Drops of the solution should be examined every twenty-four hours for several days, to note the gradual increase of motive and volitional power. In trying this experiment, I would advise that the silicic acid be allowed to settle somewhat before a drop is taken out, that too many large chunks be not present, which prevent the movement of the living particles. These attack and feed upon the larger chunks of the acid, and in many instances drag them for quite a distance through the fluid. In observing these movements *be sure to insert the nose of the objective in the drop.* Having become satisfied that "physical life" is a form of energy, which is expressed through particular forms of matter, we may proceed to build living cells from mineral compounds. To do this, boil one grain of phosphate of lime in one-half ounce of distilled water for ten minutes, in a six-ounce test tube, over an alcohol lamp; transfer to a half-ounce sterilized bottle, and cork tight. Then boil one grain of phosphate of magnesia in half an ounce of distilled water for ten minutes, in another six-ounce test tube. (Large tubes are used to prevent boiling over). Transfer this to a half-ounce bottle; cork tight, label, and set both in

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a red light for five days, in a temperature of 70 or 80 degrees Fahrenheit.

At the end of this time, mix the solutions in a one-ounce sterilized bottle, cork and set aside for forty-eight hours in a red light; then examine drops of the solution for living cells. In the experiments outlined above, the materials are prepared under the strictest test of the laboratory, and kept sterile until the chemicals are ready to be possessed by the vital force. Then living cells come into existence immediately on exposure of the solution to the air. They may be seen to originate from the minerals, undergo development, exhibit a wide range of movements, express volition and sensation, struggle and die, and return to the inorganic chemicals from which they came.

In this work the experimenter has become invested with a power and a privilege never before, within historic time, given to man. He has called into existence, *at will,* direct from the mineral kingdom, moving, sentient organisms, endowed with the power of motion, sensation and volition. He has witnessed, at his own pleasure, the entire cycle of life, from mineral to living organisms, and return. He can give a reason for everything he has seen. He now understands Nature's method of evolving the living from the non-living. What is it to him if he builds a million organisms to-day and they die? He can build another million to-morrow, and an equal number the next day. This he can do *ad infinitum.*

But there is one thing, which the close observer will not fail to see. Each living cell has a nucleus. This consists of the lime particles possessed of the life-motion as seen in our first experiment. This does not die at the death of the cell, but continues its life-like movement, as at first, and as both the electrons of the lime and the energy are indestructible, likewise the new life they manifest may also be eternal. Upon this fact a thousand theories may be predicated. One thing, however, is self-evident, the life principle does not depend upon matter and its compounds for existence, but only for its manifestation,—each mineral salt giving its own peculiar expression. It is also self-evident that the living cells are dominated by a magnetic force. The phenomena of attraction and repulsion among them is very marked. They will come together and fly apart exactly as will two electrified bodies. This same relation seems to exist between them and the chemicals from which

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they originate. On first becoming possessed of life they linger for a time about the parent mass, then make wider and wider detours from it, until they become weaned away and leave it for independent existence.

Another phenomenon very marked, is their gregarious habits. They are almost always found in swarms or flocks, in different parts of the drop of fluid in which they generate. This may be due entirely to magnetic attraction among them. Indeed, this may account for many of the relations of life heretofore wholly enigmatical, such as selfish, social and theistic emotions.

There are two other functions expressed by these cells, which are necessary to place them among living animal organisms, namely, volition and sensation. That they are actuated in their movements by a force which dominates them, there can be no doubt. That this force has the power of volition is so self-evident that one needs only to observe the movements to be convinced of it. Associated with this is the power of response or sensitiveness to impressions,—the basis of all sensation. The function being due entirely to the ability to receive impressions, and act uopn them, or because of them. This in turn is the basis of mind-consciousness, that underlies all mental phenomena. All of these find their seat in the vital force, and not in the matter through which they are manifested. This force, then, expresses the four basic and fundamental principles of physical life, *attraction, repulsion, volition, sensation.*

We can easily imagine a bar with negative and positive poles. Now if we can extend the image to a cross, two arms of which have these polarities, and the other two volition and sensation, we will have a clear idea, of the properties of this force. Indeed, the salts, phosphate of magnesia, phosphate of lime, and phosphate of potash, which combine to give the fullest expression to these four basic principles of the vital force, build just such a cross. See Figure XL.

With very weak solutions of the mineral salts many interesting experiments may be made with these cells, which confirm these conclusions. Dissolve one grain of the mineral salt, needed for use, in a half-ounce of distilled water, in a six-ounce test tube. Boil for ten minutes; cork and label.

By the use of phosphate of potash these forms and their movement may be changed at will. To do this wait until a large number of the

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living cells are generated, then add a small drop of the potash solution to the drop of liquid containing the cells on the glass slide. Immediately the cells lose their circular or oval shape, and become elongated and slightly curved. Soon after this they take on a whirling movement, followed by swimming, through the use of their elongated extremity, very much as a fish uses its caudal fin. Of the rationale of this sudden transformation in form and method of locomotion, I cannot speak with certainty. Phosphate of potash has a great affinity for water, and it may be this salt absorbs it from the living cells, thereby causing the change. But this can hardly be true, since they are larger on the whole than before transformation. Since it is the tendency of this compound to build in curved lines, it is highly probable it penetrates their structure and effects the change by change of composition and absorption of water. This would be in strict harmony with the law of form and function as illustrated elsewhere in this work.

The addition of a drop of sodium chloride solution will produce instant death of the cells, while they may be kept for days in a solution of equal parts of phosphate of iron and phosphate of soda, one grain of each to the ounce of distilled water. In the production of these living cells we have demonstrated three things:

1. The existence of a vital force, which is independent of the matter it affects.
2. The Law, that composition determines form; and,
3. The Law, that composition determines motion, sensation and volition.

In these experiments we have used no compounds that were not on the earth before life appeared. We have imposed no conditions which Nature did not. Yet we have observed the strictest rules of the laboratory. He who will carry out this single experiment of producing these living cells from phosphate of lime and phosphate of magnesia and their modification by phosphate of potash, will be convinced of the origin of physical life by a new form of energy which dominates the mineral salts of organic nature.

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Illustration Group No. 1

VITALIZATION OF THE MINERAL SALTS

When the mineral salts of organic nature are charged with the vital force they take on a radiate structure as shown in the following illustrations. The number of evaporations necessary to effect this differs with each salt, is generally one evaporation for each tenth part of the molecular weight or fraction thereof as shown by the following table:

Name of Salt.	Molecular weight.	Number of Evaporations.
1. Chloride of sodium	58.37	6
2. Silicic oxide	60.22	7
3. Chloride of potash	74.2	8
4. Fluoride of lime	78.	8
5. Sulphate of lime	135.73	14
6. Sulphate of potash	174.	18
7. Phosphate of potash	174.	18
8. Phosphate of magnesia	246.	25
9. Phosphate of iron	301.36	31
10. Phosphate of lime	309.33	31
11. Sulphate of soda	321.42	33
12. Phosphate of soda	357.32	36

To prepare these vitalized salts for the treatment of disease they are triturated (ground) with milk sugar in the following proportions:

1. Milk sugar 9 parts to mineral salt 1 part—1-10.
2. Milk sugar 9 parts to one-tenth strength 1 part—1-100.
3. Milk sugar 9 parts to one-hundredth strength 1 part—1-1,000.
4. Milk sugar 9 parts to one-thousandth strength 1 part—1-10,000.
5. Milk sugar 9 parts to one-ten-thousandth strength 1 part—1-100,000.
6. Milk sugar 9 parts to one-one-hundred-thousandth strength—1 part—1-1,000,000. One hour to each trituration.

They are found in the tissues in this proportion, but no tests known to chemistry will detect them as thus prepared in milk sugar. Notwithstanding this fact, however, they are among the most powerful healing agents known.

Another interesting and important fact connected with this process of vitalization is, those salts that are otherwise insoluble in water are by the evaporation of water rendered soluble. This is a most valuable discovery from the standpoint of treating disease, as all the mineral salts must be dissolved in the blood before they are available to the tissue cells as food.

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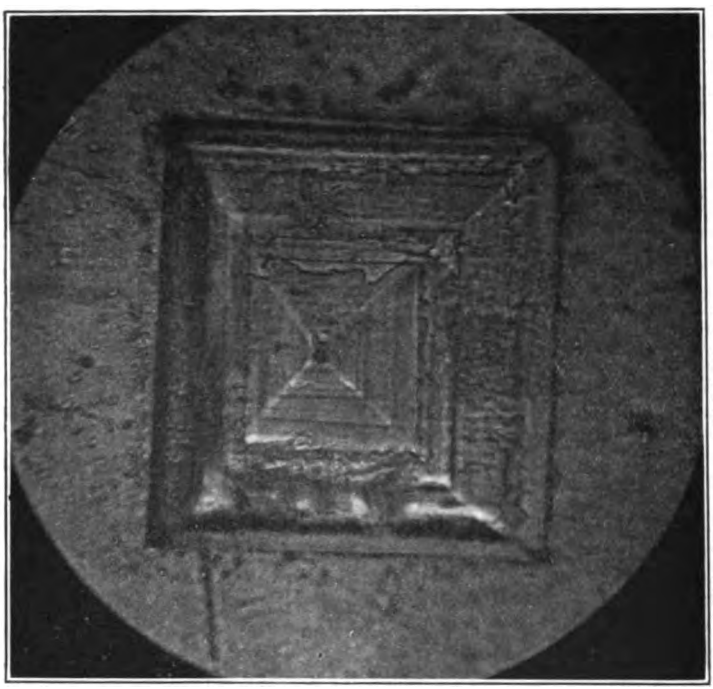
FIGURE IV

Sodium Chloride



The normal crystalline form of sodium chloride is a cube like structure.

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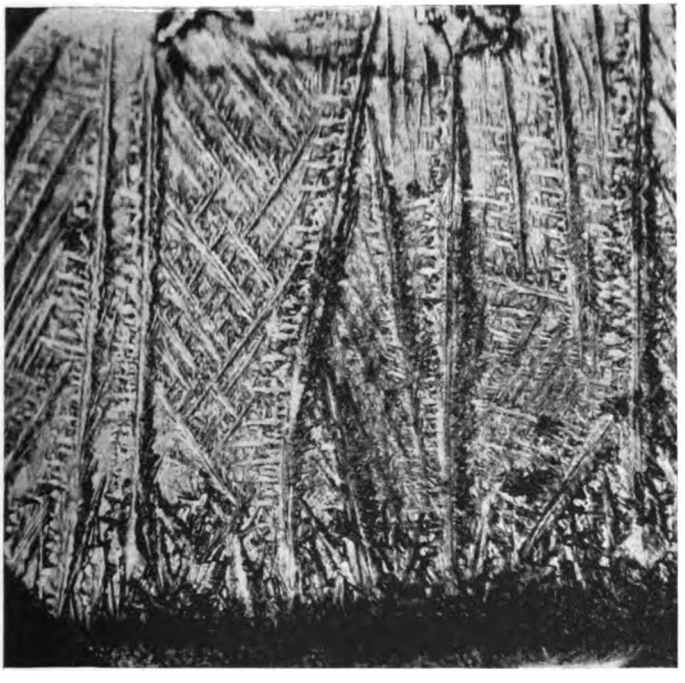
FIGURE V

Sodium Chloride Vitalized



When sodium chloride is vitalized it forms a radiate structure.

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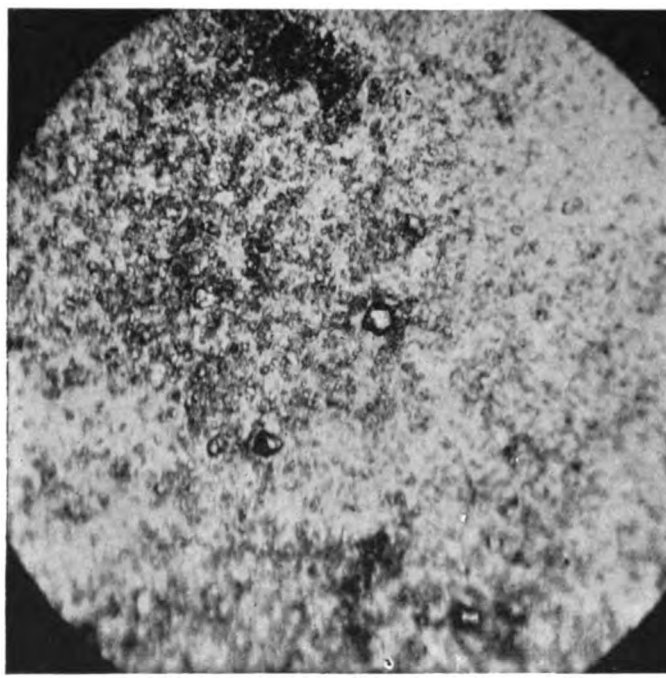
FIGURE VI

Silicea



Diamond like crystalline form of silicea.

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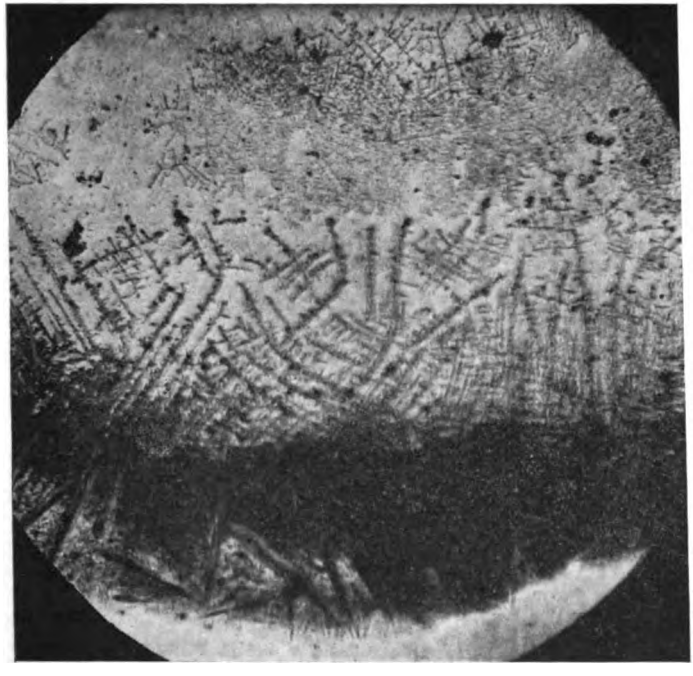
FIGURE VII

Silicea Vitalized



A radiate structure resembling web formed by silicea when vitalized.

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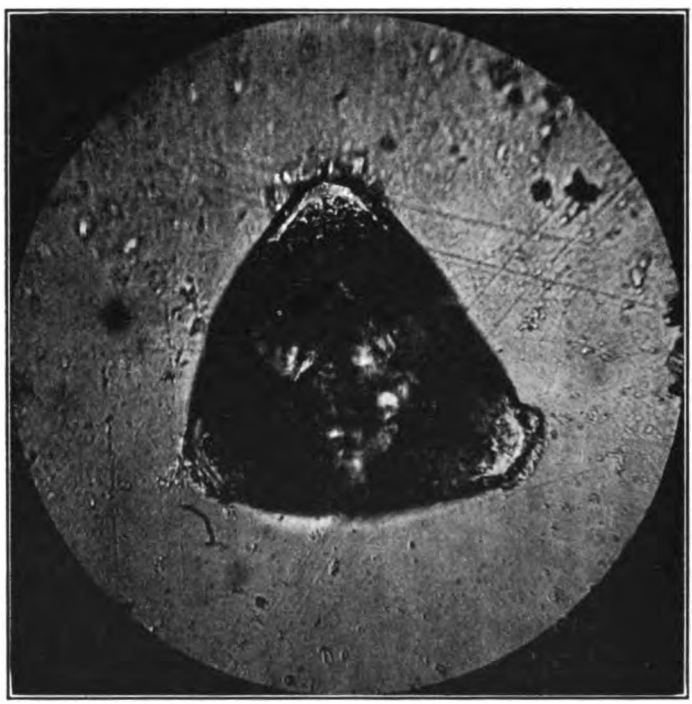
FIGURE VIII

Kali Chloride



Triangular crystal of potassium chloride.

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FIGURE IX.

Vitalized Kali Chloride

Potassium chloride charged with the vital force.

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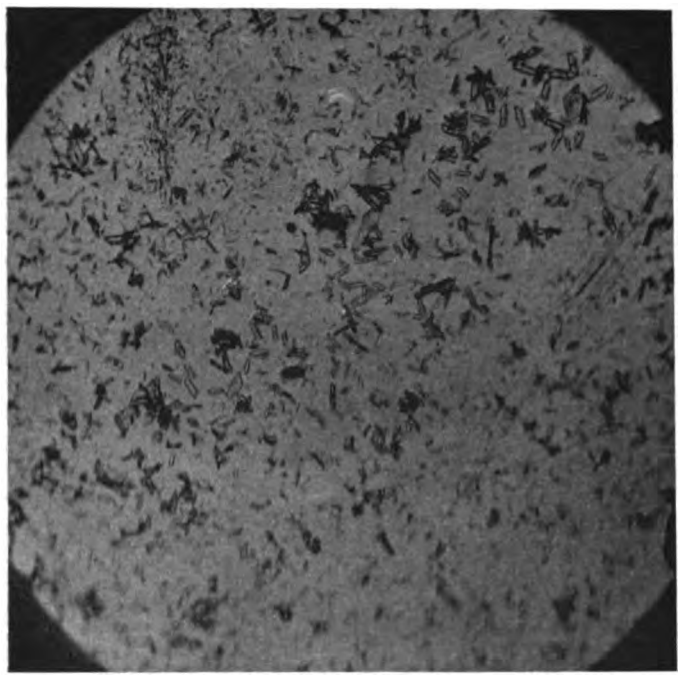
FIGURE X.

Calcium Fluoride



Normal crystalline formation of fluoride of lime.

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FIGURE XI

Vitalized Calcium Fluoride

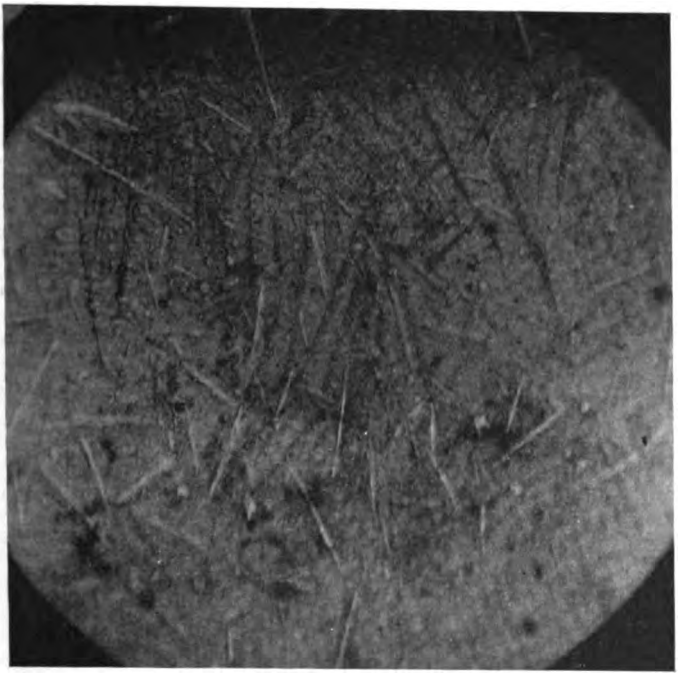

Illustration showing fluoride of lime charged with the vital force.

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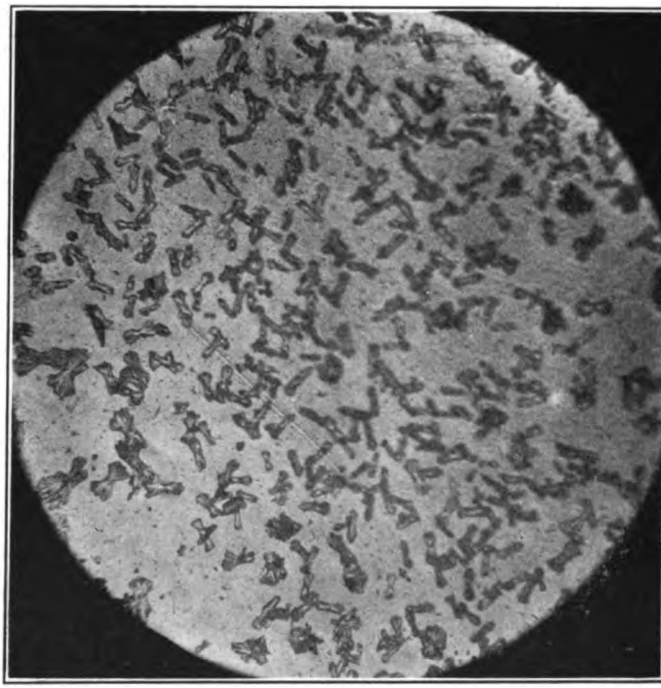
FIGURE XII

Calcium Sulphate



Normal crystalline forms of sulphate of lime.

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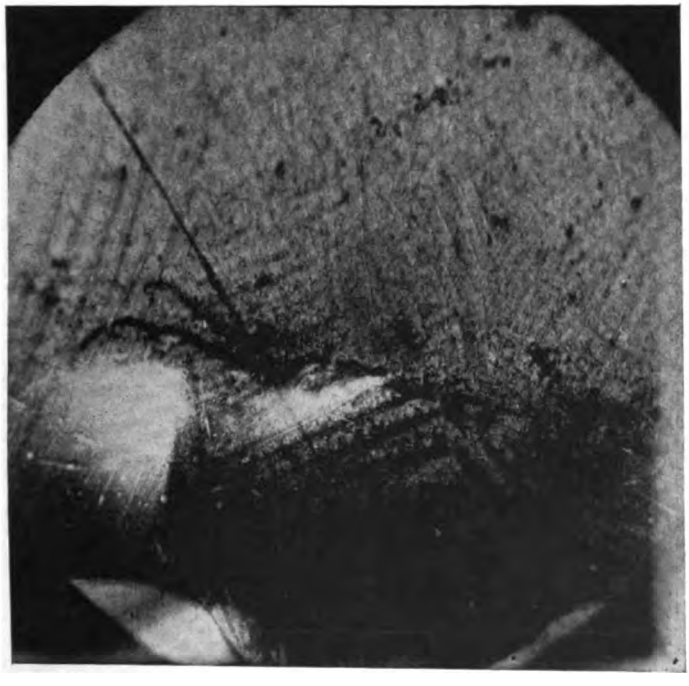
FIGURE XIII

Calcium Sulphate Vitalized



Radiate structure built by vitalized sulphate of lime.

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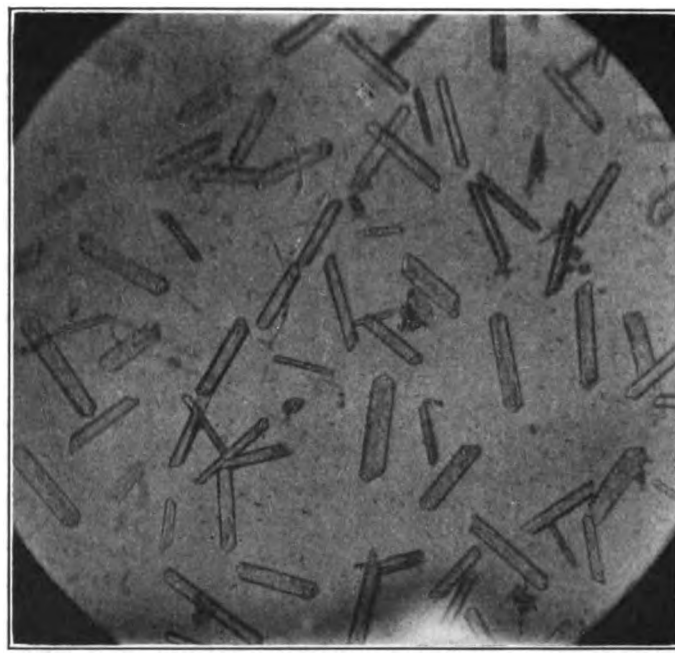
FIGURE XIV

Kali Sulphate



Normal crystalline formation of the sulphate of potash.

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FIGURE XV

Vitalized Kali Sulphate

Vine-like structure built by sulphate of potash vitalized. It is a well known fact that all vine-growth contains a large per cent. of potash.

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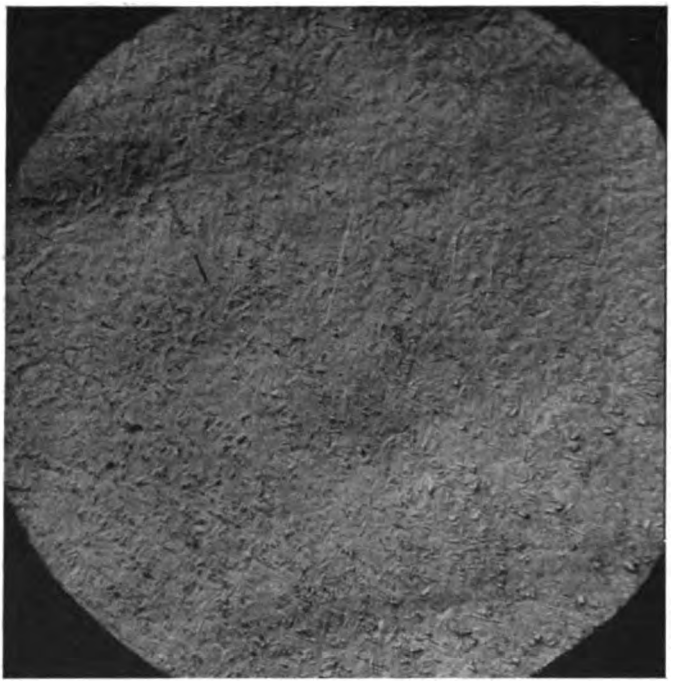
FIGURE XVI

Kali Phosphate



Normal crystalline form of phosphate of potash.

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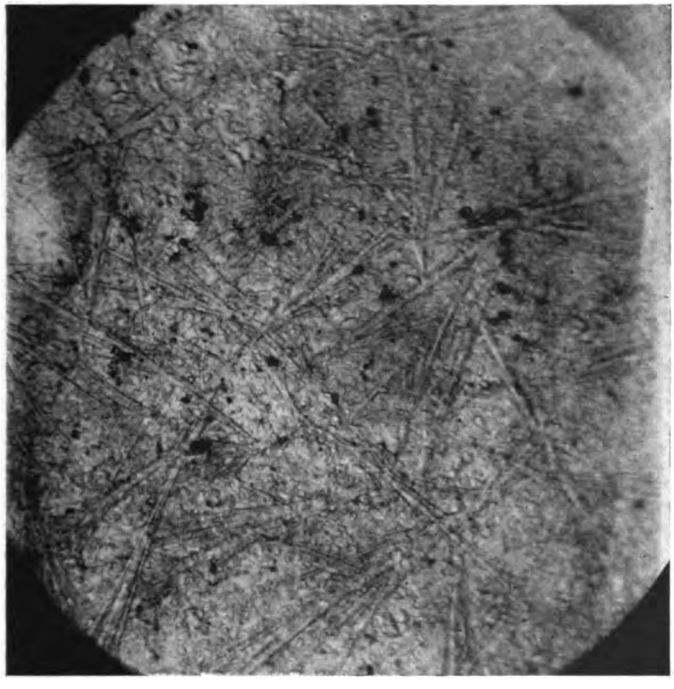
FIGURE XVII

Kali Phosphate Vitalized



Radiate structures built by phosphate of potash when vitalized.

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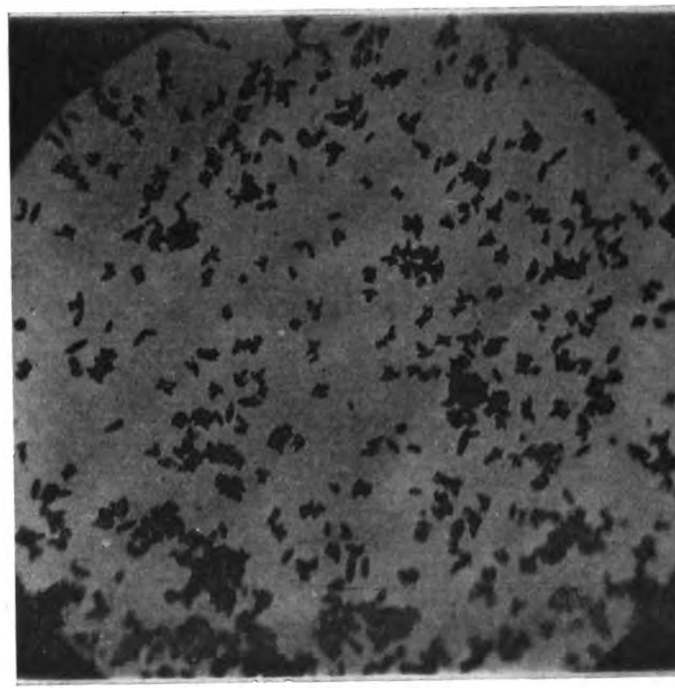
FIGURE XVIII

Magnesia Phosphate



Normal crystalline formation of phosphate of magnesia.

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FIGURE XIX

Vitalized Magnesia Phosphate

Willow-like formations of vitalized phosphate of magnesia.

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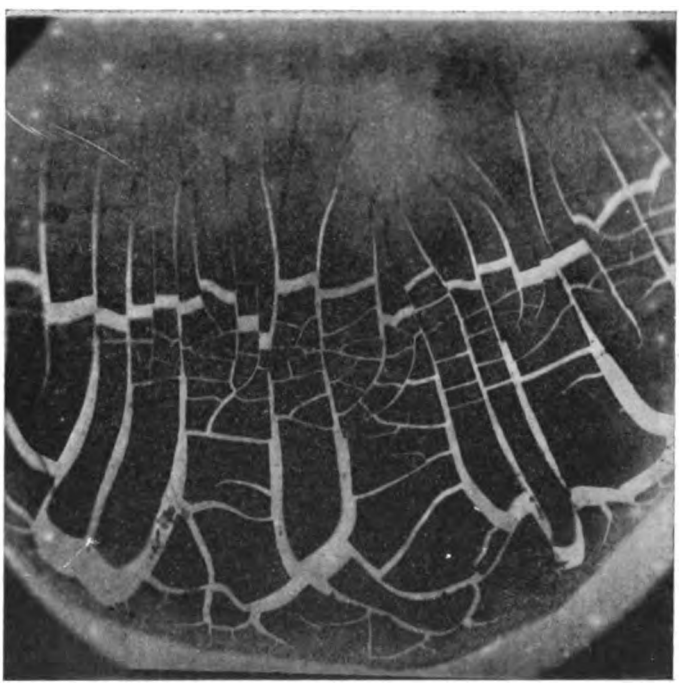
FIGURE XX

Ferrum Phosphate



Dry mass of phosphate of iron.

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FIGURE XXI

Ferrum Phosphate Vitalized

Fern-like structure built by the vitalized phosphate of iron. It is well known that these forms of plant life contain a large per cent. of this salt.

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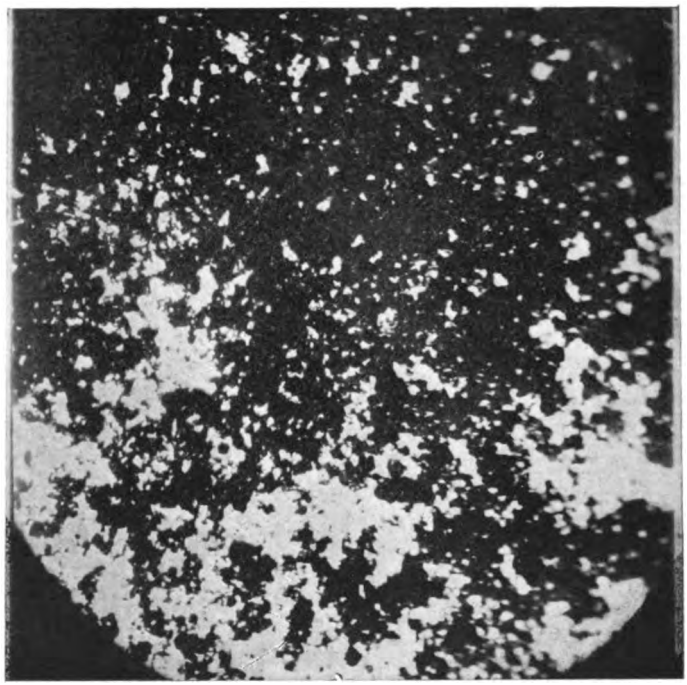
FIGURE XXII

Calcium Phosphate



Phosphate of lime does not normally form crystals but settles from solution as a dry mass, it being insoluble in water.

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FIGURE XXIII

Vitalized Calcium Phosphate

When saturated with the vital force phosphate of lime becomes soluble in water forming radiate crystalline structures.

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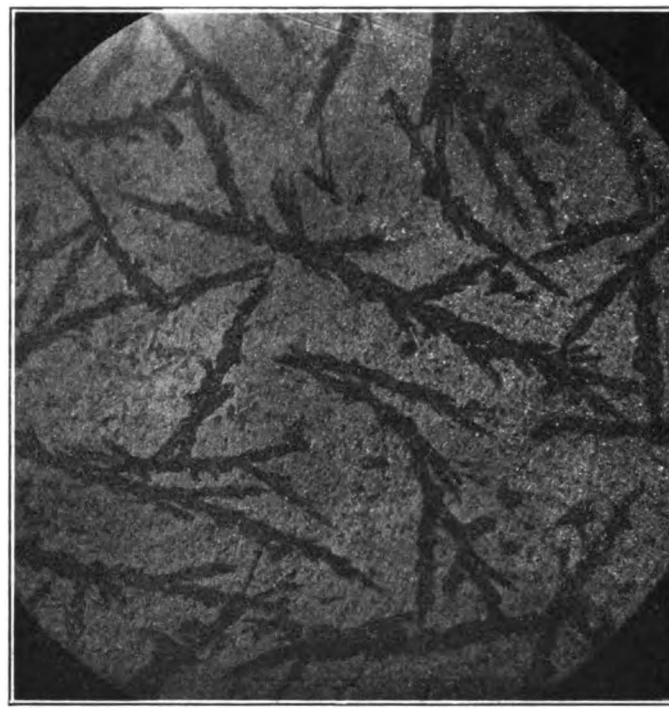
FIGURE XXIV

Sodium Sulphate



Normal crystalline formation of sulphate of sodium.

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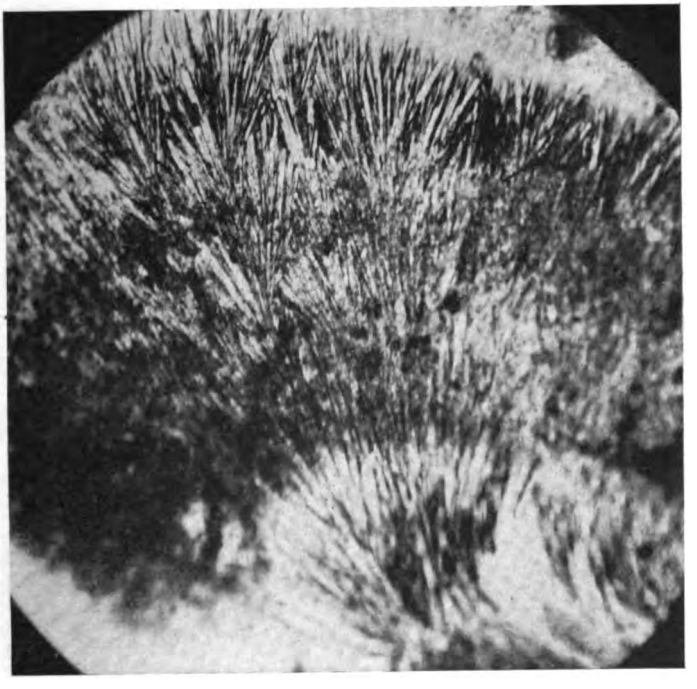
FIGURE XXV

Sodium Sulphate Vitalized



Bush-like structure of vitalized sulphate of soda.

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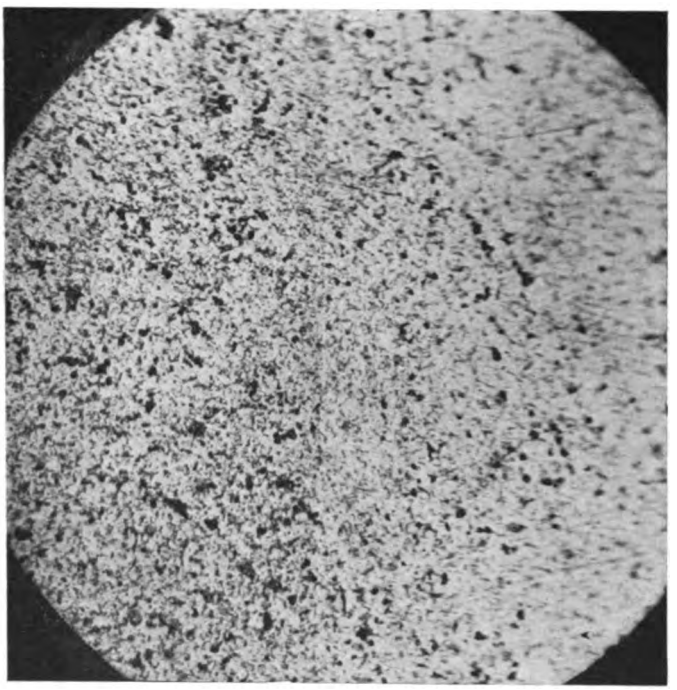
FIGURE XXVI

Sodium Phosphate



While sodium phosphate is soluble in water yet it has no soluble crystalline form.

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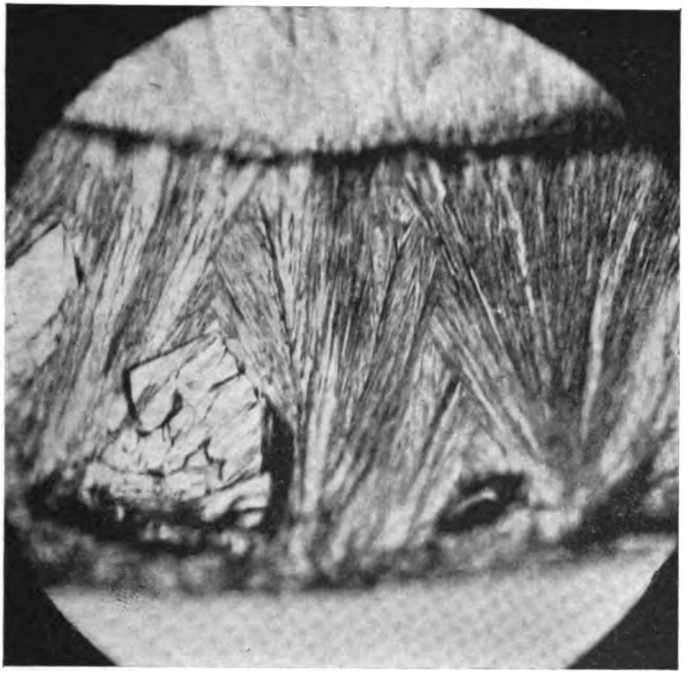
FIGURE XXVII

Vitalized Sodium Phosphate



Bush-like structure built by vitalized phosphate of sodium.

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Chapter Six

THE LAW OF INORGANIC FORMS

IT is an essential feature of life-forms that they are individual beings separated from other units of their kind in a certain definite way. This law of separation may be stated as follows: "In the apportionment and grouping of the constituent elements of an organism lies the cause of its form." We shall hereafter in Part Two, turn again to the question as to what this law of individuality means in a moral sense, and how the moral nature of man comes to be established by this physical process. Our purpose in this chapter is to note the fact that this law of grouping of elements, in the determination of kind, is not peculiar to living things but, on the contrary, is a universal law. It is manifestly important that we do this for in that way alone can we take the first step toward measuring the wonderful possibility of application of this law of improvement of our race and the prolongation of individual life. To do this work most successfully, we need to understand the universality of this individualizing process in the several provinces of Nature.

In studying the universe, man finds himself hindered by the fact that he looks upon it along, what may be termed, a certain plane which, while it opens to him much of the higher, denies him any vision of its lower units—its elements. He sees practically unlimited suns, but he can not see that of which they are made. In other words, he sees nothing of the ultimate constitution of matter, and by inference alone is he enabled to divine its fundamental qualities. The leading fact which we may ascertain is, that all things commonly termed material, probably consist of negative and positive electrons, indivisible, all with eminent individuality acting and reacting upon one another, *each after the manner of its kind.*

It is now held by physicists that each of these electrons is a permanent unit, one that is not divided by any of the powers which are

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applied to it nor is it subject to changes which in any way affects *its individuality*. This is a fact of immense importance—one indeed that characterizes every created thing and will be noticed more fully in connection with the subject of immortality in Part Two.

As to the essence of electrons, we know only the properties of each kind in relation to the others, and that one kind is the center of action of a group of the other kind. Every one of the millions contained in the smallest object visible under the microscope, is ever acting and being acted upon by all the bodies of the universe. In this connection, we know also that each body, built by these electrons, is the center from which various sorts of control proceed by means of vibrations in the ether, passing now to another body and again back to itself. There are also other processes of control which can as yet be only defined as *mental* the quality of which arises from the special grouping of electrons through which the mind acts.

As for the ultimate constitution of the electron, whether it be essentially simple or complex, we have no knowledge whatsoever. Granting that it is simply a point of negative or positive force, then it is possessed of the only effective means of securing permanency found in Nature, viz., that which is secured by ordered and invariable vibrations such as is now found only in the seven primary colors of the rainbow. We will again refer to this fundamental principle of the perpetuity of life when treating of the subject of immortality. So far as we can understand the electron, it differs from other forms of matter only in the fact that we are as yet unable to break them into smaller units by any force with which we are acquainted.

The former popular supposition of the atom as an ultimate in matter, now applies in every way to the new name "electron." This supposition grew out of the desire of man to set a limit to the natural, so that beyond, he could imagine the supernatural. Of old, they found a beginning and an end of the natural order of things, forgetting that any part of creation is as natural as any other part. They then imagined a limit to space beyond which natural control did not extend. Time also had its limitations after which something ethereal and supernatural would happen. Happily for man, exact science is breaking down these limitations erected by superstition. We know there is no end to time and no boundary to space. This larger conception of the

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universe sets the mind free and enables one to conceive of an eternity of time and a perpetuity of individuality, without the necessity of passing through some unexplainable metamorphosis. But I digress.

Next in order of complexity, come the individualities which are composed of two or more of these atoms or electrons, grouped in that order peculiar to the expression of energy desired. These are the so-called "molecules," which are likewise beyond the limits of ordinary vision.

Always, when a grouping of electrons form a molecule the result is that a new individuality is created—one that, as we know, has not the mere sum of the quality of the electrons, but is a third something which has been called into being by the union of diverse kinds of electrons, none of which possessed any of the qualities of the new creation. Thus, the individualities of the molecules are so unlike those of the electrons composing them as to suggest that some outside influence wholly foreign to the electrons, had part in this new formation. Being a new combination of matter they give expression to forms of energy, which cannot be made manifest through electrons alone. It comes to pass, therefore, that the more complicated the compound, that is, the more electrons that enter into its composition, the higher and more diverse in expression are the forms of energy that manifest through it. It is a law of chemistry and physics that the fewer the electrons in a molecule the more limited is it to give expression to energy and yet the more stable their union. As the number of individualities in the molecular society increases, the greater the delicacy of their adjustment and, therefore, the more diversified and finer the forces that find expression through them. This becomes more and more apparent as we approach the stage of molecular complexity manifested in the mineral tissue salts of organic nature through which the vital force is first expressed as physical life. At this plane, we pass the line which divides the purely inorganic from the organic, from the purely physical realm, into that which is affected with design and motives. This was noticed fully in the last chapter.

Although we are mainly concerned with the origin of life, we must here consider some peculiar features of crystallization which have to do with the transmutation of the original chaotic gaseous state of matter

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into orderly formation, such as is now exhibited in our universe of worlds.

This brings us to the next kind of individualities above the molecule, the crystal, those combinations of electrons which take on definite mathematical forms, or rather, approach such forms without attaining perfection in them. It is now known that every molecular grouping has its own peculiar crystal formation. The reason for the order in which the composing units group themselves in the state of crystallization, we as yet know nothing, but have shown elsewhere that when the mineral salts are charged with the vital force, they re-crystalize in radiate structures and in this condition become susceptible to mind control so that any picture *which expresses a principle* the mind accepts *as true* will so regroup the molecules of the salts as to express in crystalline form the outline of the mental-image. May it not be that each original crystalline substance, expressing, as it does, a mathematical form, is in itself a concrete thought form?

From what I have demonstrated of this mind control in crystallization, we conclude that when all matter of the universe was free to obey the mandates of Divine Mind as it passed into that of complete solid aggregations, as we now see them, that it finally entered into the stable conditions of the present universe in obedience to a mind-image.

From this consideration, we can understand why the crystal, the most permanent of all forms, is so often used in the Scriptures as emblematical of peace and permanency, for this orderly grouping of the units in the crystal suggests an enduring condition.

As regards the mathematical differences in crystalline formations, chemists are agreed they depend entirely upon the nature and grouping of the constituent elements, thus demonstrating the *law of form* as stated at the beginning of this chapter.

As the student of this individualizing process becomes better acquainted with the conditions, physical and mental, which develop personal qualities, through this law of apportionment and grouping of material elements, he will not be disposed to question the idea that the differences in mankind, moral and mental, is entirely due to the universal law of composition.

To hold to this view, seems, in a way, to deny personal responsibility; but, not so. It not only increases responsibility but also enlarges its

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boundaries. To deny that children are brought into the world unhealthy because of unhappy and adverse conditions surrounding the mother, is an admission of the grossest ignorance of the fundamental principles of heredity. Food, clothing and mental comfort are the basic requisites of eugenics. Without these comforts of life, all else matters little. Of the exact nature of these we shall speak more fully hereafter.

All must admit that each individual is the product of innumerable reciprocal and infinitely varied influences, acting from without and within which, in a way, makes all responsible for each other. In a word, we may justly conclude that until we have that condition which approaches the millennium, the perfect human being cannot be produced nor can the individual life be prolonged indefinitely. We shall show hereafter how the influence of the rainbow will establish this state of peace among men, by reason of the invariable vibrations of the several colors.

We may conceive, then, that these lower creatures of the mineral world, the crystals, are in many respects like the higher individuals of the organic realm, sensitive to external influences, yet so held by the dominant force of the *law of form* which shapes them that they are limited in the variations they exhibit, but eternal in the perpetuity of their forms.

When, in the ascending order of complexity, we come to study the crystal, we find at once the personal quality of each is distinctly influenced by the surroundings. It is a well-known fact that crystal specimens of the same compound from particular localities have characteristics which are quite easily recognized. Those who closely observe these forms, are able to note differences, which serve to distinguish members of the same species, by reason of the locality in which they were formed. From these circumstances, it seems clear that the lowest individualities of the inorganic realm which we can see, differ one from another in the same manner, if not in the same measure, that we are accustomed to note in organic personalities.

Along with the law of apportionment and grouping of elements which control all forms from suns to men, there acts another influence, which, while one and the same everywhere, yet is as diverse in its expressions as is matter in its forms. The form, in fact, to a great extent, controls the expressions of this force. Nothing concerning this mode of

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energy was known until my discovery of it at the beginning of my research. I therefore venture to call attention to it under the name of *vital magnetism,* since it acts similar to electro-magnetism, though produced in an entirely different manner. Vital magnetism arises from the evaporation of water; that is, by the breaking up of water into its molecules by varying degrees of heat. This would indicate that it is universal both on sea and land and, so far as my experiments have gone, seems to be the vital force of all living things. Not only this, but it also seems to be the connecting link between mind and matter.

In order, then, to account for the origin of all living forms, it is only necessary to suppose that in the beginning, thought-forms existed of each species, which, in turn, controlled the grouping of the molecules of the mineral salts in such proportion and arrangement as is now peculiar to each. We say, indeed conceive, that the production of these thought-forms was due to Infinite Mind, or to those seven spirits which, in the beginning, presided over the face of the waters. The importance of this point in our problem, will become evident in the discussion of the several topics comprising Part Two.

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Illustration Group No II

CRYSTAL PROTOTYPES OF PLANTS

In illustration group No. I it is shown how the twelve mineral salts of organic nature are prepared by the process of evaporation of water for the building of plant and animal forms. These show that the inherent power of the salts to build their normal crystal formations is overcome by a stronger force, so they are made to build radiate structures tending toward plant formations.

It has long been believed by physicists that no power, except mechanical force, could prevent any mineral salt from forming its natural crystalline structure. Not until we realize what titanic power is exerted by molecular attraction in such crystal formation can we comprehend the amount of energy necessary to prevent it.

A single example will illustrate what molecular attraction is: Everyone is more or less acquainted with the force exerted by saturating a hemp rope with water, causing it to swell in diameter and shorten in length. By this means it may be made to lift immense weight, or, if the rope is first made fast to immovable objects at both ends, it will tear itself apart.

Great as this molecular force is, it is overcome by the vital force generated by the evaporation of water.

After the mineral salts are saturated with this force they may be grouped in different proportions to form a mineral prototype of any flower, fern or tree desired. The following illustrations show the extent to which this can be done. After a given prototype is formed by the proper mineral composition, cells or seed will develop in the stems, from which an organic flower, fern or tree will grow identical in every respect to its mineral prototype. This is illustrated by Figures XXXVIII and XXXIX. These demonstrate the beginning of plant life on our earth.

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FIGURE XXVIII

Mineral Ferns

Mineral fern-forms, prototypes of a flowerless plant that grew to enormous size during the early crystalline period of the earth.

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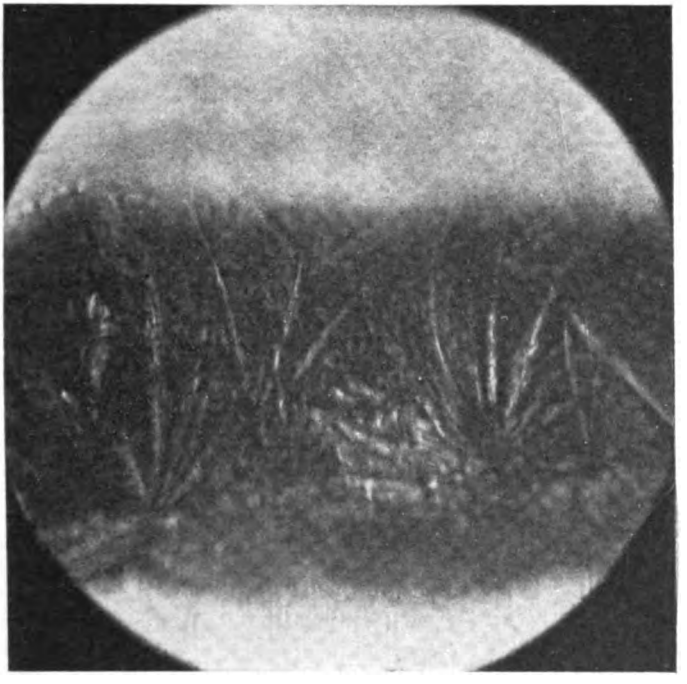
FIGURE XXIX

Mineral Sugar-Cane



Mineral crystalline forms of sugar-cane. A tall, stout, perennial grass that grew all over the earth during the antediluvian period.

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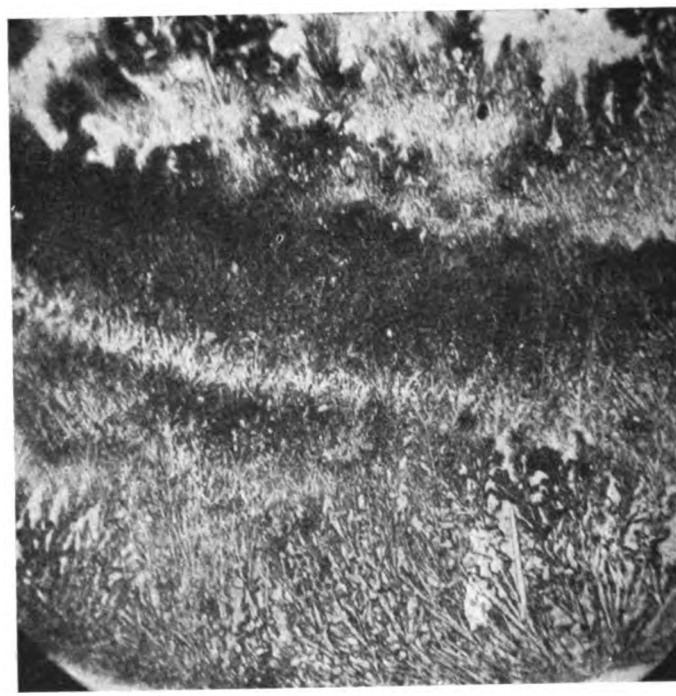
FIGURE XXX

Mineral Grass



Mineral grass forms, prototypes of a common cereal which grew extensively and luxuriantly during the early crystalline period.

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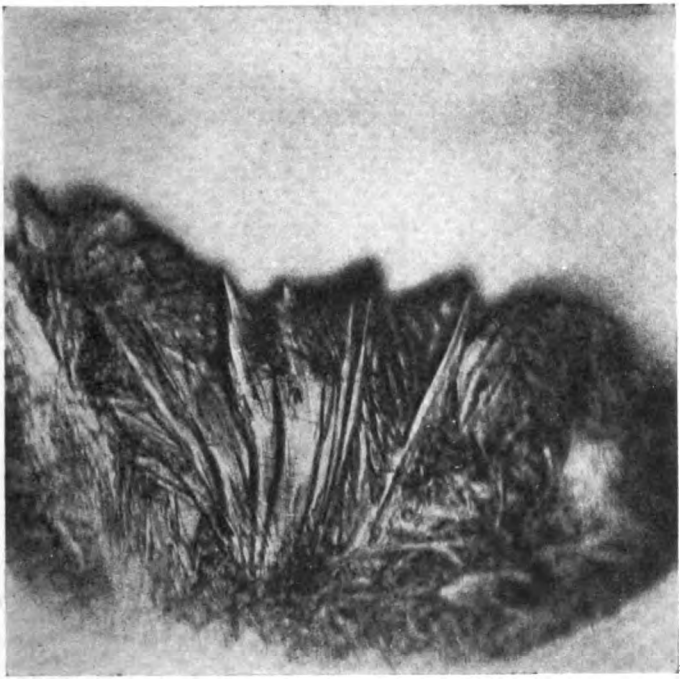
FIGURE XXXI

Mineral Flags



Mineral flag-forms, prototypes of a plant with sword-shaped leaves which grew in or near the waters of the primeval seas.

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FIGURE XXXII

Mineral Cactus

Mineral cactuses. A representative of a true American plant. These, in fact, were produced from the ashes of a plant found in Montana.

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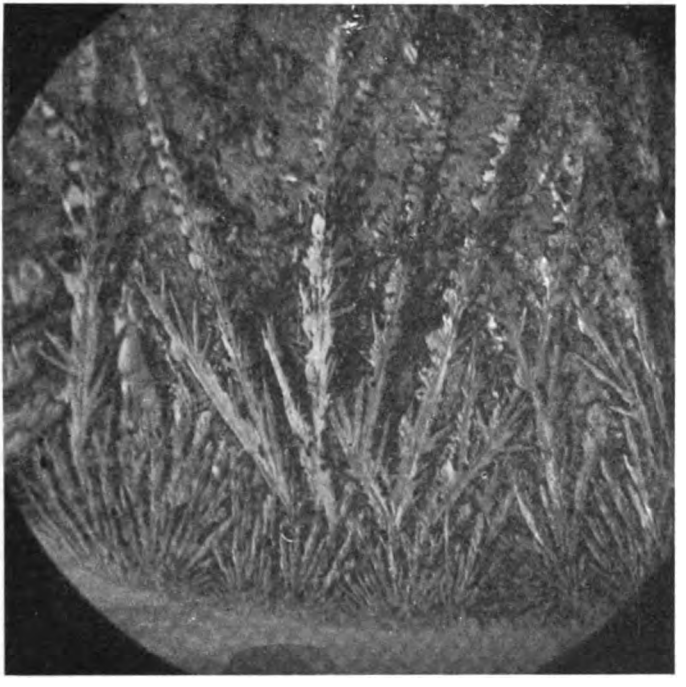
FIGURE XXXIII

Mineral Thistles



Mineral crystalline prototypes of the aster family which bear purple, pink, yellow or white tubular flowers. These can be seen at various places in the picture.

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FIGURE XXXIV

A Mineral Forest

A mineral crystalline forest representative of the earliest ages of life-formation.

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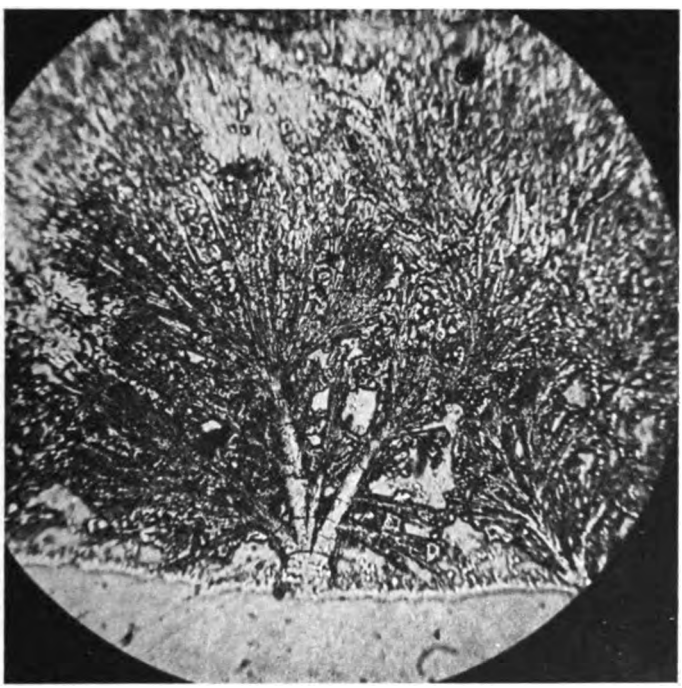
FIGURE XXXV

Mineral Tree



A single crystalline tree selected from a forest representative of the earliest ages of the cooling earth.

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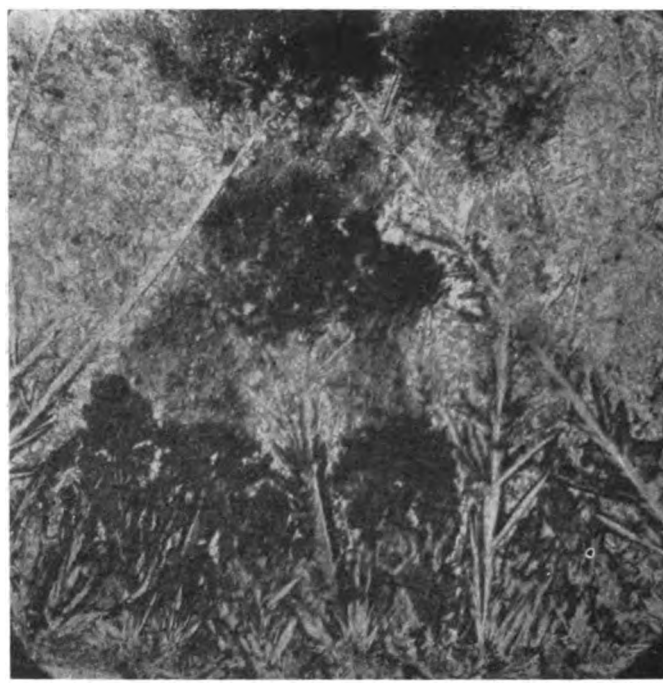
FIGURE XXXVI

A Mineral Forest



A mineral crystalline forest in which most of the prototypes of plant forms previously described can be distinguished.

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FIGURE XXXVII

Mineral Lilies

Mineral crystal lilies, prototypes of a genus of a plant of which there are about one hundred species known.

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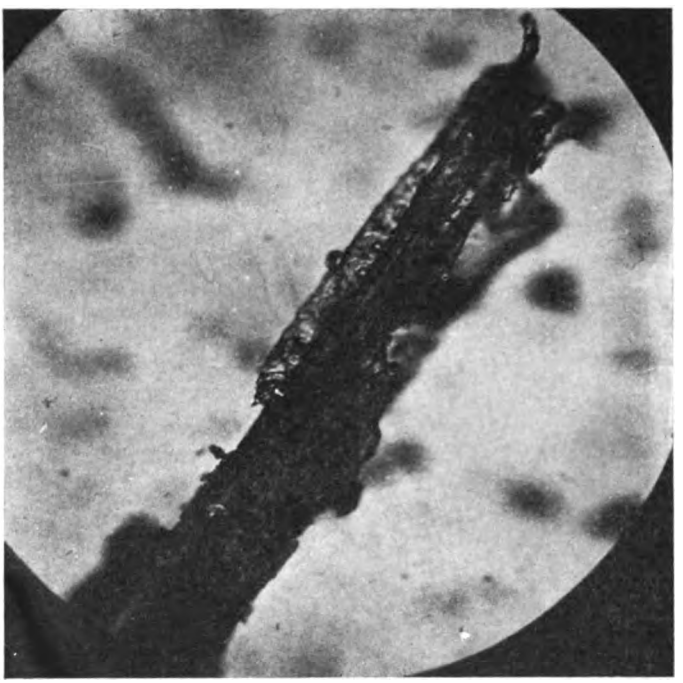
FIGURE XXXVIII

Vegetable Seeds Developing



Vegetable cells or seeds developing in the mineral stem of a thistle as shown in Figure XXXIII. Each of these seeds will develop an organic thistle the exact counterpart of its mineral prototype.

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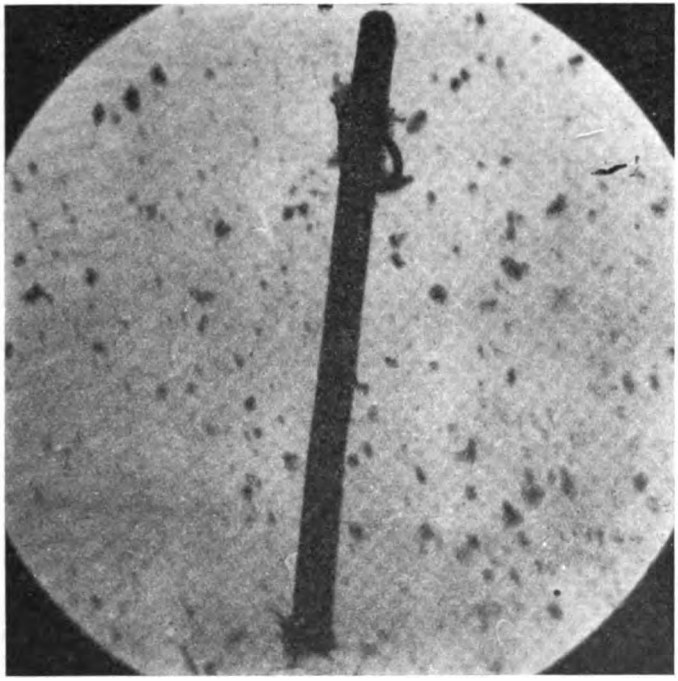
FIGURE XXXIX

A Young Mineral Plant



A young plant growing from a seed developed in the mineral forest as shown in Figure XXXIV.

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Chapter Seven

THE BUILDING OF TISSUES AND ORGANIC COMPOUNDS

IT is an important and interesting fact that at least nine of the mineral salts build cells which, by the union at their opposite poles, form tissue fibers. These are silicic acid, chloride of potash, sulphate of lime, sulphate of potash, phosphate of magnesia, phosphate of iron, phosphate of lime, sulphate of soda and phosphate of soda. This I have demonstrated many times.

To make these experiments put one grain of each salt in a separate half-ounce of distilled water. Boil in a six-ounce test tube, then transfer to a half-ounce bottle, cork tight and set aside in a temperature of 80 to 90 degrees Fahrenheit. I use a closed box, about a foot square, with two small holes in the top. Through one is passed an electric cord to furnish light and heat by use of a thirty-two candle-power lamp; the other for the thermometer, which may be securely held in place by passing it through a rubber cork which fits the hole snugly. In from ten to twenty days tissues, peculiar to each salt, will be found growing at the bottom of the solutions.

The cause of this phenomena I have not fully worked out. One thing, however, seems reasonably certain: it is due, in part, at least, to the presence of free acid that forms the salt.

All the salts except silicic acid, are formed by the union of an acid with a base. For example, hydrochloric acid forms the chlorides; sulphuric acid the sulphates; and phosphoric acid the phosphates. In boiling, a portion of this acid is set free, or is liberated afterwards through decomposition of the salt. The cells and tissues do not begin to form until the solutions show a slight acid reaction. For this reason each solution should be tested with blue litmus paper immediately after boiling. If it is acid it will turn the blue paper red. If it does not do this, a drop of the diluted acid which forms the salt should be added to the

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solution in the bottle; that is, sulphuric acid to the sulphates; phosphoric acid to the phosphates, and hydrochloric acid to the chlorides. These may be had at any drug store by asking for the "diluted acid" of the one needed.

As soon as growth is observed in sufficient quantity for examination, take a portion of it from the solution with a wooden toothpick and place upon a glass slide. Add a drop or two of the solution to float it, and place a cover glass upon it; then examine under the microscope. By this means one may gain a definite knowledge of the kinds of tissue each salt will build. Most of them produce at least two kinds, one so nearly related in structure as to be often mistaken for that of some other salt. The salts which produce tissues similar in structure will unite in building compound tissues, or structures of a higher class. For example, different layers of the skin, of muscle or of nerves and bone.

The method by which they build tissue fibers is also of interest and affords a striking example of the fact that magnetism plays an important role in this process. Within two or three days after boiling the solutions, cells of various shapes and sizes, will be found in the fluid. These unite, end to end, coalesce and form fibers. See Figs. XLIII and XLIV.

The solutions must be examined daily to detect the process. In making examinations, *always immerse the nose of the objective in the drop of solution,* then search for cells and fibers. The cellular structure of the fibers illustrated, is easily seen with an ordinary reading glass. The similarity and, in many cases, the identity of these fibers with those normally found in the human organism, make it almost certain that they are both due to one and the same cause.

The fact that each salt forms a crystal peculiar to itself, and also the fact that each builds a peculiar kind of tissue, as we have seen, led me to postulate the law of grouping of elements as the cause of the physical properties as well as of compounds and forms. Moreover, from what is now known of the chemistry of living matter, I think we may apply this law to the organic kingdoms of Nature in the following terms: "In the apportionment and grouping of the elements lies the cause of all organic tissues and compounds, both vegetable and animal."

Many examples of wide differences in chemical and physical properties, might be cited in support of this law. For instance, the essential oils of lemon, orange, clove, bergamot and turpentine, all have the same com-

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position. The only imaginable cause for their differences is the order in which the atoms comprising them are grouped. This is the explanation offered by chemists.

Now why should this not be true of animal as well as plant life. We know that it is true for all compounds which enter into animal organisms. The albumins which form so large a part of animal structure, are composed of carbon, nitrogen, oxygen, hydrogen and sulphur. These elements differ widely in proportion in each kind of plant and animal protein, until-to-day there are over a thousand varieties known. For example:

One molecule of egg protein contains: C204, H322, N59, O66, S2.

One molecule of pumpkin protein contains: C292, H481, N90, O83, S2.

One molecule of horse protein contains: C680, H1098, N210, O214, S2.

One molecule of dog protein contains: C726, H1171, N194, C214, S3.

One molecule of human protein contains: C1170, H1970, N360, O322, S8.

The figures in the above table represent the number of atoms of each element in each kind of protein molecule.

This same law holds among the carbohydrates. While these are composed of carbon, hydrogen and oxygen, and are found for the most part as starches, sugars and gums, yet every chemist knows that the difference in the percentage and grouping of these three elements makes the differences in these compounds.

The same is true of hydrocarbons. These represent the various oils and fats in nature, and are likewise composed of carbon, hydrogen and oxygen. Here again the apportionment and grouping of the elements not only determine the class of the compounds, but also the varieties found within the class. Indeed, everywhere we look we find this law of apportionment and grouping of elements *the law of kind*. I challenge any chemist or biologist to find a single exception to this law in the whole realm of creation. Indeed, its universality amounts to a demonstration that every living thing, vegetable and animal, is determined by the number, kind, arrangement and proportion of the elements which constitute it. Here, then, is unchangeable law. Here are results which

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may be predetermined with mathematical precision. Here lies the basis of continued life in the body.

It may be well to indicate, by example, just what I mean by grouping of elements. Let us take the first building of an organic compound from materials derived from inorganic sources, namely, the synthetic construction of "urea" by Wohler in 1828. The substance from which urea was immediately produced, was a salt called *ammonium cyanite.*

There is one very peculiar thing about these two compounds, urea and ammonium cyanite, that especially suits our present purpose. They each have absolutely the same elementary composition. This is not always true of the inorganic compounds of nature that are converted by a re-arrangement of their atoms into organic forms. In this case each compound contains 46.66 per cent. of nitrogen, 26.67 per cent. of oxygen, 20 per cent. of carbon and 6.67 per cent. of hydrogen. The composition of each is expressed by the chemical formula $N_2 OCH_4$, but the properties of the two differ in the most marked way; they also belong to wholly different classes, the one inorganic and the other organic, and yet they are composed of the same four elements in exactly the same proportion. The only explanation of this is the one now generally accepted by chemists: it is the grouping of the atoms in the different compounds that places them in two widely separated kingdoms of Nature.

When we realize that a certain combination of a given number of elements will build a certain compound, that these same elements in the same proportion and grouping can build only this compound and no other, we can easily comprehend the fixity in nature of this law.

When we come to study the circulation of the elements, which constitute organic nature, we find their movements from one kingdom to another, depend upon this same law.

Carbon unites with oxygen to form carbonic acid. As such, it enters and leaves the cycle of life, and is taken up by the plants by action of the red and yellow rays of light and converted into the numerous combinations of which they are composed. It is introduced into the animal organism as vegetable food, and is excreted either as carbonic acid by the lungs, or by the kidneys as urea, which speedily yields carbonic acid. Carbon, then. leaves the cycle of life as it enters, and returns to the atmosphere to repeat the process anew.

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In inorganic nature, hydrogen occurs almost exclusively in water and ammonia. It enters the plant in these compounds, passes to the animal as food, and leaves the organism, through the kidneys, in the form of water and ammonia, or in the shape of compounds which rapidly split up into these two bodies.

Oxygen is the only element which enters the living organism in a free state, but does so only in part, and in the case of plants to a very small extent. The chief bulk of oxygen is taken up by the plant as carbonic acid and water.

By the aid of the red and yellow rays of sunlight, the plant gives off from these compounds a part of the oxygen, forming, thereby, others, richer in carbon and hydrogen which, as foodstuffs, are taken by the animal body where they again unite with oxygen, liberating the energy received from the several rays of sunlight, and are returned as carbonic acid and water to the air to repeat the process anew.

By this exchange between the vegetable and animal kingdom, the balance of carbonic acid and free oxygen is maintained in the atmosphere, the plant yielding the oxygen which the animal requires, while the animal in turn gives out the carbonic acid needed by the plant.

Nitrogen is taken up by plants as ammonia, nitrites and nitrates and is converted into vegetable protein by action of the violet and indigo rays. As such it is used by the animal body in which the protein is converted into urea, uric acid and other compounds. These rapidly decompose outside the organism, yielding ammonia which the plant needs.

Potassium, sodium, calcium, magnesium and iron unite with phosphorus, sulphur, chlorine and fluorine, and silicon with oxygen to form the twelve salts. These all enter the vegetable kingdom dissolved in the sap, determine by their proportion the species of plant, unite under the influence of the rainbow rays, with its organic products and pass to the animal as food, where they perform the same office as in the vegetable kingdom.

Five per cent. of the whole body, or about seven and a half pounds in a man of average size, consists of mineral matter. These salts are absolutely essential to life, and even if all the other elements of food are furnished, yet without the salts death occurs sooner than if no food at all had been taken. The daily intake and output of these salts in the adult is about 400 grains, something less than an ounce.

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Illustration Group No. III

Building Cells and Tissues

In the chapter on the "vital force" reference is made to the fact that the three salts, phosphates of lime, magnesia and potash, which first give expression to this force as "life" builds a cross-form, each point of which gives expression to one of the four functions of this force, *attraction, repulsion, sensation* and *volition*. See Figure XL.

In this connection attention may be called to the teaching of this book, that all Bible symbolism has an *esoteric* or *inner* meaning which finds explanation only in *the laws of life in nature*. When the phosphates of lime and magnesia are charged with this force they build living cells, which, uniting pole to pole, form tissue-fibers as shown in Figures XLIII and XLIV.

While silicic acid, chloride of potash, fluoride of lime, sulphate of potash, phosphate of magnesia, phosphate of iron and phosphate of soda all form tissue-fiber from cells, yet they do not all give expression to the four fundamental functions of the vital force. Most of them are limited to simple contraction and relaxation or attraction and repulsion between the cells which constitute the fibers.

These primary tissue-fibers resemble so closely those found in the human body that there can be no question that both are produced from the mineral salts of the blood.

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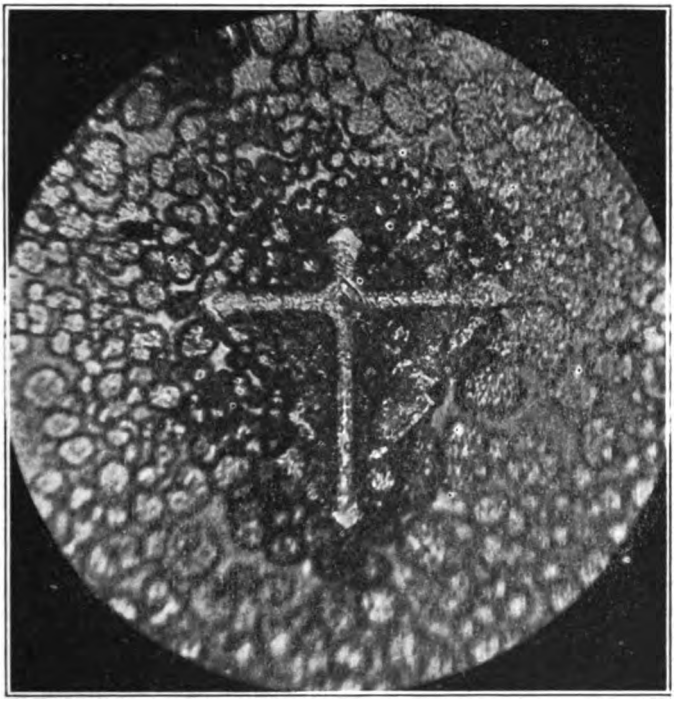
FIGURE XL

Life-Cross



A cross-form built from the same combination of the phosphates of lime, magnesia and potash through which the vital force manifests all its functions, attraction, repulsion, volition and sensation.

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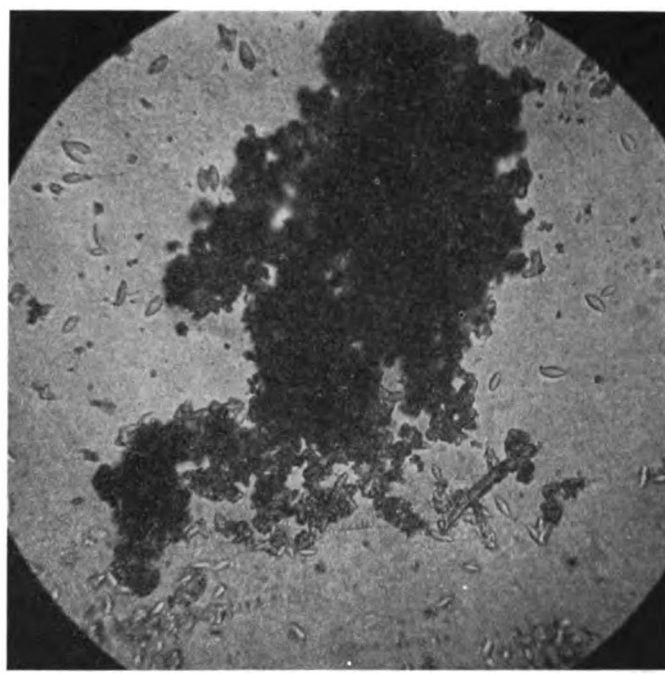
FIGURE XLI

Generating Living Cells



A mass of vitalized phosphate of lime and magnesia from which living cells are generating.

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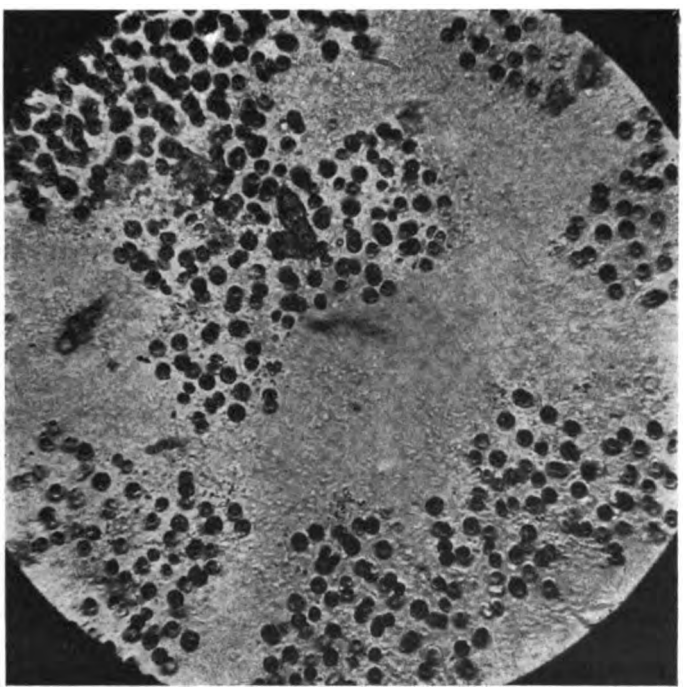
FIGURE XLII

Living Cells Growing



Living cells growing by reason of the addition of phosphate of potash. Several of the fully developed elongated cells can be seen in the picture. See Chapter V.

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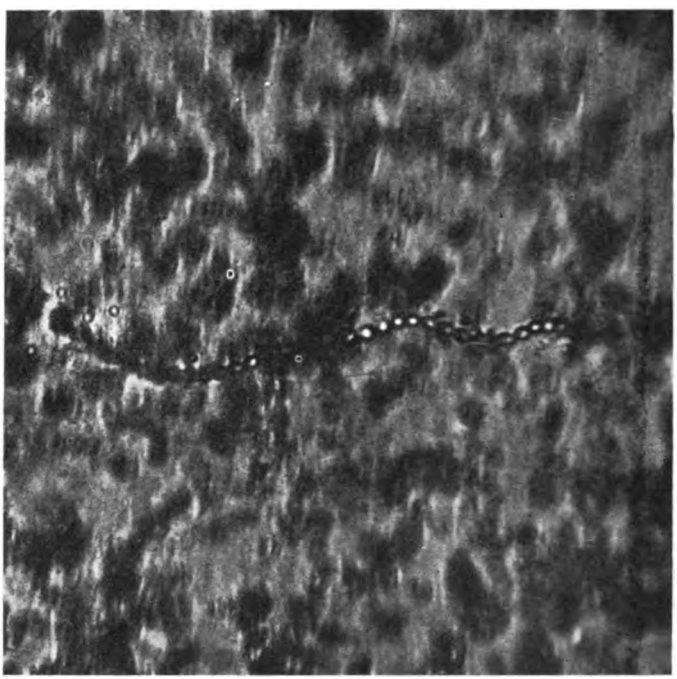
FIGURE XLIII

A Tissue Fiber



A tissue fiber made by the union of cells through magnetic polar attraction.

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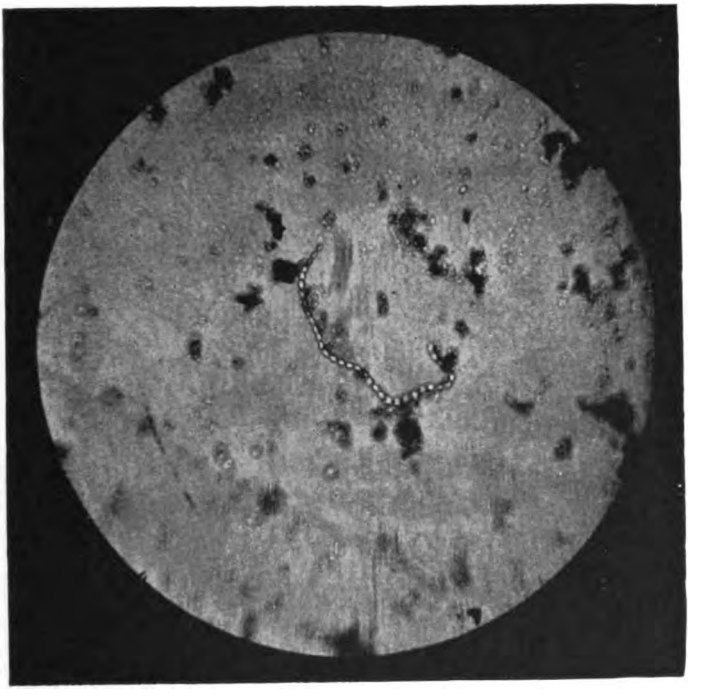
FIGURE XLIV

A Tissue Fiber



A tissue fiber in the making. Recruits are seen approaching from the right-hand end.

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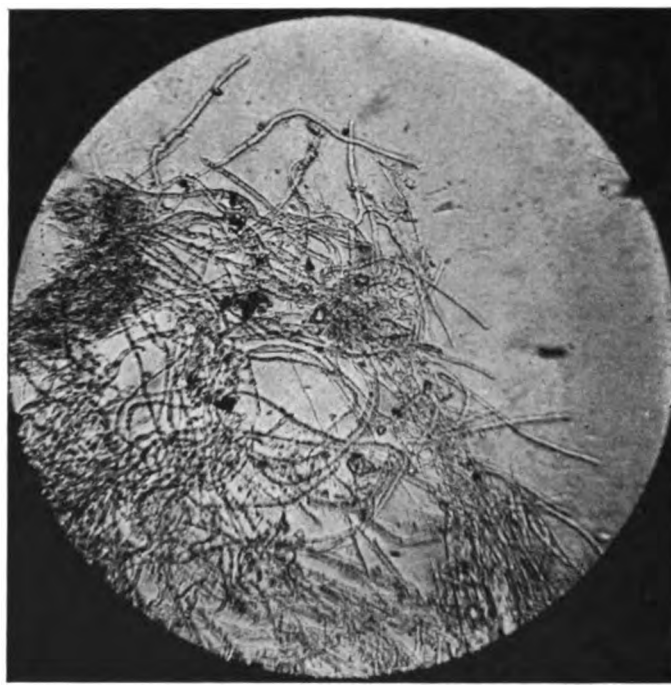
FIGURE XLV

Connective Tissue



Connective tissue built from silicic acid. It is a well-known fact that this salt is a constituent of all connective tissue.

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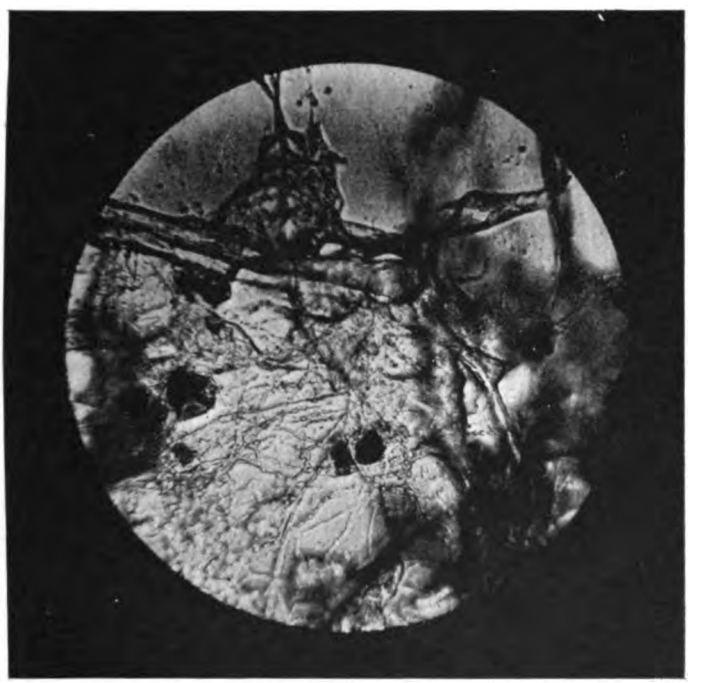
FIGURE XLVI

Lymphatic Tissue



Lymphatic tissue built from the chloride of potash. No other remedy known is equal to this salt in healing diseases of the lymphatic glands and vessels.

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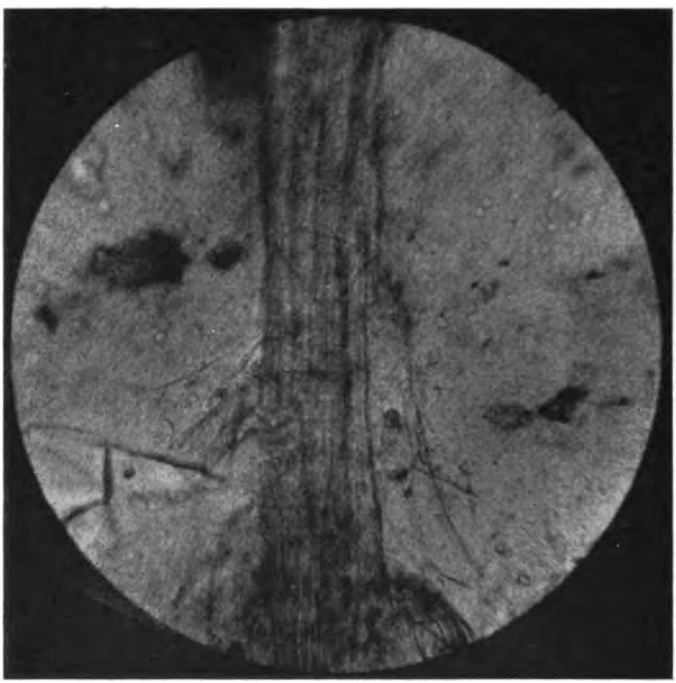
FIGURE XLVII

Tendinous Tissue



Tendinous tissue built from the fluoride of lime. This salt is the prince of remedies in diseases and sprains of the tendons.

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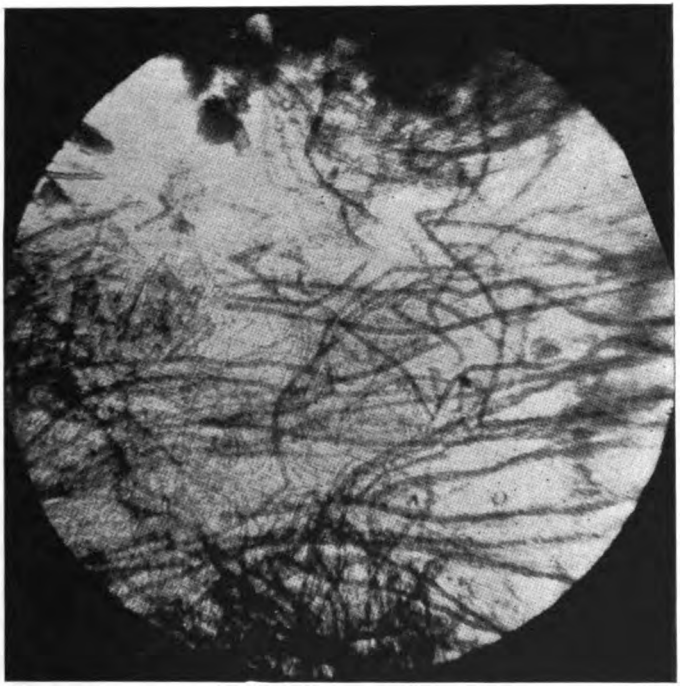
FIGURE XLVIII

Yellow Elastic Fibers



Yellow elastic fibers built from sulphate of potash. This salt is a well-known constituent of all elastic fibers.

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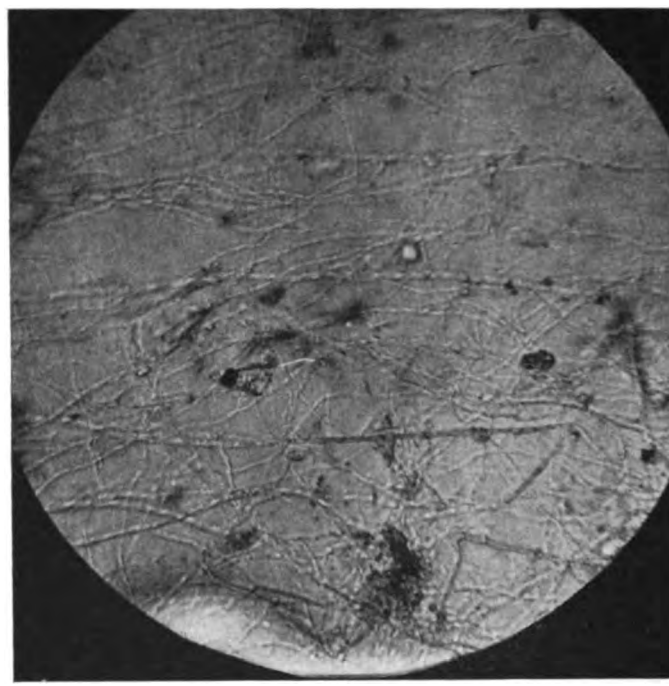
FIGURE XLIX

Nerve Tissue



Nerve tissue built from the phosphate magnesia. It is this salt that expresses the function of volition of the vital force.

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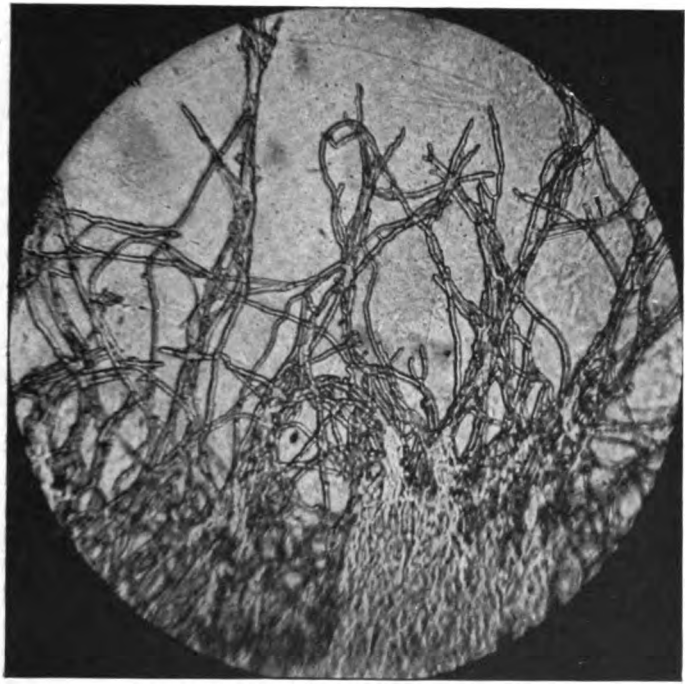
FIGURE L

Muscle Tissue



Muscle tissue built from the phosphate of iron. No other salt of the blood acts as readily nor with the same curative power in diseases of the muscles as the phosphate of iron.

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FIGURE LI

Kidney Tissue

Malpighian vessels of the kidneys built from phosphate of soda. The author has often cured organic diseases of the kidneys with this salt.

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Chapter Eight

THE LAW OF ORGANIC FORMS

A *GLANCE* at the conditions of inorganic individuals, which is afforded by the fifth chapter, may suffice to prove that in the apparently undifferentiated realm of matter, there is a process of constructing forms of varied order; electrons or atoms, molecules and crystals, each endowed with its individuality, each related by interactions of diverse value to the whole realm, according to the universal law of form. We readily see that all the isolated units, except, perhaps, the electrons, have their process of development, and as we shall show in speaking of immortality, a subsequent history ending with some kind of dissolution, which comes, not from any individual necessity, but purely from lack of maintenance of the normal composition that characterizes the unit, which makes it differ from others of its realm. There is everywhere this endless difference which the thoughtful at all times have seen to be the most evident feature of Nature.

When we pass upward, in the order of complexity, from the so-called inorganic world to the organic, we at once perceive that we have passed a boundary of much importance, as before mentioned, and illustrated at the close of the fifth chapter; this limit lies, or consists, in what is there termed, "The vitalization of the mineral salts of organic life." The ancients satisfied themselves with the simple concept that all matter was endowed with the spirit of life, and, in a measure, this is true since the vital force is everywhere and permeates all forms of matter, but finds expression as "life" only through the twelve mineral salts now found in living things.

Although the difference between the non-living and the living, is made tolerably plain by the foregoing statement, yet a more extended definition of what constitutes a physical life-form appears necessary. Imagine, then, that a certain apportionment and grouping of the mineral salts of organic nature, is charged with the vital force within an environ-

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ment of temperature and colors suitable to the fixing of the carbon and nitrogen from the air, we then have all the conditions necessary to the beginning of an organic structure—vegetable, animal or human—depending on the apportionment and grouping of the mineral salts. The only time and place where we can well conceive such a state to exist, is on the cooling surface of the primitive earth, while it was yet surrounded by the envelope of waters, ages before the flood of record. But this physical condition, be it understood, by no means explains why the mineral salts were grouped into the first life-forms. It only provides the environment for the development of the organisms of the various species of plant and animal, under the guidance of the Spirit-created thought-forms. This Scriptural hypothesis of a vital principle embodying spirit forms, has, in the general acceptance of the evolutionary theory, been quite neglected if not entirely forgotten. It is clear, however, that on it and it alone we can consistently found a definition of the complete distinction between the realm of the living and the non-living. When certain forms of matter are charged with this force, they manifest all the properties of life according to apportionment and grouping of the mineral constituents of the organisms, be this a single cell or a human form.

In noting the individualities of the lower, or purely mineral realm, we pointed out the fact that the associations of the electrons or atoms, the molecules and the crystals, are each after its kind by reason of the constituent elements; and that each of these constantly give expression to definite forms of energy because of the invariableness of their physical nature. We now have to note that this fixity of function appears to be absolute. The atoms of the stars are, as their light shows, the same in character as those composing the earth. The crystals of the oldest rocks in no important regard differ from those of to-day. The materials of the meteorites which come to us from we know not where, but certainly from other spheres than our own, show us the same minerals in the same forms as those always existing on the earth. In other words, the lower individuals, though they receive, transmit and change the forms of energy, do their work always in substantially the same way—*each after its kind*—by reason of its composition. They have not, during *eons* of time, obtained anything in their intercourse with their surroundings, which in any manner modify their physical contour to the extent

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of changing their species. Why, then, should it be thought otherwise with organic forms of which the inorganic constitute the sum?

While the organic form, like its lower kinsmen, receives, converts, and sends on energy, yet none of these disturbs its composition only to destroy it. It is true that organic beings are affected by their surroundings, but these impressions are made on the vital force. And, what is more important, material changes are wrought within the organism which, through the process of repair, record these impressions. Here, then, is the pre-eminent difference between the living and non-living. By repair of the tissues these impressions are accumulated so that in the succession of generations the organisms of the species are refined—educated, so to speak—by the impressions of association.

We will again speak of this difference between the in-educable lower realm of mineral individuals and the higher educable form as *infinite*. The term is not of too wide a meaning to denote the utter change in the conditions of existence which the embodiment of a thought-form brings in the nature of capacity to profit by the impressions made upon the vital force of the form. The mechanical individuals of the lower realm always act in a uniform manner. Given a certain composition their reaction to influences from without is always the same. But in the higher individualities we term "living," the structure has taken on a personal quality derived from the thought-form which has fashioned it. It is from this spiritual-thought-form that that mysterious power of selection is derived—the power to accept the one and reject the other—of things physical or mental.

It is this function of a thought-form that selects the exact proportion of the mineral salts necessary for the building of a given organism, and for the storing of impressions made on the vital force. Such phenomena cannot be explained by the laws of chemistry and physics, but only by a function of mind—*the power of volitional choice* possessed only by thought-forms. We thus see that it is the capacity of organic forms to gather and direct energy, rather than be controlled by it. Herein lies the opportunity of this present life. It should, then, need no argument to show that this storing and subsequent expenditure of energy is done wholly through the agency of the physical structure, which, to do the highest class of work, must always maintain a chemical equilibrium, a perfect composition.

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It is a very instructive fact that in all the endless experiments which have been made to adjust mankind to the conditions of his environment, we find none whatever which look to the re-establishment and use of that perfect agreement between mind, energy and matter which called him into being. It is difficult to understand why a logical effort of this kind should meet with any opposition whatsoever from the few. While it is perhaps altogether human to assume that the present state and order of life is the natural one, yet this is by no means true. We must beware of the state of mind which leads men to claim, that whatever condition of society favors them most, is the God-given state. We should remember that the *well-being of all* is the absolutely important thing. Although we shall more than once have to return to this matter of the establishment of special privileges of a few by which advantage is taken of the labors of the many, we refer to it here only so far as it has to do with the physical development of the organic individual. Special privileges are not founded upon "agreement" among the many, and are not, therefore, conducive to life.

It has already been noted that the individualities of the lower realm, especially the electrons or atoms, never perish but pass from compound to compound and from organism to organism without losing their individuality. True, they lose their identity while forming a part of a compound or organism, but they always return to the inorganic world in the exact form in which they entered the cycle of activity, for the good of the whole. Here is perfect agreement.

It is only where the doctrine of limited individual existence, due to unbalanced development, controls the minds of men, that they care for, or take advantage of, special privileges. It is thus an innovation, one of very great moment, which has given to human individuals a temporary physical character, merging their beings into life of a purely material kind, making it but a step to the doctrine of "Right founded upon might." It is this new physical being, developed from a perverted body-composition through heredity, that largely characterizes the human individualities of the present age. The establishment of such a doctrine among men as "materialism," brings with it serious difficulties. The steps which have been taken by nature to bring humanity to the present chaotic conditions of the world, should be seriously considered by the inquirer into the true meaning of existence, for they show how two

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forces, the true mind-image of man and his slowly degenerating physical self, have been struggling for supremacy.

As the physical body, throughout the ages, has become more and more chemically unbalanced, under-development of certain organs and parts has given control to over-development of others which are purely materialistic in their functions and tendencies which, in turn, has more and more widened the gulf between man's true image of himself, and the present perverted image of gross materialism. The new comers in the field of life have, by virtue of the law "like produces like," necessarily depended on their ancestors, not only for their physique, but also for their ideals—surrounded from generation to generation by a horde of would-be teachers who endeavor to improve the ideals without improving the physical organism through which the ideals manifest—ignorant of the psycho-physical law of their inter-dependence. Thus mankind has slowly but surely degenerated until he is now but a suggestion of his pristine ancestors, retaining only a hazy resemblance to his Edenic state of physical perfection.

To restore humanity to this primitive state in the present world, only requires that the intellectual and the physical be developed simultaneously. To do this work, however, the whole organic world must—from the methods of agriculture to the re-organization of human society—be marked on every hand by the same profusion and splendor that characterized the Antediluvian age of the earth. Then mankind was surrounded upon every hand by plenty. Manifestations of physical beauty and perfection were everywhere. Hunger and discomfort were unknown. Selfishness, by which special privileges are now fostered, was not then developed. But the agencies which produced that primitive state, are now supposed to be quite beyond the control of man and can only be re-established by direct intervention of the Almighty. Not so, however, the moderns, and especially the most modern of all moderns, the Americans of the United States, have it in their power, through numerous discoveries and inventions, to convert this old earth of ours into a perfect paradise, more perfect, if possible, than that of the Antediluvian world. Of these discoveries and inventions, my own are but the culmination—the practical application—of many others that will be used in the rejuvenation of the earth and of mankind.

Let me, in concluding this chapter, note in one short sentence the

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apparent difficulty that seems to attend upon the introduction of this new age: *There is to be no profit to the individual that does not equally accrue to the race.* This apparent difficulty vanishes away, however, when the scope and plan of this new science of life is understood.

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Chapter Nine

BUILDING LIVING FORMS FROM CHEMICALS

THE question of the cause of geometrically definable types in Nature, is not a new one. In the effort to account for it, we find a great variety of opinions, and with all a strong leaning towards dualistic and even mystic theories.

Even distinguished and informed scientists lean, in this matter, towards mystic and transcendental ideas; they believe that the ordinary, natural forces do not suffice to explain these phenomena, and that at least for the first construction of all fundamental types, a deliberate, creative thought was necessary.

Others, equally well informed and distinguished, claim that comparative anatomy and ontogeny teach us that the countless processes, which have led to the appearance of the various species, have acted by adaptation to different environments, habits and customs, and give us, in conjunction with heredity, a physiological explanation of the transformation of all forms by divergence, from a single cell—whose origin is unknown.

Since, however, it cannot be demonstrated that the various forms of organized life have been slowly fashioned by forcible molding or so-called evolutionary adaptation to arbitrary environments, as claimed by evolutionists, and since I have demonstrated that many species originate independent of any other species, we are compelled to abandon the theory of the divergence of all species from one original type, and accept the doctrine of special creation.

I have already stated this doctrine as the law of form in the following terms: "In the grouping of the mineral compounds, lies the cause of all physical life-forms, both vegetable and animal." This grouping is at once the law of origin, the law of species, and the law of propagation.

No organism now exists that is not dependent for its form on the

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same grouping of the mineral compounds of organized life that gave character and form to the earliest of its species.

In order to demonstrate, experimentally, the principles of life-form production, as here set forth, only a few simple apparatus are needed. A good microscope, a number of ordinary glass tumblers of about six ounces capacity, plenty of distilled water, previously boiled, and the twelve mineral compounds of organic life. These I have already named in Chapter Two. Make a three per cent. solution of common salt, and fill as many glasses as may be desired. I generally use twelve. Triturate together twelve different miscellaneous combinations of the remaining eleven mineral compounds (the common salt being one), and place about ten grains in each glass of salt solution. Leave the glasses un-covered in a temperature of from 75 to 80 degrees Fahrenheit.

In order to study the process of form-building and organic development, we may use a couple of dozen round glass discs, about two inches in diameter, to be had at any novelty store, as little mirrors, from which the mercury can be removed by immersing them in nitric acid.

By means of a small glass rod or wood toothpick, place drops from these solutions at different places on the plates in such manner that each drop will retain its globular form, and place the plates where they will be surrounded with the glass tumblers, and also where active evaporation from the drops and from the glasses will go on, and leave them undisturbed for twenty-eight days. If the solutions have been properly made, and they may be varied, after a little experience, to produce any form desired, there will be found, at the end of the normal period of gestation for each, a number of animal forms growing upon the plates.

That these do not come from germs previously existing in the air, will be evident to any one who will carry out the experiment. It does not require one versed in the science of chemistry to demonstrate in the laboratory, this theory of the origin of life-forms. Nature knows nothing of weights and measures as used by man, and no one, however well versed in synthetic chemistry, can possibly measure the infinitesimal proportions of the mineral compounds that enter into the original cells of these organic life-forms, vegetable and animal.

When the proper materials are assembled in favorable environment, plant and animal forms are produced. The proper grouping of mineral compounds for vegetable forms, is first seen in Nature, in crystalline

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formations, which are antitypes of organic forms, and a single crystal representing a blade of grass or fern leaf, requiring a magnifying power of two hundred diameters to see it, will furnish the requisite amount of the mineral compounds for hundreds of vegetable cells which will develop organized forms.

The reader will find, therefore, in these demonstrations, and in all Nature, of which these are but miniature reproductions, proof of the principle of formation constantly reiterated throughout this work. "In the grouping of the mineral compounds and the environment, lies the material cause of all physical phenomena in the organic kingdoms of Nature."

The photo-micrographs presented in this volume, were taken from specimens of crystalline, vegetable and animal forms, grown during the winter months of 1904-5-6 and 7. Every precaution possible, consistent with the principle involved, was taken to prevent contamination from without. The water used to make the solutions, was thoroughly boiled to insure the destruction of any organic matter it might contain and the mineral compounds placed in it while near the boiling point.

These photographs do not do justice to the organisms represented. The microscope is limited in its objective area, therefore we do not get an entire organism in a single photograph, but only the largest view obtainable, at a single exposure. There has been no attempt to change them in any way. They are just as the camera produced them. If they are what they appear to be, we have in the following illustrations four of the five geologic ages of animal life represented: the age of mollusc, the age of fishes, the age of reptiles and the age of man.

What seems at present as conclusive evidence that these forms are produced from non-living matter, without the aid of germs, is that whenever the solution is properly made and drops placed on the plates in suitable environment—heat, light and moisture—the forms appear. When the solution is not properly made, or the environment not favorable, the forms do not appear. I have now tested this law of formation four successive winters, and feel justified in presenting it as the law of the origin of life-forms on this planet of inorganic matter.

These animal organisms reveal to us the most primitive forms and the earliest stage of organic life upon the earth, and may be studied with no small degree of profit, not only by the geologist, biologist, and

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histologist, but also by the physician and clergyman. We are here taught by actual demonstration, that the inorganic kingdom of nature supplies the materials and forces that build the various organic forms, vegetable and animal, which constitute the organic kingdoms of our earth.

Should not these demonstrations, which show us the very foundation principles of organic life, teach us not only the direction in which to look for successful experimental research in life production, but also for the fundamental principles of a scientific biology and therapeutics?

It does not necessarily follow, that since these organisms are microscopic in size, that the first inhabitants of our earth were also microscopic. Since I am limited by a drop of water, both as to the amount of materials I can use at one time, as well as to the control of the conditions favorable to development, the resulting organisms are necessarily small.

A drop of water which retains its globular form, from the surface of which evaporation will go on, is the nearest approach to the conditions of the primitive earth, I have so far been able to produce. Such a drop not only analyzes a ray of light into its seven primary colors, which are the chemists that combine the carbon and nitrogen of the atmosphere in plant growth—elements essential to the building of all organic forms—but also by evaporation from its surface, supplies the vital force necessary to their development.

In the earliest ages of the earth, when life-forms first appeared upon its surface, the conditions were far more favorable to organic life than we now have. Indeed, it is highly probable that all life-forms began, at first, as exceedingly large specimens of every species, and through less and still less favorable conditions, they grew smaller with each succeeding generation, which then lasted for hundreds of years, until the weary countless ages of the past have worn away into an eternity that now numbers more than one hundred and seventy-four million years since the first forms of life appeared upon our planet.

Could we transport ourselves to the beginning of that early age, we would find the surface of the earth covered with crystalline forms of vegetation of every species that its surface and atmosphere were destined to support. Here we would find the inorganic beginning of the new vegetable world in all its splendor and beauty, crystal mosses

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and ferns, flowers and rose-trees, with their million-hued colors glistening and sparkling in the rainbow-rays that were made by the sunbeams passing through the shell of waters that surrounded the primitive earth. Giant mineral trees entwined about with moss and vine, all shadowing forth the splendor of the day when organic vegetation would bring forth in antitype all forms of which these were then the types.

We would also find forms of star-fish, octupi, fish, reptiles, quadrupeds, monkeys, apes and men nine-tenths inorganic or cartilaginous, some just beginning to respond by slow writhing movements to the contracting and relaxing influence of the new life-force, the long tentacles of the octopi curling slowly about the roots of the gigantic mineral ferns while the long cartilaginous limbs, fingers and toes of apes and men lying prone upon their backs or wedged, in a distorted manner, between the rocks would be so slowly flexing and extending, opening and closing, that one must watch them for days and weeks to perceive the slightest motion. Nevertheless, motion is there, and slowly yet surely, in response to the organizing powers of the rainbow-rays, the plasma peculiar to each species is being formed from the gaseous elements of water and air, and organized into tendons and muscles, in harmony with the mineral composition of the organism.

Other forms more advanced by days and months will be seen to have their digestive and respiratory systems almost organized, and beginning to feebly perform their functions. Others still further advanced, almost to maturity, will, at long intervals, seem to be conscious, for a time, of their existence.

Such are the conclusions to which my experiments have led me, of the *modus operandi* of the beginning of life on the primitive earth.

In Chapter Five, which treats of The Vital Force, I called attention to the fact that each form of energy selects some particular form of matter for its manifestation. This natural selection of matter by energy, for its own manifestation is the basis of all discovery in the realm of psycho-physics.

To this law of discovery I may now add: Since energy is differentiated in its various manifestations by differences in vibratory rate, so also is the vital force different in its rate of vibrations in different forms of life—vegetable, animal and human.

As it required nature a certain length of time to charge the mineral

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salts of organic nature with the vital force for the development of each species of plant and animal, according to the degree of organization of each, so did it require a given length of time to charge the salts with the vibratory rate necessary to the beginning of a human form.

Again, since it also requires a given combination of the salts to give expression to the special rate of vibration which is natural to any given form, so also can that particular rate of vibration we may class as human, manifest only through that combination of the salts peculiar to the human form. It must, therefore, be plain that only *that grouping of the mineral salts which builds the human form can give the vital force expression as human life.*

The discovery of this law of expression of the vital force, through different *groupings* of the mineral salts, as the life-force of different plants and animals, convinced me that only that grouping of the salts which would build a human form could supply the true mineral basis for individual and race improvement and the prolongation of human life.

I finished my research to prove these laws in 1907. From then until 1914 I devoted my spare time in search of the combination that would build a human form, believing such "Human Form Combination" to be the only true basis of perpetual body renewal. In the summer of 1914 I succeeded in finding the grouping of the salts that built the human form from which Figures LXXVII, LXXVIII and LXXIX were taken.

In order to appreciate what is revealed by the illustrations, it must be remembered that all life-forms, when first built from minerals, are jelly-like and transparent so that the internal skeleton, as well as the external form, may be photographed.

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Illustration Group No. IV

Living Forms from Minerals

The following illustrations of living forms built from the mineral salts tell the story of how life-forms first came upon the earth more graphically and convincingly than words can.

In the production of these forms the mineral salts were first vitalized by dissolving in water and placing drops of the solution on glass plates in suitable environment of light, heat and moisture. The drops are so placed as to retain a globular form in order to analyze the ray of light into seven colors. When the water dries away more is added until by the process of repeated evaporations the salts become charged with the vital force.

After several days, droplets, like little cells, will remain in the region where the drop was placed. These undergo the ordinary process of cell division until they develop into an organic form. This cell multiplication is shown by Figures LVIII and LIX.

This, however, is not true of the shell-forms. They grow from droplets, as single cells, without undergoing the process of cell-division.

The ape-like form, shown in Figue LXXVI, as well as the human form, shown in Figures LXXVII, LXXVIII and LXXIX, was grown from salts found in Montana, where they had evidently been subject to the process of evaporation for centuries. It is to this combination of the mineral salts that is added one each of the twelve that constitutes the several tissue-building cell-salts prescribed in Part Three.

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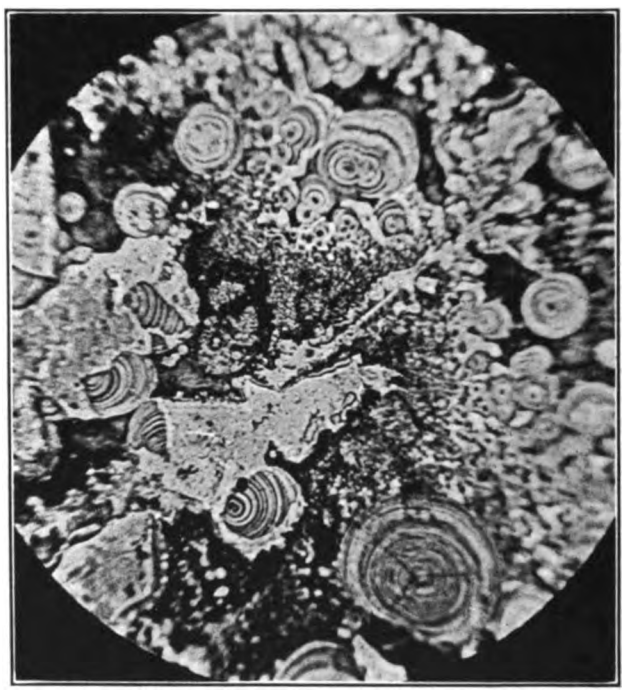
FIGURE LII

Fresh-Water Shells



Shell-forms grown from the mineral salts in fresh water.

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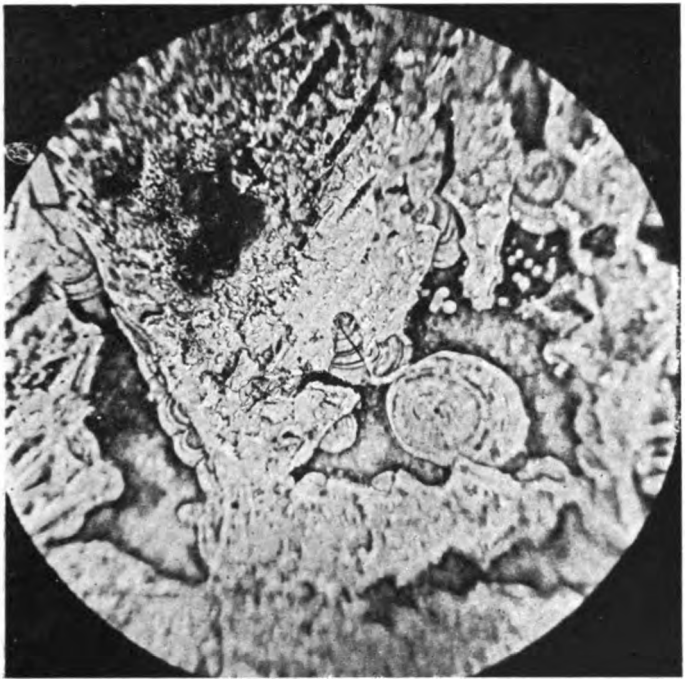
FIGURE LIII

Fresh-Water Shells



Fresh water shell-forms developed from the mineral salts to prove the first experiment, shown on opposite page.

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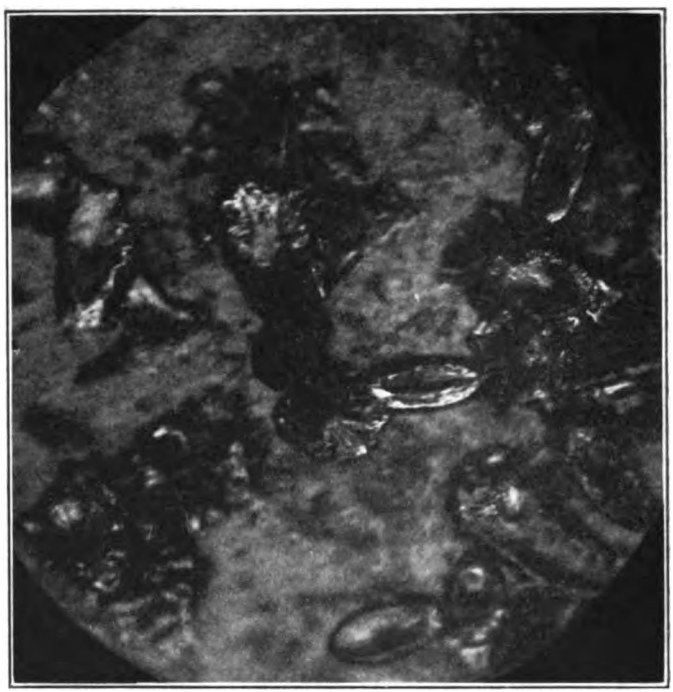
FIGURE LIV

Salt-Water Shells



Salt-water shells grown from the mineral salts in a three per cent. solution of salt water.

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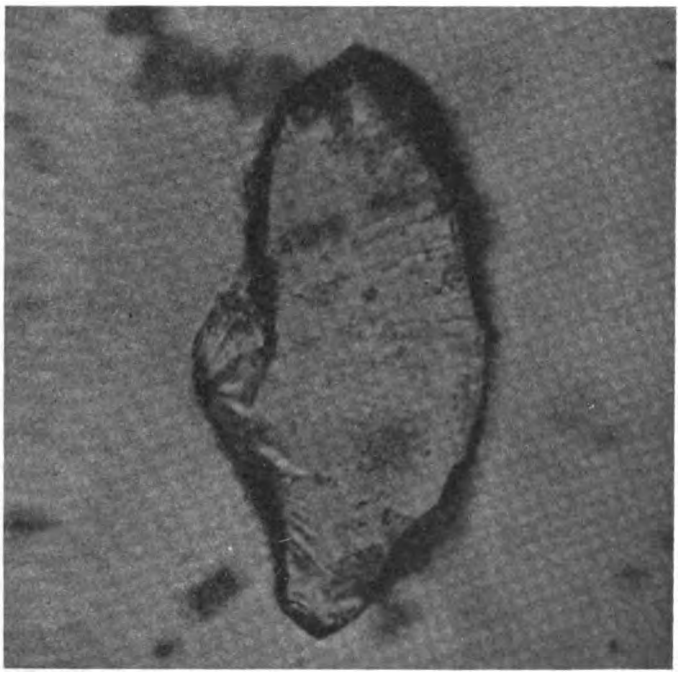
FIGURE LV

A Bi-Valve



A shell grown from the pulverized substance of similar shells after repeated evaporations of water.

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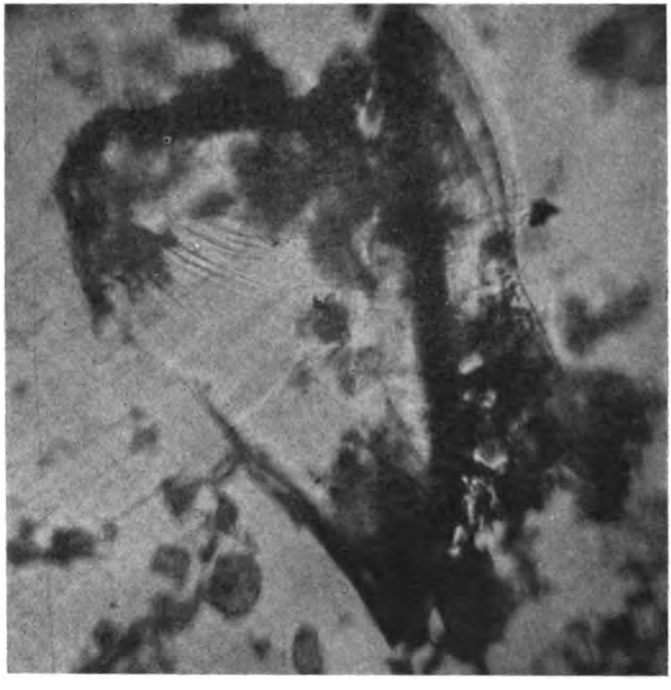
FIGURE LVI

Shell Form



Another shell-form grown from the pulverized substance of similar shells to prove the first experiment.

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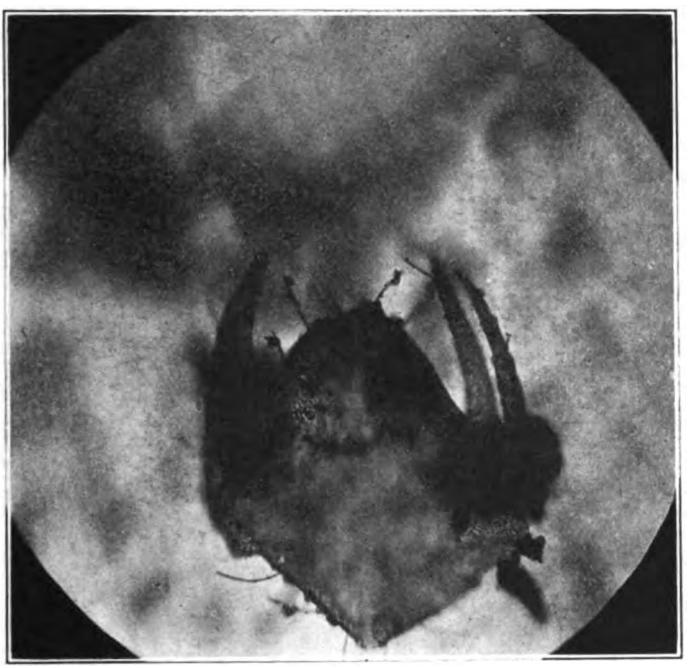
FIGURE LVII

A Crab-Form



A crab-like organism grown from the mineral salts.

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FIGURE LVIII

Cell Multiplication

A cell or "droplet" undergoing division in the process of growth.

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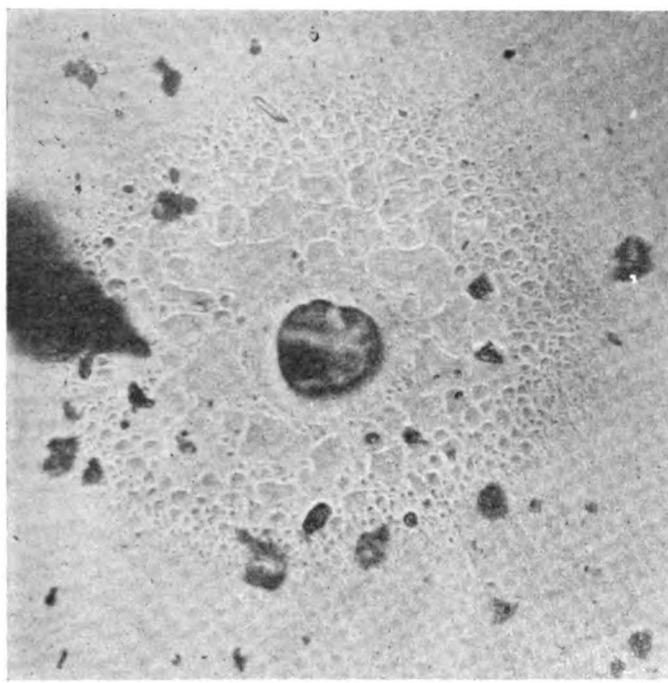
FIGURE LIX

Cell Developing an Octopus



A growing octopus from a cell or "droplet" after the cell has passed through the process of multiplication as shown in Figure LVIII.

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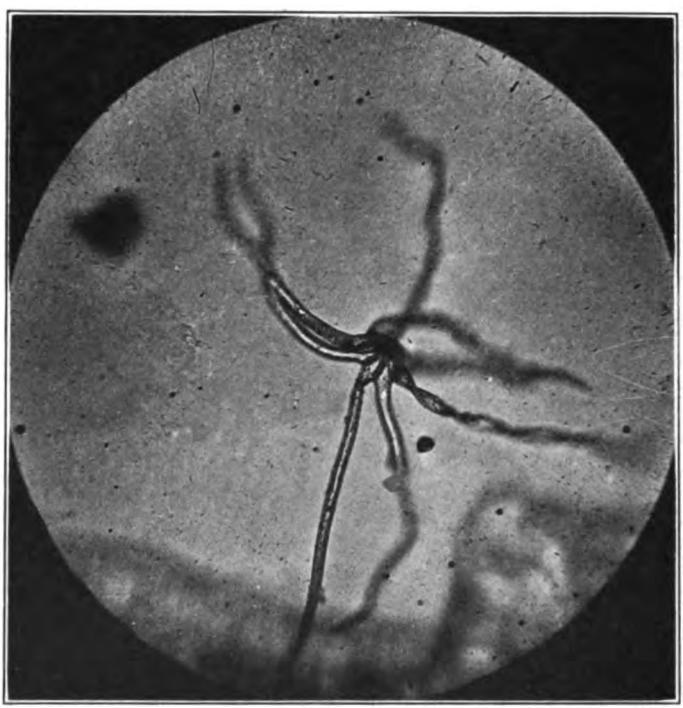
FIGURE LX

Octopus



The first octopus developed from the mineral salts. This was produced accidentally. The others which follow were produced in proof of the theory that composition determines form.

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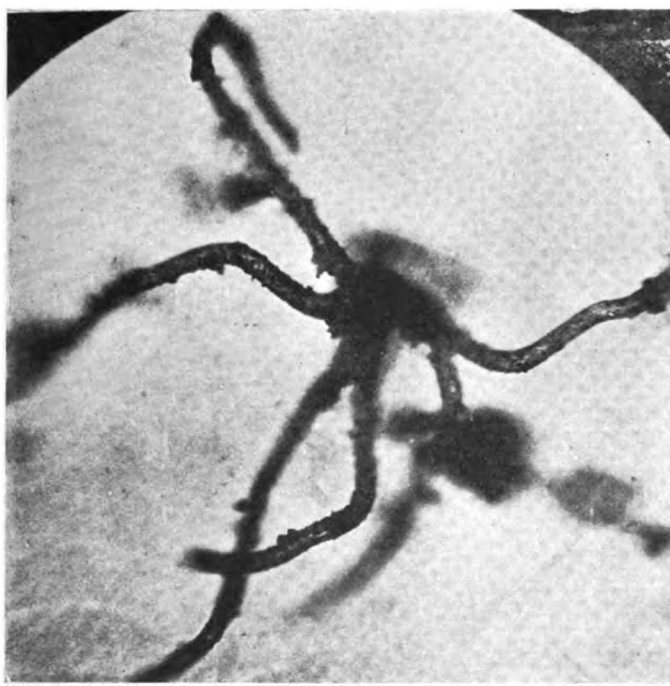
FIGURE LXI

Octopus



An octopus developed from the mineral salts, in proof of my theory of the law of form.

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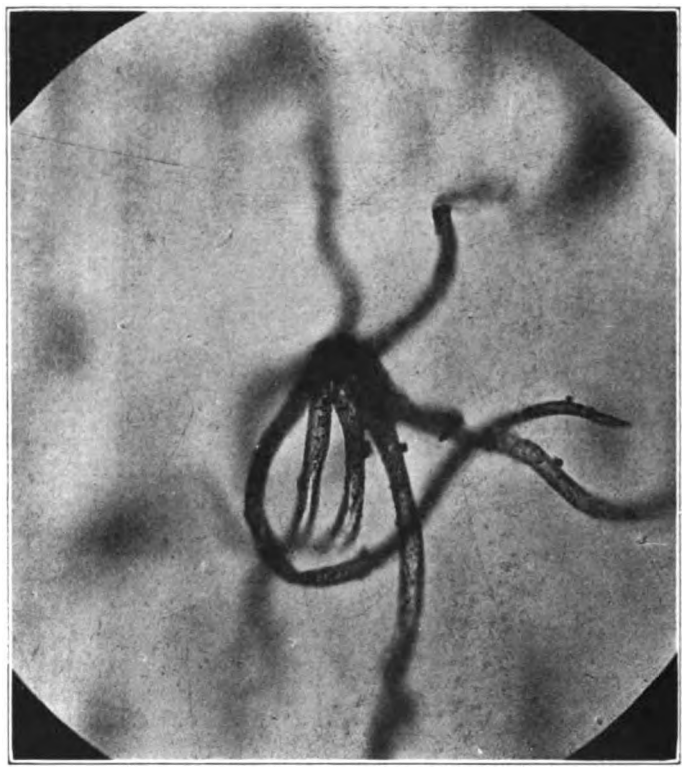
FIGURE LXII

Octopus



The third octopus produced from the mineral salts to verify that composition determines form.

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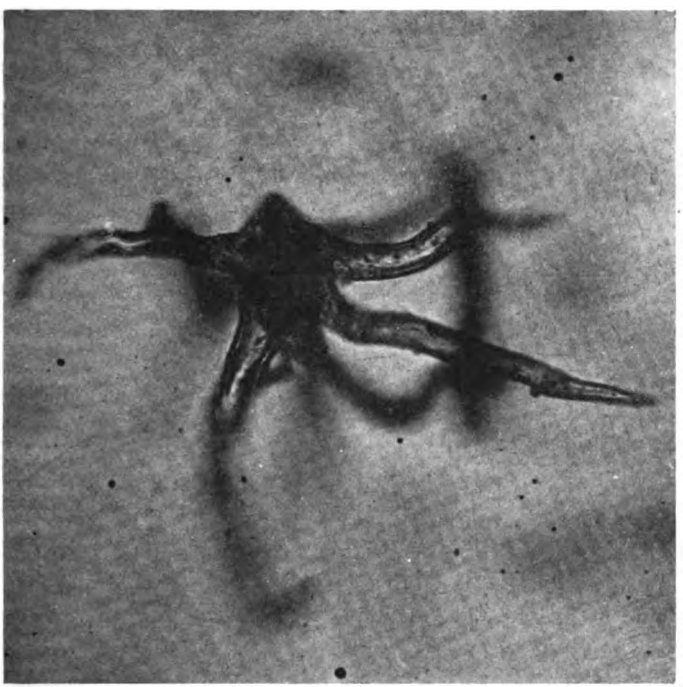
FIGURE LXIII

Octopus



The fourth octopus built in proof of the theory that each is produced by making certain groupings of the mineral salts.

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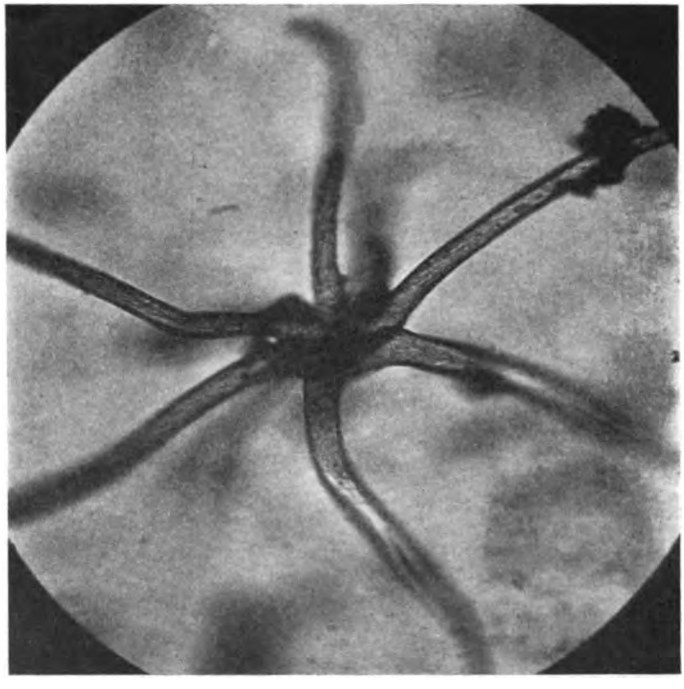
FIGURE LXIV

Octopus



An octopus produced by varying the proportion of the mineral salts to modify the type within the species.

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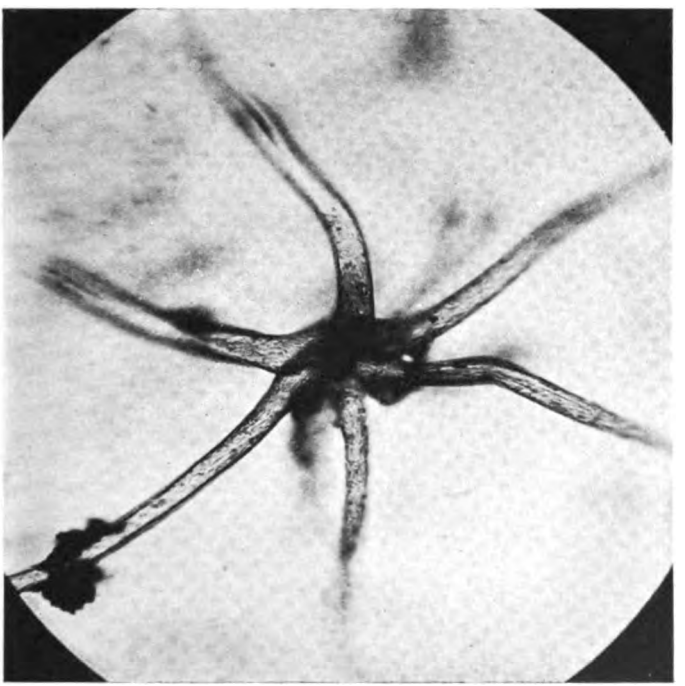
FIGURE LXV

Octopus



Second octopus produced by varying the proportion of the mineral salts to modify the type within the species.

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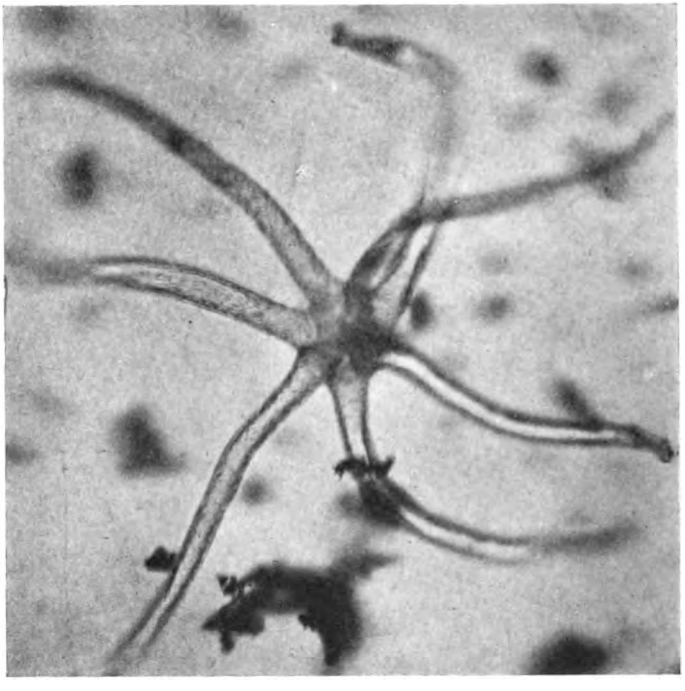
FIGURE LXVI

Octopus



Third octopus produced by varying the proportion of the mineral salts to modify the type within the species, proving the law that composition determines form.

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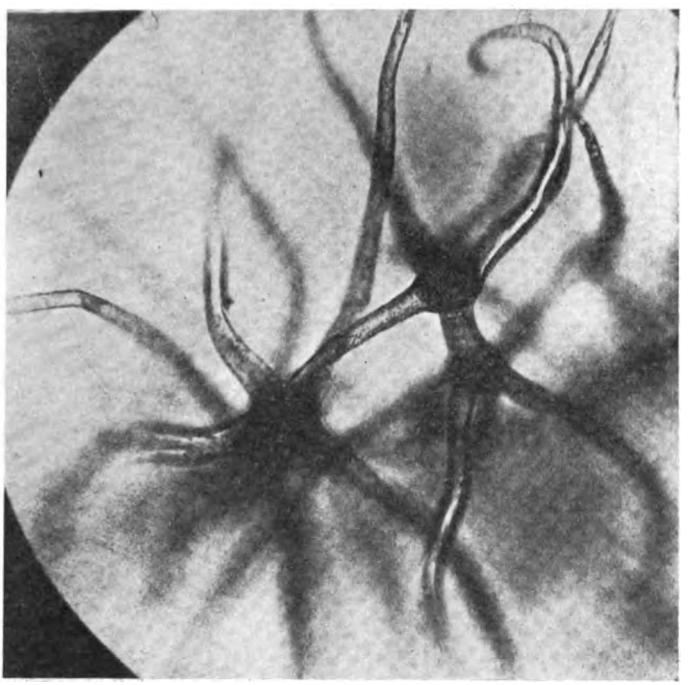
FIGURE LXVII

Octopi



A group of octopi with their tentacles grown together as they crossed during the formative stage.

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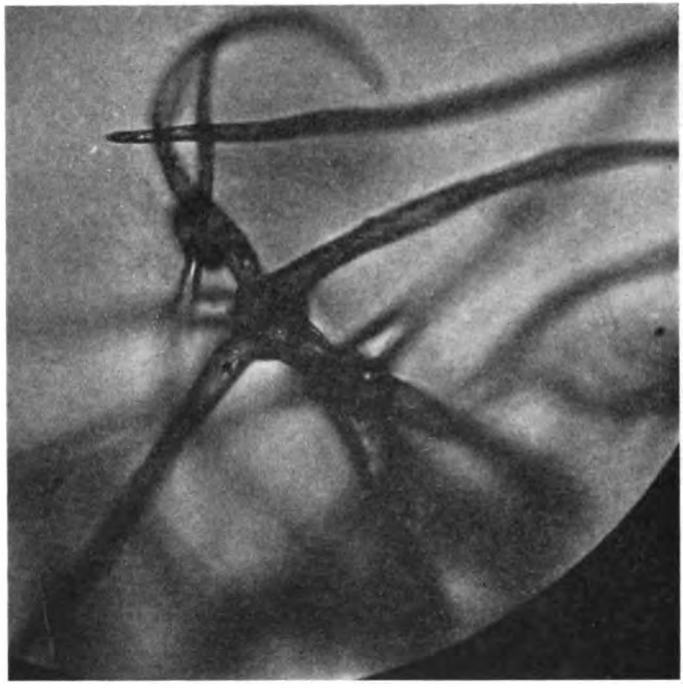
FIGURE LXVIII

Octopi



Octopi where the bodies and tentacles coalesced during the formative stage.

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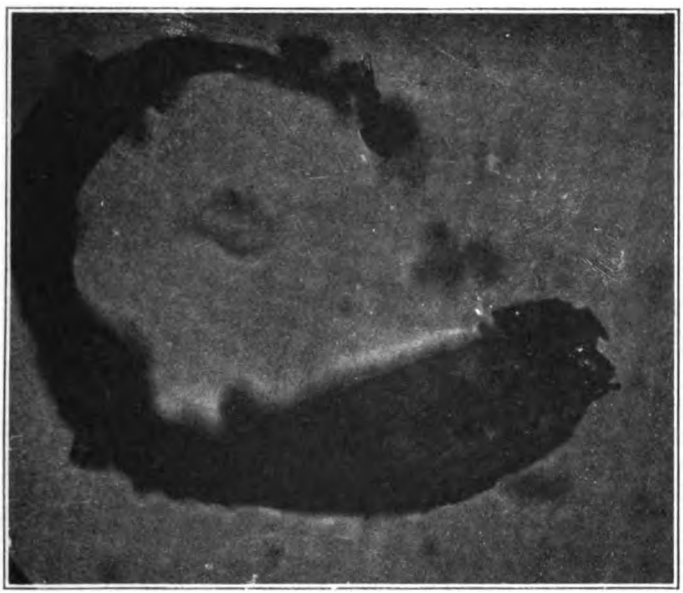
FIGURE LXIX

Prehistoric Fish



A rabbit-head fish known to have existed during prehistoric times. Proving that the proper combination of the mineral salts will build any life-form now as they did then.

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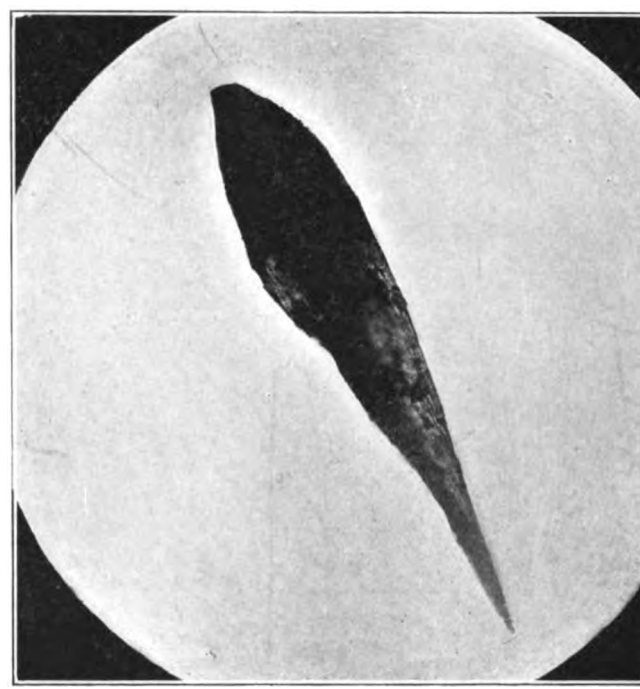
FIGURE LXX

Fish-Form



A fish-form grown from substances originally inorganic.

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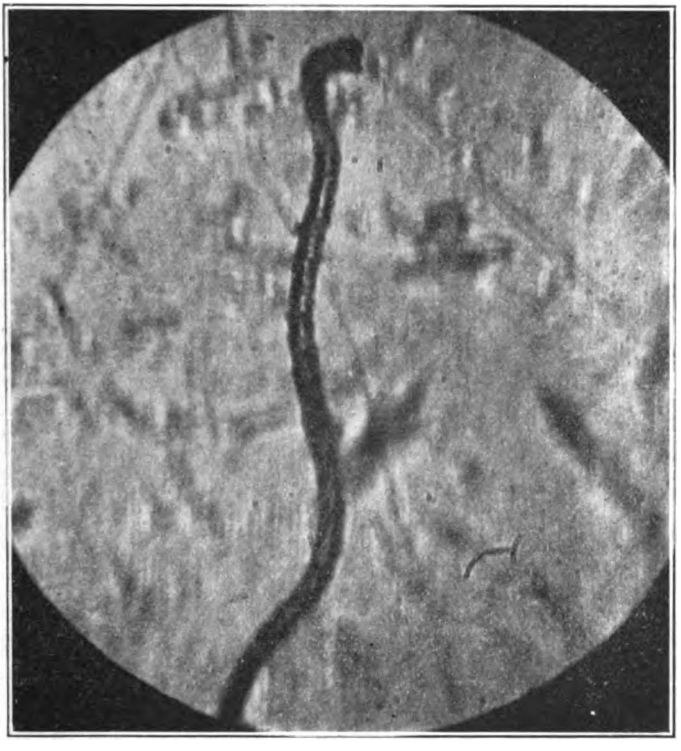
FIGURE LXXI

Reptile



A reptile grown from the mineral salts. Such forms require a much longer period of evaporation than is necessary for the fish and octopi.

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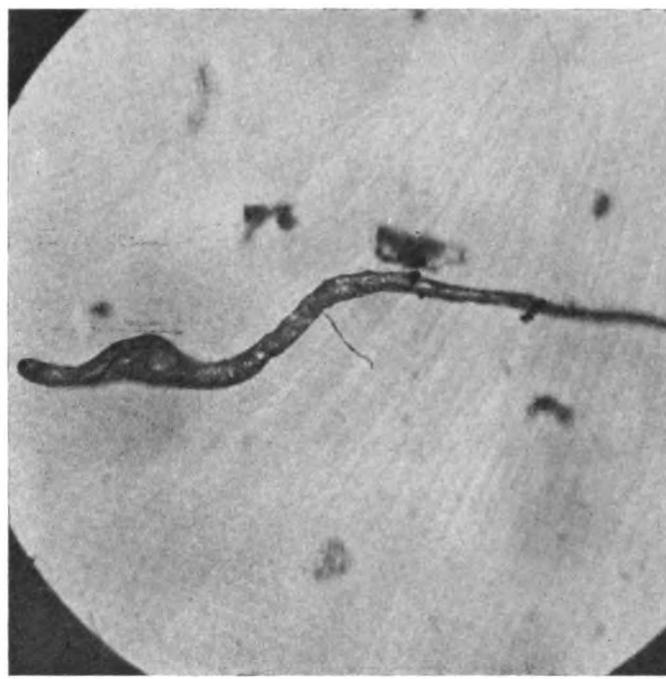
FIGURE LXXII

Reptile



A reptile-form produced from mineral salts. The second experiment to prove the first one.

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FIGURE LXXIII

Reptile

The third reptile produced from the mineral salts to prove the law that composition determines form.

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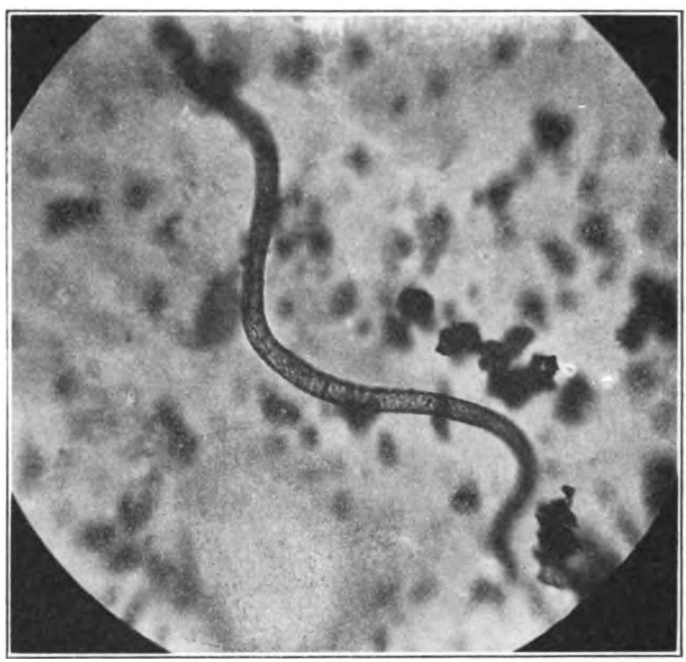
FIGURE LXXIV

Reptile



The fourth reptile produced from the mineral salts to prove the law of form.

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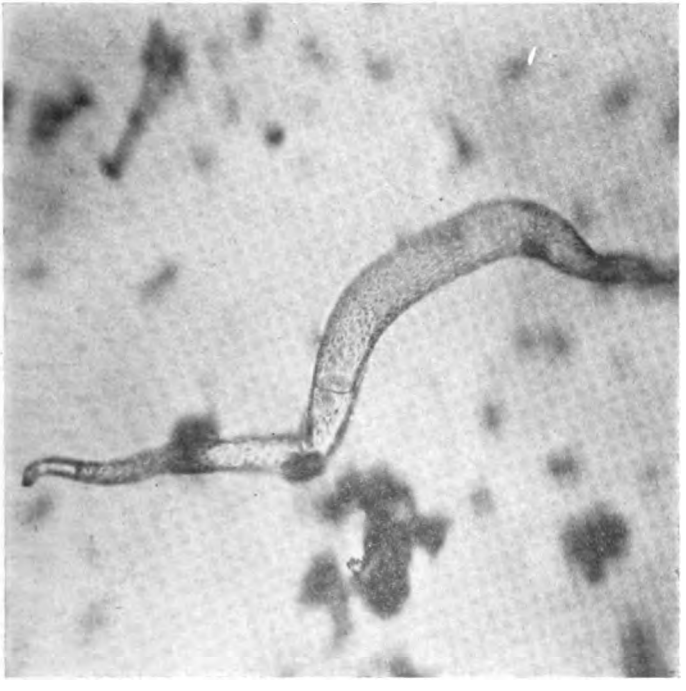
FIGURE LXXV

Reptile



A reptile arrested in the process of development by coming in contact with obstructions on the plate. This shows how they grow from the original "droplet" or cell.

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FIGURE LXXVI

Ape

An ape-form grown from mineral salts found in Montana. Note the tongue protruding from the mouth; the low forehead and the thick neck.

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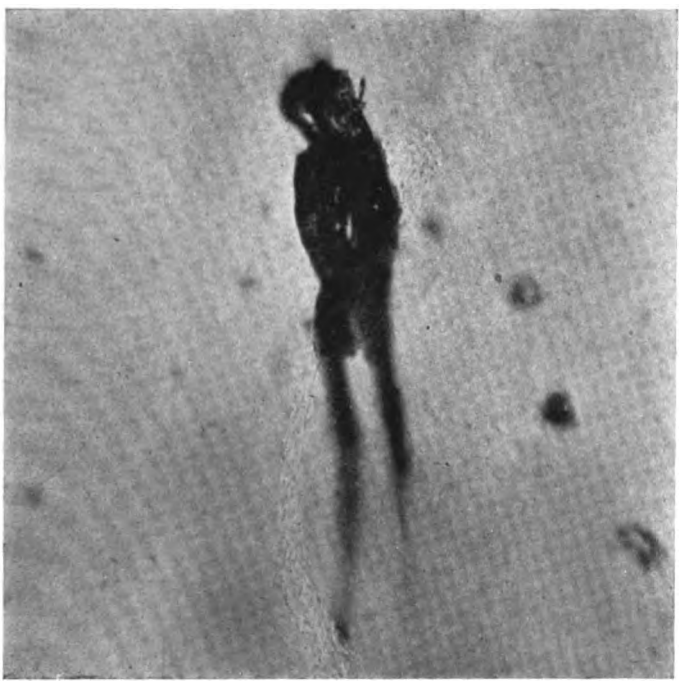
FIGURE LXXVII

Human Form



A human-form built from mineral salts found in Montana. Note the eye, nose, high forehead and spinal cord as it enters the skull.

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FIGURE LXXVIII

Human Form

Another view of the human-form showing the right arm, ribs and hip bone.

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FIGURE LXXIX

Human Form

Another view of the human-form after it had turned on its right side showing the left arm and femur bone in the right thigh.

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Chapter Ten

THE LAW OF PHYSICAL FUNCTIONS

MONISTIC physiologists have, for the most part, tried to explain the functions of different organs and tissue upon the hypothesis of chemical composition which, through re-action among its several parts, produce its own inherent energy, while the dualists have sought to show that a "Supernatural Vital Force" is needed to explain such activity. Neither of these hypotheses is true.

We have seen that apportionment and grouping of elements determine the properties of compounds. We have demonstrated that the dividing of water into its molecules by evaporation, generates the vital force. This, by saturation, gives to certain chemical compounds, like phosphate of lime, phosphate of magnesia and silicic acid, the powers of motion, volition and sensation.

Further, we have shown that this same force will account for the arrangement of cells, produced by certain mineral compounds, into various kinds of tissues. We have also seen that certain apportionment and grouping of the mineral salts build certain forms.

Here, then, we have at least two functional processes concerned in the production of life, one chemical, the other physical; the former inherent in matter, the other external to it.

As composition is the law of form, so composition is the law of function. Each organ is what it is by reason of its composition. Each act, physical or mental, results from some external force acting upon the organ, its power of response being in the vital force which possesses it.

Compounds differ or agree in their chemical and physical properties by reason of the kind, number and grouping of the atoms of the elements which compose them. Organs are similar or dissimilar in their structure and function for the same reason, all of a class being the same.

I have no intention of making an analysis of functional processes,

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but only to point out the two general factors concerned. First, we have matter divided into a large number of dissimilar elements. Second, we have the various forms of energy: vital force, heat, light and sound, of the environment.

By varying the proportions of the elements, different organs are determined. These respond to different forms of energy, producing different functions, as feeling, hearing, tasting, smelling, seeing, etc., by reason of the vital force which dominates them.

I know of nothing more simple or wonderful than this reciprocity of adaptation between vitalized matter and the energy of environment in functional processes, the function principles of the environment acting on matter to produce the organ through which the function is afterwards performed. This fundamental law of the production of functional activities in living organisms, has been entirely overlooked in works on biology, viz., the nature of response of each organ always depending upon its composition. When the composition is defective the response will also be defective.

For example, the brain has but one function, the manifestation of mind. This may be used in the control of the body or in the study of phenomena. This is equally true of the brain of the reptile, the monkey and man. The degree of intelligence expressed always corresponds with composition and development.

The purpose of the lungs is to introduce oxygen into the blood and relieve it of carbon dioxide. They do this alike for all organisms possessing them and in proportion to their development and integrity of composition.

The heart circulates the vital fluid for all animals. It does it with a regularity commensurate with the stability of its composition.

This is also true of the liver. It converts certain compounds into bile for the rat as readily and as perfectly as for man. It also produces muscle sugar alike for the rodent and the human. But it does these things only so long as its composition is perfect.

We might thus go through the whole range of organs and their functions, from the tiniest gland to the largest organ in any organic form, and we would find composition controlling form, and form controlling function, alike for all created beings.

It requires a certain composition to build the brain, and it is doubtful

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if any other organ than the brain could perform its function. The eye cannot hear, neither can the ear see, yet the same elements compose both. The differences lie in the apportionment and grouping of the elements composing them.

To the teleologist, the one who sees purpose and design in Nature, this similarity of organs and functions in otherwise divergent species, affords one of the chief and most welcome proofs of supernatural vitalism. While the evolutionist points to it as an evidence of the slow development of the higher from the lower forms of life.

We find, however, that the natural law of species and functions lies in grouping the elements which constitute the form or organ. This is the pathway along which Nature works in the completion of the various designs expressed in the kingdoms of the organic world. This is the law of origin and growth, as well as of functional activities, of plant and animal. By this law Nature effects an almost infinite series of gradations from the lowest to the highest, from the amœba to man.

If the original grouping of the inorganic compounds are such as to insure the development of a brain structure which would give rise to mind, then the organism has begun with that grouping of elements which we would class as human. If, however, the original grouping of the compounds are such as to develop the organism only to the degree where the lowest animal instincts of feeding and reproduction would be manifested, here it and its progeny must forever stop, as no struggle for existence nor survival of the fittest of its kind can ever advance it a single grade higher.

When we realize that the addition or subtraction of a few molecules of a few elements in a grouping suffices to determine species, it is not difficult to comprehend why there should be such a diversity of life-forms in Nature. Nor is it difficult to understand why vital processes are similar, only differing in degree, when we realize that one law underlies them all. The apportionment and grouping of the elements, which build organs, determine response to environing forces, which response we term functions.

The theory, at least in its incipient form, that it is the grouping of the mineral compounds that determines species in the organic kingdoms of nature, both in their origin and reproduction, as well as the theory

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that it is these compounds that determine the expression of vital energy in the different forms of plants and animals, is not new.

In proof of this, and in order to make myself perfectly understood on this point, I beg leave to introduce a table and some remarks from Professor Bunge's Text-Book of Physiological Chemistry (Chapter VII; subject, "Inorganic Foodstuffs"). The analysis is that of one hundred parts of the ash of the rabbit, dog and cat.

Analysis of Ash

Animal	Potash	Lime	Magnesia	Iron	Phorphorus	Chlorine	Soda
Rabbit	10.8	35.0	2.2	0.23	41.9	4.9	6.0
Dog	8.5	35.8	1.6	0.34	39.8	7.3	8.2
Cat	10.1	34.1	1.5	0.24	40.2	7.1	8.3

It will be noted that an excess of 2.3 of potash in the rabbit, 2.3 of soda in the dog, 0.8 of lime in the dog, 0.6 of magnesia in the rabbit, 0.11 of iron in the dog, 2.1 of phosphorus in the rabbit, and 2.3 of chloride in the dog, determines, so far as these compounds are concerned, the difference in these animals.

As between the dog and the cat there is a difference of 1.6 of potash in excess in the cat, 0.1 of soda in the cat, 1.7 of lime in the dog, 0.1 of magnesia in the dog, 0.10 of iron in the cat, 0.4 of phosphorus in the cat, and 0.2 of chloride in the dog.

Between the rabbit and the cat there is an excess of 0.7 of potash in the rabbit, 1.7 of soda in the cat, 0.9 of lime in the rabbit, 0.7 of magnesia in the rabbit, and 2.2 of chlorine in the cat.

These he compares with the milk of the same animals, and then says: "The inorganic foodstuffs are appropriated by the mammary glands from the blood plasma in the exact proportion required by the young animal for its development into an organism like that of the parent."

This is equivalent to saying the inorganic elements are the media through which form is transmitted, and this is determined by the proportion or grouping of them in the food of the progeny.

In the "Twelve Tissue Remedies," by Drs. Boericke and Dewey, of San Francisco, page 14, subject, "General Theory," we find this language: "The idea upon which the biochemic method of treating dis-

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eases is based, is the physiological fact that both the structure and vitality of the organs of the body are dependent upon certain necessary quantities and apportionment of its inorganic constituents, which are those that remain after combustion of the tissues—its ashes. These are in a very real sense, the material basis of the organs and tissues of the body, and are absolutely essential to their integrity of structure and functional activity."

If these mineral compounds are so necessary to the development of form after birth, and so essential to the integrity of structure and functional activity of the organs and tissues, is it not reasonable to suppose that they determined forms and functions in the beginning of organic life? And may we not find in the various groupings of these compounds a solution to the advent of life-forms on this planet of inorganic matter?

This law of grouping of compounds, then, seems to be the natural law of origin and growth, as well as of functional activity of plant and animal organisms.

But we are reminded of the fact that the vital organs of the same class and function, differ in quality in different species. That is, the heart of the ox is composed of a tissue that can easily be distinguished from the heart of other animals. That this difference holds true of all vital organs of different species, there can be no doubt. The reason lies in this: The grouping of the mineral salts that determine the form of any species is also the grouping that forms the basis of all its organs and tissues. To this special grouping which determines the form, is added that particular mineral salt which determines some particular organ in all species. Herein lies the secret of division of labor among a group of cells that have developed by cleavage from a single germ cell, in reproduction of the several organs of a given species.

The discovery of the combination of the mineral salts that build the human form has enabled me, by combining with it the particular salt needed, to rebuild any organ or tissue of the human body. For further explanation of this process see Part Two.

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Chapter Eleven

LIFE FROM LIFE

WE come now to consider the workings of the complex and very intricate phenomena of reproduction as we now find it exhibited among the higher organisms. This new law of perpetuating species by a physiological process, which did not obtain at the beginning of organic life, is now accomplished by two separate individual organisms building up two incomplete germ-cells, the one called the sperm-cell and the other the ova. The influence of mental states upon the nature of these germ-cells will be noticed in Part Two, The Law of Heredity.

There is no inherent power within either of these new-formed bodies which will develop them into a new organism. The continuation of their transformation depends on their coalescence. Both of these cells would forever remain undeveloped, both in their physical structeure and psychical endowment, did they not receive material aid from each other. Based upon these facts, which are well known, we will now unfold in connection with this division of the subject an argument that must, in the minds of all thinking men, forever settle the question in the affirmative of the separate and distinct origin of all life-forms, both plant and animal, and the *impossibility* of their crossing to create a new species as claimed by evolution.

By most biologists, protoplasm (the first living matter, so-called), is looked upon as the most active substance connected with reproduction. But we will see that it is by no means the determining factor in this marvelous process. The discoveries of the last thirty years prove conclusively that the beginning of the process of reproduction is in what is known as the nucleus of the germ cells. Even by the early microscopists, this nucleus was recognized, and during the first few years of the cell doctrine of life it was frequently looked upon as the most active part of the cell, and as especially connected with the process of reproduction.

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But the new doctrine of protoplasm, as the physical basis of life, which sprang up about this time, so captivated the minds of biologists that for a long period of years the nucleus of cells was ignored, and even lost sight of.

To those who did notice it, it was simply regarded as a body in the cell whose presence was unexplained, and which did not fall into general accord with the view held of protoplasm as the active agent in reproduction. It was simply spoken of as a "Bit of protoplasm a little more dense than the rest."

As a result of this excessive belief in the efficiency of protoplasm to account for the phenomena of life, the presence of the nucleus in the cell was looked up as a matter of no importance. This was the attitude of the science of biology towards protoplasm and the nucleus of the cells, when Professor Huxley wrote his once famous essay on "Man's Place in Nature," and the "Physical Basis of Life."

Since that time the method of studying cells has improved, and microscopists have found nucleii in cells in which they had not hitherto been seen, until the conclusion has finally been reached that "No cell is alive without a nucleus," and, we may add, that even protoplasm is not alive without one or more; indeed, no kind of matter can be said to be alive without this remarkable body. Old cells which have lost their activity, are now known to have also lost their nucleii, and as far as we know, all active cells possess this body, and no cell can carry on its activities without it.

Experiments have been made of depriving cells of their nucleii, when they are found to immediately lose their activity. Others have been cut in pieces, when it is seen that the pieces containing the nucleus, or even a part of it, are carrying on life's activities, while the piece of the cell which contains none of the nucleus, speedily dies. Facts like these demonstrate conclusively that the seat of life is in the nucleus of the cell, and that this is the center of cell-life. Further, they show us that the power of the cell for continued activity and reproduction, lies in the nucleii of the cell and not in the protoplasm. Therefore, the statement so extravagantly indulged in by the older biologists, that protoplasm is the basis of life, is not true.

In its chemical composition, as well as in its wonderful variety of activities, the nucleus shows itself to be entirely different from pro-

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toplasm. Especially does it differ in its mineral constituents. In every sense, therefore, it is something entirely distinct, and its relations to the cells and to the life of the organism, are unique and marvelous.

I shall not detain my readers with a detailed account of the composition and structure of the nucleus, as it would not add to the argument I wish to set forth; it is sufficient to say that it consists of three parts, a central body, called the nucleoi, a substance called linin, and a substance called chromatin. While these parts are essentially alike in the nucleii of all plant and animal cells, yet they differ most remarkably in detail of arrangement, so that the variety of forms of Nucleii are as diversified as are species. They differ in size in different species, as well as in shape,—also in the period of development after fertilization. Indeed, in the nucleii of germ-cells of all animals and plants is found the controlling influence of the period of gestation, incubation and germination.

During the time the ovum and sperm cells are yet alive, and before they coalesce, or unite, the chromatin body of each remains as one piece. But just at the moment of fertilization, just as they coalesce, this chromatin body breaks into a number of pieces, and this number is exactly the same in the sperm-cell of the male as it is in the ova of the female of the same species. And it is an extremely important fact that the number of these pieces are never the same in any two species of plant or animal, but are always the same in the male and female of a given species of plant or animal. Furthermore, all the cells of the body, during the process of division by which new cells are provided for the growth of the organism, contain the same number of chromatin pieces that the germ-cells of the same organism contain, so that a single living cell, watched during the process of division, indicates the species to which it belongs. And this number of chromatin pieces in all cells of the species, both male and female, is never departed from.

During the time these chromatin pieces are forming, that is, just at the moment of fertilization, the other bodies of the nucleus, called the nucleoi, disappear; that is, they are believed to pass into the living matter of the cell.

The next step in the fertilization is the most significant of all. This consists of the splitting of each chromatin piece into equal halves; that is, they split lengthwise, dividing in the middle, so that there are formed two parts, identical in every respect. This splitting of the

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chromatin pieces takes place in both the female ovum and male sperm-cell immediately after their coalescence.

The next step is a completion of the former, the consummating act of fertilization. This consists in the separation of the two halves of each chromatin piece from its fellow, in both the ovum and sperm-cell, one-half of each taking its place beside a similar half from the other side. *Unless each find a partner, fertilization does not take place.* But when they are thus paired, each new set of couples develop into a new nucleus, each forming the life center of a new cell.

Viewed as a whole, the essential objects of this complicated process, is first to divide the cell contents equally, so that the new cell shall possess all the characteristic of both parents, for these chromatin bodies are the media of hereditary transmission; and, second, to prevent the crossing of species, since each have a definite number of chromatin pieces at the time of fertilization, which must be mated, and, if not, then fertilization does not take place.

This brief description of the process of germ-cell union and fertilization by no means covers all the complex activities of germ-cell life. But the writer believes that it is sufficient to furnish his readers with an unanswerable argument against the oft-repeated statements that new species can be produced by cross breeding.

It is a law fixed in Nature that only organisms of the same species can produce fertile progeny. While in these species closely related in chemical composition and germ-cell structure, sexual union often produces progeny, but such hybrids are sterile.

Sexual affinity is based upon the chemical properties and anatomical structure of the nucleii of the copulating cells, and unless these correspond, unless they harmonize, unless they mate, they cannot produce a new cell with the powers of reproduction, one that will grow a new organism in which are blended the characteristics of both parents, itself capable of reproduction.

Although the bodies which we have been considering are extremely small, requiring a very high magnifying power to see them, nevertheless they are as important and as necessary to the proper functions of organic life as are any of the larger parts of the organism. This very fact of their diminutive dimensions, together with the importance of their

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functions, will aid us to comprehend the working of those laws and principles which underlie the perpetuation of organic forms.

If the reader will turn to the microscopic illustration of swamp lilies, Fig. XXXVII, which were produced direct from inorganic chemicals and note how distinct and widely separated each flower is from all the others, and then remember the fact that this illustration was taken by photomicrographic enlargement from an original area not larger than the head of a common pin, he will be able to comprehend something of the marvelous exactness with which Nature works through infinitesimal proportions, and of the possibilities of the almost unlimited subdivisions of the inorganic compounds of organized life into special groupings for definite purposes.

These marvelous activities of the cell, which we have briefly outlined, and, above all, the fact that the nucleus alone is handed down from one generation to the next in reproduction, has led to some extreme positions regarding the nature and functions of the cell as a whole. Cell life has been regarded as superior to organized life. The organization of the animal has been considered as simply the result of the combination of many of these independent units; that there is no activity of the organism as a whole, but that such activity only represents the combined activity of the cells. In other words, it has been assumed that the body was simply made up of independent units.

Over this subject, there has been a deal of puzzling, and not a little experimentation. The presence of some sort of "organizing influence" is evident. But just what is meant by such "organizing influence" has not heretofore been made clear.

"Protoplasm," says "Huxley, "simple or nucleated, is the formal basis of all life. It is the clay of the potter. Beast and fowl, reptile and fish, mollusk, worm and polyp, are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus."

"What, then, determines the difference between different animals? What makes one little speck of protoplasm grow into Newton's dog, Diamond, and another, exactly the same, into Newton himself? There is a different something for Newton's dog and a different something for Newton; so that though both use the same matter, they build up in these in entirely different ways.

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"Protoplasm being the clay, this something is the potter. And as there is only one clay, and yet all these curious forms develop out of it, it follows necessarily that the difference lies in the 'potters.' Who are the potters?"

The only demonstrable answer to Professor Huxley's question, "Who are the potters?" is to be found in Part Two, where it is shown that a mind-image of a form possesses the power to group the elements of organic life in the exact proportion necessary to build an organism like itself, endowed with all the functions and attributes that are embodied in the mental-picture.

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Chapter Twelve

THE ORIGIN OF SPECIES

A *TRUE* science of species, based upon the methods nature has really employed in developing the great diversity of life-forms, that have in the past and are to-day living upon the earth, is so remote from the ordinary curriculum of education, that I find it extremely difficult to abstain from contrasting the simplicity of the true, with the incomprehensible jargon of the false.

Formerly, in biological classification, no attention was given to chemical composition as the determining factor in species. Only definite morphological characters, or definite differences in outward form, has been regarded as of any moment in the distinction of species. And while all species are characterized by difference in outward contour and habits of life, yet these differences have never before been traced to their chemical composition.

The infinite number of species in organic nature may be reduced to four principal groups or classes of forms. They are the Radiata, the Molusca, the Articulata and the Vertebrata.

The Radiata are life-forms having their several parts or organs arranged around a verticle axis as in the polypi, medusa, sea-urchin and star-fish. This is also the predominating form in the vegetable kingdom.

The Molusca are life-forms having a soft, fleshy body without articulations or joints, and without a radiated structure, as in the oyster, clam, snail and cuttle-fish.

Articulata are life-forms having the body and its appendages articulated or jointed, as in insects, spiders, crabs, lobsters and worms.

The Vertebrata are life-forms having an internal jointed skeleton, of which the back-bone is called the vertebral column and each of its several parts are called vertebra. From this peculiar form of bone this division of animal life takes its name. This form of life includes fishes, reptiles, birds, quadrupeds, apes and man.

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The chemical composition of a species determines the symmetry of the form which remains typical of its kind. Thus, there is a unity of organic development which expresses itself everywhere in the fundamental law of species:—that the chemical composition of the organism is the law of its form.

An impartial and thorough study of the development of organic forms will convince anyone that their actual infinitely varied configurations are all the results of this simple law, the grouping of the materials and the forces of environment, and that a form once organized can never be transformed through habits, customs, environment nor heredity into another species.

We will now give some consideration to the question that naturally arises as to the origin of the marvelous correspondence during the period of reproduction and growth in otherwise divergent species.

In this important question we find a great variety of opinion among scientific men, but, withal, a strong leaning towards the doctrine of organic evolution. As this similarity of growth, during reproduction, is the great stronghold of evolution, I must give it more consideration than the topic of the last chapter justified. This can best be done by reference to the human organism. At an early stage of development, we find in the human embryo, as in that of all mammals, four transverse fissures opening into the pharnyx, which are analogous to the permanent brachiae of fishes. This fact has led evolutionists to the interpretation that man, like all other vertebrates now living on dry land, originally came from the dwellers of the sea. Thus, by analogy and development, they seek to establish the doctrine of common descent. If this interpretation be correct, that these brachiæ—the air breathing organs of fish—are the dividing line where sea dwellers become land dwellers, we should naturally expect to find land vertebrates at this stage of their development, capable of breathing water; that is, of extracting air from water as sea vertebrates do. But this they cannot do. If the blood supply, which carries oxygen, is cut off from the land vertebrates at this stage of their development, they speedily die, notwithstanding they may be surrounded by a fluid rich in air.

Until similarity of structure during embryonic development is shown to be invariably accompanied by similarity of function, such approximation of structure will in no wise tend to the establishment of the theory of

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organic evolution. Such similarity of structure only proves that the same compounds in varying proportion work along similar lines of development in building organic forms.

The efforts of biologists and evolutionists to demonstrate a common organic progenitor for the whole animal kingdom, by reason of a similarity of organic development, through the embryonic stages, is based upon a misconception of the fundamental laws of form.

Thus Darwin, in his "Descent of Man," says: "He who is not content to look, like a savage, at the phenomena of Nature as disconnected, cannot any longer believe that man is the work of a separate act of creation. He will be forced to admit that the close resemblance of the embryo of man to that, for instance, of a dog—the construction of his skull, limbs and whole frame on the same plan with that of other mammals—the occasional appearance of various structures, for instance, of several distinct muscles which man does not normally possess but which are common to the quadrumana and a crowd of analogous facts—all point in the plainest manner to the conclusion that man is the descendent of other mammals of a common progenitor."

Contrary to the present day apologist for evolution, Mr. Darwin believed and taught that man descended, as did all other animals—the worm, the toad, the lizard, the reptile, the alligator, the whale, the fish, the dog, the hog, the vulture, the hawk, the eagle, the monkey, the ape, the gorilla, the orang-outang, from one common progenitor—a single cell or other organism. And this, too, upon the basis that man in embryo resembles a dog or other animal in embryo.

Remember, he does not claim that, with the exception of an occasional muscle, which he admits that "man does not normally possess," man has any resemblance whatever to other animals in his fully developed organism. It is only in embryo—before either the dog or the man is developed—that Mr. Darwin claims a similarity of morphological outline between man and the lower animals.

There *is a similarity but not an identity* in the embryo worm in the egg; to the butterfly in the larvæ; the chick in the egg; the dog in the womb; to the human embryo in the uterus, and, therefore, there must of necessity be a corresponding similarity in the appearance of the developing organisms in the early stages.

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But as the original assemblage of the inorganic material are different in each case and the environments also become modified day after day, week after week, and month after month, the growing organisms gradually diverge until one is born a worm, another a butterfly, the other a a chick, and still the other a dog or a man. Since each alike begins as a single cell, enclosed within an oval shape membrane, they must of necessity, and they do, look exactly alike in the beginning. But because of the difference of the original inorganic grouping they slowly diverge and become more and more unlike each other until there is that wide morphological chasm between the worm and the man which can never be crossed from the other side.

Upon this misunderstanding of biological chemistry, as a factor in determining form, Mr. Darwin built up his theory of organic evolution and asked the world to accept it as a scientific revelation of the "Descent of Man." Had he lived and postponed the writing of his works until the advanced knowledge of chemical physiology, at the dawn of the twentieth century, had shed its illuminating rays upon the office of the mineral compounds in organic nature, "The Descent of Man" and the "Origin of Species" would doubtless never have been written, at least not from an evolutionary standpoint.

But it cannot be claimed that Mr. Darwin misunderstood the cell origin of organic forms, even if he did not understand their chemical composition, and therefore this cannot account for his failing to appreciate the fact that since two distinct organisms, beginning their development at the same point—a cell—they must of necessity resemble each other, for a time, at least. In the course of such development, every such cell must proceed from a condition in which it closely resembles the cell of every other species, until it reaches that condition in which it begins to present the characteristic features of the organism into which it is destined to develop.

The development of every organism, therefore, whether high or low, repeats in principle, as far as it goes, the development of every other organism. Moreover, when the composition of two animals is within very narrow limits, as, for example, the dog and the cat, and the number of stages through which they pass are also similar and of nearly the same period of time, and the closer the resemblance of the adult forms, the later during the period of embryonic development, are they to be dis-

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tinguished the one from the other. And this rule holds good for all animals and plants.

Conversely, then, the wider the difference in the morphological structure of the adult organisms, the earlier in the embryonic stages of development can the difference be distinguished, and this also holds good for both plant and animal.

Therefore it follows that which Mr. Darwin mistook for material facts of evolution, and which caused him to admit in his own mind that man and all other mammals had a common progenitor, is nothing more than the seeming parallel development of two forms—the dog and the man—along similar lines from a common morphological unit—the cell—until they reach a point where differentiation of structure is possible.

It is hard to understand how a man of the powers of observation and analytical judgment that he possessed, could have been so blinded to the simplicity of this proposition, for he well knew of the cell origin of both plants and animals, and was fortified with the knowledge that two widely different organisms would develop from cells which, to every method of observation and analysis then known, presented no structural differences whatsoever, although they might, for all he knew, differ widely in their chemical composition.

Why, then, should he expect them, *in the beginning of their development,* to present such marked differences of structure as to preclude the possibility of one being mistaken for the other? And because they did not, he concluded that "no act of special creation was needed for man."

Of course with the premise that nature furnished but "one cell" as a beginning for both plants and animals, Mr. Darwin was forced to make his conclusions fit his premise, and therefore he found in similarity of embryonic structure and development evidence of common origin, notwithstanding the wide divergence of the adult organisms.

In his "The Origin of Species," Mr. Darwin says: "Analogy would lead me one step further, namely, to the belief that all animals and plants are descended from some one prototype. But analogy may be a deceitful guide. Nevertheless, all living things have much in common in their chemical composition, their laws of growth and their liabilities to injurious influences."

This time analogy proved to be a deceitful guide just as he suspected it would. For the fact that living things have much in common in their

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chemical composition, laws of growth and susceptibility to injurious influences do not teach that plants and animals have a common prototype.

But these facts do teach that wherein they have a similarity of chemical composition, they would of necessity be subject to similar injurious influences. And the fact that the laws of growth are similar would teach that their vital principles are also similar. *Only this and nothing more.*

Suppose we should present two samples of pure mineral water to a chemist for analysis. After a careful examination of the specimens, he says: "These two specimens of water have much in common, they are each composed of two parts of hydrogen and one of oxygen, by volume, and eight parts of oxygen to one of hydrogen by weight and differ only slightly in their mineral composition. Therefore, I conclude from analogy, that you obtained them both at the same mineral spring, and all the water now in existence has developed from a single drop and has descended through this spring, and from it has diverged and formed the various mineral waters of earth." Would there not be as much reason in such conclusions from "analogy" in the case of the water as in that of organic life?

The earth and the air are full of the elements that constitute organic nature, and the law that could assemble the elements in the production of a single organism could also assemble them for the production of a million different organisms. And in such an event this dissimilarity among organisms is the very thing we would naturally expect, owing to the almost unlimited possibility of modification of grouping among the elements of organic life. And this is exactly what has happened. The doctrine of evolution may therefore be epitomized as follows:

1. Similarity of origin in a cell.
2. Similarity of embryonic development.
3. Similarity of laws of growth.
4. Similarity of chemical composition.
5. Similarity of liability to injurious influences of all organic forms.

To this sum of Mr. Darwin's doctrine of evolution, which, in its entirety, is nothing more than the best interpretation that he could put

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upon the physical facts which he discovered to the world, nothing has been added by his deluded followers.

The whole theory of Darwin's doctrine is well summed up in that now famous proposition which reads: "The struggle for nutrition compels natural selection with reproduction as a consequence, entailing divergence of character and extermination of less improved species." In other words, "the survival of the fittest."

This proposition, which is set forth as the unalterable fiat of nature, is but an assumption of Mr. Darwin himself. It is merely his opinion based upon artificial conditions which he imagined always existed, and therefore he supposed them applicable to primitive life.

Evolution is doubtless true as applied to the individual, as the physical organism of man is susceptible to immeasurable refinement and a corresponding increase in intellectual capacity, but not to any known structural change that would ultimately transform him into a new species. For the past six thousand years there has been no observable change in the anatomical structure of any known species.

Everything that is, element, cell, organism, whether animal or human, is undergoing a state of refinement or change, tending to a higher state of being, but not to a different species. The elements that constitute organic nature are continually passing from one kingdom to another, but they do not change the morphological structure of the organisms through which they pass, but become adapted to the uses of the organisms and only prepare the way for a more refined physical and therefore, a more intellectual life—this is true evolution.

From the great variety of forms obtained during my experiments, from January 1, 1905, to January 1, 1908, covering a period of three years, including many specimens of the first three geological ages of life, the mollusc, the fish and the reptile, it seems quite conclusive that each species is born into existence, generally in large numbers at first, direct from the inorganic kingdom as such species, and have not developed from a lower form of life.

The time of development of these vegetable forms is also of interest in this connection, as it bears a close relation to the present periods of incubation and gestation of like species. Thus the order is: first, vegetable; second, mollusc; third, fishes; fourth, reptiles.

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And this brings us to a fact in biology that neither geology nor evolution has ever tried to explain, and which is full of difficulties for the evolutionist in connection with this question of the origin of life and the determination of species, and that is the period of incubation and gestation of animal life; chick, twenty-one days; mouse, twenty-five days; goose, thirty days; dog, sixty-three days; hog, one hundred fourteen days; lion, one hundred fifty days; cow, two hundred seventy days; man, two hundred seventy days; elephant, six hundred sixty days; and so on, varying widely in time with different species. So far as we know, there is no record in all historic traditional or fossil time, that any form of life ever changed in its period of gestation. Furthermore, there is no evidence of a new species being created out of another for hybrids are sterile. The percentage elemental composition for the production of progeny are lacking in these abnormal descendants.

My experiments have demonstrated that it takes nature a given length of time to prepare inorganic material for the development of any special organism. Since the period of gestation for any species is a given length of time fixed by nature, and this time has never changed, how does evolution bridge the gulf? Will the critics of my experiments, who are also apologists for evolution, please explain?

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Chapter Thirteen

OBJECTIONS ANSWERED

THERE are a few seemingly valid objections that may arise in the mind of the reader against the manner of the origin of life-forms as here presented, which must now be noticed. These are, first, the theory of spontaneous generation from decaying organic matter; and, second, the arguments against the theory presented, viz., that germs get in the solution and produce the life-forms.

In order to distinguish these two hypotheses, as they have been presented, from the totally different theory of abiogenesis—the living from the non-living—which I have demonstrated, and here present, it is necessary that we now notice these two mediæval doctrines of the origin of life-forms.

"Spontaneous generation of life," is a meaningless phrase. Life, as I have demonstrated it in form, arises from a complex co-operation of energy—psychical and physical—with matter.

It was believed in ancient times, that lower organisms could arise from the higher organisms, such as moths from old furs, lice from morbid pustules in the skin, muscles from slimewater, and fleas from horse manure.

For more than two hundred years prior to 1874, the scientific world had been rent with discussion upon the origin and nature of life, when Charlton H. Bastian, an English physician, made some experiments which caused him to advocate "spontaneous generation" in a work entitled "Evolution and the Origin of Life." This called into the field a phalanx of observers, and the highest authorities on biological science engaged themselves anew upon the subject. This finally resulted in Huxley's categorical announcement of the "Law of Biogenesis." that is, life can only come from antecedent life.

In view of this now being the general consensus of opinion among both scientific men and the world at large, I may be permitted to point

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out what seems to be some very grave errors in the supposed relation between the experiments on which this general opinion is based and the proof the experimenters sought to establish.

These experiments consisted in sealing strong decoctions of hay or other organic matter in air-tight jars, and afterwards boiling the contents for several hours to insure the destruction of all germs.

When, under these conditions, life-forms did not appear, the experimenters concluded that life can only come from antecedent life, therefore spontaneous generation is impossible.

The only thing these experiments demonstrated is that life-forms do not arise in boiled hay or other organic matter when sealed in air-tight jars. That they demonstrate the impossibility of life-forms arising from non-living matter, I cannot concede.

If these and a thousand similar or dissimilar experiments failed to produce life-forms, the failure would not demonstrate the impossibility of life-forms arising in some other way from non-living matter. An experiment of any kind can only demonstrate one of two things, it is either a solution of the problem, or it is not. When it is not, it does not demonstrate that it is impossible to find a solution, or that this is the only experiment that might prove successful.

What would have been gained had life-forms generated in these compounds of organic matter? Did these men not know that hay and other organic matter, are the products of life's vital processes, and could not, therefore, be the cause of life itself? Did they not know that neither God nor Nature would not, and could not, have bottled up hay-tea in the first efforts to produce organic life-forms? Such experiments not only do not hold any relation to the problem under examination, but are positively foolish and prove nothing whatever beyond the fact that new organisms are not found in certain infusions of organic matter under definite artificial conditions. They do not even demonstrate that saprobioses, i. e., life-forms from decaying organic matter, does not take place under other conditions. But, even if they should do so, this phenomena could have nothing in common with the first appearance of life-forms from purely inorganic matter.

There is a common belief among many people, and not a few of them scientists, that these experiments have finally, definitely and conclusively, refuted the doctrine of abiogenesis, and that the question of the origin of

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life-forms has thus become an insoluble enigma. There is an astonishing lack of discernment and superficiality manifested by such belief.

What relation can such experiments sustain to Nature's first vital processes? None. I cite them for two reasons. First, to show that they do not belong to the same class of phenomena as those involved in my experimental research; and, second, that we may note the difference between these experiments, upon which the present belief is based in the impossibility of producing life-forms from chemicals, and those upon which I found my belief in its possibility.

The problem that I have solved is, how life-forms *first* begun on this planet of inorganic matter. The various changes that organic compounds undergo after life's synthetic processes build them up, is quite another question. Should new animated forms develop during the dissolution of these compounds, abiogenesis would not be proven. This would be sarcogenesis, or life from dead matter, i. e., from matter that was once alive, and not abiogenesis—life from not-living matter—and could not therefore have anything to do with the original advent of life-forms on this earth. This old theory of saprobioses, i. e., life from dead matter, has absolutely nothing in common with the demonstration of the law of abiogenesis, as outlined in this work, except, perhaps in the minds of some as they associate it with the meaningless name of "spontaneous generation." This old theory does not even touch the important and pressing question which alone interests us in this inquiry: How did the *first* forms of organic life, that inhabited this earth, arise from inorganic matter?

Another reason for the general disbelief in the possibility of abiogenesis, to which I may briefly refer, is Mr. Charles Darwin's theory of the origin of species, namely: "That all forms of life, both in the vegetable and animal kingdoms, have developed by a continuous differentiation of organs, and modification of parts, from one low form of life consisting of a minute cell."

This theory, it will be noted, does not in the least explain the original appearance of the cell itself; neither does it explain the nature of the cause which produced it.

This whole theory of the slow evolution of all organic forms from a single organism all depends on the antecedent organism, and why the theory should be cited as evidence against the self-development of this

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first cell, is as difficult to comprehend as the theory itself. There are many well known facts, however, that disprove the theory, and which do not come within the province of this chapter, but have been discussed in the chapter on the "Origin of Species."

The teaching of Huxley, Darwin, Tyndall and Hæckel, is the formulated creed of the present-day biological faith. This creed may be epitomized as follows: (1) "All forms of life come from one original cell. (2) The origin of the cell is unknown. (3) Life can only come from antecedent life. (4) Therefore spontaneous generation is impossible."

I have been criticized for including the name of Hæckel in this list as the joint author of this creed. My critics claim that he has advocated abiogenesis since 1866, in a work published at that time under the name "General Morphology." To show that he teaches, in reference to life's origin, what is here claimed, I quote at some length from his "Wonders of Life," pages 341-3, 353 and 357, in which he says:

"The monistic hypothesis of abiogenesis, or ontogeny (self-development), in the strictly scientific sense of the word, was first formulated by me in 1866, in the second book of the General Morphology. The solid foundation for it was found in the monera (single cell organism) I have described, the very simple organism without organs, that had up to that time been overlooked or thrust aside. It is of radical importance, in giving a naturalistic solution of the problem of the origin of life, to start from these structureless granules of living matter, and not—as still generally happens—from the cell; these nucleated elementary organisms could not be the earliest archigonous living things, but must have been evolved secondarily from the unnucleated monera.

"This theory of abiogenesis or archigony, which I advanced in 1866, and have developed in later writings, appeals to the biochemical facts, that modern vegetable physiology has firmly established. The chief of these facts is that even the living green-plant cell has the synthetic faculty of plasmodoism, or carbon assimilation, that is to say, it is able to build up, by chemical synthesis and reduction, from single inorganic compounds (water, carbonic acid, nitric acid and ammonia), the complex albuminous compouunds which we regard as the active living substance, and the material basis of all vital functions. My theory of archigony *only assumes* that this chemical process of .plasmodoism,

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which we find repeated every second in every plant cell, exposed to the sunlight, and which has become an inherited habit of the green-plant cell, developed of itself at the beginning of organic life; in other words, it is a catalytic process (or one analogous to catalysis, i. e., contact action), the physical and chemical conditions of which were present in the conditions of inorganic nature at the time?

Again, on page 363 of the same work, he says:

"The fact of the progressive modification of species is only intelligible on Lamarck's theory, that the actual species are the transformed descendants of older species."

Speaking again of the theories of descent, as advocated by Darwin, Hugo, DeBries and others, he says, on page 373 of the same work: "As I share their opinions, I may refer the reader, who is interested in these difficult problems, to their works."

In this somewhat lengthy quotation, made that the reader may have ample opportunity of judging of Hæckel's theory of abiogenesis, and of his belief in the Darwinian theory of evolution, it is obvious that I do not do him an injustice in placing him as one of the authors of the present-day biological creed. Moreover, it will be seen that he makes no attempt to explain *how the green-plant cell originated,* but only cites the well-known fact that they have the power, when once *formed,* of synthetically constructing protoplasm from the inorganic compounds—water, carbonic acid, nitric acid and ammonia—from which his primitive monera reproduce themselves, and that forms the *"solid foundation"* of his theory of abiogenesis as first advocated by him in 1866, and from these, in harmony with Darwin, De Bries, Hugo, Huxley, Tyndall and others, he developed the species of the organic world through the supposed transforming agency of evolution.

Hæckel's "green-plant-cells" or "monera" are not the beginning of any organism whatever. They perform but one function—reproduction. This is the only function of plasma or, more properly, proteid, in the organic world. It does not, as long believed and taught, build organisms; this is the function of the inorganic or mineral compounds. With these the constructive vital force builds living organic forms. Wherever plasma exists alone, it remains as a single or simple mass of cells, and does nothing but reproduce itself. I have shown in Chapter

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light how and why the single cells develop and how they get their carbon and nitrogen from the air.

The law of the origin of life-forms, as previously stated, is this: "In the grouping of the mineral compounds and the environing forces, lies the cause of all physical life-forms, both vegetable and animal." This is the underlying principle of abiogenesis, the solution to the riddle of the ages, the beginning of living things on this planet of inorganic matter.

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Chapter Fourteen

THE RIDDLE OF THE AGES.

THE following article published in Harper's Weekly, July 29, 1905, was the first written by the author on his research work.

It is reproduced for the purpose of preserving the record of priority of claim to the discovery of the production of organized tissue and organism from the mineral salts of organic nature.

Since then, scientists both in the United States and England, have verified this claim.

At the close of this article we also reproduce an answer by the author to those who then criticized his claim to the discovery of the origin of life from chemicals.

THE RIDDLE OF THE AGES—A REPRINT

"The problem discussed by the author in the following article is that greatest of all scientific questions—the origin and first cause of life on our planet. If the conclusions of the author, now published for the first time, prove to be correct, all former theories—the teachings of scientists like Huxley, Darwin, Tyndall, and Hæckel—will have to be modified to conform to the new theory of the origin of life and of life-forms on the earth here indicated by the author.—*Editor.*"

By Dr. Charles W. Littlefield

It is my privilege to present what is demonstrated to be a solution of the advent of life-forms on this planet of inorganic matter. I do not ask the reader at this time, either to accept or indorse what I shall say. I shall await with complacency the decision as to the correctness of my conclusions, believing they will be fully justified by careful investigation.

My reasons for stating that life is produced by the experiments outlined in the following article are:

Whatever the nature and source of the life principle, we can only know it as it manifests itself through matter.

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These manifestations are observed, first, in the building of organized forms out of unorganized chemical compounds; second, in the producing of spontaneous movements in these organized forms.

These two classes of vital phenomena cover every manifestation of the life force, and wherever these are observed, there the life-principle is at work.

If we think of reproduction, we are only repeating the first process—that is, the building of organized forms out of unorganized chemical compounds.

The parents are only the agents for assembling the chemical compounds in suitable environment where the life-principle can build the organism.

If we think of nutritive assimilation, then the first process is only being repeated in an organism already formed.

Under the second division of life's manifestations, spontaneous movements, we have, first, the power to change the attitude or physical position by an impulse arising within the organism itself. This impulse may be excited by external stimuli, or by internal desire. And, second, the receiving and transferring of nutritive material to various parts of the organism, either for its own nutrition, or for the building of progeny.

In my experiments I take unorganized chemical compounds—that is, mineral compounds and water, which is also an inorganic compound, and build up life-forms without the aid of similar antecedent life-forms, which could not happen without the presence and operation of the life-principle.

These life-forms could not have grown to any size, however small, without manifesting, in their production, the fundamental principles of life's vital processes, namely, nutritive assimilation and spontaneous movement. Their existence alone is *prima facie* evidence of the presence of life. Moreover, I have frequently seen them change their physical position by spontaneous movements.

For more than two hundred years the scientific world had been rent with discussion upon the origin of life when, in 1874, Henry Bastian, an English physician, made some experiments which caused him to advocate "spontaneous generation" in a work entitled, "EVOLUTION AND THE ORIGIN OF LIFE." This called into the field a phalanx of observers, and the highest authorities on biological science en-

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gaged themselves anew upon the subject. This finally resulted in Huxley's categorical announcement of "The Law of Biogenesis"—that is, life can only come from antecedent life; therefore, spontaneous generation is impossible.

In view of this consensus of opinion among scientific men, in which the world shares largely, I may be permitted to point out what seems to be some very grave errors in the supposed relation between the experiments on which this opinion is based, and the proof the experimenters sought to establish.

These experiments consisted in sealing strong decoctions of hay or other organic matter in air-tight jars, and afterwards boiling the contents for several hours to insure the destruction of all germs.

When, under these conditions, life-forms did not occur, the experimenters concluded "that life can only come from antecedent life, and therefore spontaneous generation is impossible."

The only thing these experiments demonstrated is: that life does not begin in boiled hay or other organic matter sealed in air-tight jars. That they demonstrated the impossibility of spontaneous generation I cannot concede.

If these and a thousand similar or dissimilar experiments failed to produce life-forms, the failure would not demonstrate the impossibility of abiogenesis. An experiment of any kind can only demonstrate one of two things: it is either a solution to the problem or it is not. When it is not, it does not demonstrate the impossibility of finding a solution.

What would have been gained had life-forms generated in these compounds of organic matter? Did these men not know that hay and other organic matter are the products of life's vital processes, and therefore could not be the cause of life itself? Did they not know that nature could not have bottled up hay-tea in her first efforts to produce organic life?

What relation can such experiments sustain to nature's first vital processes? None. I cite them for two reasons. First, as a premise for the present belief in the impossibility of abiogenesis; and, second, that we may note the difference between these experiments and the ones upon which I predicate my belief in its possibility.

The problem that I am trying to solve is, how life first began on this planet of inorganic matter. The various changes that organic com-

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pounds undergo after life's synthetic processes build them up, is quite another problem. And should animate forms develop during the dissolution of these compounds, spontaneous generation would not be proven. This would be sarcogenesis, or saprogenesis, or life from dead matter—i. e., from matter that was once alive—and not abiogenesis, or life from not-living matter, and therefore could have nothing to do with the original advent of life on this earth.

Another reason for this general disbelief in the possibility of spontaneous generation, to which I may briefly refer, is Charles Darwin's theory of the origin of species, namely, "that all forms of life, both in the animal and vegetable kingdoms, have developed by a continuous differentiation of organs and modification of parts from one low form of life consisting of a minute cell."

This theory, however, does not in the least explain the original appearance of the cell itself; neither does it explain the nature of the cause that produced it.

This whole theory of the slow evolution of organic forms, whether true or false, depends on the original hungry life-cell. And why the theory should be cited as evidence against spontaneous generation of the cell itself is as difficult to comprehend as the theory. There are many well-known biological facts, however, that disprove the theory, which do not come within the province of this paper.

The teaching of Huxley, Darwin, Tyndall, and Hæckel, is the formulated creed of the present-day biological faith. This creed may be epitomized as follows:

1. All forms of life come from one original cell. 2. The origin of this cell is unknown. 3. Life can only come from antecedent life. 4. Therefore, spontaneous generation is impossible.

Leaving this side of the question, we may pass on to the consideration of what I believe to be the method by which nature first produced organic forms.

And here, let me say that I do not claim to have discovered any new principle in nature, or to have produced any new thing that does not already exist. It is my belief, founded upon extensive investigation, that all visible things have their counterpart in the microscopic world. And that the principle of "creation" that I shall present is already recognized under another name; and the organic forms that I have developed by

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experiments are known to exist in nature, both as micro-organisms and as larger specimens of similar species.

What I shall attempt to show is—how these things originated; why one species differs from another; and to point out the place of beginning of organic life.

"The Principle of Creation," under which I shall attempt this, may be stated as follows: In the grouping of mineral compounds and the environment, lies the first cause of all physical phenomena in the organic kingdoms of nature."

To this I do not think there can be found a single exception in the whole realm of creation. In its interpretation it amounts to a declaration that all things are determined by the number, kind, and quantity of elements that constitute the environment of origin; and grants to man not only the possibility of determining the origin of life-forms on this earth, but also unlimited opportunity of self-improvement, both mental and physical, by modification of original environment surrounding either—the beginning of an individual, uterogestation, adolescence, period of growth, or tissue-cell development in the adult organism.

Therefore, within the scope and application of this principle of creation, will be found a solution to every problem in biology, from the origin and differentiation of species to every modification of form and configuration of outline that marks individuals with characteristic personalities, both mental and physical.

In order to elucidate and reduce this principle of creation to a working basis, I may be permitted to refer to certain facts in physiological chemistry.

Fourteen chemical elements enter into the composition of all organized beings, without exception. These are: carbon, hydrogen, oxygen, nitrogen, sulphur, phosphorus, chlorine, potassium, sodium, calcium, magnesium, iron, fluorine and silicon.

By the various groupings and modification of relation and proportion of these few elements, every species of plant and animal is formed. And this fact comprises both the law of abiogenesis or the origin of species, and the law of biogenesis or the propagation of species.

All of these elements, with the exception of oxygen, leave the animal organism in the exact form in which it entered the vegetable kingdom. Passing from mineral and gas through plant to animal and return, is

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the ceaseless cycle of the elements that constitute the organic kingdoms of nature.

The expression of energy that moulds the elements into living forms, and endows organisms with the functions of nutrition, growth and reproduction, is the life principle, or vital magnetism.

If a drop of any volatile liquid be placed on the slide of a microscope, and any substance placed in it that will float and not dissolve, such substance will be found to take on the phenomena of magnetism—that is, of attraction and repusion among its particles during the process of evaporation. By repeating this process a number of times with the same particles of matter they will become completely saturated with this magnetic force.

This process of evaporation, or the conversion of a liquid into its molecules, is universal both on sea and land, and instead of being merely incidental to nature, it will be found to be vital to organic life, since it is nature's method of saturating matter with vital magnetism. And it is evident that this influence permeates every form of matter, both elementary and compound, and that some elements and compounds hold a larger quantity of it than others, and for this reason there is a constant difference of potential, and to this is due the dynamical state of matter and, therefore, the cause of constant change.

To this inherent property of matter, the absorption of unequal quantities of this magnetic force, is due the different manifestations of vital energy in the organic world.

Experiments will demonstrate that this magnetism, as it exists in water, is latent vital energy, and that the process of evaporation liberates it, and it saturates the mineral compounds that characterize the plant or animal form that is being developed, and becomes the life principle or vital force of that plant or animal.

As it is the grouping of the mineral compounds that determines species in the organic kingdoms of nature, both in their origin and reproduction, so it is these same compounds that determine the expression of vital energy in the different species of plant and animal.

In order to make myself perfectly clear on this point, I beg leave to introduce a table and some remarks from Professor Bunge's Text-Book of Physiological Chemistry (Chapter VII.; subject, "Inorganic Foodstuffs." The analysis is that of one hundred parts of the ash of the rabbit, dog and cat.

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Analysis of Ash

Animal	Potash	Soda	Lime	Magnesia	Iron	Phosphorus	Chlorine
Rabbit	10.8	6.0	35.0	2.2	0.23	41.9	4.9
Dog	8.5	8.2	35.8	1.6	0.34	39.8	7.3
Cat	10.1	8.3	34.1	1.5	0.24	40.2	7.1

It will be noted that an excess of 2.3 of potash in the rabbit, 2.2 of soda in the dog, 0.8 of lime in the dog, 0.6 of magnesia in the rabbit, 0.11 of iron in the dog, 2.1 of phosphorus in the rabbit, and 2.4 of chlorine in the dog, determines, so far as these elements are concerned, the difference in these animals.

As between the dog and the cat there is a difference of 1.6 of potash in excess in the cat, 0.1 of soda in the cat, 1.7 of lime in the dog, 0.1 of magnesia in the dog, 0.10 of iron in the cat, 0.4 of phosphorus in the cat, and 0.2 of chlorine in the dog.

Between the rabbit and the cat there is an excess of 0.7 of potash in the rabbit, 1.7 of soda in the cat, 0.9 of lime in the rabbit, 0.7 of magnesia in the rabbit, 0.1 of iron in the cat, 1.7 of phosphorus in the rabbit, and 2.2 of chlorine in the cat.

These he compares with the milk of the same animals, and then says, "The inorganic foodstuffs are appropriated by the mammary glands from the blood-plasma in the exact proportion required by the young animal for its development into an organism like that of the parent."

This is equivalent to saying that the inorganic elements are the media through which form is transmitted, and this is determined by the proportion in which they are furnished in the food of the progeny.

If they are so necessary to the development of form after birth, is it not reasonable to believe that they determine form in the beginning of cell development? In the Twelve Tissue Remedies (page 14; subject, "General Theory"), we find this language: "The idea upon which the biochemic method is based is the physiological fact that both the structure and vitality of the organs of the body are dependent upon certain necessary quantities and apportionment of its inorganic constituents, which are those that remain after combustion of the tissues—its ashes. These are, in a very real sense, the material basis of the organs and tissues of the body, and are absolutely essential to their integrity of structure and functional activity."

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May we not, therefore, justly conclude that, since these elements are responsible for the transmitting of form, the integrity of structure and functional activity of organized beings, that they also performed some important role in originating them? And may we not find in the various groupings of these elements and compounds a solution to the problem of the advent of life-forms on this planet of inorganic matter?

A retrospective view of nature's operations and an imitation of her methods seem to be the only solution. I could not believe that sealing up hay-tea or other organic matter in air-tight jars was a fair representation of nature's method of originating life-forms. And it does not seem reasonable that nature, so bountiful in her preparations for the perpetuation of life, would have confined herself to a single cell for its beginning.

So I asked myself, What has nature been doing? and I answered the question by a review of her operations from the time when the surface of the earth was a barren rocky waste, to the time when man appeared upon the scene as the crowning effort of creative energy.

In the early days before life-forms appeared, the earth was surrounded by a shell of water—the waters above the firmament. Within this shell a green-house temperature was constantly maintained. As the earth cooled this water fell upon its surface, holding the mineral salts of organic life in solution. From these solutions crystalline forms built up, representing in mineral composition and outline every form of vegetation that was destined to grow upon the earth. By the process of evaporation, these mineral crystalline forms were saturated with vital magnetism, and in these crystal forms, nature's synthetic processes built up her first cells of bioplasm, not singly, nor sparingly, but by millions, each cell capable of developing a distinct species of life-form as would be determined by its mineral composition.

In order to demonstrate experimentally this principle of abiogenesis, only a few simple apparatus are needed. A good microscope, varying in magnifying power from two hundred and fifty to eight hundred, a number of ordinary glass tumblers of about six ounces capacity, plenty of pure boiled water, and the twelve mineral compounds essential to vegetable and animal tissues. These are the fluoride, phosphate, and sulphate of lime; the phosphate of iron; the phosphate, the chloride,

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and sulphate of potash; the chloride, phosphate and sulphate of soda; the phosphate of magnesia and silicic acid.

Make a three-per-cent. solution, by weight, of salt, and fill as many glasses as may be desired. I use twelve. Triturate together twelve different combinations of the remaining eleven cell-salts and place about ten grains in each glass of salt solution. We now have twelve miniature oceans that will fairly represent the condition of the sea before life appeared upon the earth.

Pour into each glass one dram of bisulphide of carbon, and leave the glasses uncovered in a temperature of 75 to 80 degrees Fahrenheit, and replace from time to time by fresh water, previously boiled, the amount lost by evaporation, and we are ready to begin the work of creation and, if we do not wish to study the phenomena, we could leave the solutions untouched, as they will work out every form of life from mollusk to mammal.

In order to study the process of cell origin and organic development we may use a couple dozen round glass discs about two inches in diameter, to be had at any novelty store, as little mirrors, from which we can easily remove the mercury by immersing them in nitric acid.

By means of a small glass rod or wood toothpick, place drops from these solutions at different places on the glass plates, and place them in a good light, where active evaporation will go on. If no crystalline vegetable forms build up, add more soda salts to the solution from which the drops have been taken. If the foliage is too abundant, add less of the phosphate and more of the sulphate of soda, and repeat the experiment. The amount of foliage may always be determined by the phosphate of soda, and the size of trunk and limbs by the sulphate. When crystalline forms resembling well-proportioned vegetation are obtained, set the plate where a regular temperature of 75 to 80 degrees and a moist atmosphere surround the disc, and leave it undisturbed for twenty-eight days.

At the end of this time a number of microscopic plants and animal cells will be found growing on the plate. If, however, the plate is watched during this time, numerous small moist spots or droplets will be found scattered over its surface, from which small crystals develop, some of which grow into plant life and some develop animal forms.

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That these plant and animal forms do not come from germs previously existing in the air will be evident to anyone who will carry out the experiments. It does not require one versed in the science of physiological chemistry to demonstrate in the laboratory this theory of the origin of living forms. Nature knows nothing of weights and measures, as used by man and no one, however well versed in synthetic chemistry, can possibly measure the infinitesimal proportions of mineral compounds that enter into the original cells of organic life.

When the proper material is assembled in favorable environment, plant and animal forms are produced. The proportion of mineral compounds is determined in nature by crystalline formations, which are antitypes of vegetable growths, and a single crystal representing a blade of grass or fern leaf, requiring a magnifying power of two hundred diameters to see it, will furnish the requisite amount of mineral cell-salts for hundreds of bioplasmic cells, each of which is capable of developing into a living form. Crystallization is nature's chemist, and in his mystic laboratory, hidden away from the most powerful lens, he makes his mineral combinations that determine species in the organic kingdoms of nature. And a cell once created in a given environment and by a certain assemblage of mineral compounds, itself becomes the embodiment of such environment, and the agent for the assemblage of similar groups of inorganic material, so it must of necessity propagate its kind, and this necessity is fixed upon that organism into which the cell is destined to develop, for the cell is the origin and unit of the organism. In this is Huxley's "Law of Biogenesis" fulfilled.

You will find, therefore, in these demonstrations, and in all nature, of which these are but miniature reproductions, proof of the principle of creation enunciated in the beginning of this essay: "In the grouping of mineral compounds and the environment lies the first cause of all physical phenomena in the organic kingdoms of nature."

The photomicrographs presented herewith were taken from specimens of crystalline, vegetable, and animal forms grown during the winter months. Every precaution possible, consistent with the principle involved, was taken to prevent contamination from without. The water used to make the solutions, was thoroughly boiled to insure the destructin of any organic matter that it might contain, and the mineral compounds placed in it while near the boiling-point.

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These photographs do not do justice to the organisms represented. The microscope is limited in its objective area, therefore we do not get an entire organism in a single photograph, but only the largest view obtainable at a single exposure.

There has been no attempt to change or modify them in any way; they are just as the camera produced them. Most of them are magnified eight hundred times. If they are what they seem to be, we have three of the five geologic ages of animal life represented—the age of mollusks, the age of fishes, and the age of reptiles. The specimens represented developed from cells which originated in crystals, as shown in the photographs, and each one from a different solution and upon a separate plate. What seems at present as conclusive evidence that these forms are produced from not-living matter is, when the proper grouping is made and a drop of the solution is placed upon the plates the forms appear; when the grouping is not made the forms do not develop.

It is quite impossible to present, in writing, the conviction of a truth fixed in the mind by years of careful observation of related phenomena. To see a photograph of a plant or animal, or even to observe it through the microscope, does not fix that conviction upon the mind that is essential to the cordial reception of a new truth. Therefore, I remarked in the beginning of this essay that I do not ask the reader at this time either to accept or indorse what is here presented as the principle of abiogenesis. I believe it to be a solution of the riddle of the ages—the beginning of life-forms on this planet of inorganic matter—yet I may be mistaken, and I hope that others who have the time will take up the experiments, and either confirm or disprove what is here presented.

Reply to Criticism On Preceding Article

THE RIDDLE OF THE AGES—A REJOINDER

New York, August 18, 1905.

To the Editor of Harper's Weekly.

Sir:—The objection to which your correspondent in the Weekly of August 19th, refers, is the only one, so far as I know, urged against my theory of abiogenesis as presented in the Weekly of July 29th.

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The objection offered is more apparent than real, and if biologists and bacteriologists are not mistaken in their theories my position is correct and unassailable. But, on the other hand, if they are going to abandon their teachings and now believe in the justness of their criticisms of my work, then they have admitted the fundamental truth of abiogenesis for which I am contending. There is no other alternative open to them. Therefore, in either case, whether they are right or wrong, my position is correct.

The objection is, although I boil the water composing my "miniature oceans," yet I expose them to an atmosphere which may contain organic cells, or, as an objector puts it, "There is a multitude and variety of forms of life which exist unseen in the atmosphere."

First, as to the propagation or generation of life-forms. As this is the point upon which the objection hinges, I invite special attention to it.

Huxley, Darwin, Tyndall, Koch, Pasteur, Hæckel, and a score of other lesser lights in the world of biology and bacteriology, claim that all organisms, both microscopic and visible, propagate their kind by one of three processes. First, by direct cell division or fission, as in the various forms of microbes, bacteria, or bacilli; second, by parthenogenesis, as in bees or some other form of insects and worms, as the silkworm and flatworm and others, where the young begin as larvæ, become pupæ, and then the fully developed insect; third, by giving off a portion of the parent organism, as in the higher animals, where the ovum of the female unites with the spermatozoon of the male.

But in none of these forms of propagation or generation will the daughter cell or resulting organism, when completely developed, differ in organic structure or species from the parent organism. And, according to these authorities, only through a slow modification of parts and gradual differentiation of organs, extending over many centuries, can one species of life be transformed into another.

Now, as to bacteria being the possible source of infection; while the popular mind associates microbes and bacteria with animal life, they are not animal forms at all, but the lower forms of vegetable organisms.

I am surprised that any competent bacteriologist should even suggest that the animal life-forms shown in the Weekly could possibly come from bacteria, either ærobic or anærobic (those living in the air or out

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of it). Indeed, such a thing could not happen as long as Huxley's "Law of Biogenesis" remains true.

But if I have succeeded in compounding a mineral solution that possesses the power of transforming the invisible microscopic unicellular (single cell) organisms of vegetable matter that exist in the air, into microscopic specimens of the larger forms of animal life that live in the water and upon the earth as complicated and highly differentiated organisms, then, indeed, have I performed a most noted miracle and done a greater thing than to discover the simple law of abiogenesis—a natural process. And in this connection permit me to ask my critics, "What forms of life exist in the air that could or would be likely to get into the miniature oceans from which microscopic life-forms of octopi, fish and reptiles would develop?" I must confess that I know of none, and if any of my critics do, I am ready to attend their "kindergarten school of bacteriology," to which some of them consign me. Will they please speak out and tell me when the school opens and the conditions of admission?

All the forms of microscopic life that exist in the air are being continually taken into the human organism by multiplied millions through breathing air, drinking water, and eating food. Now, if suitable environment is the only condition necessary to develop these forms into fish and snakes, why have such organisms never been found in profusion in the lungs or stomach of mankind?

The whole theory of bacteriology is founded upon the fact that each will propagate its kind, and only its kind, and, while some are harmful, others are useful, and still others are exceedingly dangerous; that some produce fermentation and decay, while others cause pus to form in wounds, and still others produce what are known as contagious diseases, such as pear blight and melon wilt, and other diseases among plants and vegetables, and such human diseases as tuberculosis, cholera, diphtheria, typhoid fever, etc., but never before have they been accused of producing fish and snakes and octopi.

Are biologists and bacteriologists going to desert their colors and turn their backs upon their teachings and admit that, under some conditions favorable to life, species will not propagate their kind, but other higher forms of life? That certain forms of bacteria will not always produce a definite result, and that a simple experiment of producing

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some animal life-forms (whose germs do not float around in the air) from simple mineral solutions, is going to make them acknowledge that the "Law of Biogenesis" is not true, and that the doctrine of germ origin of disease is false and, after all, my experience demonstrates that mineral compounds of the inorganic substances essential to organized life really determine species? Therefore, demonstrating the falsity of Darwin's theory of the origin of species, and Wilson's famous doctrine of "cell development and heredity." Verily, my critics do me altogether too much honor when they accuse me of being able to transform one species of life into another by the use of only a simple mineral solution.

But if they are right in their doctrines they have held to for more than two centuries, as I believe they are, I am right; if they are wrong, I am right anyway, for I have developed microscopic specimens of larger animal species from pure mineral solutions without the aid of similar antecedent life-forms. And any of my critics can do this if they will carefully follow the instructions given in Harper's Weekly of July 29th. I admit that it is impossible to obtain conditions exactly like those which existed on this earth just before and at the time of the advent of life. We can only approximate them, and similar conditions in temperature and material surroundings are all I claim that we are able to produce. At that time the temperature must have been somewhere between the freezing and boiling points of water. The material used could have been no more nor less than the full number of elements necessary to organic life.

They may have been less in number than I used in my experiments, but certainly they could not have beeen greater, as no others are found in organic bodies as essential elements. Of course life exists now; it did not exist then. But unless the whole known existing laws of the biological world are changed, "that everything has its seed within itself," then it cannot be claimed that the animal organisms, developed by my experiments, come from germs in the air. And I do not think anyone will claim that the air is full of the life germs of octopi, fish, and reptiles, and *no one who has seen these specimens has ever pronounced them anything else.* I am a believer in Huxley's "Law of Biogenesis," as far as the propagation of species is concerned, as I stated in my article, but the truth of this law as thus applied does not prevent the same principle from being true as applied by me in the law of abiogenesis.

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I am afraid that my critics did not read my article very carefully, as I said not a word about any form of life developing in the "miniature oceans." Indeed, no form of life can live in these solutions until long after the experiments in abiogenesis are completed, since they are strongly impregnated with bisulphide of carbon, which is destructive of all forms of life in a strength of 3 to 1,000, and I use 1 to 24. (See U. S. Pharmacopœia).

The animal forms develop upon glass plates, from cells which originate in crystals while the plates are in the moist carbonic-acid-laden atmosphere, made so by the evaporation of the water from the glasses and the impregnation of the air with carbonic acid by the slow splitting up of the compounds of carbon disulphide. *In such an atmosphere no form of germ can live.*

The presence of the inorganic compounds essential to organic forms in such a carbonic-acid atmosphere in the proper temperature, is certainly as near an approach to primitive conditions before life appeared, as can possibly be produced.

The reader will naturally ask: If no germ life can exist in this condition, how, then, can it produce life-forms? In a future article I will answer this question fully in every detail. At present let me say that the life-forms build up as inorganic honey-comb or reticulated structure, until they can be seen as fully developed life-forms, and as the carbonic acid (which produces a heavy atmosphere) lessens from the exhaustion of the carbon disulphide, previously placed in the glasses, an atmosphere of oxygen and nitrogen settles down around the glass plates upon which the inorganic life-forms are, and by mere contact (catalysis) of these forms with the gases oxygen, hydrogen and nitrogen, that, with sulphur, form living plasma, the cells or reticulum of the life-forms are slowly but surely filled with plasma, and they become living forms.

There is nothing in all this procedure to suggest germ origin, as it differs in every respect from the subsequent development of life-cell from life-cell by any of the various methods suggested in the beginning of this essay.

Therefore, I remarked in the article that "It will be evident to anyone who will carry out the experiments that the forms do not come from germs previously existing in the atmosphere."

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To the personal references in which my critics indulge I have nothing to say. I freely admit that I do not know it all, and I am possessed with a suspicion that my critics do not. The frequent use of "puerile," "ignorant," and "much to learn," is no evidence of a preponderance of gray matter, and will not be accepted by an intelligent public for arguments against my theory of abiogenesis.

An inquiring public will naturally ask: "Why do not these men try these experiments and thus demonstrate their truth or falsity, instead of hurling meaningless invectives against the man who presents them as a possible solution of a question of vital importance in science"?

Even a fool may find a diamond in the rough that wiser men with subtler skill may polish into a brilliant gem.

I am, sir,

CHARLES W. LITTLEFIELD, M. D.

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PART TWO

THE NEW PSYCHOLOGY

"For I, the Lord, thy God, am a jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generations OF THEM THAT HATE ME And showing mercy unto thousands OF THEM THAT LOVE ME and keep my commandments."—Psychology of the Bible, Exodus 20:5-6.

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FIGURE LXXX

Features of the Apostle Paul

A mind-picture of the author's conception of the features of St. Paul, showing how personality may be expressed through the mineral salts. See next page for description.

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Frontispiece (Part Two)

Our frontispiece to Part Two is a mind-picture of the author's conception of the features of St. Paul fixed in the vitalized mineral salts by faith, that is, seeing it as actually *in existence now*. The face is seen in the lower right-hand corner of the picture on the opposite page.

St. Paul is the author's favorite Scripture writer. He, more than any other of the New Testament writers, emphasizes the triune nature of man as consisting of body, soul and spirit. To him a man at death simply "departed" this life to be with Christ in another. He also stands almost alone as an advocate of the power of faith to accomplish material results. To him all physical things, visible and invisible, came into existence by the *power of the word of God*. To this conception of the power of faith the Apostle adds: "Faith is therefore the basis of all things hoped for, the evidence of things unseen; for by it the Ancients obtained their desires."

The above all-inclusive conception of the origin the boundless universe is shared by St. John the Revelator. To this *faith* the author unreservedly subscribes. Probably for this reason these men have been enabled to dictate portions of this part of the work. To come en-rapport with them it is sufficient to become conscious of their presence. By this means any picture desired may be fixed in the vitalized mineral salts.

As this whole picture was less than 1/32 of an inch in diameter as originally fixed in the mineral salts, and since the face of St. Paul occupies less than 1/7 of this space, it demonstrates the marvelous power of these salts to express personality through form and features.

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INTRODUCTORY (PART TWO)

No one, I am sure, can conduct the experiments described in the following pages, in the fixing of thought-forms in the vitalized mineral salts, without coming to the same conclusion which I have reached, namely, that the magnetic force, generated by the evaporation of water, is the connecting link between mind and matter, and especially those forms of matter which we know as the mineral salts of organic nature.

I have attempted to show, in this part of the work, how a mind-image of an *idea,* however complex, can be fixed in the mineral salts and afterward photographed. Since the human mind can do this it is assumed that those of spirit life can do likewise. In the absence of a more rational hypothesis it is claimed that answers, to certain questions, relating to the solution of some problems involved, were given in this way by spirit friends. If this is true then we have a medium between the two worlds.

These demonstrations of mind control of matter, are put forward as a logical and scientific basis for the belief that Mind originated all created things, *in the beginning,* and that each thought-form afterward became embodied in a material organism, though the instrumentality of the vital force, by grouping the mineral salts of organic nature in that proportion necessary to build an organism the exact counterpart of the image.

Here, then, we have a line more or less clearly drawn between spiritual creation and physical formation. From the spiritual side of this line, through the medium of the mind-image, we have contributed all those function activities that have to do with origin, growth, reproduction and perpetuation of life; that is, the mind-image is endowed with these by its creator and afterward made manifest through the physical body. On the physical side of this line we have contributed all those function activities that place the organism in communication with

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its environments, such as hearing, tasting, seeing, smelling and feeling. The line itself consists of the vital force which endows organisms with the powers of physical motion and sensation, and also that relation among organisms known as attraction and repulsion—love and hate.

From impressions made on the vital force—through the physical sense organs—the human mind is developed, each mind differentiated from all other minds by its own peculiar group of image-impressions.

This classification of these attributes of living things is shown to have a deeper signification than a mere fanciful grouping based upon speculation. Considered in the abstract they may easily be traced, as function qualities of the one or the other of the three parts which constitutes man a triune being.

On the spiritual side of this line we have contributed those attributes which we regard as the highest type of moral character, such as harmony, joy, peace, forbearance, kindness, pity, goodness, meekness, charity, patience and hope. It is shown that when the mind cultivates these qualities, and the mineral salts are furnished, the body is renewed in health and elevated day by day to a higher plane of being which must ultimately result in physical immortality.

On the physical side of this line we have those attributes contributed known as avarice, licentiousness, envyings, inebriety, fear, anger, hatred, and such like, which, not being in harmony with the vibrations of life, tend to destroy rather than re-build.

Here, then, is the basic principle of the new psychology I would teach: all states of mind that tend to the happiness of mankind are in vibratory harmony with life; all that tend to destroy or prevent this happiness are in harmony with death.

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Chapter One

FIXING THOUGHT-FORMS IN MATTER

IN the field of psychic research, no satisfactory working basis has heretofore been found. That is to say, no demonstrable connection has been discovered between the spiritual and the physical, no field in which mind and matter meet.

During the past ten years the author has carried out a very careful series of experiments to demonstrate the medium through which mind acts on matter and the condition under which the action takes place.

These experiments demonstrate that when the mineral salts of organic nature are charged (saturated) with the vital force, they become subject to mind control so that any picture the mind accepts as *true in principle,* can be fixed in them.

This action takes place under the same conditions as those essential for the building of life-forms from these same mineral salts. If a drop of a solution of the three sulphates—those that build the brain forms as described in Chapter Three, (or any single salt may be used)—is placed upon the glass slide of a microscope so that it retains its globular form, like a drop of dew on a blade of grass, and a ray of white light is allowed to fall upon it, the ray will be separated into its seven primary colors: red, orange, yellow, green, blue, indigo and violet. The red ray will occupy the border of the drop, the violet the center and the others the intervening space in their regular order.

If during the process of evaporation of the water, by which the mineral salts are charged with the vital force, a mind-picture is *believed,* by the experimenter, to be controlling the grouping of the molecules of the salts as they crystalize from solution, that identical mind-picture will be found embodied in the salts at the close of the experiment.

The correspondence between the picture fixed in the salts and the one held in the mind, is so marked that there is no escape from the conviction that the one is the cause of the other. This work, however, may

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be carried far beyond the mere fixing of human mind-pictures in the mineral salts. Of this I shall speak in the next chapter.

If these phenomena are what I believe them to be, namely, the control of matter by mind, it would seem most natural that the forms of matter used by nature in the building of living organisms should be the kind of matter most easily affected.

Indeed, we fail to see what practical value there could be in demonstrating that mind could control, either directly or indirectly, any other forms of matter. But when it is demonstrated that mind can control, external to the body, the same mineral compounds that are known to be the form builders of living things, such a demonstration becomes of untold value, not only to psychology but also to every system of healing, and incidentally, to theology.

The photo-micrographs presented herewith illustrate more forcibly than words can tell "that thoughts are things" and that they do actually find physical expression through material forms.

The forms represented by the photographs were fashioned under the power of a thought-image similar in outline to the form afterwards found on the plate. The thought-form was held in the mind until a conviction was reached that it had become embodied in the mineral salts. This sometimes required several attempts before success was reached.

Experiments seem, however, to demonstrate that failure is due to the fact that the process of evaporation had not been carried on a sufficient length of time to bring the salts up to a rate of vibration corresponding to that of the mind-image. In order to embody an image in the mineral salts, they must be charged with the vital force by repeated evaporation, once for each tenth part of their molecular weight. The following table will show this at a glance:

	Name of Salt.	Molecular weight.	Number of evaporations.
1.	Chloride of sodium	58.37	6
2.	Silicic oxide	60.22	7
3.	Chloride of potash	74.4	8
4.	Fluoride of lime	78.	8
5.	Sulphate of lime	135.73	14
6.	Sulphate of potash	174.	18
7.	Phosphate of potash	174.	18
8.	Phosphate of magnesia	246.	25

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9.	Phosphate of iron.....	301.36	31
10.	Phosphate of lime.....	309.33	31
11.	Sulphate of soda.....	321.42	33
12.	Phosphate of soda.....	357.32	36

This is the same treatment required to magnetize the salts, as shown by the illustrations in tissue building, following Chapter VII, Part One.

So far as I am aware, no one's experimental research, heretofore, has led into these finer physical processes of nature, whereby these mineral forms of matter are prepared for mind control, in either the building of living things or in healing.

It is difficult to find language to describe the phenomena, as I have observed them, or to show their application in formulating this New Psychology which must prove of marvelous benefit to our race.

Neither new words nor new ideas can be forced upon an unprepared mind. One may coin a few words and inject them into a language, but one cannot coin an entire vocabulary. Neither can one immediately impart an entire new science or system of philosophy. Public teaching of any class of knowledge necessitates a common language, a community of ideas and a sympathy of purpose. Such things, however, are matters of growth. For these reasons I shall introduce a chapter, at the close of this division of the work, on the New Education, wherein the necessity will be shown of more thorough teaching of this New Science of Life in our public schools.

The knowledge gained by experimental research, in the domain of the higher sciences, is not selfishly withheld from the world. The transmission of this knowledge merely waits upon the preparation and hospitality of the public mind. How to best impart it has been the problem of all ages. The author believes it will require a new system of education, but this problem he has not fully solved. The dearest ambition of every investigator is to import his new knowledge to others. This is the reward of his labors. But, unfortunately, he often finds, to his sorrow, that the task of teaching is infinitely greater than the task of discovery.

To make an attempt, then, to convey an idea of the evident *modus operandi* of mind control of the magnetized mineral salts, let me state that the phenomena involves a factor of which we heretofore have not had the least conception; namely, this, *that a thought-form formulated*

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by the human mind must have some means of maintaining its individuality of which we as yet know nothing. And this holds true, regardless of its nature, its complexity or the distance it travels. If this is not true by what means, then, could it group the molecules of the salts in a form *identical* to itself? The laws of etheric, magnetic or electric vibrations do not account for this.

Such phenomena are so radically unlike any purely physical phenomena with which we are acquainted, that we are compelled to refer them to the laws of individuality of another world—the spirit realm—of which we shall speak hereafter.

To the finished product—the form produced by the union of the mind-image and the matter—I shall apply the name "Psychograph." This, for the want of a better name, although it means mind writing, will distinguish them from phemonena purely psychical or purely physical. The name also aids us in the conception of the new psychology I would teach, that is, "The body is the expression, in physical form, of that which is written upon it, or better, *into it*, by the mind."

This fundamental fact of psycho-physics that, for the most part, we have heretofore been totally ignorant of, or have disregarded it to the infinite harm of the race, I shall hereafter show to be fundamental in substantial race improvement.

At present I only suggest that it offers practical means, that are both psychical and physical, for the refinement of the body and the higher development of the mind. It means the scientific application of psychical powers to the symmetrical growth and development of the physical body. These mind-pictures demonstrate to us in a practical way that the warp and woof of life are made up of the intimate blending of mind and matter.

When we are sufficiently advanced in this new psychology, we will know how to convert every rasping discord between the body and the mind, into a symphony of peace and joy. We shall know to what state of the mind to attribute each physical ill; and to the lack of what mineral salt is due each peculiar mental disorder. We will know how to use these forms of matter to develop the highest intellectual; and how to use the mind in the application of these materials to perfect the physical. We will understand how to transmit to our children, from generation to generation, perfect mental harmony and perfect physical health;

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until the race shall come again into its rightful inheritance of the highest physical perfection and universal cosmic intelligence.

As people of to-day are suffering with mental and physical ills, through inharmony between mind and matter, that has come down to us with increasing intensity through the centuries, so will we be enabled through this new psychology, to re-establish the primitive harmony between mental life and physical life, until we will finally come into that state of mental and physical well-being in which man was originally created.

There is another class of thought-forms that have, from time to time, been fixed in the sensitized mineral salts, to which I now desire to call attention.

At first sight, the transmission of knowledge in the form of a thought-image, from some extraneous source, of things we desire to know, seems difficult of proof. I shall hereafter speak more fully of this in the chapter on "The Occult Powers of the Soul."

In seeking for evidence of what may be termed thought-image transferrence, I have been led to observe a group of rather obscure phenomena, though common to man, which has received less attention than it appears to deserve. The facts to which I would call attention may be noted under the following conditions: If we carefully, and with a skill which is gained only by some self-training, slow the normal activities of the mind, so as to clear it, so far as possible, of the ideas that the environment normally induces, we may, with close attention, note that from time to time, and often in quick succession, there appear what, for convenience, we may term *"forms of thought."* Most commonly in my individual experience, these take the shape of visual-images, mind-images. Sometimes, however, they assume the form of sound, most rarely, until lately they were presented as words.

In my own limited endeavors to attain this higher plane of consciousness, enough has been accomplished to show that this pristine state of mind, which was so evident in Creation, as indicated in the first chapter of Genesis, has always brought to pass whatsoever I have persuaded myself to believe, "Is so now."

I, therefore, venture to offer certain suggestions as to some of the ways these experiments, which may be made by anyone, throw light on the true nature and scope of our present inquiry.

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Putting aside the more abstruse theories of the psychologist, because of the difficulties of approaching this field without professional training, we find these powers so common to man to-day as to no longer excite curiosity or comment. By some writers, this state of mind is called cosmic consciousness, but I prefer the term super-consciousness. But by whatever name we call it, it is a state of mind that sees whatever it desires as being actually in existence—not that it shall be, but that it *is so now.*

It is characteristic of these presentations, that unless they are at once seized upon by the attention, and linked to the rapid succession of thought, they quickly fade away, so that in a very brief time, probably not more than a few seconds, they are not only gone but cannot be recalled by any effort of the memory. They have indeed, in my experiments, proven very elusive, being, in that regard, distinctly different from the ordinary store of ideas which the mind may justly claim as its own.

The way in which the above-noted "forms of thought" enter the consciousness is, in a measure, different from those coming through any one of the five senses. They appear to come in an entirely spontaneous manner and not to be connected in any way with the ordinary subject of mental occupation.

In my experiments in fixing some of these thought-forms in the vitalized mineral salts, described above, it has often happened that pictures wholly foreign to those addressing my own consciousness have been fixed instead. It seems evident that the rate of vibration of the mineral salts must have been, at the time of fixing, synchronous with those of the passing image rather than with those of my own formation.

It appears to be characteristic of these spontaneous thoughts, that they are transmitted in the form of images, though they may be in the form of sounds, or possibly words, as already stated. Those I have most clearly discerned, are visualized images which come either in answer to questions, or as information concerning things of which I had no previous knowledge, but which afterwards proved to be necessary to the completion of something I desired to accomplish. These are noticed elsewhere. In no case are the suggestions which these images transmit complicated. One thing concerning them, that should be indelibly impressed on the mind, is, they always convey some essential truth that

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we desire to know and, if seized upon at the time, will prove of much value.

It will be interesting to consider in more detail, in what manner thoughts are revealed to us independent of our experience, but this would lead us far beyond the reasonable bounds of this chapter. One thing is certain, however, and that is, they must come from individualities similar to ourselves, either in the body or out of it, otherwise we could neither receive nor comprehend them.

Whatever be the origin of spontaneous thought which comes to us in a form to show that it is unrelated to our own immediate experience, it is clearly a source of high intellectual value, in this age much neglected, but which in the New Age, will not only be cultivated but relied upon, both in matters personal and those of state. There are many reasons to believe that our systematic education, tending, as it does, to limit thinking to matters which are suggested by our text-books, tends to make men increasingly less sensitive to these automatic contributions, from, as I believe, our spirit friends. It seems to me that the main difference, as effecting our individuality, that is, being a medium or not a medium, lies in the general capacity or lack of capacity to record and use these spontaneously offered gems of thought. In short, it marks the boundary line, between living in touch with the spirit realm upon the one hand, or the purely material upon the other. My own experience serves to show that it is possible, by attention and practice, to increase the share of thought that thus comes to one independently of experience, and that this may be done more easily as the chemical equilibrium of the body more closely approaches that which we have a right to consider as tending to perfect health, and increased length of life. This is, however, a large question, one that must be considered in another chapter.

It will be an interesting task for the student of this New Science of Life, to trace the influences of these spirit suggestions upon the health and general increased capacity of its members in their varied lines of endeavor. As remarked elsewhere, the general health of children, during the first stages of life, born of parents who have used the vitalized mineral salts, have been far above that which we would ordinarily expect from the general health and physique of the parents themselves. As to the extent such use of the salts will modify the visualizing power of

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the children in adult life it is of course too early to observe. Most of them, however, manifest an aptitude at expressing these extraneous thought-images far beyond their elders.

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Illustration Group No. V

Fixing Thought-Images in Matter.

In the fixing of thought-images in the vitalized mineral salts I proceed in the same manner as in building living organisms. The mineral salt is first disolved in distilled water, usually all the water will hold. A drop of this is placed upon the glass slide of the microscope so that it will retain its globular form, and the slide placed near an incandescent electric light. The thought-image to be fixed is mentally visualized, that is, it is seen by the mind while the eyes are closed—seen as an object *now in existence*. Doing this *once* if only for an instant, is sufficient. When the water dries away leaving the crystalline salt on the glass slide, add another drop of pure distilled water and then another until through the process of evaporation the salt reaches that rate of vibration synchronous with the mind-image when the image will be found outlined in the grouping of the srystals. A simple image, like that of a fowl, Figure LXXXI, fixed in common salt, required six evaporations. That of the sawmill mind-image, Figure LXXXII, fixed in sulphate of potash, required eighteen evaporations. When the salts are combined they require a larger number of evaporations than when only one is used.

The more complicated pictures: "The Creation" and "The Tree of Life" required more than a hundred evaporations before becoming sufficiently sensitized to respond to the image..

Since this process of evaporation is being constantly carried on everywhere in nature, and has continued for thousands of years, we can easily imagine that the mineral salts now composing living things are far more sensitive than in the beginning, hence the rapidly increasing number of authentic cases of thought-transference, absent healing and kindred psychic phenomena now transpiring.

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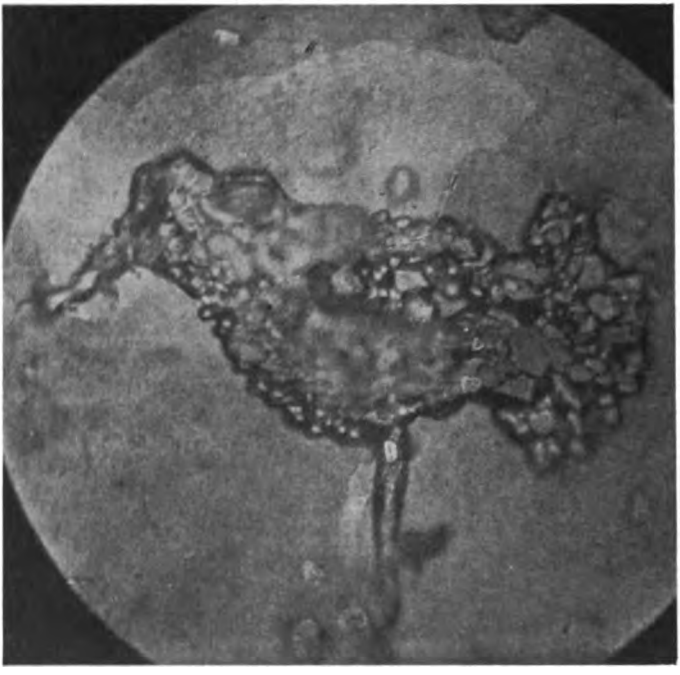
FIGURE LXXXI.

Fowl Form



Thought-image of a fowl fixed in sensatized salt. The author's first successful attempt at mind-control of the vitalized cell salts.

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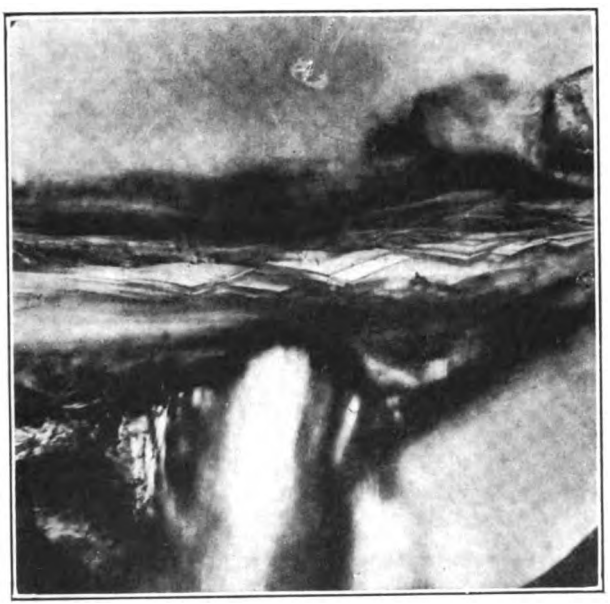
FIGURE LXXXII

Over-Shot Water Wheel.



A mind-image of an old water-wheel sawmill of the author's childhood days. The end of the mill shed is seen at the upper right hand corner. The lumber in the center and the water fall in the foreground.

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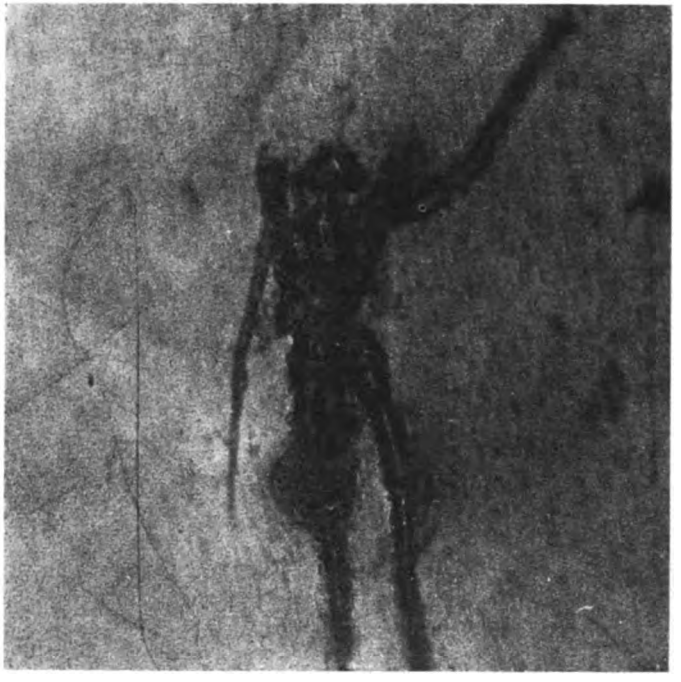
FIGURE LXXXIII

Human Form



A mind-image of a human form fixed in vitalized phosphate of iron. The author's third successful attempt at the mind control of matter.

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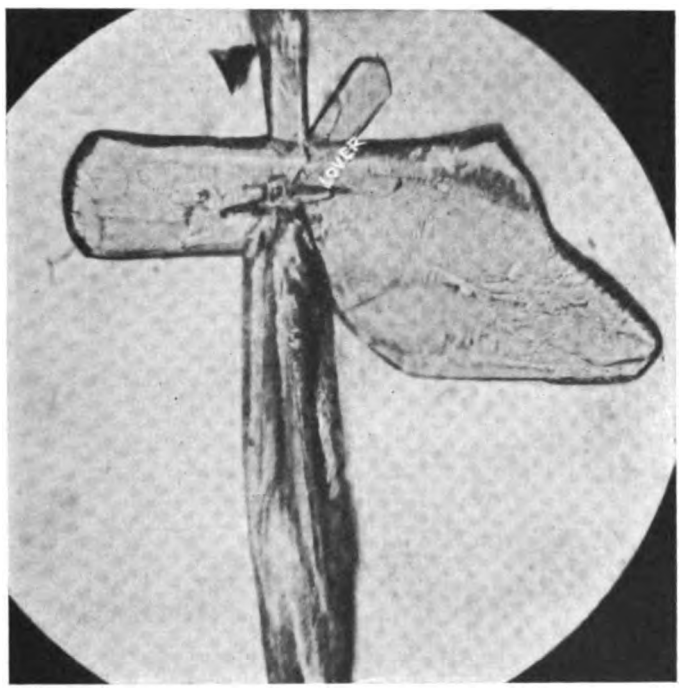
FIGURE LXXXIV

An Emblem of Love



The author's first attempt to record in the mineral salts an image of a principle. The large cross, with a heart attached to the right arm, and the word "lover" inscribed at the base of the heart was given as emblematic of love. Thus we have: "The Heart and Cross and Lover."

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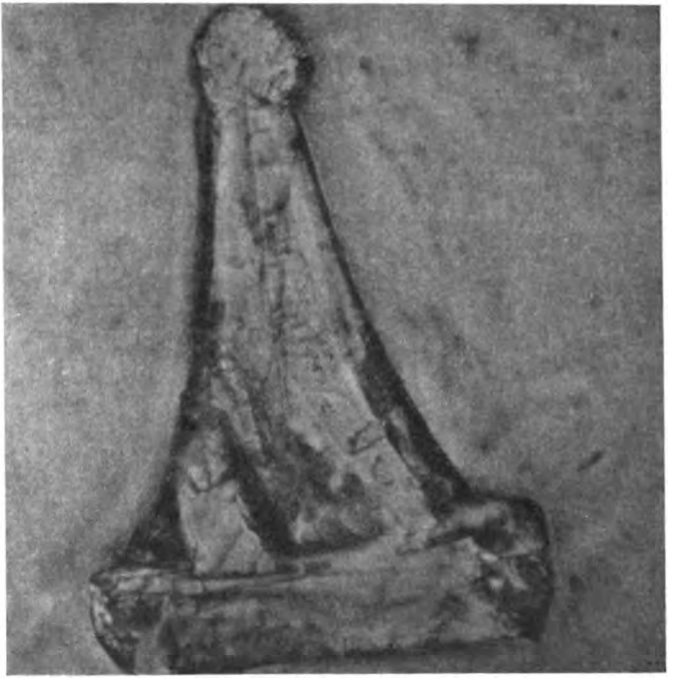
FIGURE LXXXV

The Monument



The fixing of contrasting states of mind in a single image. At the top of the shaft the hooded face of an innocent trusting child is seen. At the base sits a woman in the attitude of anxious thought.

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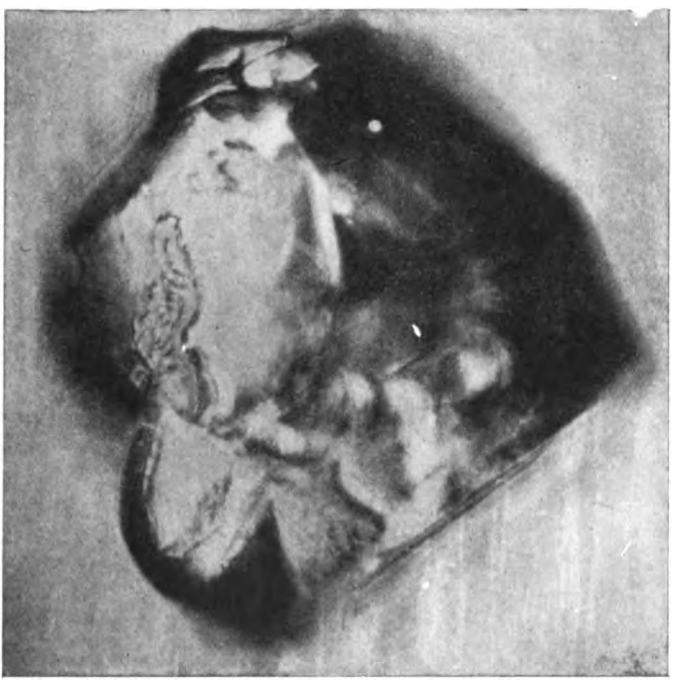
FIGURE LXXXVI

The Dove



A mind-image of a dove fixed in the vitalized salts. See general frontspiece for description.

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Chapter Two

SPIRIT PROGENITORS OF MAN

IN the study of life, we must not only deal with the inherent forces and conditions of matter that have been veiled by a false and crude philosophy of materialism, and erroneous ideas of matter and its relation to life, but we also come in contact with an array of finer forces which have no less to do with the origin and functional processes of the human organism, than have the forces and conditions of matter; yet these, too, have been obscured by crude and senseless theories, having no foundation either in philosophy or in fact.

It is only when matter and the finer forces meet and harmonize in vibration that they unite in the building of a perfect human being, as do two separate portions of water unite to form a drop of dew.

It will be helpful to lead us to our thoughts to first briefly study some of the forces of the environment in their relation to the twelve mineral compounds of organic life, as they operate through these to produce functional processes in the human organism. A recently discovered fact, in connection with these twelve mineral compounds, is, they are the media through which all function-principles act upon the living organism. A function-principle is any external agency that acts upon any organ to produce functional activity. A sound wave is the function-principle of hearing. A light wave is the function-principle of seeing. A thought-image is the function-principle of mind. These function-principles convey their messages to the consciousness through their respective organs. The sound wave through the ear; the light wave through the eye; the thought-image through the brain.

These receiving organs have nothing whatever to do with the nature or quality of the message conveyed; only with the quantity received, according to the capacity of the organ, this "receiving capacity" being wholly under the control of the vital force of organic life as it manifests through the special grouping of the twelve mineral compounds of the

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several organs. The more nearly these compounds are balanced in an organ the greater will be its capacity for receiving the messages brought by its function-principle.

Closely related to, and intimately associated with, these newly discovered facts in chemical physiology, is another fact existing in the realm of causation; the fact that all function-principles existed prior to the building of the organs through which they now act to produce functional process. Of the truth of this there can be no doubt. Sound waves existed before the ear was formed. Light waves existed before the eye was constructed. These function-principles of the environment co-operated with the vital force of organic life, to build the organs through which they now address the conscious ego. These seem to be self-evident truths, for we know that both sound and light waves exist independent of the ear and eye. We know, also, that neither of these organs generate these forms of motion, and are instrumental only in receiving the messages conveyed to them.

It is not, however, so self-evident that the mind exists independent of the brain; that it does not arise within the structure of this organ through chemical activity among its several elements. It is not so easy to demonstrate, through physical means, that mind exists separate and apart from the brain through which it acts. Psychology, together with its kindred spiritual sciences, stands sorely in need of such a demonstration. We can, however, at present demonstrate that mind has a power similar to these other forces we have mentioned, in that it can be made to control, external to the body, these same mineral compounds which are now known to be the builders of the body. In the light of these demonstrations, analogy would lead us to conclude that mind, like sound and light waves in the building of the ear and eye, has co-operated with these forms of matter in the building of the brain, the organ through which it now acts upon the human organism.

These experiments prove that an image formulated by the mind, can not only be conveyed from the mind to the drop of solution, at a considerable distance, even though a stone wall intervenes, but that it actually carries with it all the attributes with which the mind may endow it.

This discovery led me to suppose that if a picture, formulated by the human mind, can be so conveyed and so endowed, certainly those pictures

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formulated by Divine and Spirit-minds can possess no less powers, provided these have an existence the same as light and sound.

From the nature of my research work on the beginning and way of life, the question that interested me most was: "Who, if any, were the Spirit Progenitors of the human race?" I had learned from experience, that to fix any picture I desired, the items of which I did not know, it was only necessary to *accept its underlying principle as true.* For example, see the "Heart and Cross and Lover." Fig. LXXXIV.

To obtain, then, an answer to my question: "Who were the Spirit Progenitors of the human race?" I had only to accept the declaration of the Scripture: "God said, let *us* (plural) make man in our image and likeness." This I have believed from childhood.

Figure XCI is a photo-micrograph of the tablet as formed in my laboratory, in a drop of solution, in answer to my question, as above described. Across the top of the tablet the word "ELOMATA" in white capitals, can be seen. Just below the last A, which is much smaller than the other letters, is a capital G beginning the word "GONOS"; the N in the word interlaces the oes, the last O standing above the top of the S. At the extreme left is the indefinite article "An."

Just below the word "GONOS" is a triangle in black with its apex downward. To the left of the triangle are the letters C. S., while just below it is the Greek word *"Chrestes."*

At the upper left-hand corner of the tablet, is a picture of the Ignanodon, a species of monstrous uncouth lizard, that lived near the close of the cretaceous, or lime-stone, period of the earth.

Interpretation of the Tablet

The Ignanodon, the animal at the left top corner of the picture, fixes the period to which the tablet refers. This was the Cretaceous, or lime-stone period, the last one of the Mesozoic age. This period was distinguished for forms of animal life of great size, and among them was found the Ignanodon. This animal was herbivorous, and one of the largest and most formidable of all the ancient monsters. Like all the others, he was reptilian in his nature and was a land traveling animal.

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Indeed, this period was characterized by a vast multitude of living organisms of great size, swarming in congenial seas and wandering leisurely through the luxuriant forests of palms and fruit trees, stretching away upon every hand in magnificent vistas.

Elomata is a Greek plural noun, and has reference to the seven Spirits of God that brooded over the face of the waters. "Mata" is the plural termination of numerous Greek nouns. A few citations from Wilson's Emphatic Diaglott will verify this: Ther*mata*, cattle, John 4:12; Klas*mata*, fragments, John 6:12; Her*mata*, words, John 7:68, 15:16, 17:8, Acts, 5:20; Kli*mata*, branches, John, 15:5; Pneu*mata*, spirits, Rev. 4:5, 5:6; Thumia*mata*, incense, Rev. 8:3.

Gonos is a Greek word meaning "born of." The two words evidently form an answer to my question; they tell us: "Man was born of the Elomata."

At the extreme upper left-hand corner, is the indefinite article "An," which, in Greek signifies that *if a certain thing happens another certain thing is sure to follow*. This is the basis of all Scriptural prophecy.

Just below the word Gonos, is a triangle in black lines with its apex downward. The triangle is the symbol of the Trinity—Father, Son and Holy Spirit. To the left of the triangle are the letters C. S., standing for "Christian Symbolism." Just beneath the triangle is the Greek word "Chrestes," which means the interpretation of symbols. While not a Greek scholar, but knowing the alphabet of the language, I was enabled to interpret the inscriptions on the tablet by use of the Greek-English lexicon.

So confident am I that this is a message from the Spirit world in answer to my question, "Who were the Spirit Progenitors of the human race"? that I am anxious the reader should submit the words for translation to any Greek scholar. Furthermore, the tablet seems to be a message indicating that I have also discovered the key to the symbolism of the Hebrew and Christian Scriptures.

No one, I am sure, could have conducted this experiment and those which form the subject matter of the fifth chapter, without coming to the same conclusion which has slowly forced itself upon my own mind, namely, that in the discovery of the vital force, generating *in the presence of the rainbow*, I have re-discovered the key to the Spiritology of the

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ancient prophets. One or two Scriptural references will make my meaning clear.

"As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of *the likeness of the glory of the Lord.* And when I saw it I fell upon my face and I heard a voice of one that spake." Ezekiel 1:28.

"And I will establish my covenant with you; neither shall all flesh be cut off any more by a flood to destroy the earth.

"And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." Gen. 9:11-13-16.

"And immediately I was in the spirit, and beheld a throne was set in heaven, and one sat on the throne.

"And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow about the throne." Rev. 4:2-3.

In these Scriptures we are informed: first, that the *rainbow is the likeness of the glory of the Lord.* Second, that in its presence, Ezekeil *heard a voice of one that spake.* Third, Moses tells us it is the token of an *everlasting covenant* between God and the earth. Fourth, that it is a thing that God always looks upon. Fifth, John, the revelator, tells us that in the presence of the rainbow, he saw Jesus on the throne in heaven.

A knowledge of how to come en-rapport with this magical, vital force, under the influence of the rainbow rays, constitutes "the wisdom of the ancients and the arcanum of all their mysteries."

In accepting the message, just referred to, as coming from the spirit world and as a direct and intelligent answer to my question, "Who were the Spirit Progenitors of the human race"? and, also, as indicating that my discoveries in biology and psychology give us a key to Scriptural symbolism, I assume to possess no virtues of mind and heart not common to my fellow men. Nor do I assume that all the message may seem to imply, to some, is necessarily true.

The principle underlying the message is the lesson I would have it teach:—that mind, like all other function principles, exists independent of the brain. I am myself a firm believer in the authenticity of the Hebrew and Christian Scriptures, as originally given to man by tutelary

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Spirits; that is, I believe it was strictly in harmony with natural laws. This faith,—*accepting the thing as true*—is that which brings me en-rapport with those of the Spirit world who hold a like faith, precisely as men on earth congregate and advise each other pertaining to matters of a common interest.

The compelling motive behind their desire to give messages, is the same that actuates myself, namely, we believe the demonstrations of these truths beneficial to mankind. We also believe that the universal acceptance and use of these principles of life will render mankind healthier and happier.

Had my faith been that of Buddha, then the answer to my question might have come from spirits whose faith is in Buddhism. Since, however, the messages given to me are given *only* under the influence of the rainbow rays, and are fixed in mineral salts charged with the vital force of organic life, it is *possible* that only those spirits whose religion harmonizes with the laws of life in nature, can give messages through such a media. This, however, must await demonstration by those of other faiths.

The vital force, the existence of which, in all living things, we demonstrated in Part One, forms, according to the theory advanced, the necessary connecting link between the mind-image or spirit and the physical body. During the entire course of physical life it animates the body permeating all its parts to which it supplies physical sensation and voluntary movement. But it also acts outside the physical body, giving rise to more complex manifestations involving various faculties of the soul.

As we have just shown, it is possible to obtain rational communications, deliberate answers to questions, even though put only mentally, just as if they might be given to some invisible servant gifted with the faculty of reading our thoughts, our sensations, and then acting upon them.

Of these invisible servants, I wish now to speak. I have just made the statement that I am a firm believer in the authenticity of the Hebrew and Christian Scriptures. To this I may now add that I also believe in the Spirit Communications which made the writing of the Bible possible. If these communications are not true then the Bible itself is not true.

Patriachs, prophets and seers in Abraham and Isaiah's time, conversed with both Spirits and Angels, according to the Scriptures. The

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apostles of Jesus and the early Christians, both before and after John's and Paul's time, communed with Spirits and Angels.

Let us now draw a distinguishing difference between Spirits and Angels, the latter of which I have just referred to as "invisible servants." By Spirits, I mean those who once lived in a physical body here on earth. By Angels, I mean conscious beings who were never mortals but who, according to Paul, Heb., 1:14, "Are all ministering Spirits sent forth to service." Such were the Elomata—the Spirit Progenitors of mankind who gave the message referred to above. Of such, was the messenger who gave St. John, the Revelations. He reveals his identity in the following language when John was about to worship him: "And he says to me, See thou do it not, I am a Fellow servant with thee and with thy brethren the prophets, and with those who keep the words of this book, worship God." Rev. 22:9. His warning to St. John shows plainly that, while he considered himself "a fellow servant," yet he had never been a mortal.

Between these two classes of created beings, Paul draws this distinction. "For what is man, that thou dost remember him. Thou didst make him for *a little while,* inferior to Angels." According to Paul, man *only for a little while* is inferior to Angels, for he is a creation of the physical, they of the spiritual realm.

If there were visits from these invisible servants in ages past to guide men in the way of truth, why not now? Has God or his laws changed? Solomon said: "The thing that has been, is that which shall be, and that which shall be done,—and whatsoever God doeth, it shall be forever." Eccl. 3:14.

The reason why I have used Bible references to illustrate these newly discovered laws of life and mind, is not for the purpose of proof, nor to teach a new creed, but rather to set forth the wonderful harmony between these demonstrated laws and the teaching of the Scriptures. I hope that a large and important body of thinkers will bear with this, owing to the fact that there are so many who will be helped by such confirmatory references to a book in which they impose implicit faith. Each one can, if he prefers, pass them over, and apply his whole attention to the purely material phenomena.

It is, however, a remarkable fact that the farther away from the Bible doctrine of life the investigator has wandered in his search for

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its solution, the farther he has been from any of its known laws. To this class of investigators, the author commends the words of Peter: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." 11 Pet. 1:19.

There is no doubt that the *absolute trust* that my own brain organization has made me repose in the laws of life as taught in the Bible, is the *power* which secures the results in getting answers to my questions. The psychical constitution which arises from, or, better, acts through, such brain organization, necessarily turns the whole trend of thought to the attributes of Being, the problem of existence.

There is, in fact, no part of man's moral nature which does not arise in the same way and from the same cause. This does not imply, however, that the spirit of man, the mind-image, is not endowed with attributes which find no avenues of expression through the physical body as now constituted, but to express all these in their fullness, would require a perfect physical body. Of this we shall speak in Chapter Eight.

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Chapter Three

THE BRAIN AND ITS FUNCTIONS

THERE is one law in Nature which, if man can learn to control, he will become master of his own life. This is the law governing the composition of his brain. This law may be epitomized as follows: In the apportionment and grouping of the mineral salts of the body, lies the basis of the physical structure of the brain of that body. When the brain is fully developed, it offers innumerable diversities of forms and sizes among various individuals. It may well be doubted if any two individual brains were ever alike in this respect.

The brain is made up of as many parts as there are tissues and organs in the body, and of things to observe and learn in the physical and spiritual realms of space. Each of these parts differ in mineral composition and therefore in form and structure, but each is so adapted to the other as to form a complete mind organ in two parts.

I shall not attempt an anatomical description of the brain of man as it would answer no useful purpose. Such a description can be found in Gray's Anatomy, or any other good text-book upon the subject. I shall rather confine myself to a discussion of its mineral composition and the results arising out of variations in this composition.

The brain, like all the other vital organs of the body, has as a base for its construction, the exact grouping of the mineral salts that characterize the body to which it belongs.

To make my meaning clear, let me state that animals of the same species differ from each other by reason of over or under development of some particular tissue or structure. For example, one whose bones are large and strong, usually has strong muscles and other parts with corresponding development, while one whose bones are small has muscles and other parts to correspond, that is, if they are symmetrically developed.

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Between the small body and the large one, we find every possible variation in development, but with these variations, the brain always corresponds because the basis of its mineral composition is that of the body as a whole.

To this fundamental mineral basis is added some particular mineral salts in certain proportions to effect the development of each separate brain organ. Therefore it comes to pass that each structure and each organ of the body, has a corresponding brain organ equally developed and proportionately active with itself. This is the basis of what is generally known among phrenologists as "The doctrine of the temperaments."

When we thus compare man with man, we observe that the functions of life are not performed in all with the same degree of force or rapidity, and that their likes and dislikes have neither the same direction nor the same intensity. These differences are the result of, and indications of, what may be defined as "a particular state of the constitution, depending upon the relative proportion of its different tissues and organs and the consequent energy of its different functions."

In their complete analysis, the temperaments are as numerous and varied as the individuals of the race, no two persons being found with precisely the same physical constitution. Tracing them back to their primitive and simpler forms, we find these numerous variations to result from the combination of three fundamental temperaments.

In the outlines of a natural system of anatomy, it would be shown that the human body is composed of three grand classes of organs and tissues, each of which has its special functions in the general economy. We would denominate them:—

1. The Motive or Mechanical system—Bones and Muscles.

2. The Vital or Nutritive System—Lungs, Circulatory System and Digestive Organs.

3. The Mental or Nervous System—Brain and Spinal Nerves and the Sympathetic System.

On this basis rests the true doctrine of the temperaments of which there are primarily three, corresponding with the three systems of tissues and organs just named.

We shall call them:—

1. The Motive Temperament.

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2. The Vital Temperament, and
3. The Mental Temperament.

It is the predominance of the class of organs from which it takes its name that determines each of these temperaments. The first is marked by the superior development of the osseous and muscular system, showing plainly that the three salts, *phosphate of lime,* phosphate of iron and the fluoride of lime, have been added in excess to the human form grouping of the salts during the period of growth.

In the second, the vital organs, the principal seat of which is the trunk, give the tone to the organization, showing that the chloride of sodium, the chloride of potash and the *phosphate of magnesia* have been furnished in excess.

In the third, the brain and nervous system exert the controlling power, showing that the phosphate of potash, the phosphate of soda and *silicic oxide* have been furnished in excess.

In Chapter Six, Part One, I called attention to the fact that the phospate of lime and magnesia and silicic oxide were the mineral salts upon which the vital force first acts in building living cells. I also called attention to the fact that sensation,—a property of the vital force—is more marked in silicic oxide than in other salts.

A review of the above paragraphs will reveal the fact that one of the three salts, that first build living cells, is the determining salt of one of the three temperaments.

The three sulphates—lime, soda and potash—are the builders of connective tissue which form the basis of all organs and tissues and do not therefore enter into the determination of the temperaments, and, singular as it may seem yet nevertheless true, these three salts are the most easily influenced by mind-images.

Those of the motive temperament are naturally vigorous, active, energetic and impressional, possessing strongly marked idiosyncrasies. They manifest great capacity for conception, receiving and combining rapidly many and varied impressions. They easily carry others with them, by the torrent of their imagination and passion. They are leaders, rulers and conquerors in the sphere in which they move. This is the temperament for rare talents, great works, great errors, great faults and great crime.

Those of the vital temperament, are necessarily marked by a breadth and thickness of body proportionately greater and a stature and size of

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limbs proportionately less, than in the motive temperament. Its most striking physical characteristic is rotundity or plumpness. The face inclines to roundness; the neck is rather short; the shoulders broad and round; the chest full; the abdomen well developed; the arms and legs plump, but tapering and delicate, terminating in feet and hands relatively small. All their mental functions are in keeping with the configuration of the body—they love the delicate and refined and are slow to form impressions or to change their opinions.

Those of the mental temperament, which depends upon the predominance of the brain and nervous systems, are characterized by a slight frame, a head relatively large and of pyri-form shape. The face is generally oval; the forehead high and pale; the features delicate and finely chiseled; the eye bright and expressive; the hair fine, soft, but not abundant; the neck slender; the chest rather narrow; the limbs small; the whole figure delicate and graceful rather than striking or elegant.

These three primary temperaments combining with each other in different proportions, and being modified by forces of the environment, form sub-temperaments innumerable. It is, however, beyond the scope of this book to follow up these combinations. The student interested will find them described in works on Phrenology.

On examination of the brain we find it divided into two equal parts, each part being again divided into three departments, each department corresponding to one of the three temperaments just described.

The first divisions contains the Self Relative Organs. These number twelve, as follows: Alimentiveness, Sanativeness, Destructiveness, Combativeness, Secretiveness, Acquisitiveness, Tunefulness, Experimentiveness, Perfectiveness, Hopefulness. These organs are in direct communication, through the spinal cord with the organs of the vital temperament.

Second, the Social Organs, which occupy the upper and back part of each half of the brain, the fibers of which communicate, through the spinal cord, with the motor system and the reproductive organs. This division of the brain, from below upwards, contains the following twelve organs, the name of each indicating its function: Amativeness, Parentiveness, Inhabitiveness, Adhesiveness, Imperativeness, Approbativeness, Firmness, Conscientiousness, Reverence, Kindness, Imitativeness, Credensiveness.

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The third division, The Intellectual, also contains twelve organs, as follows: Form, Size, Weight, Locality, Language, Color, Order, Number, Eventuality, Time, Comparison, Causality.

It requires no argument to convince the thoughtful that the normal development and harmonious activity of these several brain organs, is the only basis of a perfect system of society, their over-balance being the direct cause of social unrest.

The lowest animals manifest the lowest social faculty—amativeness. The next higher, manifest some degree of the parental instinct: Inhabitiveness gives attachment to particular places and the tendency of the young to remain under the protection of the parent. This is the organ of home making. It also gives the desire for society from which governments arise. But without Imperativeness, Firmness, Justice, as well as Obedience, Kindness and Imitativeness, no government can endure.

The societies of bees, ants and beavers, are striking illustrations of the fact that our social institutions known as governments, are not the result of human reason. On the contrary, they proceed from the instinctive propensities. Governments among men are established to satisfy these.

The Self Relative Organs at the side of the head are developed in five ranges or stories.

First, the corporeal range relates to bodily wants. Only two of them, Alimentiveness and Sanativeness, are constantly recognized by physical science. Above the corporeal range are the belligerent organs. The struggle for existence, caused from our insane competitive system, renders their *over* development necessary. They are constantly used by big business but *only* recognized in war. Above the belligerent are the prudential organs, highly developed in financiers and those having large responsibilities.

The fourth range are the Industrial organs. They relate to the necessity of providing shelter and clothes. From these have developed all our manufacturing enterprises. They find their fullest development in masters of industry.

The next, or Improving range, crowns this class of organs which relates only to the body and its wants.

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The intellectual organs are those situated near where the nose joins the forehead. The organs that cluster around this central point have the peculiarity that they all relate to things external to the body—*the qualities and quantity of things.* Thus form, size, weight, color, place, sound and motion, may be possessed by a single thing; but order, number, comparison and causality, imply the relation of several things.

These twelve organs, through the five senses, place the human mind in touch with the universe about it. It is through these that the human mind finds formation and expression.

In the last analysis, however, it is the mineral compounds which determine, in brain structure, the various transformations which ideas undergo, in the building and application to business, of our more complex thoughts.

Viewing the brain, then, as the organ which puts us in vibratory harmony with whatever we desire to accomplish, either for the welfare of the body or for ethical or business reasons, let us now consider what are the facts, scientifically known, concerning the inter-action between consciousness and matter. Fundamentally, they amount to this: that this complex piece of organized matter we call the brain, is the organ or instrument of physical consciousness; that if it be injured or destroyed, no manifestation of this "awareness of one's physical existence" is possible.

I have already pointed out the high importance I attach to the necessity of certain mineral combinations—often infinitesimal in their amounts—yet, nevertheless, always essential to the formation and complete realization of any desired states of consciousness.

I have frequently given emphasis to the fact that, regardless of the soul's desire to always live in harmony with the highest ideals, the life that is actually lived is at all times determined by the nature of the physical development of the body and brain. Thus Paul would say: "While I would do good, evil is always with me."

I want to advise the reader here and now, that, should a feeling of antipathy and antagonism arise in his mind at the logical conclusion of this statement, that the moral nature, as well as all intellectual achievement, depends upon the nature of body and brain development—that he is not responsible for his attitude.

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Everyone, regardless of his education and religion—for these have been accepted or rejected because of harmony or antagonism with the brain organization—is at all times dependent upon the unceasing changes of his body and brain for every expression of the soul—here.

Unfortunately, most people are so educated, that they face a new proposition like this with all the antagonism that previously accepted theories can array against it, because, as above stated, the theories have been accepted for the reason that they have harmonized with the degree of brain development, therefore, they are a part of the conscious life.

Because of this, it is often the case that such statements are sufficient to arouse antipathy and, thereafter, all that may be said falls upon ears that hear but do not understand. But, as above remarked, such people are in no wise to blame for this.

This is the prison of clay in which most spirits are incarcerated. The power to control the physical self and make it the perfect vehicle it was intended to be for the freedom of the soul, lies in bringing body and mind into vibratory harmony. This cannot be done by *thought alone* nor by *bread alone*. The plan is a dual one. It consists first, in furnishing to the blood those mineral salts which are the real tissue builders; and, second, in entertaining a state of consciousness corresponding to what we desire to be. This will finally result in an "awareness of well being" beyond description. A simile will make my meaning clear:

We know that the *mind* of the architect, for instance, constructs an edifice within its own conceptions and thoughts—constructs it as an invisible and spiritual edifice—before proceeding to give it a physical form in the outer world. After the building is physically erected, it stands as a precise correspondent of its archetype which first existed in the mind.

But now let us suppose that the *precise material* susceptible of being molded into the exact ideal held by the designer, is not obtainable, then the architect can *never* look upon his ideal in *actual* existence, however clearly he may see it with his mind's eye. Such is the close relation between brain, mind and body.

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Illustration Group No. VI.

Brain Building.

Physiologists tell us that the brain of man is reproduced, in its entirety, every ninety days. This is evidently true for it is the predominant organ of his whole system; being not merely the instrument of his psychic faculties, but also possessing a direct control over all the voluntary processes of the body. We should, however, be in danger of erroneous conclusions as to the real character of its operations if we regard it as having anything whatever to do with the *nutrition* of itself or of the body as a whole. This process is *directly* under the control of the *Sympathetic* nervous system. The brain, then, as well as the entire body, is *dependent* upon this system of nerves for their rebuilding.

An attempt has been made in the preceding chapter to show that the brain, as a whole, is made up of as many separate organs as there are tissues and organs in the body, and of things to observe and learn in the physical and spiritual realms of space. Each of these brain organs depend for its integrity of structure and functional activity upon a special grouping of the mineral salts. But the brain, as a whole, depends upon the relative amount of the three sulphates: soda, lime and potash. The grouping of these determine the general form of the brain, and therefore the nature and trend of the mind that manifests through it.

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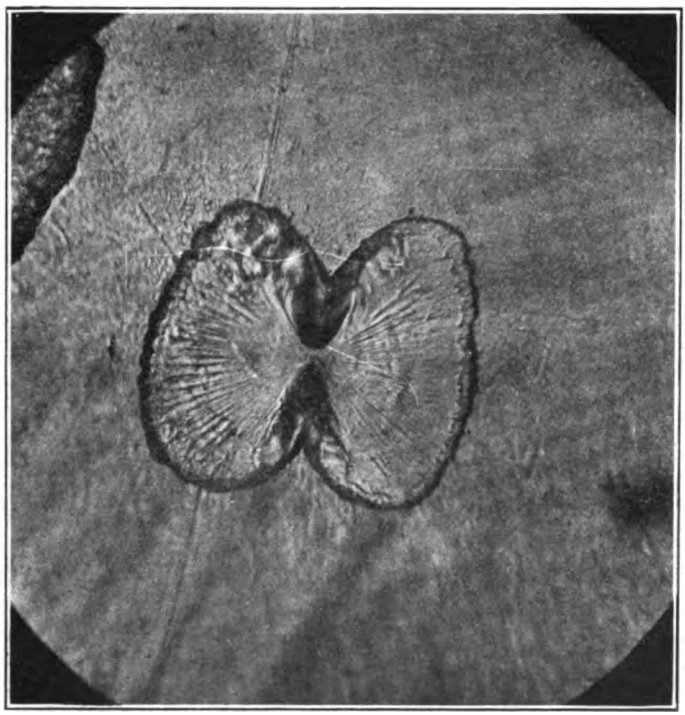
FIGURE LXXXVII

Brain-Form—Naturalist.



If we mix the three sulphates in certain proportions they will build a brain-form like the above. The mind manifesting through this brain would never, intentionally, do wrong or omit a duty. It would take very little interest in public affairs, but would be a passionate lover of nature—a naturalist.

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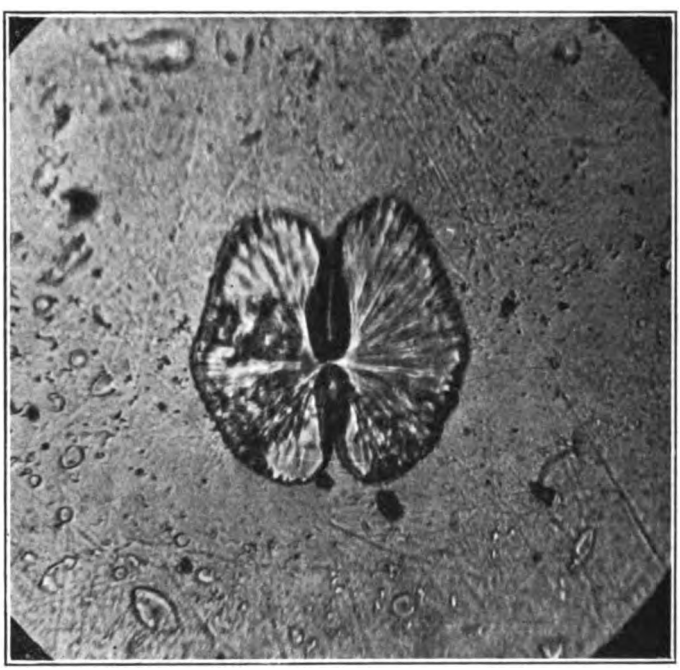
FIGURE LXXXVIII

Brain-Form—Historian



If we slightly change the mixture of the three sulphates from that of Figure LXXXVII, adding less sodium, or more potash, the brain-form will also be different, as above. The mind manifesting through this brain would naturally take note of events among men, and would delight in relating them in every detail. This is the brain of the historian.

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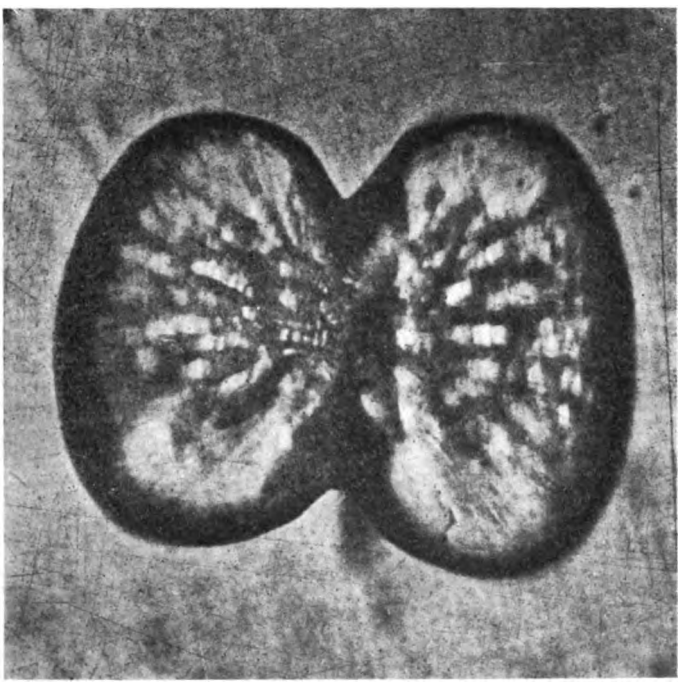
FIGURE LXXXIX

Brain-Form—Artist



In the above brain-form we have a fine illustration of the organs requisite to an artist. Constructiveness is indicated by the great width of the forehead. Experimentiveness by the outline of the sides. Perfectiveness by the width of the frontal lobes; and Form and Order by the distance between the lobes.

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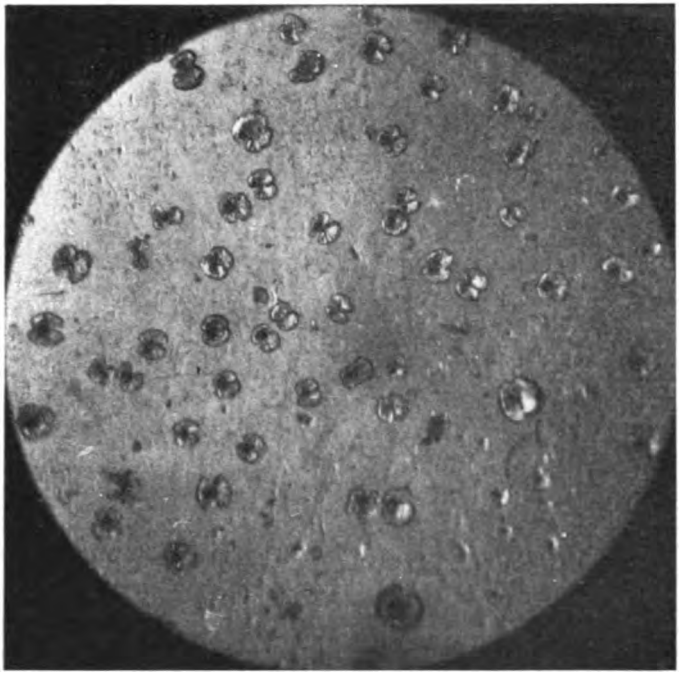
FIGURE XC

Group of Brain-Forms



A group of brain-forms from which almost any type of head can be selected.

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Chapter Four

NATURE OF THE HUMAN MIND

IN laying the foundation of any science or philosophy regarding the nature of man, we must take into view the whole premise, as well in relation to mind as to matter, to spirit as to force, of things external to man as well as those internal. Every rational theory regarding the nature of man, must be predicated upon his spiritual as well as upon his physical endowments; otherwise a theory predicated on only a part of man must be defective and at variance with all experience.

Errors of this kind are very common among theorists. Each of them have some favorite principle by which he resolves everything, and to which all his reasonings tend. But every rational theory of man must be founded upon a strict analysis of the whole man, spiritual, psychical and physical; in other words, upon everything pertaining to man—body, soul and spirit.

To-day we are in the habit of grouping these intimately related units under two heads, psychology and physiology, which we employ apart, classing under the former all that pertains to man's mental and spiritual nature, and under the latter all that pertains to the functional activity of his physical organism. In this we greatly err.

Under the misconception of man's true nature, there has sprung up two general, though not always well defined, systems of thought concerning the nature of man. One system adheres to a philosophy which is primarily and essentially materialistic, while the fundamental basic principle of the other is spiritualistic.

The first regards man simply as a physical being and, while it accords to him the honor of being the highest in the scale of vertebrates, yet he is by nature and descent, as well as by organization, a very close kin to the monkey. In this school of conventional biology,—organization, structure, development and functions are all properties of matter. The material organism begins and ends man's existence.

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The basic principle of the other philosophy, while beguiling many, is very little better, and may be briefly outlined as follows: Man is essentially a dual being, consisting of body and mind. His body has arisen through various stages of evolutionary transformation from some lower form of life, from which the monkey also developed, for reasons not assigned; but in the case of man, there came a point in his development where it was of more advantage to him to have a mind than it was to remain a monkey, and he seized upon the opportunity (just why is not stated), and began developing human intelligence instead of monkey intelligence, and then natural selection did the rest. This mind finally divided itself into two halves, the one a "subjective intelligence," which chose to pervade the whole body and to preside over its functional processes, while the other, an "objective mind," decided to remain in the brain and look out through the five senses on the external world. This is the accepted doctrine among so-called Christians, and is so clearly in contradiction of their Bible, that one can but admire the powers of a mind that can harmonize them.

While man's physical body is as earthy as that of any other creature, only more delicate and exquisite in its organization because of the grouping of the materials composing it, likewise his vital force, which gives rise to his powers of movement, physical sensation, and volition, is similar to all other animals, except that for the same reason it is more sensitive; yet man, solely because of his brain organization, has developed, by association of impressions, a mind which clearly differentiates him from the rest of the animal world. Also by reason of his sensitive brain organization, he has been enabled to receive revelations which tell him that he is a being made in the image of his Spirit progenitors.

While we are not able to discern, only through self-consciousness, any immortal principle in man's nature, yet we are also unable to contradict, with any show of philosophical consistency, the assertion of Paul that "there is a spiritual body," and, so far as we know at present, the man-spiritual may be more real than the man-mortal.

In order to fully appreciate the force of the argument to be derived from the association, in our mental constitution, of these different units of man's nature, we need only consider for a moment the close relation, or, rather, the identity of word-images with mind-images.

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The human mind is made up of images, just as a forest is made up of trees, or a city of houses. By the use of these mental concepts, the mind builds its more and more complex images. This act we call imagination, but imagination is a real constructive process, and builds as literally as a house or tree is built.

Now, mind-images are the exact counterparts of the objects from which they are derived, just as the image or the retina of the eye is the exact counterpart of the object looked at. For every such concept there is a word,—indeed, the law, no concept, no words; no words, no thought-images, is fundamental in psychology. No words can come into being as the expression of a thought-image, without that image having first been fixed in the mind. Therefore, mind-images and word-images are simultaneous in their origin.

In ascending the scale of psychic activity, we reach a group of mental operations that cannot be traced to concepts or mind-images derived from material things, a point where the mind cannot account for its materials from which it constructs spiritual concepts, without acknowledging a spiritual realm containing the counterpart of these concepts. It is at this point in the development of mind, that revelation became the source through which distinct mind-images were given man, of the nature and attributes of a spiritual state. And this most interesting group of image-impressions is well deserving of attentive study, since they furnish us the line of demarkation between the two factors of man's mental constitution.

We have already seen that all his ideas that make up his physical mind, pertain to material things—the images of material things—which are imposed by the influence of external objects of his environment. To this well-known and recognized principle of mental development, all philosophers, such as Mirabeau, Locke, and Hume, agree. They agree that all our original ideas are the result of sensation and reflection; that is, that the five senses inform us of the properties of bodies, and that these are the only avenues through which ideas of material objects can be conveyed to us.

If it be correct that all our simple ideas are the result of sensation, how can we have any idea, the archetype of which does not exist in our environment? Whence are the ideas which we call spiritual? Neither our sensations, impressions, nor their combination, have ever been able

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to shadow out an archetype of God, that is not himself a phenomenon like any other transient thing in nature.

All our ideas concerning creation have exclusive reference to changes wrought upon material things. But man has an idea of God, and this idea has no archetype in nature. If we appeal to tradition or historical evidence in search of the origin of this idea, we find that all races of men had originally some idea of the existence of a great First Cause. But the question is, how did it originate? By what process could it have been engendered? Where was the archetype in nature to suggest even the remotest idea of a Creator? Or, for that matter, any other idea concerning spiritual things?

Locke and Hume admit the almost unbounded power of the imagination. It can abstract, compound and combine the qualities of objects already known, and thus form new creations *ad infinitum*. But still it borrows all the original qualities from the ideas obtained from material objects. Hence the many hybrid products of the imagination, such as the Centaur, Sphinx and Griffin. But our ideas of all these creatures of the mind are but combinations of more simple ideas conveyed to us through the senses. Such simple ideas, or their fantastic combinations, can never suggest to us the idea of a First Cause, or a spiritual realm.

I am aware that it is claimed that a man may imagine a First Cause, and while we admit that the powers of the imagination are practically unlimited in the use of the materials of the mind, yet there is nothing so circumscribed, since the materials with which it works are the original, simple though-images derived from external things.

We also admit that after man, through revelation, had obtained these ideas, the bounds of possibility of the imagination were immensely enlarged. Hence, in dealing with man to-day, we must take into account that he is now in possession of these ideas and powers, and is at liberty to use them as he will.

We note, first, that man's body is built from the elements of earth. The vital force gives to him a soul or animal life and a conscious mind, in common with all the animal creation. When his brain reaches that degree of sensitiveness where the thought-potency, proceeding from created things, begins to impress it, his mortal mind begins to develop. Then, when the time comes for the Divine mind to address him through inspiration, a new world is opened, a new order of relations is estab-

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lished, which gives birth to new ideas, which, as the Scriptures say, "The eye of man never saw; the ear of man never heard, nor the mind of man never conceived." That is, this knowledge of spiritual things did not come to man through the avenues of the five senses, through which his mortal mind developed.

Here commences a new chapter in human knowledge; here is given to man additionl ideas—ideas not contained in things created—but proceeding from things divine. Here is where man's image of the Spiritual begins.

On a close examination and comparison of all the functions that characterize the three distinct forms of life, the vegetable, the animal and the human, we find that they are capable of distinct classification. Indeed, the lack of this distinction and classification between the groups into which nature has evidently arranged them, is the fundamental cause of error in most systems of psychology.

When we contemplate the history of the life of the plant, we perceive that it grows from the seed to the fully matured fabric, and multiplies its species without either feeling or consciousness, thinking or willing. All the functions of which its life is composed, and by which it builds many and varied compounds, may be grouped together under the functions of "vegetative life."

When we come to the animal body, we find that a large number of its operations are essentially of the same class, but in addition to these is another class, the animal functions, which render the individual conscious of external impressions and capable of executing voluntary movements.

It will be seen, therefore, that while animals perform those functions common to plants, and man performs those common to both plants and animals, yet there is a higher function-organ in man that is not found in the lower forms of life—the self-conscious mind organ.

An infant plant is nothing more than a group of vegetative functions acting upon a special group of matter. An infant animal is something more than a group of vegetative functions acting upon a special group of matter; it has, in addition thereto, animal consciousness. An infant human is something more than a group of vegetative functions, plus animal consciousness; it has, in addition to these, the power of reason.

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A study of plant life will convince anyone, that the whole life of the plant is consumed in appropriating material for the sole purpose of increasing its own dimensions and of perpetuating its kind. Likewise, a study of the conscious element in animal life will convince anyone that the individual animal is given up to the sole business of providing for itself. In these kingdoms there are no acts performed, which, so far as we know or have any reason to believe, have varied in character since the beginning of creation.

Since there is a much larger proportion of the functions of vegetative and animal life in man, as compared to those that are purely mental, and since they are so closely blended with each other, it is somewhat difficult to say at all times, just what acts are to be attributed solely to physical impulse, and those which can be regarded as the direct result of reason.

The character of those actions arising from information and reason based thereon, as compared with those that are purely automatic or physical, is shown first, in the variety of means which are adapted by man to compass the same ends, and this, not merely by different individuals, as seen in various inventions to accomplish the same results, but in the same individual at different times. Second, by the conformity to those necessary means to meet the conditions of altered environment, so that the race has been perpetuated through epochs of time which have proven destructive to entire species of the lower animals.

This character of adaptativeness to meet the necessities of his vegetative life in varying environments, *is found only in man,* and this, too, however widely the new conditions may have departed from those which we have a right to consider as natural to the species.

The higher, instinctive faculties, often mistaken for intelligence, of the highest of the animal kingdom — the anthropoid apes — have never enabled them, in the construction of their habitations, or their means of procuring food, in escaping from danger or combating their enemies, to improve, through information received from others, or by personal experience, upon the methods of their ancestors.

Whenever nature ceases to provide in her usual way, for the necessities of the animal world, they cease to exist, and no struggle for food nor the survival of the fittest of any species, has ever enabled them to

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so increase their facilities for obtaining food, or for individual and common defense, as to perpetuate their kind.

Man alone, with those animals still living in suitable environments, and those over which he has exercised a protecting care, either to meet his own necessities or pleasure, still remain upon the earth. The domesticability of many animals and birds, and the development, by training, of certain acts, allied to the original habits of the species, arising out of their instinct to procure food or for self-amusement, while seemingly remarkable, is no evidence whatever of the possession of a lower grade of human intelligence by them.

It is a universally recognized practice among animal trainers, to provide their animal pupils with choice bits of food as a reward for obedience. The animal at first, taken in its infancy, is forced through certain acts, in harmony with its maneuvers while at play, until such acts become a fixed habit, and afterwards performed automatically for the sole purpose of procuring food or to obtain the caresses of the master.

This development of "animal intelligence," under the influence of man's training, in accordance with the habits of the species, whereby they are led to attach themselves to him, does not express in the least the possession of intelligent reason by the animal, since this so-called mental process must always be of the same kind, and can never differ in its essential character. There is, therefore, no evidence furnished by these acts that they are directed by mental operations, such, for instance, as characterize the reasoning process that is carried on in the mind of a child as early as three years of age, no more than there is evidence of reason in a nest of young birds, that open wide their mouths when the mother bird appears with a worm in her beak to feed them. They will perform the same act if a finger or stick is pointed at them. But they will cease to do this after awhile if they receive no food when doing so.

Neither have we any evidence that any of the lower animals have any power of directing their instinctive operations. These operations, both among birds and animals, are very much of the same character as those which were performed for the first time, and are never improved upon in such a manner as man is capable of improving upon his volitional acts.

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These different trains of action begin and end according to the usual laws of the species; there is no deviation, from the habits, of providing habitations or of procuring food, that will justify us in believing that such acts are in any sense of the term the result of abstract reasoning.

Mind, as exhibited by man, differs in all of its manifestations from any other function principle with which organic nature is endowed. That it pre-existed in the environment of man's origin, as did all other function forces, there can be no doubt.

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Chapter Five

PHYSICAL IMMORTALITY

PHYSICAL science teaches us that all manifestations of energy, of whatever nature, are transmitted through the agency of a hypothetical medium, which it calls ether. It is from this that we may recover by properly attuned instruments, the waves of wireless telegraphy or wireless telephony. It is also from this that we may recover, through properly sensitized mineral salts, any mind-image that may be held by conscious beings.

In this last statement, we are by no means overstepping the bounds of possibilities already prescribed by science. According to its conception, the ether penetrates the solidarity of all parts of this immense universe which it entirely pervades, therefore it saturates our own bodies. It is capable of transmitting the attraction, almost immeasurably great, by which the planets are maintained in their orbits and, through the same medium, the planets must influence our bodies. It also transmits with unerring precision, the most delicate vibrations of magnetic, electric, calorific or luminous action. It must, therefore, be the requisite agent for the transmission of all psychic phenomena.

But the ether is even more than all this, for science is sure it discovers in it the very constitution of matter itself. Matter, despite its infinitely varied expressions, is now known to be formed by the union of negative and positive etheric electrons, the apportionment and grouping of which determines the fundamental properties of the different material elements. Thus, in order to explain the slightest material fact of life, we must begin with the universal ether, which henceforth becomes for us the one and only material reality; indeed, it is the fundamental basis of every physical thing.

But in order to consider the beginning of life itself, we must refer the primary action upon the ether to a special, immaterial consciousness, more subtile even than the ether, capable of formulating an image of each

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created thing. Thus we are brought back to something very much like that ancient doctrine taught in Genesis, namely, "the different species were first *created* and afterwards embodied in material forms." Genesis, 2:1-2.

We learned in Part One that physical science has already furnished us with the fundamental law of the indestructibility of matter and energy. It teaches us that we are impotent to create or destroy the minutest material atom, nor can we induce any new manifestation of energy without at once causing an equivalent quantity, under another form, to disappear. Science has also long anticipated the time when it would be demonstrated that the conscious Ego obeys the same law of indestructibility which now applies to matter and energy.

We now come to inquire how this law of indestructibility may be applied to the physical body of man, so that his life may be as a green tree and when he has lived a thousand years he may yet be as a little child. In considering this inquiry, let me say that the answer I shall give is based upon Spirit-mind pictures fixed in the mineral salts under the same conditions as those fixed by myself, namely, in drops of mineral solution that retained the globular form.

After I discovered, or, rather, after it was revealed, that answers to questions could be secured in this manner, I looked up all the references in the Scriptures that predict the coming of a New Age and the promised thousand years of peace on earth, and requested the fixing of the symbol of each in the vitalized mineral salts. Suffice it to say, they are all wholly foreign in their nature, to my previous conception of them. When it is remembered, therefore, that the unforeseen results obtained, by these experiments, have wholly guided the philosophy of this chapter, the extreme value of the doctrine here taught will be recognized, especially by those who believe in spirit communication. This chapter is, therefore, based upon information obtained from the Spirit world.

Notwithstanding that many believe to the contrary, these answers confirm the idea that that portion of the Jewish and Christian Scriptures, which treats of this New Age, are prophecies of what man is destined to achieve for himself, and that these promises were given to aid him to attain to a Faith, of his spiritual origin, which will bring his body into

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vibratory correspondence with the *immortal principle* inherent in the created image of himself.

That this process is a dual one, as was man's creation, is not only indicated by the history of creation, but also by the spirit picture of "The Tree of Life," which symbolizes the means of attaining this immortal state. To those who have long been settled in the thought of a sudden transition from the present into this new condition of life, there will come a feeling of disappointment in my suggestion. There is plenty of room, however, in the divine economy of things, for their ideal to happen and while we are waiting for it, we may do all we can to bring it to pass. The more generally all men become conscious of our race being the offspring of divine spirits, the nearer this ideal will be of realizaton.

The symbolism of the Hebrew Scriptures, which we have before alleged, are strictly in harmony with the results of my experiments, teaches that besides Angels and Archangels, there are between men and the Creator a class of intermediary Spirits, which presided over the formation of living things. These Spirits knew all the secrets of life, and, knowing its laws, knew, likewise, its course from the beginning. To those among men whose brain structures were constituted so as to receive it, they imparted their knowledge freely.

Among this class of Angels were those seven Spirits which have communicated their names to me as the "Elomata." These tell me they have visited Abraham, Isaac, Jacob and Moses.

It was these Spirits (Elomata) that inscribed the Ten Commandments on the tables of stone, and afterwards instructed Moses and Aaron in the building of the Tabernacle. Indeed, throughout the Scriptures they are always represented as guardian Angels of humanity, possibly because the human race is their descendants. Of little children, Jesus said, "Their angels do always behold the face of my father."

How, then, *can the race now* build the original mind-image of itself, as created by its Spirit progenitors, into its immortal earth-bodies? To answer this question, a brief review of the reproduction of the bodily organs and tissue seems necessary.

It is now generally known that all living things—vegetable and animal—consists of an aggregation of microscopic cells; that within these cells are carried on all the vital processes of organic life, and that the

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percentage grouping of the mineral salts determines the nature of these processes.

It is not, however, generally known that these cells are the meeting place of mind and matter, the place where the vital force blends these two into one in re-building the body. It is here where that mysterious power of selection, the picking out of certain elements of the blood for the growth and multiplication of the cell itself, takes place. It is here where the exact proportion of all the elements needed for the building of an organ, are grouped and fashioned into living tissues.

These phenomena cannot be explained by the laws of chemistry and physics, but only by that power which the mind-image gives to the vital force—the power of discriminate selection. All the cells of our tissues are guided by this same wonderful power.

Consider for one moment the mode of development of our bodily organism in the beginning; all its tissues and organs are produced from a single cell—the ovum. In proportion as the body develops, the cells of each part become differentiated on the principle of "the division of labor," the cells of each part acquiring the faculty of rejecting some substances and of using others, thereby attaining the mineral composition necessary for the due fulfillment of the functions it has to perform. It is worse than hopeless to attempt to offer a chemical or mechanical explanation of this process. Not until I succeeded in fixing thought-forms in the vitalized mineral tissue builders, was it possible to even conjecture how the cells first acquired this faculty of selecting materials to build forms and organs, to perform certain functions.

If we remember *that with whatever function or quality consciousness endows a mind-image the vital force will build into the body*, we can readily understand why it is essential that man should become conscious of an immortal mind-image as his real-self, in order to perpetuate life indefinitely. Design is the dominant attribute of consciousness and expresses itself everywhere as mind-images embodied in physical forms. But the act of physical expression embodies only those qualities, functions and attributes, with which consciousness has endowed the image.

Thus the created mind-image of man could have been endowed by the creative Spirits with the attribute of immortality, and yet the image of all other created things have been devoid of this attribute. I do not

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say that this is so. In Chapter Five, Part One, I called attention to the fact that the electron as an individual, is not subject to changes which is any way affect this individuality. That this is, also, a quality of every created thing there can be no doubt.

We know that man's consciousness of every natural law and principle which he has discovered, is first expressed in his own mind by an image and afterward embodied in a material form to express the law or principle, and only *to the extent of his conception of the possibilities of the law,* does he construct the machine. This is true of every overt act—the painting of a picture, the building of a house or writing a story—the act itself being the result of a mind-image, more or less perfect, finally expressed through material form.

In any case, could we enter fully into the idea of a mind-image so expressed in physical form, it would transmit to us no quality or attribute not imparted to it by its creator. True, it might awaken in ourselves potential qualities of which we were wholly unaware, but these we already possessed.

As already suggested, the present indications of science point toward something other than materiality, as the substantial entity of life. This I have shown to be a mind-image—a spiritual antitype of the physical form—which impresses itself on the vital force by the action of which it becomes embodied in the physical body through the agency of the mineral salts of organic nature.

I would, therefore, entreat the student of physical immortality to keep these basal facts of life ever in mind. Our problem is to adjust the outer man, the physical self, to harmonious relations with the spiritual self, for this is the only path to the overcoming of disease and death, and the adaptation of the whole life to the highest possible achievement.

Learn to become conscious of the fact that the soul is potentially divine, that the very aim and goal of the highest conception of duty, is to manifest this divinity through the body.

This effort will surely bring us under the most beneficent influence, an influence that is ever striving to purify us and lift us to higher planes of living and thinking.

In concluding this thought, it is necessary to give extreme emphasis to the fact that these are neither mere speculations nor simply disclosures of curious mysteries. They are, however, the first attempt to explain, in

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so practical a manner as to apply to every human need, the basal truths, as far as human intelligence has yet unravelled them, concerning the force of consciousness in human life. Their value is that they teach a thoroughly scientific method, and the reason for it, of personal training to obtain control of body and mind, and make them the perfect vehicle for the soul's expression that the Creator intended they should be.

The proof I have to offer, to aid my readers in attaining this consciousness of immortality, *here and now*, is, first, the fact that I have fixed thought-forms of other things in the vitalized mineral salts. This proves they can be controlled by states of consciousness. Second, I have received direct information from an unseen intelligence in response to the question: "Who were the Spirit progenitors of man?" Third, I also received, in 1914, direct information from an unseen intelligence, as to when this New Age would begin. To this I now refer as The Mighty Angel of the tenth chapter of Revelation, "And I saw another mighty angel come down from heaven, clothed with a cloud; and a *rainbow was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire.

"And he had in his hand a little book open; and he set *his* right *foot* upon the sea, and *his* left *foot* on the earth,

"And cried with a loud voice, *as when* a lion roareth; and when he had cried, seven thunders uttered their voices,

"And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven, saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'

"And the angel, which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

"And swear by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer." Rev. 10:1-2-3-4-5-6.

One day early in 1914, before the late world war began, I was experimenting in fixing thought-forms in the vitalized mineral salts when it occurred to me to ask: "Who is the Mighty Angel of the tenth Chapter of Revelations"? On examination of the crystals after the water dried away I found on the plate the picture as shown in Fig. XCII.

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The picture of our Uncle Sam may be seen near the top center looking to the right. He wears the coat and collar of colonial days. About his head, in the picture, was a rainbow. (The camera would not take these colors). Behind him, to the left, is a picture of Johnny Bull, the Patron Saint of the British Empire. At their feet are crawling some creatures half human and half animal, hybrid monsters. Comment on these is now unnecessary.

If ever a nation has *in fact* set one foot on the sea and the other on the earth and declared, "The Time of Peace shall be no longer delayed," the United States, in the person of President Woodrow Wilson, has done this. Remembering that this picture was given me, prior to the beginning of the world war, as an answer to a direct question of the meaning of Scriptural symbolism, a symbol clearly describing what is now history, made by our own Nation, who among us can longer question the powers of the Spirit world to forecast events?

Anyone who will carefully read the history of our beginning as a Nation, in the light of *every word* of this prophecy, will see that the United States is the Mighty Angel referred to. To enter into this would carry me far beyond the purpose of this chapter.

I wish now, in conclusion, to offer what, to myself, is direct proof of the survival of man's individuality after so-called death. On December 17, 1914, (my birthday) I placed a drop of mineral solution on a glass slide of my microscope, and asked if some one *I had known here on earth,* would give me, in token of the day, their picture. An early physician-friend, of whom I had not thought for years, not only gave me his picture, which I at once recognized, but also gave me the condition under which such materializations can take place. This is shown in Fig. XCIV. The only conclusion we can reach is: If one survives the change we call death, all survive it. Since then the spirit of man is naturally immortal, he can of his own volition embody this principle in his mortal body.

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Illustration Group No. VII.

Spirit Communications

The proof offered, by the following illustrations, of spirit communication, cannot be rejected without doing violence to all the principles of evidence upon which science predicates its faith in the law of cause and effect.

These came in answer to questions concerning the meaning of certain Scriptural statements and symbols; and, in case of the spirit photographs, in response to requests for such pictures. In no instance was any "medium" or other person than the writer present when the experiments were made. Nor was any other person aware they were being made.

Whether the answers to the questions are correct or not they are intelligent, therefore, they had an intelligent cause.

"The Tablet of the Elomata," Figure XCI came in answer to the question: "Who were the spirit progenitors of mankind?" (See chapter two, part two)

"The Mighty Angel" Figure XCII came in answer to the question: "Who is the mighty angel of the tenth chapter of Revelation?" See chapter five, part two. Likewise, "The Seventh Trumpet" Figure XCIII, came as an interpretation of the fifteenth verse of the eleventh chapter of Revelation. See chapter twelve, part two.

The spirit-pictures of an early physician-friend, Figure, XCIV, and that of John the Revelator, Figure XCV, came in answer to a request for the pictures.

Figure, XCVI, "The Guardian Angel" came in conformation of Luke, 2:12. "You will find a babe swathed, lying in a manger."

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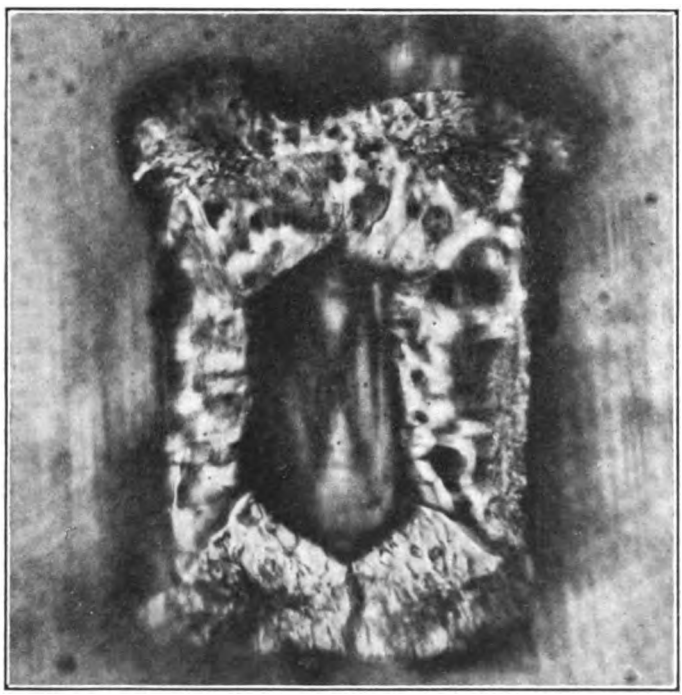
FIGURE XCI

Tablet of the Elomata.



This picture came in answer to the question: "Who were the spirit progenitors of the human race?" See chapter two, part two, for description."

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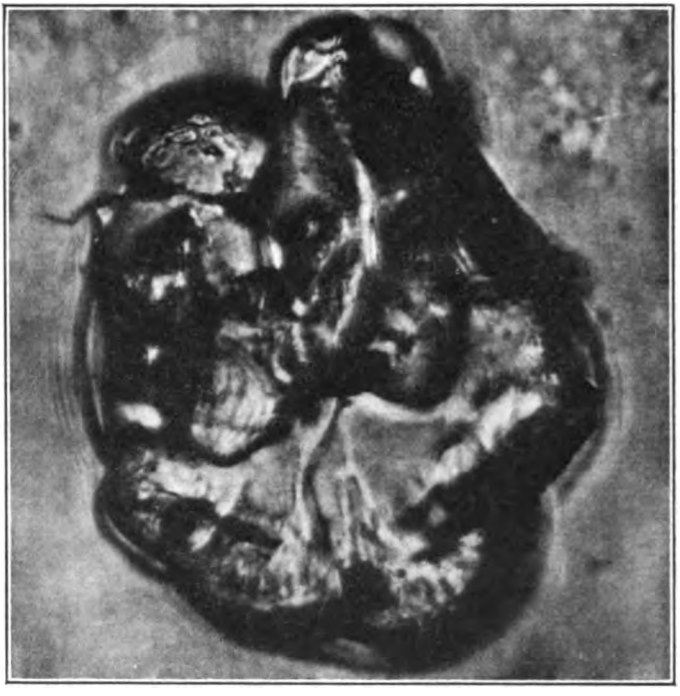
FIGURE XCII

The Mighty Angel



An answer to the question: "Who is the mighty angel of the tenth chapter of Revelation?" The face of our Uncle Sam is seen in the top center looking toward the right, while Johnny Bull stands just behind him, See chapter five, part two.

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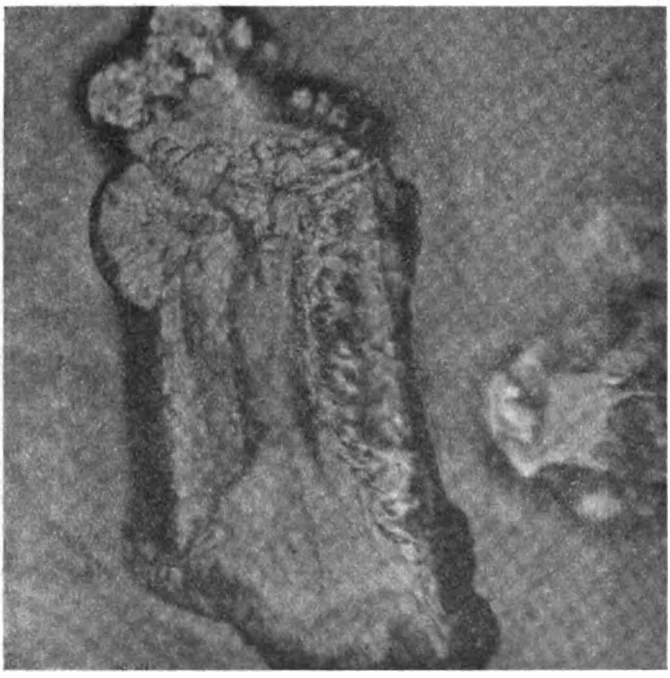
FIGURE XCIII

The Seventh Trumpet



In answer to the question: "When will the seventh trumpet, of the eleventh chapter of Revelation, sound?" This trumpet is to proclaim the beginning of the new age. See chapter twelve, part two.

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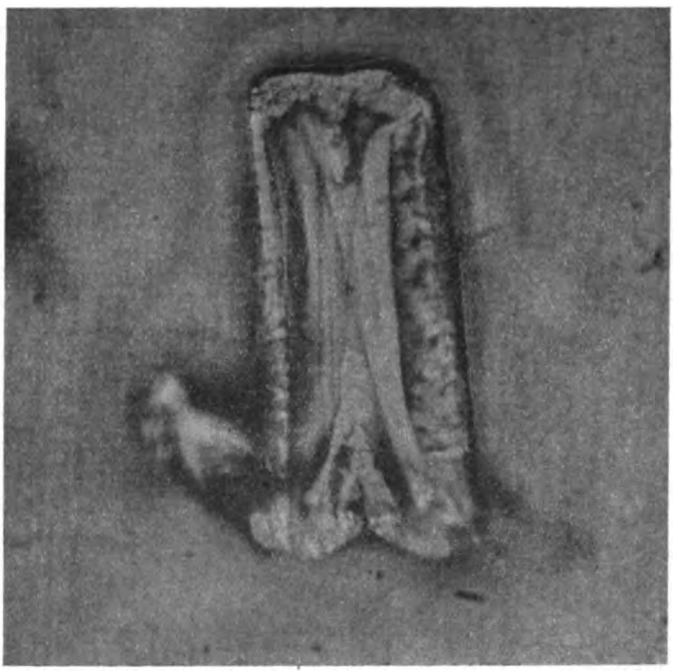
FIGURE XCIV

A Spirit-Picture



A spirit picture of an early physician-friend. This came in answer to a request—on the author's fifty-fifth birthday—as a "token" of the event. The face is seen at the lower left-hand corner. See chapter five, part two.

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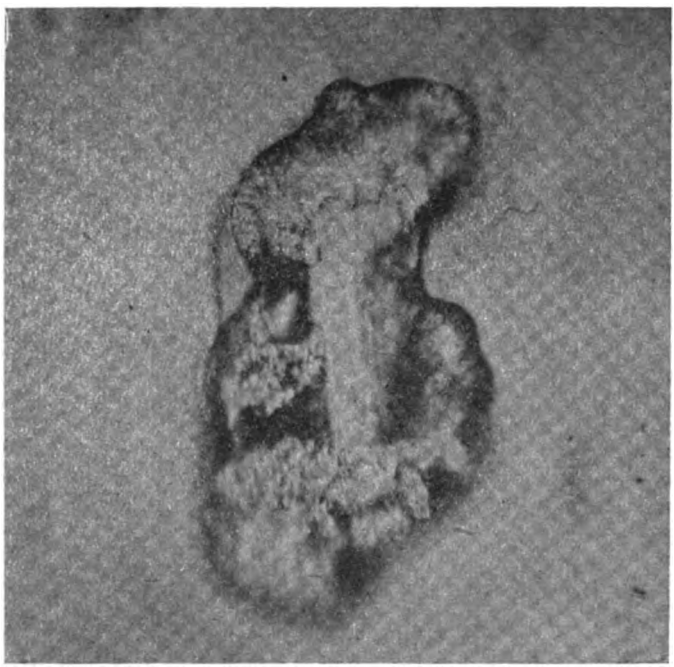
FIGURE XCV

John the Revelator



A profile of the Apostle can be dimly seen at the right center of the picture. His back and shoulders form the border line. He seems to be looking across space at an animal resembling a lamb with a human face. For interpretation of the symbol read the fourteenth chapter of Revelation.

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FIGURE XCVI

The Guardian Angel

Spirit-reproduction of the angel's statement to the shepherds: "You will find a babe swathed, lying in a manger." The head and shoulders of the child is seen as if partly covered with grass. The guardian angel, a woman, is seen above the child with arms clasped around the arch-way.

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Chapter Six

RAINBOW TEMPLES

THE long ignorance to which mankind has been condemned, in regard to the mode of action of conscious states upon matter, is undoubtedly due to two things. First, until my discovery of the vital force, we have known of no form of energy, upon which consciousness acts direct, and which in turn is capable of controlling the kinds of matter that determine the forms and functions of living things. Second, neither have we known under what condition such action takes place.

This condition is that which was furnished in the most complete manner by the primitive earth, while it was yet surrounded by its shell of waters, which maintained over its entire surface a green-house temperature. Because of this condition, tropical plant and animal forms grew as readily at the poles as at the equator.

There was, however, an influence present in this primitive environment, which was not only instrumental in converting non-living matter into living matter, but which, also was essential in the fixing of the first created mind-images of living things in their corresponding physical forms. This influence was the seven primary colors of sunlight—the rainbow rays.

After I discovered that a drop of water, containing the mineral salts and maintaining its globular form, was essential to the fixing of thought forms in matter, because of the fact that such a drop separated a ray of white light into its seven primary colors, I made some experiments to determine if the sun, shining through the shell of waters that surrounded the primitive earth, would cast a rainbow upon its surface. To my surprise, I found that such indeed was the fact. I did not speak of this in discussing the subject of the primitive earth, in Part One of the New Biology, as I had not then sufficiently developed my subject to fix attention upon this most important factor in accounting for the origin of the first life-forms that inhabited our globe. Since, however,

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we are now sufficiently advanced in our study of this New Science of Life to comprehend its possibilities, I wish to speak of the practical application of these several laws of life to the perfection of our race and the production of more perfect domestic plants and animals.

No one, I am sure, could have made the experiments described in former chapters, without reaching the same conclusion which has slowly forced itself into my own mind, namely, that in the discovery of the four fundamental laws of life, which, in the beginning, brought the first living plants and animals into existence, I have also discovered the key to the universal healing of disease, the prolongation of human life and the perfection of plants and animals. It seems most logical that the principles of nature which produce life, are the ones that will not only prolong it but also perfect it.

Stated in the order of their discovery, these laws are:

1. The Vital Force—A Subtile Magnetism.
2. Composition—The Law of Form and Function.
3. The Rainbow Colors—The Chemists of Nature.
4. The Fixing of Mind-Images in the Mineral Salts.

A brief resume of the work these several laws accomplish in the building and functional activity of living things, will aid us in understanding their practical application.

1. The vital force is a subtile magnetism. This force is generated by the evaporation of water at that temperature which is normal to the given plant, animal or human form. Its demonstrated functions are: (a). Voluntary motion and physical sensation, these functions always depending on the grouping and apportionment of the twelve mineral salts of organic nature. (b). When these salts are charged with the vital force, they become susceptible to mind control so that any picture the mind accepts *as true in principle*, may be fixed in them. The fixing of a thought-image always depending on the salts and the image being synchronous in vibration.

2. Composition is the law of form and function everywhere in nature. In accordance with this law, the dumb waters without life, brought forth the life-forms that are in it. The earth, also, brought forth living creatures each after its kind, whose seed is in itself upon the earth. Here is the simple scientific fact, susceptible to the clearest proof, of the origin of species as recorded in the first chapter of Genesis.

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Obedience to this law of composition will build any tissue of plant, animal or human, or any desired form of either.

3. The rainbow rays are the chemists of nature, not only in the combining of the elements in building the living compounds of plants, animals and humans, but also in uniting the created mind-image of each with its physical fellow.

Agricultural chemists are acquainted with the fact that carbon is separated *from* the oxygen of the carbonic acid of the atmosphere by action of the red and yellow rays, and combined in the leaves of plants, with the sap, in the building of the several products natural to each species. It is also known that the violet and indigo rays separate nitrogen from the hydrogen in ammonia for the use of plants. These same colors also give firmness and flavor to grains and fruits. It was not, however, known that the colors of the rainbow would fix these same elements in animals as well as in plants, and thereby become, not only an active agent in production of life-forms from chemicals, but would also produce new tissues in healing. (See illustration, Group No. VIII. Furthermore, these seven colors are the active agents in the transmission and fixing of mind-images in the vitalized mineral salts.

If a drop of mineral solution of the tissue salts is placed upon a glass slide, so that it retains its globular form, and white light is allowed to fall upon it, the light will be separated into its seven primary colors, red, orange, yellow, green, blue, indigo and violet. The red will occupy the edge of the drop, the violet the center and the others the intervening space in their order.

When fixing mind-pictures of varied things in the mineral salts, such pictures are always found in the region of their corresponding colors—the physical in the red and yellow, the spiritual in the indigo and violet, and the mixed pictures in the intermediate colors. This demonstrates that the lower vibrations are the physical, and the higher the spiritual realm. Therefore, the rainbow is, in a real sense, the connecting link between the spiritual and the physical, as the Scriptures say: "It is the emblem of the glory of the Lord."

4. A mind-image is the beginning of every created thing. This image carries with it *all the functions, faculties and qualities with which the mind may endow it.*

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This image acts directly upon the vital force of organic nature and, through this force, endows each organism with the power to select and group such materials as are needed to construct the organism, with all the organs necessary to perform all the functions, express all the faculties and manifest all the qualities with which the creative mind has endowed the image—even to immortality itself. These several laws, when grouped in simultaneous action, may very properly be called *The Life Principle.*

In order to apply this principle in its *fullness* to the healing of disease, the perfecting of humanity, the prolongation of human life and the improvement of plants and animals, the author has invented and patented, in the United States and Canada, what is officially known as a *Therapeutic Light Apparatus.*

Soon after the completion of this device a Mrs. Olga Sainsbury, whose husband was then with the Canadian forces in France, was, together with her mother, Mrs. Amanda Payn, a widow, rooming at 620 University Street, Seattle, Washington. Having to depend upon their personal efforts for a living, they were working alternate shifts as waitress at one of our city cafes.

In December, 1917, while Mrs. Olga Sainsbury was in her room building a fire to prepare a meal for herself and mother, her clothing caught fire and burned most of the flesh from the back and outside of her left thigh. As I was called to attend her, and as such extensive burns of the third degree nearly always prove fatal, and if not this, they leave the victim crippled for life, I asked the mother's permission to install one of my new therapeutic light machines. I frankly told her the treatment was an experiment, but since I had built tissues direct from the vitalized mineral salts under the influence of the red rays of the rainbow, it seemed reasonable that by giving the patient these salts internally and exposing the burn to the same rays, we might possibly rebuild the tissues.

The result which followed is fully illustrated by the photographs taken at intervals of two weeks during the process of healing. Not only were the muscular tissues restored—even to the buttock, which the pictures show was completely burned away—but the skin also was reproduced and was at first as delicate as the skin of a new-born babe. Since then I have healed, by this combined method, all sorts of ulcers and other skin diseases too numerous to mention.

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It is the purpose of the publishers of this work—"The Rainbow Temple Association"—to construct, first in Seattle, Washington, and afterwards in other cities of the United States and Canada, buildings to be known as "Rainbow Temples," which will be equipped not only with numerous small therapeutic light machines, in separate rooms, for the use of individuals desiring these color treatments, but also large rainbow-ray machines will be installed in the rotunda; in the walls of the auditorium, and over the platform, as well as in the dome. The machine in the dome will, at all times, project the rainbow colors into space. Those in the auditorium will bathe the assembly in the ultra red rays—which are those most conducive to mental reception as well as physical health. The one over the platform, will be so adjusted as to bathe the speaker in the violet and ultra violet rays, which are the vibrations of the spirit realm, while the rainbow lamp in the rotunda will be large enough to cast a band of each color, sufficiently broad to cover a person while sitting. Within each color-band, seats will be provided for the general public. At the four points of the compass, in the center of the aisles leading to these circularly arranged seats, will be placed sunken gardens of blooming shrubs, ferns and flowers all bathed in the rainbow rays. In the center of the circle will be a many-colored fountain around which will be a large lotus pond. The open tanks of water of the rainbow generator and the lotus pond, will, through the process of evaporation, keep the atmosphere charged with the vital force. These, together with the necessary temperature, will, as near as can be done, provide the physical conditions of the primitive earth under which life-forms first appeared. Such a condition will surely be conducive to abounding health and length of days.

As stated above, the auditorium will be circular in form, and be so arranged as to at all times bathe the assembled audience in the ultra-red rays. The stage or platform will be in the center and surrounded by a large rainbow so arranged as to bathe the speaker in the ultra-violet rays, which are the vibrations of the spirit realm.

Around the central rotunda on the first floor with its large rainbow lamp and fountain and seats, will be twelve rooms, each containing a

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rainbow lamp for therapeutic use and a meeting place of the several local societies represented on The Rainbow Temple Association. These rooms will be so arranged that two or more of them can be combined into one.

In these rooms provisions will also be made for the use of the vitalized mineral salts by members of the various societies, in receiving messages, fixing their own mind-pictures, and such other work as their leader may deem proper for the spiritual and physical welfare of their members.

Along the walls of the rotunda, and between the twelve rooms, there will be placed, either by painting or statuary, a replica of the several spirit messages and mind-pictures used throughout this work as illustrations of the text of The New Psychology.

1, Beginning with the "Tablet of the Elomata" (see Fig. XCI, which will form the border and entrance to the Invisible Chimes room, of which I shall presently speak, and passing to the right, there will be, 2, "Creation"; 3, "Temptation"; 4, "The Guardian Angel"; 5, "Prophesy"; 6, "Spirit Return"; 7, "Faith"; 8, "The Mighty Angel"; 9, "The New Age"; 10, "Peace"; 11, "Hope"; 12, "The Tree of Life."

Thus it will come that on one side at the far end of the main entrance aisle there will be the mind-picture of "Creation," and on the other the Spirit-picture of "The Tree of Life," while between the two will be the "Tablet of the Elomata," all three facing the main entrance from the opposite side of the rotunda.

The "Invisible Chimes" will be mechanically controlled and played so that any selection or number of selections may be rendered at any meeting. They will also play a sacred hymn regularly at 6 A. M., 12 M., and 6 P. M., every day.

How the conception of these "Invisible Chimes" first came to me, I will now speak. The "Tablet of the Elomata," which will border the entrance to the chimes room, on closer examination than was afforded by the chapter on "The Spirit Progenitors of Man," will be seen to represent, in front, an opening to a long cave, gallery or room in the rear, with glowing floor and pillars. If the tablet be turned with the top to the observer, it will be seen that these pillars represent a cloak thrown over the shoulders of an otherwise nude human form, the breast and upper portion of the abdomen as well as the neck and chin being plainly visible. At the lower right-hand corner of the tablet, is a short open

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stair leading from the floor of the auditorium to the floor of the chimes room. Just above the top of this opening is a figure looking across the opening. What this represents will appear later.

Since receiving this tablet, I have, either in trance, or in a dream, or by clairvoyance, visited a subterranean cavern, of which this Tablet is an exact duplicate of the opening. Within, it was decorated in the most gorgeous manner by age-long-building of stalagmites and stalactites. In many places these had fused, forming gigantic stalactitic columns of the most varied patterns. For some reason, not explained by my guide, the cave was lighted by an iridescent glow, giving to the whole scene the most weird splendor and beauty. On each side of the main hall-way, were a large number of stalactites extending from the roof and arranged in almost straight lines and at almost regular spaces. There were exactly thirty-nine of these on each side or seventy-eight in all. The shortest ones came barely within reach, while the longest extended almost to the floor of the cave. The intermediate stalactites were almost uniformly graded in length from the shortest to the longest. Near the center of the aisle at the rear of the hall-way was a short, thick stalagmite, about the height of a table with a broad flat top. On this lay a piece of dark-red stalactite exactly the shape of a small mallet, but unlike the other formations in color. My guide picked up the mallet and gently struck the nearest stalactite when, to my surprise, it gave off a clear musical tone. This prompted me to ask him to strike the others. In doing so it was discovered that we had before us a range of eleven octaves, from the lowest to the highest "C" which the human ear can distinguish. Their tones were more like those of thin metallic tubes, than anything I can compare them with but clear and mellow in quality beyond compare. The effect of the tones as they reverberated through the cavern was beautiful and weird in the extreme. After playing several old familiar tunes, such as "The Rock of Ages," "Nearer My God to Thee," and "Home Sweet Home," my guide turned and said: "This shows you the structure of the chimes room and how to install the 'Invisible Chimes' in the 'Rainbow Temple' you are soon to build." As we passed out of the entrance, he pointed to the human figure above, explaining that it represented a class of spirits called "Gnomes" that inhabit caverns of the earth.

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From a study of this tablet it will be seen that if a replica of it surrounds the opening of the chimes room, the public will have before them, at the far end of the main entrance-aisle, the inscription, "An Elomata Gonos," which, being interpreted, means, first, "If a certain thing happens another certain thing is sure to follow"; and, second, the name of the Spirit Progenitors of mankind. See Chapter Two of The New Psychology for further description of the inscriptions.

In a suite of rooms on the main floor, suitably arranged and equipped, will be a laboratory for the teaching and demonstration of the several laws of life taught throughout this volume.

I promised in Chapter Five, Part One, that I would show how the rainbow, by reason of the invariable vibrations of its several colors, would tend to establish peace on earth and good will among men. I also stated in that chapter that the only effective means of securing permanency in life, is by ordered and invariable vibrations.

Prior to the flood of record, man lived from six to nine hundred years. Why? Because he lived in a green-house temperature without variations and free from electrical influence. After these conditions were changed by the flood, man died at 120, then 70, and now 33 years as an average. Why? Because he now lives in an atmosphere that is constantly undergoing changes in temperature and electrical tension.

Atmospheric electricity changes just before a precipitation of moisture, before change of temperature, between day and night, and before change in direction of the wind. Indeed, it may be stated that change in electrical stress or tension, is the cause of all meteorological phenomena, climate and weather, and, therefore, of disease.

Changes that are injurious to some people are not so to others, and vice-versa. Also some people are more easily affected than others, especially when in ill health.

Electricity, the vital force and the rainbow-rays, all find their home in the universal ether, which, of course, is also the home of life.

Atmospheric electricity *is* the two polarities of the vital-force uncontrolled by the rainbow rays. The rainbow has, throughout all time—especially since the flood—stood for, "the end of the storm."

When we come to examine the relations between physical life, the rainbow's rays and electricity, we find them arranged by nature in the

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following order: physical life, red, orange, yellow, green, blue, indigo, violet, vital force, electricity.

We have already learned that when we destroy one form of energy, we do so by converting it into another form. We have also learned that the closer two forms of energy approach each other in rate of vibration, the more nearly they neutralize each other, and if they become identical in rate, they at the same time become one and the same.

From the above order of the expressions of the various forms of energy, through which spiritual life—a mind-image—comes to be embodied in physical form, it is quite evident that if, from the dome of numerous rainbow temples throughout the United States and Canada, the rainbow rays were continually streaming, the great store of vitality that is being constantly generated from sea and land by evaporation would be gathered by these rays and imparted to all those who dwell a part, or all the time, in the ultra-red rays of the rainbow.

It is my conviction that the frequent use of the rainbow throughout the Hebrew Scriptures, as an "Emblem of the Glory of the Lord" was to indicate the means essential to the Lord's communion with His people in the New Age. Indeed, Ezekiel says three times that it is a medium of communication: "Now it came to pass in the thirtieth year, in the fourth *month,* in the fifth *day* of the month, as I *was* among the captives by the river of Chebar, *that* the heavens were opened, and I saw visions of God. And above the firmament that *was* over their heads *was* the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it. * * * And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness around about.

"As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the Lord. And when I saw *it,* I fell upon my face, and I heard a voice of one that spake." * * * "Then I arose, and went forth into the plain; and, behold, the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. * * * And, behold, the glory of the God of

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Israel *was there,* according to the vision that I saw in the plain." Chapters 1:1, 26, 27, 28; 3:23, and 4:8.

Also, St. John says: "It is an Open door to heaven." He also tells us, "There were Seven lamps of fire before the Throne, which are the seven Spirits of God." I have shown that these are the Elomata, The New Psychology, Chapter Two. "After these things, I saw, and behold! a door opened in the HEAVEN, and the FIRST VOICE which I heard, was as of a Trumpet speaking with me;—saying, 'Ascend hither, and I will show thee what must occur after these things.' Immediately I was in Spirit; and behold! a Throne was placed in the HEAVEN, and on the THRONE, one sitting. And the one SITTING was like in appearance to a Jasper-stone, and a Sardius; and a Rainbow encircled the THRONE,—*similar in appearance to an Emerald.* And circling the THRONE were twenty-four Thrones; and on the THRONES twenty-four Elders sitting, having been clothed with white Garments, and on their HEADS, Golden Crowns. And from the THRONE proceed Lightnings and Voices and Thunders; and before the THRONE were burning Seven Lamps of Fire, which are the SEVEN Spirits of God."

Now if there is to be One Throne, and around this Throne twenty-four other Thrones, all surrounded by rainbows, then, to complete the Scriptural Symbolism it is essential that The Rainbow Temple Association place itself on a footing to build throughout the United States and Canada, twenty-five Rainbow Temples.

In regard to the interpretation of the symbolism of these Scriptures, let me say that "Thrones" always signify a source of power, spiritual, mental or physical.

Since the rainbow John saw around the Throne, was in appearance like an *"Emerald"* which is equivalent to saying it was *green,* it is evident that the power which proceeded from the Thrones was *mental,* since green is the central ray of the seven colors: Red, orange, yellow, *green,* blue, indigo and violet.

In regard to the forms of powers which proceed from the Throne: "Lightnings and Voices and Thunders," Saint Paul tells us that "He maketh his angels, Spirits, and his ministers a flame of fire" (lightning). These having reference to the quality of power they exercise. Heb. 1:7.

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Illustration Group No. VIII

Value of Rainbow Temples

No other one thing, that man can provide, will bestow the benefits upon mankind such as will be done by rainbow temples. Not only will they constantly send into the earth's atmosphere those invarable vibrations of red and yellow, which are consonant with perfect physical life, but they will also bring the minds of men into harmonious relations by the higher vibrations of the violet and ultra-violet rays, which are those of the spirit realms, thus making the fotherhood of God and the brotherhood of man a reality on earth.

No other promise of the scriptures is more certain, nor is any other conclusion based upon my research work, more justified.

Added to these blessings will be that of the healing. Those now afflicted with any form of disease will find in the combined use of the vitalized tissue salts and the rainbow rays, a sure and permanent means of cure.

This promise is based upon the remarkable results shown by Figures CII to CVI. These have been corroborated many times by similar and more difficult cases.

The general plan of the temple is shown in Figures, XCVII to C. For description, see chapter VI.

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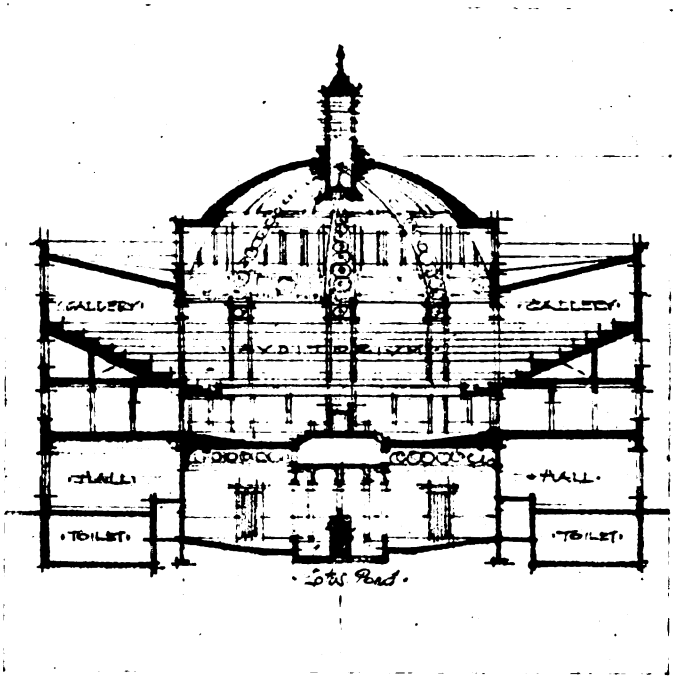
FIGURE XCVII

Rainbow Temple



Sectional Elevation of the Rainbow Temple.

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FIGURE XCVIII

First Floor of Temple.

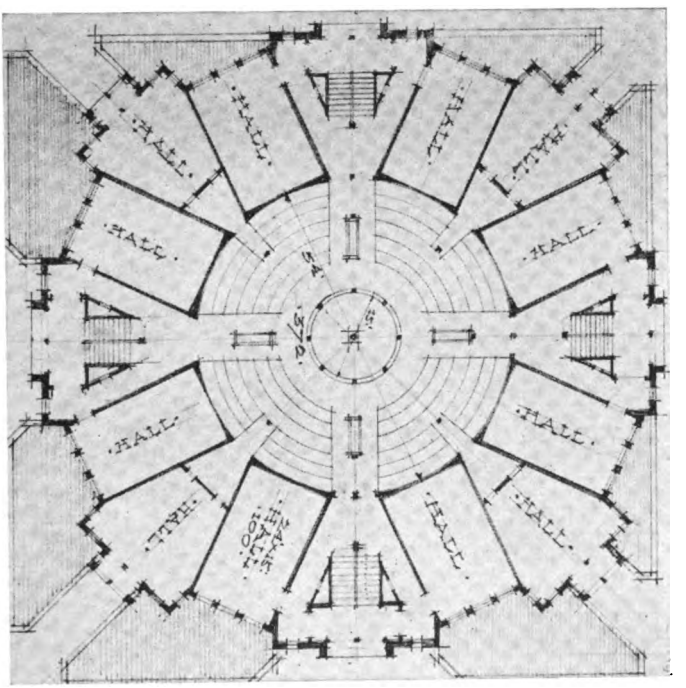
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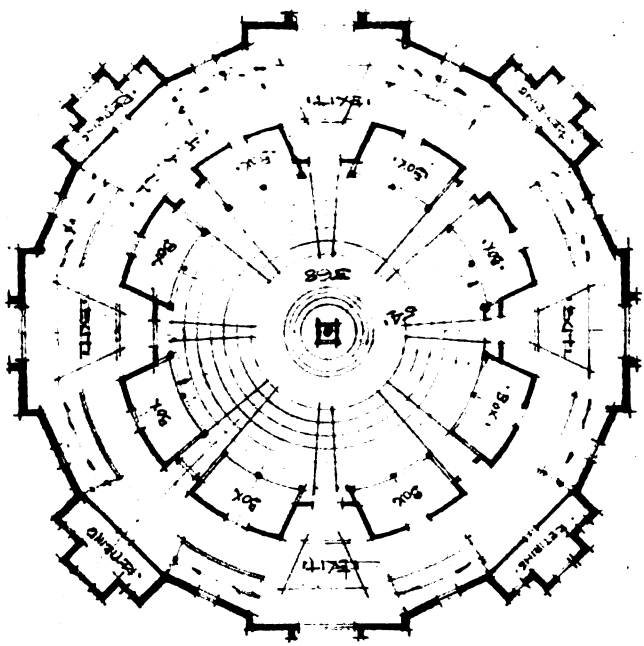
FIGURE XCIX

Auditorium of Temple



Second floor of Temple showing circularly arranged seats and central rostrum.

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FIGURE C

Gallery of Temple

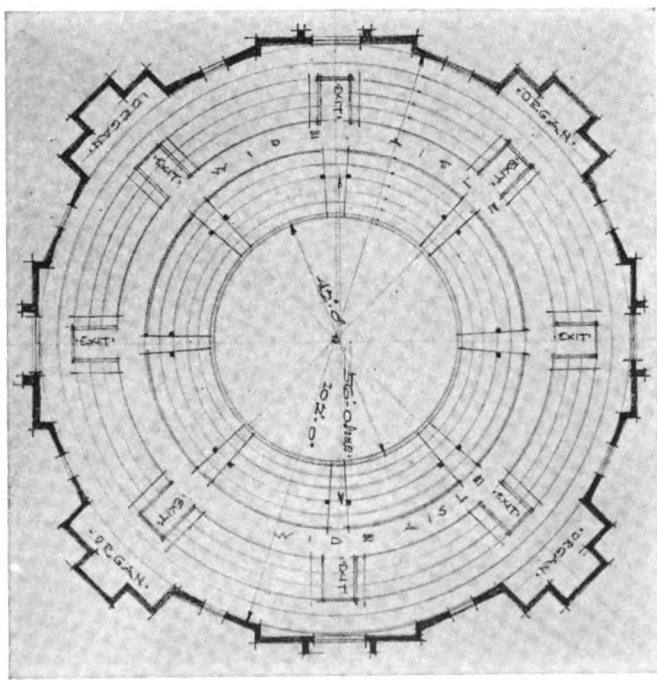
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FIGURE CI

First photograph of Mrs. Sainsbury's burn after healing began.

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FIGURE CII

Second photograph of Mrs. Sainsbury's burn two weeks after the first one.

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FIGURE CIII

Third photograph of Mrs. Sainsbury's burn taken four weeks after the first one.

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FIGURE CIV

Fourth photograph of Mrs. Sainsbury's burn taken eight weeks after first one.

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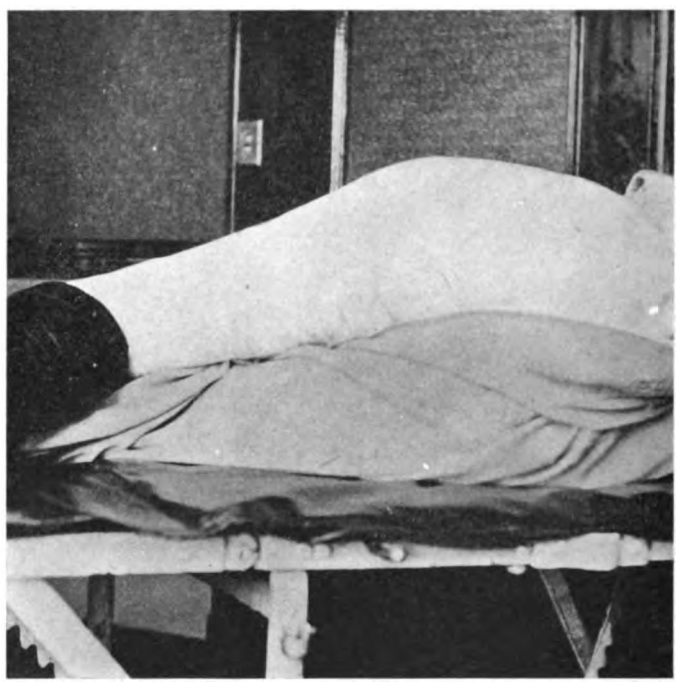
FIGURE CV



Fifth photograph of Mrs. Sainsbury's burn taken eight weeks after first one.

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FIGURE CVI

Sixth photograph of the burn showing the skin and buttock completely restored. Taken ten weeks after healing began.

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Chapter Seven

OCCULT POWERS OF THE SOUL

THROUGHOUT former chapters the terms spirit and mind-image have been used as synonymous in the discussion of the several functions, faculties and qualities of this factor of man's trinity, as they are impressed upon the vital force and through it upon the body. I now wish to speak of the occult powers of the soul, using this term as synonymous with vital force.

What is meant by occult is "That which exists, yet is concealed from direct observation." Heretofore we have considered the action of mind-images, endowed with various qualities, and the function-principles of the environment, which consists of different forms of energy, in their action upon the vital force, and through this force upon the mineral salts of organic nature, in the building of organs to afterwards express these qualities and functions through an organized form.

The powers of which I shall now speak also act upon the vital force (soul) through organs that are not subject to direct observation as are those which develop under the function-principles of seeing, hearing, smelling, tasting and feeling. That we may enter upon this division of life's activities with a clear conception of its possibilities and of its importance, we desire to call attention to the fact that its underlying principle, namely, *the action of one form of energy upon another form in recording intelligent communications* was discovered and demonstrated in 1900 by a Danish engineer, a Mr. Poulsen.

The object of his experiments was to develop a new phonographic principle. For this purpose he used the current in a telephone circuit to magnetize a strip of steel tape which was drawn continuously between the poles of an electro-magnet—the electro-magnet being energized by the telephone circuit. The record of anything spoken into the telephone was stored, as vibrations, in the magnetization of the steel tape. Accordingly, when the steel tape was again drawn between the

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poles of the electro-magnet the telephone in the circuit would repeat whatever had previously been spoken into it. Demagnetizing the tape would destroy the record, proving thereby, that the energy contained the message. This is the very foundation principle of the new psychology I would teach, namely, that the vital force receives messages, either through the avenues of the five senses, which is indirect action, or direct, in the form of vibrations, proceeding from objects or personalities, and through the medium of the mineral salts, these impressions are built into organs within the brain.

Psychology is a compound of two Greek words, psuche, which means soul, and logos, which means word, discourse or science. Hence by psychology we mean the science of the soul (vital-force) and not of the mind, as usually employed. The great difficulty hitherto experienced in arriving at a true knowledge of the nature of the soul's occult powers has been due to this mistake.

Another difference between these functions of the soul and those with which we are more familiar, is, ordinarily impressions are made on the organs and through them on the vital force which in turn impresses our consciousness. In case of the performance of occult functions the impression is first made on the soul then through the organs peculiar to the function.

When we see an object, or hear a sound, or taste a substance, or smell an odor, we immediately reach the conclusion that the influence comes to us from without. On the other hand, all the occult powers of the soul *seem* to arise from *within,* and indeed they do as to our *consciousness* of them. True, they always address our sense of consciousness through hearing, tasting, smelling or feeling, for in no other way can they reach our consciousness. But they arise from within exactly as do the emotions. Yet the vibrations that excite them lie beyond the scope of the sense organs. They act upon the vital force direct. We shall have need of these facts when we come to consider the *cause of disease.*

Having heretofore shown that clairvoyance and psychometry are true, being normal functions of special organs of the human brain, I wish now to speak of the properties of matter and force that make the exercise of these mental powers possible.

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In the chapter on The Brain and Its Functions, I made the statement that everyone is at all times dependent upon the unceasing changes of his body and brain for every expression of the soul. I shall now prove this to be true beyond question.

The powers of which I would speak in particular are, clairaudience—clear hearing, clairvoyance—clear seeing, and Psychometry—soul measurement. Clairaudience is defined as the ability to perceive sounds not within reach of the ear under normal conditions. Clairvoyance is defined as ability to see or discern objects not within reach of the eye under normal conditions. Psychometry is defined as the ability of divining, by physical contact, the properties or character of a thing.

There are other powers of the soul, which are commonly known as the *emotions*. Of these I shall speak briefly. The emotions are in no sense dependent on the intellect or will; indeed, the less active the latter the more active are the emotions; therefore, the emotions, independent of the mind, take possession of the body. They are not, as is often supposed, an attribute of the mind since organisms possessing no trace of mind manifest emotional sensitiveness.

They may very properly be denominated the *feelings of the soul.* They are of two classes, the stimulating and depressing emotions; laughter and crying, faith and doubt, love and hate are examples of these. None of them, however, are intellectual operations. They are eminently emotional. They have this one thing in common—they all act through some one of the brain organs. For confirmation of this, see first and second division of brain organs in Chapter Three, or consult any standard work on Phrenology.

It is not, however, so self-evident that the functions of clairvoyance, clairaudience and psychometry have their corresponding organs in the brain, because these lie in the interior and are not, for this reason, subject to direct observation as are the organs of the emotions.

I know of nothing more wonderful than the provisions God has made in nature, not only to demonstrate—through the possession of these organs—that man is made in the image of himself, but also to prove that man is in his essential nature, immortal.

The most convincing proof of this is the power of Homeopathic drugs, in "Provings," to excite the functions of these hidden organs of the brain. The reader will perhaps remember that it was Doctor

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Samuel Hahnemann, of Germany, who discovered the Homeopathic Law of Cure.

This Law is expressed by the Latin formula, "Similia Similibus Curantur," meaning, "Like Cures Like." In other words, it means that whatever symptoms, mental or physical, a drug will produce when given to a healthy person, the same drug will cure when given in minute doses to one affected with similar symptoms.

In order, therefore, to ascertain what kind of diseases a given drug will cure, a "Proving" is made by giving it to a healthy person. While this "Proving" is being made, the "Prover" is kept under constant care by a number of physicians, who take careful note of every symptom—mental and physical—exhibited by the "Prover." By this means, it has been ascertained that drugs will excite the human mind to see every conceivable thing,—visible and invisible, both of heaven and earth.

In considering this most valuable evidence of these powers being normal to man, I would have the reader remember two things: 1. No organ can be excited that does not exist. 2. Whatever organ can be made to act for a time under drug stimulation, can be so developed as to act normally at all times. Drugs that will excite one faculty or function in one person, may or may not excite the same organ in another.

Everyone is acquainted with the effects on the human mind of alcohol, causing one poisoned by it to see snakes, and this, too, as vividly as though they were actually present. We know snakes exist. Certain drugs, as belladona, will cause the prover to see apparitions of the dead—indeed, the one susceptible to its influence, will see and describe accurately, persons they have never met in the body.

Other drugs, such as cannabis indica, seemingly annihilates space, enabling one to be at any place simply by thinking, and to see things and hear sounds not common on earth. Other drugs will cause the "Prover" to see rats, bugs, flies and blood when none of these are present. We know these things exist. What, then, of the things drug stimulation causes the mind to see, of which we do not know? Do they exist also? Has man organs in his brain, the normal office of which is to see and hear and know these things? He must have, otherwise no such stimulation would be possible.

Everyone is more or less acquainted with the famous Grecian oracles of Delphi. The site of the once magnificent temple of Apollo.

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so famous for its Pythian oracle, is at the northwestern extremity of the town, built on the slope of the beautiful mountain, Parnassus.

Shutting in the new-moon-like enclosure, which comprises the ancient site of Delphi, is a vast mountain, split asunder by volcanic action, and presenting two high peaks or cliffs called "The Brothers," from which the town is supposed to have derived the name of Delphi, which is the Greek for brother.

From the cleft which divides these two gigantic peaks, flows out the far-famed Castalian Spring. Tradition tells us that all who drank of its waters, were endowed with the gift of prophesy. Later, it was discovered that from the waters of this spring, arose a vapor which charged the air of the cavern with the "influence" which imparted to all who breathed it the power of foretelling events.

After the spot had attracted general attention and had become famous as a "dwelling place of the gods," the Phocian authorities commanded that a maiden of pure life and unspotted character, should be selected to receive the oracles of the gods who visited the place.

Plutarch alleges that the first and most celebrated Pythia, who served the Delphic oracle, was a beautiful country girl named Sibylla, from the district of Libya. It is probably from the name of this first prophetess, that the name of Sibyl was conferred on all those who filled the office.

Plutarch, writing of this famous woman, says: "We derive immense advantages from the favor the gods have conceded to her. She and the priestess of Dodona, confer on mankind the greatest benefits, both public and private."

It would be impossible to enumerate all the instances recorded in which the Pythia proved her power to foretell events. These facts were then so well known and recognized, that the learned Greek writer, Plutarch, already quoted, vouches for them.

The lesson I would draw from the history of the Pythian oracles is, they demonstrate that mankind possesses a brain organ, the normal function of which is to connect the human mind with the Spirit realm.

Another and no less cogent evidence of man's possession of brain organs, whose office it is to enable him to see and hear and know of things beyond the scope of the five senses, is hypnotism—sleep induced by suggestion.

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In 1896, the author, while a member of a class of psychic research in Clay Center, Kansas, had two boys, a white boy and a negro, for subjects, both of whom had, while under hypnotic control, the powers of clairvoyance, and clairaudience to a most remarkable degree.

Ned Obanyon, the colored boy, could be *sent* (?) to any place the operator desired, to examine anything or any condition, in or out of the city, and not *once* in many *test cases,* was he found to be mistaken.

Arthur Gaston, the white boy, although he had not gone beyond the eighth grade in school, could, while under hypnotic control, translate into the best English, Greek or Latin sentences of the most complicated kind.

While both these boys could do many other remarkable things, these are sufficient to indicate the scope of their powers. Only two explanations are possible as to the manner in which this work is accomplished. In the case of the negro boy, the soul had the power to leave its physical fellow sitting blind-folded in my office while it was absent on the requested errand, or it possessed means of obtaining the desired information without leaving the body. I believe the latter to be the true explanation.

In the case of the white boy, the soul had the power to come enrapport with the mind of Mr. Clark Braden, the then noted Bible scholar and lecturer of the Christian Church, who conducted the experiments; or it possessed the faculty, excited by hypnotism, of receiving knowledge otherwise than by objective education. Here I also believe the latter to be true.

In either explanation, no such phenomena would be possible without a corresponding brain organ through which these things could address the consciousness of the boys, for in no other way could they translate their super-conscious experiences into ideas common to the human mind, and thus bring the knowledge of the soul within the realm of material things.

Although the transfer of consciousness, and the blending of the magnetic spheres of the operator and subject, will account for many curious and otherwise inexplicable phenomena of hypnotism, it does not account for independent clairvoyance. Nor do I think it can be reasonably accounted for, but on the grounds of the awakening of the sensa-

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tional consciousness of an organ of the brain, whose office it is to perform this function.

In reaching this conclusion, I have had an advantage over most inquirers, in possessing subjects, who, in addition to the ordinary induced mesmeric state by oral suggestion, could be controlled by thought transferrence at any time, whether I could see them or not, for I could by *mentally seeing them in my office,* cause them to come there at any time I cared to suggest. Such telepathic messages must be received by a brain organ, otherwise they would not be acted upon, and I shall show presently how and why they are transmitted.

It was stated at the beginning of this chapter, that all these impressions seem to arise within us. In proof of this I would, after mentally seeing the boys as present, and they had responded to my message, ask them why they came? Invariably they would become confused and say they *thought* I might want them, or words to this effect, showing they had the impression of spontaneous choice.

A true clairvoyant or clairaudient, then, is one who, by the development or excitation of the proper brain organ, has a conscious sensational perception of the objects and sounds of an inner or spirit-world which lies just beyond, or better—*out of reach*—of the five senses.

In receiving messages from this spirit world, and especially from those who once lived on earth, the attention of the clairvoyant is, *by suggestion in any form,* directed to the individual. Such suggestion—often by name—tends to bring the clairvoyant into sensational connection with the associate, or guardian spirit, of the person wanted. This associate spirit appears to the clairvoyant, at first to be the real individual sought for, and from it often obtains much information respecting the real person desired. Often, immediately, and always sooner or later, direct connection is effected by the *mediation* of this associate spirit, provided the other is in spirit life.

Here, then, is the simple and rational, though deeply interesting solution of the undoubted fact, that through the clairvoyant powers of my colored boy, the actual condition of a patient totally unknown at the time to myself or the boy, has been correctly told, the knowledge being brought to him, while in the trance state, by the guardian spirit of the patient. Also, in case of the white boy translating Greek into English,

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the knowledge was given him while in the trance state by a spirit who knew both languages.

We have now taken a general survey of the principal scientific facts upon which I predicate my belief, that there exists in man a brain organ or organs whose office it is to place him in conscious relation with the spirit realm. Furthermore, I have endeavored to account for the transmission of knowledge to these organs by means of spirit personalities, who are themselves either in possession of the information desired or in a position to obtain it at first hand.

This explanation precludes the necessity of soul transmigration from the body during trance, which seems not only improbable but also impossible, as I believe such, even temporary removal, means physical death. It also supplies a working basis, which, for myself, has proven most satisfactory in every way in accounting for many and varied results in fixing mind-images in the vitalized mineral salts, the principle of which I believed in, yet knew nothing of the details of the picture.

This spiritual source of information also accounts for all the observed facts of psychometry, it being only essential that the Psychometrist come en-rapport with a spirit intelligence that is acquainted with all the facts of a given specimen to be psychometrized.

The guardianship of spirits over humanity while specifically taught by Jesus, is generally denied by professed believers of the Holy Scriptures. While it tends to illustrate and confirm some of those striking and interesting Scripture narratives which have been so often assailed by infidelity, yet it presents man to us, both in his relation to the spirit-world and the natural world, as being, even while living in the body, first as to his interior or spiritual organism, in direct communication with a spiritual world, and thus being capable, by the very laws of his being, of receiving influences from God and Spirit intelligences; while, second, by development of his material brain organs, he can bring himself to be of great use to humanity in furthering the interest of religion and morality.

The early Christian Fathers not only retained their faith in the power and ministry of Angels and Spirits on earth, but they proved that faith by the works of the Spirit, which they performed as the Master commanded them, and for centuries after his departure from this present world, they looked with suspicion on those who professed faith

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in the Christ and yet failed to render this important testimony.

Tertullian, one of the most zealous converts to Christianity, of the second century, advised that, "any person calling himself a Christian when he could not heal the sick should be put to death as an imposter."

The celebrated Christian Fathers, Gregory, Origen, St. Martin and Theophilus, to whom St. Luke addressed his Acts of Apostles, all advised the same test urged by Tertullian. So healing through the power of the Spirits, must have then been common among Christians.

If these Spiritual gifts have passed away from a church now permeated, in every department, by worldly ambitions so that they no longer constitute "a peculiar people zealous of good works," there is no reason why a new and more spiritual edifice, consisting of living stones, disallowed by the present church, but honored of God, should not take its place.

So many links that bind the mortal and immortal have been torn asunder by our recent world-war, that our earth is full of weeping by mothers who refuse to be comforted, because the church has nothing to offer that promises anything better for the present or future. So the church is not sufficient for the needs of the age, not sufficient to bring forward that proof of the soul's immortality and the Fatherhood of the one universal God so much in demand by a sorrowing world.

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Chapter Eight

HUMAN PHYSICAL PERFECTION

MY experiments demonstrate that every human being *is within* a potential store-house of *all* possibilities, requiring *only* the essential mineral salts to give practical expression to every desire of the human mind. Everyone is conscious of this fact, conscious of ability within which he cannot express, conscious that his immortal self (the mind-image) is capable of infinite development and equally infinite achievement.

This potential power for doing things lies solely in the mind-image, the spirit. The agency for directing this power, in the desired channels, lies *solely* in the mind, while the power for executing these desires, lies *solely* in the physical body.

These propositions being true, it follows that unless the individual finds himself the possessor of a physical body which enables him to achieve his highest ideals—the development of the body to meet the requirement of his mind—life for him, in a proportionate measure, must be a failure.

Now and then we meet a happy balance—one whose mind and body seem capable of parallel development to an unlimited extent. These are they who ascend the throne of the world, and by these, all unbalanced individuals are directed and controlled, whether they will or not.

Why, may we ask, is there such a difference among human beings to learn, to achieve, to master? Why do some fail in body and mind at forty, while others remain active in business and social life at eighty and ninety? Why do some children in the same family develop criminal tendencies while all the others are morally and spiritually inclined? Why is the life of some blighted by this or that hereditary disease while others, whose ancestors violated every law of God and man, go free? These questions every thoughtful individual has asked himself a thousand times.

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My answer to them involves, first, a distinct recognition of a potential psychic power due to ideals *fixed* in the mind of the mother by education and religion and held sacred by her during the period of gestation. This I hold as having a most important share in directing the vital processes of the body, either for weal or woe, both before and after birth.

Second, the necessity of a constant supply to the blood, irrespective of the food we eat, of the proper grouping of the mineral tissue salts, to meet the daily needs of growth and repair.

In this dual process lies nature's secret of that physical development necessary to meet every desire of the soul; to perpetuate life indefinitely, to maintain perfect health, and sustain full mental and physical activity during the whole period of life. This answer to these most important questions of human life is not a matter of speculation, but, on the contrary, is founded upon exact scientific methods, put into daily practice during a quarter of a century.

The problem of mineral starvation of blood and tissues has long engaged the attention of medical men. It is now generally recognized that this starvation underlies all diseases and, through weakening of the tissues, makes bacterial invasion possible.

In order to bring clearly before the mind the importance of the mineral salts, as the physical basis of life, I must here enumerate the functions performed by them as demonstrated by my own and the experiments of others:

1. By their grouping and apportionment all vegetable and animal forms are determined.

2. They enter into the composition of every cell.

3. The mineral composition of cells determines the kind of tissues and organs they build.

4. As bearers of the vital force they give expression to all of life's functions.

5. They determine whether the vital force shall express motor, nutritive, sensatory, or volitional energy.

6. By doing this they govern the contraction of all muscles, including those of the heart.

7. They preside over the nutrition, growth and renewal of every part.

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8. They connect the consciousness with the external world through the five senses.

9. They control the proportion and chemical combination of the five essential elements; oxygen, hydrogen, nitrogen, carbon, and sulphur, that compose the proteins, starches and fats of organic nature, building each kind, according to the species of plant and animal.

10. They are the basis of development of the organs of the brain, for the expression of different mental faculties.

11. They are the media through which the body develops, in response to impressions made upon the vital force.

12. Finally, they give expression through the features to the intelligence, moral qualities, and emotions of the soul.

These, then, are some of the functions of the mineral salts of the body.

Considering their nature and importance, it is at once obvious that life could neither endure nor express its qualities, if its complex mineral requirements are not constantly maintained.

These are the facts which warrant the public's consideration of the subject of how to use the mineral salts in individual and race improvement and healing. It is my belief, borne out by years of observation, that I have discovered the *basis* of exact quantitive control of the mineral requirements of the human body. If so, we may proceed in a scientific way to perfect humanity; prolong life indefinitely and maintain all its functions unimpaired. This *basis* is that grouping of the mineral salts, which built for me a human form. This was noticed in Chapter Eight, Part One.

I have already shown that when these mineral salts of organic nature are charged with the vital force, they become susceptible to mind control so that any picture the mind accepts as *true in principle,* may be fixed in them.

Not only will the vital force reflect through such "faith-pictures" our own preconceived beliefs, by appropriate symbols, but it will also reproduce our conceptions of the features of a favorite author. One of my favorites, St. Paul, is shown in the frontispiece to Part Two illustrative of this, which proves that the vital force has the power—or function—to use the mineral salts to express personality through the features. Why, then, may we not use them to express all other desires

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of the mind and soul, in business, in social life and in our domestic relations?

When we come to study the operations of the vital force in the building and functional activities of living things, we find its office is, first, to endow living things with *physical sensation,* which may be defined as the power to respond to external stimuli. This power is possessed in some degree by every living thing both in the vegetable and animal kingdoms.

The vital force of the vegetable kingdom responds to the various forces of the environment; light and colors, heat and cold, storm and winds, all of which influence their growth, their development, their functions.

Agriculturist chemists now know that unless a plentiful supply of the mineral salts of organic life is in the soil, plant life will not thrive. They also know that more water is needed in the soil, than the amount needed by the plant for its organic growth. Just why this is so, they do not know. My discovery of the generation of the vital force by the evaporation of water, gives us the reason for this, and, as heretofore shown, this evaporation must be at the same temperature as that which is normal to the growth of the plant.

The second function of the vital force is that of *voluntary motion.* This may be defined as the power of spontaneous movements and under this function we have all the expressions of attitude, of features and form, of which the lowest or highest animal organisms are capable. This function of the vital force includes every movement; therefore, from a smile or a frown to the most strenuous physical exertion to express our feelings, either in pleasure, in work or in defense. This impulse to voluntary movement may arise, either from a desire from within or from stimuli from without.

A third function of the vital force is that of attraction and repulsion among the particles it affects. These particles may be only small pieces of one of the mineral salts or it may be organized forms as human individuals.

In Chapter Six, Part One, I stated the law, "that every form of energy acts through some particular form of matter." To this I may now add: The vital force of organic life not only selects the twelve mineral salts of organic nature through which to act, but it also selects

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some particular grouping of these salts for the expression of each of its several functions.

Not only are certain individuals of the same sex attracted or repelled by each other by these powers of the vital force acting through particular groupings of the mineral salts which determine the differences in individuals, but also persons of opposite sex are attracted or repelled for the same reason. This attraction and repulsion among plants and animals, in the psychic realm, is known as love and hate. This particular manifestation of the vital force is most active in the constitution of the two sexes during the period when the generative functions of each is in its greatest vigor.

I shall show, in speaking of the law of heredity, that this *love* and *hate* is manifested or expressed through two particular mineral salts—phosphate of sodium and phosphate of lime. These relate particularly to the period of puberty when the boy is developing into manhood and the girl into womanhood. The change taking place at this time relates to the function of these salts, in the changing of the infant skeleton from a cartilaginous frame work, made up almost solely of sodium compounds, and the replacement of these by the lime compounds, which constitute more than 70 per cent. of the adult skeleton. At this period, the sodium salts, that formerly constituted the skeleton of the child, are now being used to develop its generative organs. If at this period there is an insufficient supply of lime, the sodium salts are not released from the skeleton, with consequent undevelopment of the reproductive organs. Prior to this, indeed, during the period of gestation, the brain, with its several organs, is formed, and at birth each begins to exert its influence over the growth of the different parts of the organism.

The growth of the brain always precedes the development of other parts of the body. The brain of an infant is, compared with the body as a whole, very voluminous, being in proportion of 1 to 8, while in adults it is 1 to 40 or 1 to 50. From infancy it grows rapidly up to the seventh year. The brain of an infant which weighs at birth three-quarters of a pound, weighs at its second year nearly one pound and a half, and at the seventh year it attains a weight of more than two and a half pounds. During these years the individual mind is only slowly developing, and does not come into full activity until after the brain itself is fully developed.

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If this fact teaches anything, it teaches that there are forces in nature that build organs to perform functions, and that these functions are the same as the forces that previously built the organ.

Among all created things, in strict accordance with the law of composition already stated, differences of form are found to be commensurate with differences of character and ability to do. Things which resemble each other in quality and function, resemble each other in shape; and wherever there is unlikeness of quality and function there is unlikeness of configuration. It may be observed further, that whenever through *use* a change takes place in development of certain organs, there is a corresponding change in character.

We are hardly permitted to doubt, therefore, that there is, in all cases, a determinate relation between the chemical constitution and the quality of service, although we may not always be able to trace it out.

The differences we observe among individuals are not accidental, nor are they mere arbitrary marks without meaning. There is a cause in the innermost nature of man, why each individual should possess a precise personality, *and this cause may be found in the mental state which dominated the mother during the period of gestation.*

The outer, or physical man, then, is but an image or material representation of the inner or spiritual man. The soul, modified in its manifestations by its physical fellow, and subject to constant impressions from without, *does,* nevertheless, build up the body *at will* to meet its changing character and wants, subject, of course, to the necessary supply of the required materials.

This mind-image of man, transmitted to him from the soul-life of the mother, can only be *made perfect* by making the life of the mother one of perpetual happiness and contentment.

With becoming modesty the author hesitates to affirm that he is not in any sense a religious or political reformer, but he must also affirm that his message is based upon the one that has come down through the centuries from a *perfect physical man,* born of a virgin, dominated by a conception given to her by the Archangel of God, and that this message is here substantiated by exact science. So with this solemn avowal, he asks permission to lay before his readers his conception of the essential conditions necessary to surround every prospective mother with the consciousness of perpetual joy and gladness, to the end that man may again come into his rightful heritage of a

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perfect physical being, this, not only for the yet unborn but also for those now living.

As a chain is no stronger than its weakest link, so a city, state or nation is no stronger than its weakest individual. We flatter ourselves that the majority rules, and that the average is the standard. Such is not the case.

A strong man, full of blood and vitality, has only the thinnest, transparent membrane surrounding the large blood vessels of the brain, which are liable to rupture from the slightest cause and bring destruction and death to the entire organism. So a city, state or nation, while not so *immediately* destroyed by affections of its weakest part, is nevertheless just as surely destroyed.

With the same certainty that the subtle unseen power of drugs acts upon the weakest parts of the organism, producing disease which finally pervades the entire body, so do the unseen secret sins of a city, state or nation act upon its weakest members, then spread to the entire community to finally destroy it.

As the hand, while seemingly well, cannot say to the foot which is sick, "I am independent of you, and have no fear of being affected," nevertheless, just so surely as the foot is not healed, the hand will cease to be well. The vital-force of the hand is the same as that of the foot, and we cannot strike an average between the two, but the vitality of the hand will sink to that of the foot, and both will die if the foot be not healed.

There is just such a community interest in the standard of the vital forces in every city, state or nation. If want and poverty and hunger pervade the lower strata of society, depleting the blood and brain of the twelve mineral compounds which build the body, thereby bringing on anxiety, sorrow, vexation, crime, think you the upper crust, made of the same materials, will escopt the poisonous effects of this subtle influence? While the honest merchant and manufacturer is being ground down by the merciless trusts until the spectre of financial ruin robs him of restful slumber, think you the sleep of the millionaire will be without a nightmare?

How often do we see men and women of means, without a care, commit suicide, because suicide, arising from the den and the brothel, pervades the air? How often men of respectability and high standing commit theft in the midst of plenty, only because some hungry wretch

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has spent a sleepless night planning to rob a bank? How often men and women of the purest lives fall to the level of the brute, only because the mistakes of others have been published abroad, filling the public mind with the thought?

How often, oh, how often these things occur, and the unhappy victims know not why? Will the world never be wise? Will it always be misguided? Think well before you answer, for it shall be done as you and others decide. If you and they prefer to choose aright, a new heaven and a new earth, with new avenues to health and happiness shall be opened, the results of which will transcend the hope of angels.

As the vital force which builds the body and its organs is inseparable from the matter with which it works, so the prevailing thought of any city, state or nation is inseparable from its moral, commercial and governmental conditions. As grouping in various proportions of the twelve mineral compounds determines the species of an organism, so will the grouping and the apportionment of thought determine the character and quality of a community. Since no one of these minerals alone can build an organism, neither can many different minds alone affect the moral, commercial or governmental status of the community. They must all think the same thing at the same time, for the same purpose. In other words, there must be perfect agreement of thought, and just as sure as a man is as he thinks, just so sure is a city, state or nation as it thinks.

It is not sufficient that there is hope and desire for the better conditions. There must be the active, impelling thought—the mind-image—sent out daily from thousands of minds at the same time for a single purpose.

We have a picture in the New Testament of a New Church at work in this very capacity. In Revelation we find an account of the 144,000 people being sealed in their foreheads, for the very purpose of delivering the world from great tribulation, after the "kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men," and all others had gotten the nations into such difficulty that many were killing themselves, and none were able to longer endure the tribulation, and were crying out for the mountains and rocks to fall on them and hide them from the face of the lamb.

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But immediately after the sealing there was seen a great multitude, which no man could number, of all nations, and kindred and people, and tongues, crying with a loud voice, saying, "Salvation, Salvation, to our God, and to the Lamb."

What could have wrought such a marvelous change? It was this, 144,000 people, who were taught to think—to formulate a mind-image of this new age—who were *sending this image daily* to the world on the vibrations of the rainbow rays.

The mission of this book is to prepare this people. These will correct, by the mind-image they hold, every wrong in the social, commercial and political life of our nation. The nature of this mind-image is described in Chapter Twelve.

This will banish sickness, wipe the tears from every eye and overwhelm everyone with prosperity. It will do more; it will convert our land into a paradise and, through the use of the twelve mineral salts, will lengthen the days of youth to an hundred years, and the fullness of life to a thousand. Those who are ignorant of the power of a mind-image will regard the above statements as utter foolishness. To all such the author would commend a fair trial of the law before condemning it.

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Chapter Nine

THE LAWS OF HEREDITY

THE purpose of the present chapter is to reduce these newly discovered laws of life to an exact working basis, and explain their relation to the physical, mental and moral life of man, and to point out the source of power of prenatal influences for good or evil. We shall also show how the great social and economic evils of our country exert an ante-natal influence upon children, and produce in them natural tendencies toward vice and crime.

To explain heredity and prenatal culture in the light of this new biology and new psychology, and to give such directions for the use of the vitalized mineral salts in brain and body building as are calculated to enable parents to endow each child with a good physical constitution, a well-formed brain, a mind hungry for knowledge and a soul imbued with the principles of morality, a third part has been added as "The New Healing," in which such treatment as is needed in each individual case is there indicated under "Regional Symptomatology." A prospective mother, by following the advice given there under the regional heading that applies to her respective condition, may give to the world *a child embodying in every particular an exact image of her own mental state.*

In presenting the subject of heredity, I have no pet theories to sustain. My plan is to state facts taken largely from personal observation and experiments, yet based upon the laws of mind and life recited in former chapters.

Not only are we born endowed with certain good or bad qualities—made perfect or deformed by nature—but we bear in our bodies to an advanced age the yoke of heredity.

Without appreciable cause, other than that of an inborn predisposition, children of the same family will develop along widely divergent lines. Upon what do these differences depend? Must the unborn millions of earth submit to the same galling yoke of uncontrolled heredity

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to which we have been subject? May we not call in the intelligent gardener and correct the composition of the soil in which future generations are to grow?

There can be no doubt that through the intelligent use of the twelve mineral compounds, as given in Part Three, heredity can be modified to any degree. This truth is set down without hesitation, for I have not only effected the building of healthy children from the blood of consumptive mothers, but have entirely changed the physical tendencies of children after birth. Heredity, in a physical sense, is nothing more or less than the percentage of mineral composition of the blood of the mother from which the child draws its nourishment.

The generative function has for its special object the continuation of the species, and is intimately connected with the highest order of organic and animal life. The woman who assumes the relation of mother, takes upon herself the most sacred obligations of humanity. No period in life is fraught with greater responsibilities than that of the mother during utero-gestation, or the time during which she carries the embryo in her womb. There is no question of the influence she exerts upon the future physical and, we may add, moral and intellectual condition of her offspring during this eventful period. Everything that disorders her system affects the child. If her blood is pure, the child is built up in purity. If she has an abundant vitality, her child drinks from a full fountain. Indeed, there is no condition of the mother, mental or physical, which may not have its influence upon the child, and the future welfare of society. Therefore, if ever the laws of health are strictly obeyed, and the necessary tissue salts supplied to the blood, they should be during the period of utero-gestation. Thus physical heredity can be intelligently controlled by supplying these mineral compounds to the maternal parent.

The practical value of this truth can hardly be overestimated. A thorough knowledge of the use of these salts in all the conditions of gestation, puts it within the power of the mother to predetermine, to an almost unlimited extent, not only the physical condition and configuration of a child, but also its mental and moral qualities. Children may be brought into the world intelligent or stupid, amiable or ill-tempered, beautiful or ugly, at will; nor need we stop with this general statement. It is equally true that any particular quality or organiza-

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tion, contour of figure or cast of features, even though feeble or not at all developed in the parent may, through the instrumentality of the twelve mineral form builders, be imparted to a child. In making this statement we would not be understood as underrating health and beauty for parental qualifications.

All other things being equal, the healthiest and most beautiful parents will produce the healthiest and most beautiful children; but plain and sickly parents, by acting in strict accordance with the principle set forth in Part Three, may give existence to healthier and more beautiful offspring than the most favored in these particulars, who live in ignorance or in willful violation of these principles.

Upon the use of these compounds depends the progress of future generations. Without their use, mankind must continue to degenerate both mentally and physically. These form builders constitute the dividing line between progress and decay of the whole human family.

The special susceptibilities to disease, connected with childhood, correspond exactly to the physiological lack in the supply of these compounds to the blood. Such lack of the normal amount of any one of them will merge, by imperceptible degrees, into what is called "constitutional predisposition to disease." And, strange and wonderful as it may seem, the very diseases to which a child is predisposed, are those which the lacking salts will cure.

In this department of child development, all forms of drugless and metaphysical healing, unaided by them, are worse than useless. Nothing can take the place of the lacking mineral salt, and he who pins his faith to any one of these systems, in the hope that the little one will be helped, is doomed to sorrowful disappointment. Proper food, both for mother and child, will meet every necessity of the case, but such procedure would require the service of a food expert, and even then the food in proportion to supply the needed mineral compounds might not be available, whereas the compounds themselves can always be had.

This dependence upon food alone for the development of children before and after birth, is the prime cause of race degeneration. Among the poor, suitable foods are not always obtainable either for the mother or child, while among the rich the dietetics are generally prescribed by the family physician who knows next to nothing about the chemistry of food, and infinitely less about the function of the mineral salts.

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The one procedure that will meet every requirement of the case, is to give to the mother during the period of gestation, or the period of nursing, the mineral form builders needed, or the child itself may be treated directly. Usually, however, it is far better to treat the mother, provided, of course, she suckles the child.

During gestation, the blood supplies the materials from which the child builds all its tissues and organs. If this blood is rich and pure, the child drinks, as it were, from a fountain of life, and its body will be built up in health and strength. If this blood is poor in quality and scant in quantity, the little body will be poorly nourished, and come into the world sickly, if not actually deformed and deficient.

The mother may then not only control the supply of blood and its quality by the use of the mineral form builders, but she may determine the special type of child she desires. Like produces like, everywhere and always—in general forms and in particular features—in mental qualities and bodily conditions—in tendencies of thought and in habits of action. Let this law be impressed deeply upon the heart of every woman who desires or expects to become a mother.

The first step toward human physical perfection is prenatal. "A corrupt tree cannot bring forth good fruit." It is only from properly developed and ripened seed, sowed in good soil, that we expect strong and healthy plants. The soil in this case, however, is not the body of the mother, but the blood of the mother. Despite the popular notion to the contrary, the child during gestation has no connection whatever with the mother's body. It floats in a fluid medium exactly as our earth floated in water at the beginning of life. This fluid medium protects the embryo from external electrical influences, which would injure its growth by destroying the mineral compounds which would build its body.

Speaking of the secretion of food in the form of milk for the nourishment of the child, Bunge says: "It follows that the inorganic constituents are all appropriated by the epithelial cells of the mammary gland from the blood-plasma in the exact proportion required by the young child for its development into an organism like that of the parent."

There is an organ connected with gestation which performs this same office for the child before birth, viz., the placenta. This is one of the most remarkable organs connected with organic life. It performs,

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for the growing embryo, the functions of the lungs, heart, liver, stomach and bowels.

Food is selected by this organ for the fœtus from the maternal blood, If the blood be supplied with all the necessary materials, the fœtal-being will be built in purity and strength. On the other hand, every disorder of the mother's blood disturbs the nutrition of the child. But the mineral salts, together with the other materials that constitute organic forms, supply only the physical embodiment of the new creation—a mind-image.

Each new life, at its inception, partakes of the sum total of all that has preceded it and, because of its dual parentage, has a character *from the beginning* unlike any other person. During embryonic development it unfolds after the pattern given by its parents, but in addition to this it is continually subject to maternal impressions which further differentiate it from all other human beings.

It must be borne in mind that *heredity* deals only with the supply of materials and impressions made before birth. After birth the new creature receives impressions both intuitively and through the five senses, which continue to change, develop and reform the body and mind throughout its entire life. But all these post-natal impressions are modified in form and influence by prenatal development.

Some high in authority have presumed to say that one-fourth of a man's mental power and character is due to heredity, three-fourths to education and religion. To my mind the proportion should be reversed. All the potential factors of the new creation are *inherent* in its soul or mind-image at birth. In this respect man is made in the image held by the mother. Thus Eve—the woman—becomes the mother of all living.

Men vary in their innate sense of moral responsibility, just as they do in their talent for business, mechanics, science or art. All men, generally speaking, may learn business, mechanics or art, yet some learn more readily and with more proficiency than others. In like manner, most men are morally responsible for their conduct, but not equally so.

Man's ability to do right depends upon three conditions: 1. The proportional development of his brain organs. 2. His education. 3. His environment. The first is largely pre-natal; the second, post-natal; the third, largely that of government.

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Jesus Christ, the one perfect man since Adam, born as the ideal of the Father, had a well balanced brain, knew all things by intuition, lived under one of the most despotic governments of earth and died as a criminal. So the *real moral* responsibility of criminals is a *very vital* one, whether we consider it from a legal, a psychological or an ethical point of view.

According to conventional biology, man is a creature of evolution, carrying forward in his very being all the ferocious instincts of his animal ancestors. From this point of view the abnormal man—the near-animal man—is scarcely responsible for his crimes, especially that of cold-blooded murder.

But, according to this new psychology, the spirit, the mind-image, of the child-to-be, may be created at the will of the government through the soul-life of the mother, endowed with all the qualities and attributes deemed best for the general welfare. The central point, therefore, of this new psychology is this: that man is controlled largely by his brain organs, that these are fashioned and their proportion determined, during embryonic development, by the dominant soul-life of the mother, which is largely, if not solely, under the control of her government.

Governments, therefore, make criminals through the social, ethical and economic conditions they create and then punish their legitimate offspring for their crimes. Such is modern civilization.

But what of Jesus Christ, who had a perfect balanced brain and whose soul was sufficiently large to encompass all the sorrows of humanity, and who was born and lived and executed under one of the most despotic governments of earth?

Happily, St. Luke, the physician, has recorded for us both the psychology of Elizabeth, the mother of John the Baptist, and that of Mary, the mother of Jesus, who is called Christ. (Luke 1:5 to 48).

5. "In the DAYS of Herod, King of JUDEA, there was a certain Priest named Zachariah, of the course of Abijah; and his Wife was of the DAUGHTERS of Aaron, and her NAME was Elizabeth.

6. "And they were both righteous in the sight of GOD, walking in all the COMMANDMENTS and Institutions of the LORD blameless.

7. "And they had no Child, because Elizabeth was barren, and both were far advanced in Years.

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8. "Now it occurred, while he was PERFORMING THE PRIEST'S OFFICE before GOD, in the ORDER of his CLASS.

9. "That it fell to him by lot, according to the CUSTOM of the PRIESTHOOD, to go into the SANCTUARY of the LORD to burn INCENSE.

10. "And the Whole MULTITUDE of the PEOPLE was praying without, at the HOUR of the INCENSE BURNING.

11. "And there appeared to him an Angel of the Lord, standing at the right side of the ALTAR of INCENSE.

12. "And Zachariah seeing him, was agitated, and Fear fell on him.

13. "But the ANGEL said to him, 'Fear not, Zachariah; because thy PRAYER has been heard; and thy WIFE Elizabeth will bear thee a Son, and thou shalt call his NAME John.'

14. "And he will be to thee a Joy and Exultation; and many will rejoice on account of his BIRTH.

15. "For he will be great in the sight of the LORD; and will not partake of Wine and Strong drinks; but he will be filled with the holy Spirit even from his Birth."

16. "And many of the SONS of Israel will he return to the Lord their GOD.

17. "And *he* will come first into his sight in the Spirit and Power of Elijah, to turn the Hearts of Fathers to Children, and the Disobedient, by the Wisdom of the Righteous; to make ready for the Lord a prepared People.

18. "And Zachariah said to the ANGEL, 'By what shall I know this? for I am old, and my WIFE is far advanced in YEARS.'

19. "And the ANGEL answering, said to him, 'I am THAT Gabriel, ATTENDING in the presence of GOD; and I am sent to speak with thee, and to tell thee these glad tidings.'

20. "And behold, thou shalt be silent, and unable to speak, till the Day when these things are accomplished; because thou hast not believed my WORDS, which will be fulfilled in their SEASON.

21. "And the PEOPLE were waiting for ZACHARIAH, and wondered at his CONTINUING so long in the SANCTUARY.

22. "And coming out, he could not speak to them; and they perceived That he had seen a Vision in the SANCTUARY; for *he* made Signs to them, and continued speechless.

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23. "And it occurred, when the DAYS of his PUBLIC SERVICE were completed, he returned to his own HOUSE.

24. "And after These DAYS Elizabeth his WIFE conceived, and concealed herself five Months, saying,

25. "Thus has the LORD done for me, in the Days when he regarded me, to take away my REPROACH among Men.

26. "Now, in the SIXTH MONTH, the ANGEL Gabriel was sent by GOD to a City of GALILEE, Named Nazareth,

27. "to a Virgin betrothed to a Man whose name was Joseph, of the House of David; and the VIRGIN'S NAME was Mary.

28. "And coming in to her, he said, 'Hail, favored one! the LORD is with thee!'

29. "But SHE was greatly agitated at the WORD; and also she pondered what this SALUTATION could mean.

30. "And the ANGEL said to her, 'Fear not, Mary; for thou hast found Favor with GOD.'

31. "And behold, thou wilt conceive, and bear a Son, and thou shalt call his NAME Jesus.

32. "*He* will be great, and will be called a Son of the Most High; and the Lord GOD will give him the THRONE of David his FATHER;

33. "And he will reign over the HOUSE of Jacob to the AGES; and of his KINGDOM there will be no End.

34. "Then Mary said to the Angel, 'How can this be, since I know not a Man?'

35. "And the ANGEL answering, said to her, 'Holy Spirit will come upon thee, and Power from the Most High will overshadow thee; and therefore that BEGOTTEN-BEING will be called a Son of God.'

36. "And behold, Elizabeth, thy KINSWOMAN, even *she* has conceived a Son in her Old Age; and this is the sixth Month with HER who is CALLED barren.

37. "For No Declaration is impossible with GOD.

38. "And Mary said, "Behold, the HANDMAID of the Lord; May it be done to me according to thy WORD.' And the ANGEL departed from her.

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39. "And Mary arising in those DAYS, went to the MOUNTAINOUS COUNTRY with haste, to a City of Judah;

40. "and entered into the HOUSE of Zachariah, and saluted ELIZABETH.

41. "And when ELIZABETH heard the SALUTATION of Mary, the BABE leaped in her womb; and ELIZABETH was filled with holy Spirit.

42. "And she exclaimed with a loud Voice, and said, 'Blessed art *thou* among Women! and blessed is the FRUIT of thy WOMB!

43. "But how happens this to me, that the MOTHER of my LORD should come to me?

44. "For behold, when the VOICE of thy SALUTATION came to my EARS, the BABE leaped in my WOMB for Joy.

45. "And happy SHE HAVING BELIEVED that there will be a Fulfillment of the WORDS SPOKEN to her by the Lord.

46. "And Mary said, 'My SOUL extols the LORD;

47. "and my SPIRIT exults in GOD my SAVIOR;

48. "because he kindly viewed the HUMBLE CONDITION of his HANDMAID; for behold! from THIS TIME ALL GENERATIONS will pronounce me happy";

—(From the EMPHATIC DIAGLOTT).

The mental, arising out of the soul state of these two women, certainly was such as to insure reverential and most highly endowed progeny.

From a physical standpoint, the conditions of these two families were of the very best. For fifteen hundred years they had lived in opulence. Zachariah was a priest of the order of Abijah, while his wife was of the daughters of Aaron, also a family of priests. These families had, from the days of Moses, lived on the daily sacrifices of the temple, which were always of the very best. Joseph and Mary were of the royal family of David, who also always lived in opulence. But there were two *marked* differences between these families and the rich of to-day. They owned, in their own right, absolutely nothing, as priests or kings. Moreover, they believed in and worshiped the God who created heaven and earth and all that in them is. In His Name they were servants of the people. "He that would be greatest among you let him be as one that serves"—*Jesus*.

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Most Bible students fail to recognize the fact that the Mosaic law, with its ordinances of divine worship, its sacrifices and daily ministrations of the priesthood, was, as Paul declares, "A schoolmaster to bring us to Christ." How few of us, alas, during all the centuries, have learned the lessons the schoolmaster would teach us. This law not only instituted among the people of Israel the best system of land holding ever known on earth, that is, before the days its people demanded kings that they might be like the nations about them; but it also protected its womanhood during the period of gestation and lying in; that, no other nation has ever done.

Surely that system of National Eugenics that would produce a John the Baptist and the matchless Nazarene, ought to commend itself to students of this science. The Hebrews yet remain, after thirty-five centuries, a splendid demonstration of a system of Eugenics established by God himself.

By centuries of discipline, under the most rigid laws, "God made them a peculiar people," and these peculiarities are maintained, despite all other influences. Here in America all other nationalities soon lose their individuality, so that in the second or third generation it is often difficult to determine the nationality from any mental or physical characteristic. But a Jew is a Jew the world over. Under all climatic, geographical and sociological conditions, he retains the Hebrew character. A people without a home or nationality, and yet the most pronounced nationality on earth.

The significance of this permanency of race type will hardly be appreciated without reflection. The author has repeatedly affirmed that the laws and principles of Life he has demonstrated, are the same as those taught in the Hebrew and Christian Scriptures.

When we consider the potentiality of all the several factors that combine to make the Israelites a peculiar people, we find the most potent one to be that of angelic guidance. At the beginning of their national life, Moses is promised an Angel guide, with blessings if the people obey him. In Exodus, twenty-third chapter, twentieth and twenty-first verses, we read: "Behold, I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your transgressions; for my name is in him."

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This may seem far removed from the problems of heredity in the individual, yet it should ever be borne in mind that the knowledge of Spirit guidance forms the basis of the physical and mental constitution of this peculiar people, and from it they have never, nor can they ever depart. It is the law of creation and one the author has especially emphasized throughout the work.

In this connection the author may take the opportunity here to defend himself against criticisms that are sure to be made, of his identification with all those of like faith.

Believing the faith of Angelic guidance to be the only true basis of that mental poise essential to a prospective mother in order to insure the highest possible endowment of her child, it is only natural that the author should, in presenting his work to the world, avail himself of the advantages offered by the existing organizations holding a similar faith. If the reader will turn to the passage of Scripture just quoted from St. Luke it will be seen that Angelic guidance was the dominant factor that controlled the mental states of Elizabeth and Mary, the mothers of John the Baptist and Jesus.

Of the shortcomings and faults of those several organizations, that now teach this faith, whatever they may or may not be, the author can only say, the more perfect an organization, the less they need my work. If my critics belong to one that is perfect, I advise that they remain where they are.

Another factor of heredity is planetary influences. These, however, can only be mentioned in this limited space. I must, therefore, refer the reader who would make a study of this interesting branch of heredity, to the standard works on astrology and solar biology.

That the planets indirectly influence human life, there can be no doubt. I am aware that many intelligent persons do not believe this, but it is because they have not investigated. A little reflection without even the slightest knowledge of astrology or solar biology, should enable anyone to see that the intimate relation of the several members of the solar system necessitates their exerting a marked influence upon one another, and thereby directly affecting the life-forms that exist on our planet.

The solar system is an *organism,* as truly as the human body. As every part of the human body is dependent on every other part and

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influenced by it, so every planet is subject to the influence of other planets. A man's body is surrounded by a magnetic *aura,* or personal magnetism—the vital force—which influences every other person with whom he comes in contact. So every planet is surrounded by an electric or magnetic *aura* which extends throughout space and influences every other planet. Of this aura and its nature and influences I shall speak in another chapter.

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Chapter Ten

THE MAGNETIC AURA AND UNCONSCIOUS THOUGHT-FORMS

MOST writers on the subject of the "Aura" content themselves with a description of the various colors of which it is composed, and the relation of these to the mental and emotional nature of the subject with which it is associated. None of them, so far as the author is aware, make any reference whatsoever to the basic substance or power of the aura.

Until we understand the fundamental power of which the aura is composed, we cannot expect to arrive at a clear comprehension of the phenomena which gives rise to its different manifestations.

The fundamental basis of which the aura of all living things is composed, is none other than that wonderful, life-giving principle of nature, which I have elsewhere called the vital force, and which I have shown to be magnetic in its nature. True, it is called by many writers "Life Essence," "Vital Force," "Principle of Energy," etc., but no one has, heretofore, defined just what it is.

In this connection, I wish to pay my compliments to the wonderful clairvoyant powers of Swami Panchadasi, author of "Human Aura, Astral Colors and Thought Forms." In the preface to this splendid little work he says: "To the highly developed clairvoyant vision, the human aura is seen to be composed of all the colors of the spectrum, the combinations of colors differing in various persons, and constantly shifting in the case of every person at different times. These colors reflect the mental and emotional states of persons in whose aura they are manifested. Each mental state has its own peculiar combination, formed from the few elementary colors which represent the mental condition. As the mind is ever shifting and changing in its states, it follows that there will ever be a corresponding series of changes in the aura of a given individual."

As this careful investigator of the occult powers of the human mind has reached the same conclusions through clairvoyant vision, that I

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have, through physical demonstration, of the indications of the several colors in the varying mental and emotional states, I ask permission to here quote in full what he says regarding them. This, for two reasons: First, it verifies my statement in Chapter Seven, Part Two, regarding the possession by man of a brain organ whose function it is to manifest this power. Second, it will aid us in selecting the necessary color-band of the rainbow which will aid in developing that physical or soul power we most desire, and in avoiding those combinations of colors we know are harmful.

Mr. Panchadasi says: "Remembering, always, the significance of the three primary colors on the astral plane, let us consider the meaning of the combinations, shades, hues, and tints of these colors.

"THE RED GROUP. In this group of astral colors seen in the human aura, we find strongly in evidence the clear, bright red shade, similar to that of fresh, pure, arterial blood as it leaves the heart, filled with pure material freshly oxygenated. This shade, in the aura, indicates health, life-force, vigor, virility, etc., in pure and untainted form. The aura of a healthy, strong child shows this shade of color very plainly and strongly.

"Strong, pure, natural emotions, such as friendship, love of companionship, love of physical exercise, healthy, clean sports, etc., are manifested by a clear, clean shade of red. When these feelings become tainted with selfishness, low motives, etc., the shade grows darker and duller. Love of low companionship, unclean sports, or selfish games, etc., produce an unpleasant, muddy red shade.

"A shade of red, very near to crimson, is the astral color of love, but the tint and shade varies greatly according to the nature of this form of emotional feeling. A very high form of love, which seeks the good of the loved one, rather than the satisfaction of self, manifests as a beautiful rose tint—one of the most pleasing of the astral tints, by the way. Descending in the scale, we find the crimson shade becoming darker and duller, until we descend to the plane of impure, sensual, coarse passion, which is manifested by an ugly, dull, muddy crimson of a repulsive appearance, suggesting blood mixed with dirty earth or barnyard soil.

"A peculiar series of red shades are those manifesting anger in its various forms, from the vivid scarlet flashes of anger color, arising from

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what may be called righteous indignation, down the scale to the ugly flashes of deep, dull red, betokening rage and uncontrolled passion. The red of anger generally shows itself in flashes, or great leaping flames, often accompanied by a black background, in the case of malicious hate, or a dirty, greenish background when the rage arises from jealousy or envy. The color of avarice is a very ugly combination of dull, dark red, and a dirty ugly green. If persons could see their own astral colors accompanying these undesirable mental states, the sight would perhaps so disgust them with such states as to work a cure. At any rate, they are most disgusting and repulsive to the occultist who beholds them in the human aura, and he often wonders why they do not sicken the person manifesting them—they often do just this thing, to tell the truth.

"THE YELLOW GROUP. In this group of astral colors seen in the human aura, we find as many varieties as we do in the red group. Yellow, denoting intellect, has many degrees of shade and tint, and many degrees of clearness.

"An interesting shade in this group is that of orange, which represents different forms of pride of intellect, intellectual ambition, love of mastery by will, etc. The greater degree of red in the astral orange color, the greater the connection with the physical or animal nature. Pride and love of power over others, has much red in its astral color, while love of intellectual mastery has much less red in its composition.

"Pure intellectual attainment, and the love of the same, is manifested by a beautiful clear golden yellow. Great teachers often have this so strongly in evidence, that at times their students have glimpses of a golden 'halo' around the head of the teacher. Teachers of great spirituality have this 'nimbus' of golden yellow, with a border of beautiful blue tint strongly in evidence.

"The paintings of the great spiritual teachers of the race usually have this radiance pictured as a 'halo,' showing a recognition of the phenomenon on the part of the great artists. Hoffman's celebrated painting of the Christ in the Garden or Gethsemane shows this nimbus so accurately depicted that the occultist is convinced that this artist must have actually witnessed a similar scene in the astral light, so true to the astral facts are its details. The images of the Buddha also show this radiance.

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The rich golden shades of intellectual yellow are comparatively rare, a sickly lemon color being the only indication of intellectual power now found in the aura of the great run of persons. To the sight of the occultist, employing his power of astral vision, a crowd of persons will manifest here and there, at widely separated points, the bright golden yellow of the true intellect, appearing like scattered lighted candles among a multitude of faintly burning matches.

"THE GREEN GROUP. This is a peculiar shade, consisting, as of course it does, of various combinations of blues and yellows, tinted and shaded by white or black. Even skilled occultists find it very difficult to account for the fact of certain green shades arising from the spiritual blue and the intellectual yellow—this is one of the most obscure points in the whole subject of the astral colors, and none but the most advanced occultists are able to explain the 'why' in some instances. To those who are fond of analysis of this kind, I will drop the following hint, which may help them out in the matter. The key is found in the fact that green lies in the center of the astral spectrum, and is a balance between the two extremes, and is also influenced by these two extremes in a startling manner.

"A certain restful green denotes love of nature, out of door life, travel in the country, etc., and also, slightly differing in tint, the love of home scenes, etc. Again, illustrating variety in this group of astral colors, another shade of green shows intellectual tolerance of the views of others. Growing duller, this indicates tact, diplomacy, ability to handle human nature, and descending another degree or so blends into insincerity, shiftiness, untruth, etc. There is an ugly slate-colored green indicating law, tricky deceit—this is a very common shade in the color of the average aura, I am sorry to say. Finally, a particularly ugly, muddy, murky green indicates jealousy and kindred feelings, envious malice, etc.

"THE BLUE GROUP. This interesting group of astral colors represents the varying forms and degrees of religious emotion, 'spirituality,' etc. The highest form of spiritual, religious feeling and thought is represented by a beautiful, rich, clear violet tint, while the lower and more gross phases of religious emotion and thought are represented by the darker and duller hues, tints, and shades until a deep dark indigo is reached, so dark that it can scarcely be distinguished from a bluish

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black. This latter color, as might be expected, indicates a low superstitious form of religion, scarcely worthy of the latter name. Religion, we must remember, has its low places as well as its heights—its garden grows the rarest flowers, and at the same time the vilest weeds.

"High spiritual feelings—true spiritual unfoldment—is indicated by a wonderful clear light blue, of an unusual tint, something akin to the clear light blue of the sky on a cool autumn afternoon, just before sunset. Even when we witness an approach to this color in Nature, we are inspired by an uplifting feeling as if we were in the presense of higher things, so true is the intuition regarding these things.

"Morality, of a high degree, is indicated by a series of beautiful shades of blue, always of a clear inspiring tint. Religious feeling, ruled by fear, is indicated by a shade of bluish gray. Purple denotes a love of form and ceremony, particularly those connected with religious offices or regal grandeur of a solemn kind. Purple, naturally, was chosen as the royal color in the olden days."

It will be seen that these clairvoyant observations are strangely in keeping with my own demonstrations. I have shown in Part One that living organisms always grow in the red, orange and yellow rays; that these colors are the home of the pure physical. Also it is shown that thought-forms pertaining to physical things always form in the red and yellow rays.

In Part Two, it is shown that the violet ray is the home of the spiritual as all thought-forms of spiritual things always form in the region of this ray or beyond it in the ultra violet.

Quoting again from this able observer on thought-forms, he says:

"That interesting phase of occult phenomena, known as 'thought-forms,' is so closely related to the general subject of the human aura that a mention of one must naturally lead to the thought of the other. Thought-forms are built up of the very material composing the aura, and manifest all of the general characteristics thereof, even to the auric colors. An understanding of the facts of the human aura is necessary for a correct understanding of the nature of the thought-forms composed of the same substance.

"A 'thought-form' is a peculiar manifestation of mental activity on the astral plane. It is more than a powerful disturbance in the body of the human aura, although this is the place of its embodiment or birth

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in the objective world. It is formed in the following manner: A person manifests a strong desire, feeling or idea, which is naturally filled with the dynamic force of his will. This sets up a series of strong vibrations in the body of the aura, which gradually resolve themselves into a strong, whirling center of thought-force involved in a mass of strongly cohesive auric substance, and strongly charged with the power of the aura of the person.

"In some cases these thought-forms survive in the auric body for some little time, and then gradually fade away. In other cases they survive and maintain an almost independent existence for some time, and exert a strong influence upon others coming in the presence of the person. Again, these thought-forms may be so strongly charged with the aura and so imbued with the mental force of the person, that they will actually be thrown off and away from the aura itself, and travel in space until they exhaust their initial energy—in the meantime exerting an influence upon the psychic aura of other persons.

"A thought-form is more than merely a strongly manifested thought—it really is such a thought, but surrounded by a body of etherеal substance, charged with prana, and even carrying with it the vibration of the life energy of its creator. It is a child of the mind of its creator, and acquires a portion of his life-essence, so to speak, which abides with it for a longer or shorter time after its birth. In extreme instances it becomes practically a semi-living elemental force, of necessarily comparative short life.

"To those who find it difficult to understand how a thought-form can persist after separation from the presence of the thinker, I would say that the phenomena is similar to that of light traveling in space, long after the star which originated it has been destroyed. Or, again, it is like the vibrations of heat remaining in a room after the lamp or stove causing it has been removed, or the fire in the grate having died out. Or like the sound waves of the drum-beat, persisting after the beat itself has ceased. It is all a matter of the persistence of vibrations.

"Thought-forms differ greatly one from the other in the matter of shape and general appearance. The most common and simple form is that of an undulating wave, or series of tiny waves, resembling the circles caused by the dropping of a pebble into a still pond. Another

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form is that of a tiny rotating bit of cloud-like substance, sometimes whirling towards a central point, like a whirlpool; and sometimes swirling away from the central point like the familiar 'pin-wheel' fireworks toy. Another form is akin to the ring of smoke projected from the coughing locomotive, or the rounded lips of the cigar smoker, the movement in this kind being a form of spiral rotation. Other thought-forms have the appearance of swiftly rotating balls of cloudy substance, often glowing with a faint phosphorescence."

Here again his clairvoyant vision enabled him to observe exactly what I have demonstrated and, although he calls the power embodied in thought-forms "dynamic force of the will," I call it "faith." I believe Will-thought-forms may actually be sent out, but, as he says, "only persist for a little time," while those created by faith are immortal in their essential nature.

As I must await the building of The Rainbow Temple before I can complete my investigations of the purpose of the human aura, I can only at this time speak tentatively of the office it performs in bringing man en-rapport with the unseen.

The writer quoted above says that the shade of color of the aura changes with change of mental states. This can only happen by change in vibration, because exactly the same vibration would give *at all times* exactly the same shade of color. Mental states, then, control by vibrations the color bands of the aura. This is an important discovery.

The results of numerous experiments go to prove that the violet and ultra-violet rays are the vibrations of spirituality, as all thought-forms and spirit messages from the unseen are fixed in the region of these colors.

The two things which are of most interest and fraught with the greatest possibilities, that I believe we will be able to demonstrate, when the temple is finished, are: First, the securing of an accurate record of all past events—historic and pre-historic—even from the beginning of the universe. Second, the discovery of the fundamental law of prophecy—or foretelling of events. In short, the reading of the past and future may be done with equal clearness.

The first of these is founded upon the fact that the universal ether holds a record of all the past—stored in it by the law of vibration.

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Malachi tells us that a Book of Remembrance is forever kept in the secret pavilion of God, where every word and thought-image of godly men are registered.

His language is this: "They that feared the Lord spake often one to another and the Lord harkened and heard; and a Book of Remembrance was written before him." Mal. 3:16.

Oriental scholars call this "Book of Remembrance" the "Akashic Records," meaning by this the record inscribed on the universal ether.

The second is founded upon the recognized fact *that succeeding ages are but the repetition of ages long since passed.* We need then only to discover the chronological order of the ages, to predict the future of mankind with mathematical certainty.

The *one event* that interests humanity most, is the time of beginning of the thousand years of peace. How, then, will the Rainbow Temple aid us in ascertaining this and other important world events?

In the chapter on "The Occult Powers of the Soul" reference was made to the authorities of the city of Delphi selecting women, usually virgins of unspotted character, to receive the oracles of the gods who were supposed to visit the place. Also in Chapter Two, Part Two, reference is made to the teaching of the Scriptures on the influence of the rainbow in bringing men en-rapport with the unseen.

In the first instance a drug, or what is the same, a vapor from a spring, was the agent used to excite the clairvoyant powers. In the second instance the more refined and spiritualizing influence of the rainbow was the agent used.

No one who will carefully study the nature of the Oracles of Delphi, and the Prophecies of Ezekiel and St. John, can fail to distinguish the difference in moral quality and spirituality between them. The former has to do almost entirely with the selfish interests of individual men, whereas the latter are concerned with the happiness and prosperity of the race as a whole.

In selecting a prophetess for the Rainbow Temple, the *individual aura,* which is unfailing in its indications of the mental state, will be the determining factor. All other things being favorable, a maiden whose "aura" is distinctly violet will be selected. Such a one sitting in the *ultra-red rays of the rainbow circle,* will, the author is sure,

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be enabled to give to *our nation* much information of value, otherwise impossible to obtain.

My own experiments in photographing the aura of small things indicate these possibilities. Of this I cannot now speak until further experiments are made.

Another result often obtained in fixing thought-pictures in the mineral salts, indicate that my own aura, rather than my conscious intentions, determined the result.

If it be true, as Swami Panchadasi says: "Thought-forms are made of the substance of the aura and that mental states control its expression," then we have a logical explanation of the phenomena of which I now speak.

In the summer of 1914, the author delivered a stereopticon lecture on his research work before a New Thought Convention in Portland, Oregon. In the report of the proceedings of the convention as a whole, the New Thought Magazine, Nautilus, gave a very complimentary mention of the lecture. Thinking to "return the compliment," I endeavored to fix a mind-picture of a nautilus escaping from its many chambered shell, thinking to send it, with a brief explanation, to the Nautilus Magazine. Instead of a nautilus, however, there appeared the head of Mephistopheles, the cynical tempter of Gœthe's "Faust," just emerging from the shell, as shown in Fig CXVI.

The author admits having always entertained a prejudice of the New Thought in all its various forms. Not so much from knowledge of its teaching but rather from ignorance of it But nothing so cynical as that represented by the picture. The lesson, however, is not amiss.

Another unconscious mind-image is shown in Fig. CXV. It will be remembered that in speaking of "Physical Immortality," Chapter Five, the writer asked for some spirit friend to place a likeness of himself in the mineral salts in "token" of the author's birthday, when an early physician-friend came and gave his picture.

On the same plate at the same time occurred the word "TOKEN" as shown in the illustration. Fig CXV. Numerous other unconscious thought-pictures have been fixed of which space forbids any mention.

In conclusion, I wish to point out the fact, as shown in the illustrations, that all auras have two poles, the one reciprocating, that is, the movement is back and forth; the other circular, that is, the move-

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ment is whirling. Which of these is negative and which is positive I do not know. Their fixed relation seems to be that the reciprocating pole is nearest the earth, while the whirling one is above it, regardless of the position of the object associated with them.

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Illustration Group No. IX.

Magnetic Auras and Unconscious Thought-Forms

That an "aura" or "halo" surrounds every living thing there can be no doubt. Since this aura consists of the magnetic force it is not so easy to photograph in the living as it is in things that are undergoing material decomposition. It can however, be seen in either case by a trained clairvoyant.

My experiments prove that each thing gives off lines of force in its aura corresponding with the qualities of its organization. Thus a piece of rubber, Figure CVII, which is of fine texture gives off fine lines; while a pin, bent in the shape of a horse-shoe, Figure CVIII, of coarse texture, gives off coarse lines.

Another fact demonstrated is: each thing has two sets of lines, circular and straight. The circular are always at the top and the straight lines near the earth regardless of the position of the object.

The fixing of unconscious thought-forms in the vitalized mineral salts, demonstrate how sensitive these are to thought vibration. By "unconscious thought-pictures" I mean those fixed in the salts which I had no intention of fixing but after finding them remembered having entertained the image. Samples of these are shown in Figures CXIV, CXV, and CXVI.

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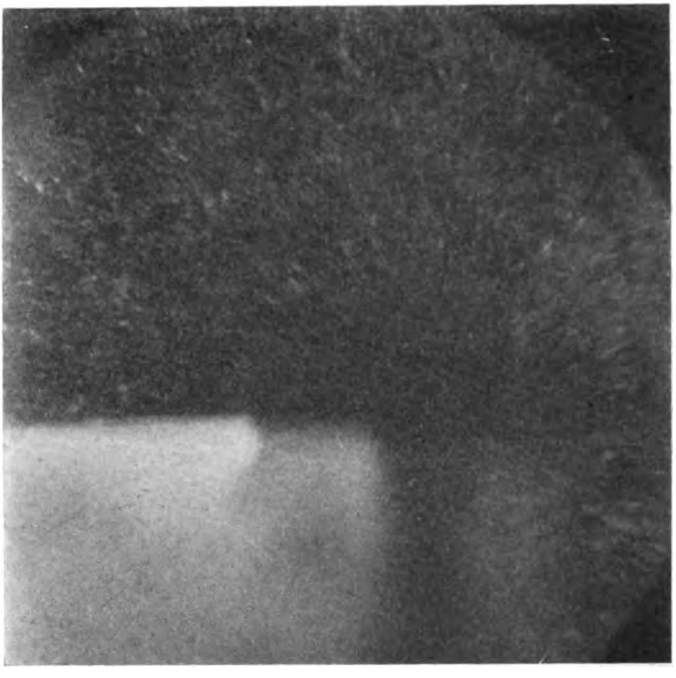
FIGURE CVII

Magnetic Aura of Rubber.



The magnetic lines of force which forms the aura of rubber are fine corresponding with the texture of the substance with which they are associated.

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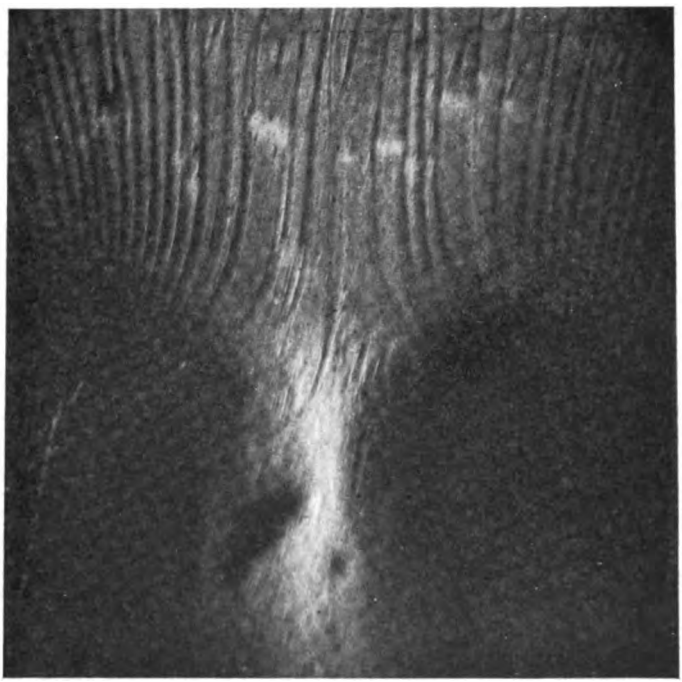
FIGURE CVIII

Common Pin.



The above illustration is taken from a common pin bent in the shape of a horseshoe. The lines of forse are coarse like the texture of the pin. Compare this with Figure CVII.

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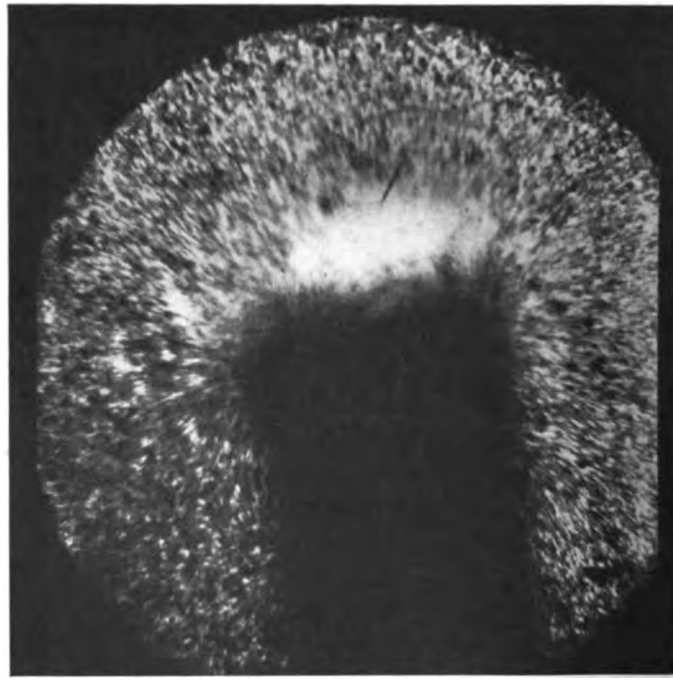
FIGURE CIX

Aura of Grass.



Straight lines of the aura of a stem of grass. The circular lines on the opposite page surround the upper portion of it.

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FIGURE CX

Aura of Grass

Circula[r] [a]ura of grass. The straight lines on opposi[te] [o]ver portion of the same stem.

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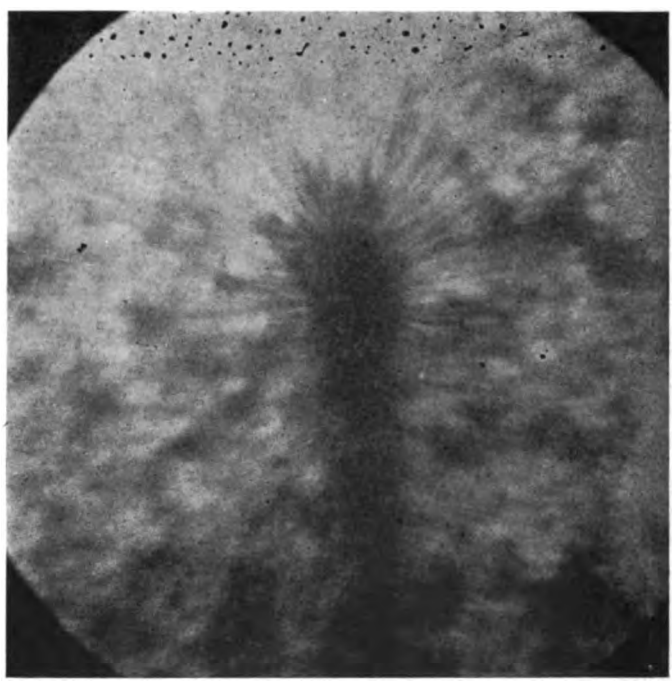
FIGURE CXI

Aura of a Human Hair.



Straight lines of the aura of a human hair. The circular lines on the opposite page surround the upper border of it.

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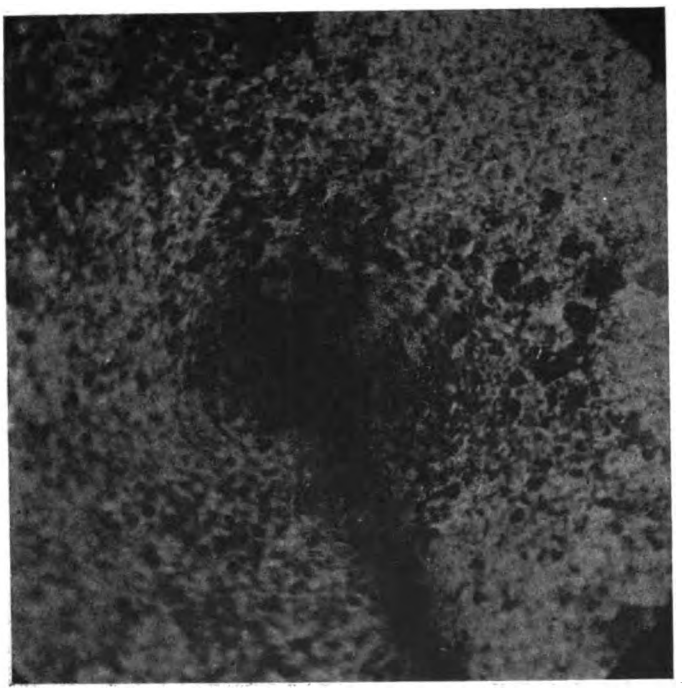
FIGURE CXII

Aura of a Human Hair.



Circular lines of the aura of a human hair. The straight lines on the opposite page proceed from the lower border of the hair.

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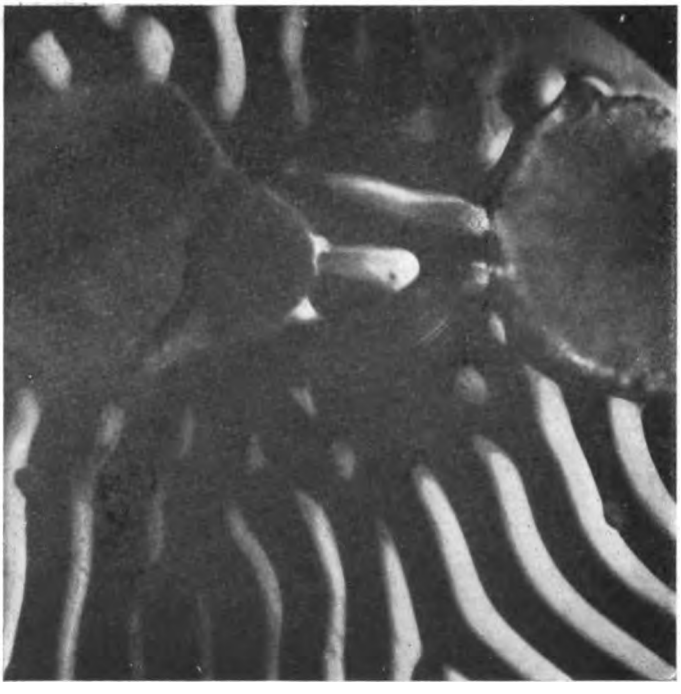
FIGURE CXIII

Aura of Drops of Water.



The above illustration shows the magnetic lines of force proceeding from two drops of water where they are generated by evaporation.

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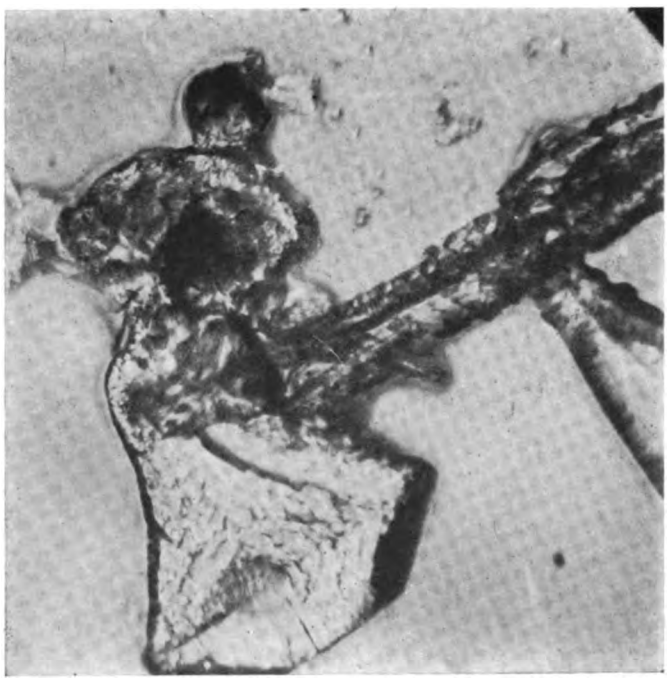
FIGURE CXIV

Unconscious Thought-Form.



The above picture was fixed in the mineral salts as the writer watched a woman, from his office window, on a windy day. She was carrying a small dog under her arm. For some unknown reason she looked at the writer. It was probably at this moment that the picture was fixed.

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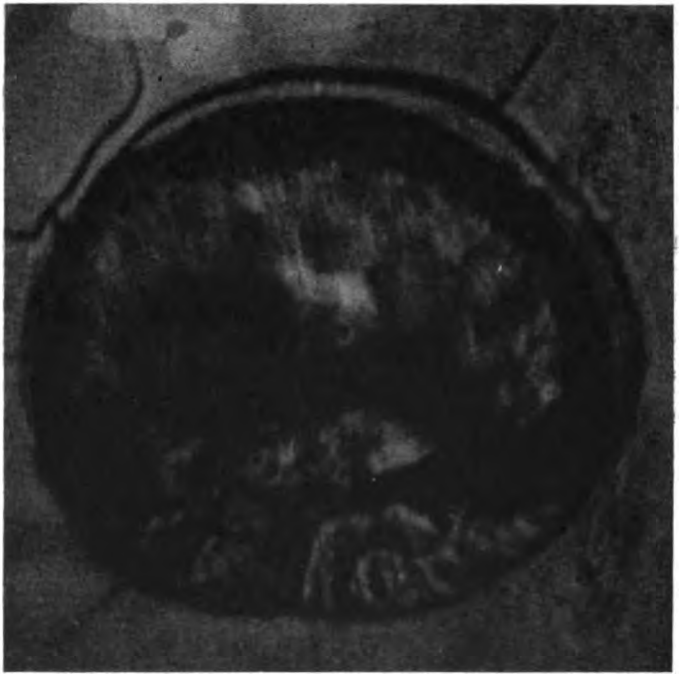
FIGURE CXV

Unconscious Thought-Form.



The word "Token" fixed in the mineral salt on the same plate as the spirit- picture of the author's physician-friend. See Figure XCIV.

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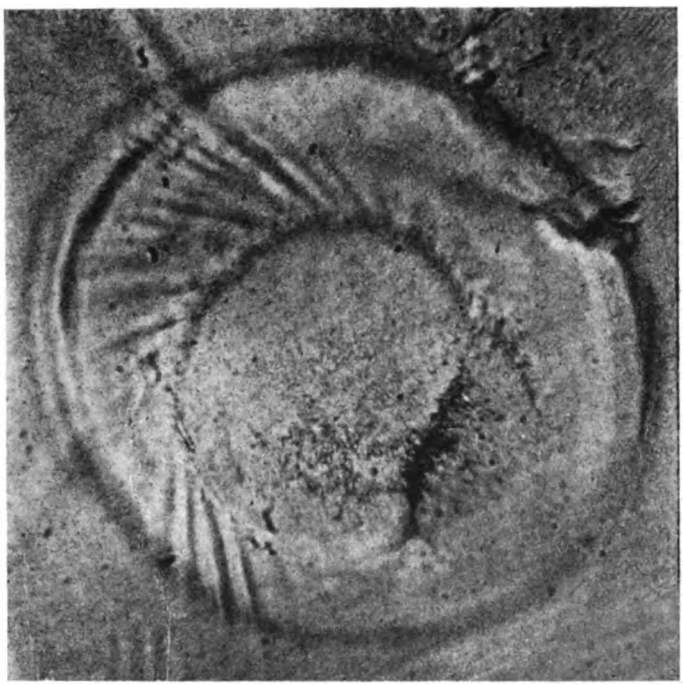
FIGURE CXVI

Unconscious Thought-Form.



The head of Mephistopheles, the cynical tempter of Goethe's "Faust" escaping from a nautilus shell. See chapter X.

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Chapter Eleven

PARENTAL RESPONSIBILITY

IN preparing for the advent of a new life, prospective parents should take up the study of this New Science of Life in all its details, especially in reference to the use of the vitalized mineral salts in their relation to the mental and moral qualities which they desire to embody in the child. If possible, they should begin at least a year before inception and continue until the birth of the child—and especially should the mother do this.

The propensities should be brought under control and made *wholly subject* to the intellect. The affections should be strengthened and purified. Self respect, dignity of character and firmness of purpose should be cultivated. To do these things in a methodical and certain manner, the special weaknesses of both parents should be studied under the corresponding department in Part Three, and the indicated combination of the mineral tissue builders should be used daily as there indicated. Only by this means can the desired qualities be embodied in the parents and thereby transmitted to the new creature. Most of all should the moral and religious sentiments be exercised and embodied, so that kindness, honesty and reverence may become the ruling elements of the new soul.

When there is cause to fear any undesirable or latent powers of disease in either parent that might affect the offspring, special treatment by the internal use of the indicated mineral salts should be used, to the end that such disease may be eliminated.

In addition to the salts, that mind-image necessary to embody the desired qualities, should be constantly held by the mother to enforce its embodiment. When any mental or moral power is very strong or very weak in both parents, the same is apt to be greatly exaggerated in the child. Therefore, special attention should be given to suppress the strong and cultivate the weak, according to the desirability of the

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power. If both parents are firm and positive and these qualities are kept *active* the child will be abnormally willful and stubborn.

The author is well acquainted with some families where both parents have this trait of character in a very marked degree and the children are being continually punished for manifesting *that which was forced* upon them. Such children are very slow to respond to post-natal treatment, especially where the trait is continually cultivated by punishment. This practice does not reflect good judgment on the part of the parents, nor does it reflect any honor on the grand-parents. How far along the ancestral tree such things can be traced, it is difficult to say.

To get rid of such undesirable traits in children, harmony should be established between the body and mind. This can only be done by treating the child with the *utmost kindness* and consideration, giving, at the same time, the mineral salts indicated by the ungovernable temper.

I am not an advocate of the law of punishment, for I am too thoroughly convinced that the vital force embodies, through the agency of the mineral salts, whatever impression is made upon it. Furthermore, I am convinced that undue punishment during childhood often leads to the commitment of murder by the adult.

The author himself, while yet a boy, received some brutal treatment at the hands of a man for whom he has ever since entertained the utmost hatred. This man was then past middle age and when the writer had attained his thirty-fifth year he took special pains to look this man up with the full intention of making himself known and then administering the justified punishment. Although the man would at that time have been hoary with age, nevertheless, I would have thrashed him. It was well for him he had been called to his reward—whatever it is. Unfortunately for myself, I still entertain an overpowering hatred for him.

May not such treatment of defenseless children be the *beginning* of the traits of character referred to above? "It were better," says Jesus, "that a mill-stone were tied about your neck and that you be cast into the depth of the sea than to *offend* one of these little ones." And yet there are those who say he knew nothing of the true psychology of human life.

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While I am writing this chapter there is being tried in the Superior Court of King County, Washington, a youthful murderess by the name of Ruth Garrison. She is accused of killing, by the administration of strychnia, a Mrs. Storrs, the wife of her paramour. The testimony goes to show that from babyhood she was unmercifully punished by a father of ungovernable temper. Those who have had the best opportunity to study Ruth, who is only eighteen years old, say she acts as if in a dreamy state; that she does not manifest the emotion and anxiety natural to one on trial for their life. If the evidence given of her early treatment by her father is true, neither she nor her paramour is the guilty one. When the Book of Life is opened there will be inscribed *in blood* across the page where record of her father's life is made: *"Thou art the guilty man."*

Since writing the above, the jury in the Ruth Garrison case found her "Not guilty of murder, but insane." The testimony, if true, of her early paternal treatment fully justifies the verdict.

As illustrated elsewhere, there is a wonderful susceptibility of the mineral salts, that combine to form the organs of the brain, to take on the mental conditions of likes and dislikes. Love and hate are opposite mental states, and where mothers are highly susceptible to these impressions, her child, through the loving care or abuse of the father, can be made to adore or despise with all the intensity of its nature. This is also true of the child during the period of post-natal development. The proper care and treatment at this time, is of the utmost importance. This is why God endowed the mother with an overwhelming maternal affection.

It is a law of mind as well as of matter, that like produces like. The expression of love excites love; kindness, kindness in return; the esthetic, the esthetic; but, unfortunately for man, the same law applies with equal force to undesirable qualities. Firmness excites firmness, anger generates anger; and a disagreeable, fault-finding spirit in one parent is apt to induce it in the other and both combined intensifies a similar quality in the child.

When both parents are extremely nervous and active, the children are nearly sure to be a bundle of nervous activity. Such children go pell-mell into everything and wear out and become invalids early in life. To correct such conditions either in the parents or children, the

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indicated combination of the mineral salts, chosen by the rule laid down in Part Three, should be used over a period of months or years, until the nervous tissues are completely renewed. Partial or complete mineral exhaustion in the blood of the parents and especially of the mother during gestation, robs the offspring of all physical energy.

If the proper treatment with the mineral salt is continued by both parents for a year prior to the initial life, *and of the mother during the period of gestation,* their offspring will not only manifest superior physical energy from birth but also superior ability in mental attainments.

If the parents desire a special type of child or one especially endowed in any particular direction, then the minds of both, *and especially the mind of the mother during gestation,* should be directed to this end.

The most essential traits of character, from a business standpoint, are *enterprise, economy* and *frugality*. Persons lacking in these qualities seldom make a success in life. These are dominant characteristics of the Jewish race. This commercial spirit has been cultivated in them for generations until "Jew" has come to be a synonym for "enterprise." But this acquisitive instinct should be modified by associating with it mental-pictures of alms-giving. Unless this is done, there will be a tendency in the child to devote all its time to making money. This necessarily prevents the development of the higher nature. The mother should cultivate a liberal, charitable spirit and repeatedly affirm a willingness to give and forgive; to sacrifice for any worthy cause or the happiness of others. *Especially should she practice these during the period of gestation.*

The prospective father should be honest to a fault in his business dealings. Business sagacity, when carried to the point of deception in the father, often becomes trickery and theft in the son.

There are many criminals in our penal institutions serving time for forgery and theft—men from homes of opulence—whose parents endowed them with these undesirable traits of character, through dishonest efforts *to maintain their social standing.*

A most excellent lady came to me with the complaint that her child seemingly had no affection for her. She assured me that she was very fond of the child, but could elicit no response from it

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to her many attentions, and she desired to know if some form of treatment could be given to aid in the development of filial affection. I asked her if the child was desired and tenderly loved before it was born? She replied, "No, I cannot say that it was; really, my husband and I did not care to raise a family. When I came to fully realize my condition I almost formed a dislike for the child."

In this confession she revealed the *cause* of her child's cold, indifferent nature. I have met many like cases. Too much emphasis cannot be placed upon the law, "Like produces Like." If parents want filial affection in children, then they should insure it by pre-natal, parental love.

Many mothers have come to me asking if special genius can be embodied in children by the use of the mineral salts. I have invariably answered: "It can be embodied in no other way." But to this I have added: "Genius is not desirable." Genius is abnormal. All men of genius are unbalanced, neurotic and given to extremes. Physically, it means over-development of a few faculties with corresponding under-development of others intended to equalize them.

Generally speaking, a well-balanced brain is far better than a single talent. Special genius for a given pursuit—great natural talent for music, art, invention, oratory, etc.,—is almost invariably accompanied by corresponding weakness in other faculties. Would I then do away with special talent? By no means. In all normal individuals the various powers of the mind exist in different degrees of strength. Each one has some special trend of mind by reason of the development of corresponding intellectual organs. These relate wholly to things external to the body. They do not, therefore, directly affect the body. Genius results from the over-development of some one of the propensities, that is, the brain organs that are directly connected with the body and its functions. In genius, these control the intellectual faculties instead of being directed by them. The object of true education is to establish harmony between these two classes of brain organs, to make the propensities subservient to the intellectuals. By this means "special talent," in the fullest meaning of the term, can be developed without doing violence to the physical constitution or to the mind.

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I do not, therefore, advise parents to attempt to produce special super-normal powers in their children. Far better to *first* produce a well-balanced brain, then educate the mind in the direction desired. The true basis of every successful life is a sound, symmetrical brain and body. This, any parents, however much they may depart from the ideal physical standard, can produce in their child by the faithful use of the mineral tissue builders as indicated by their own weaknesses.

Whenever there is a physical weakness in one or both parents, indicating a lack of some one of the twelve mineral combinations in their blood and tissue, this lack will be transmitted to the child; that is, it will not get what it needs of the same salts that are lacking in the parents; hence, so-called hereditary transmission of disease.

The same law holds good where the parents attempt to embody some special traits of character or quality of mind in the child and fail to do so. It is because of the lack of the necessary mineral salts in the blood of the mother. For this reason, heredity has been as often disproven as it has been proven a law of life. Its devotees and its enemies alike, ignorant of the physical requirements upon which it depends, are still debating the question.

The possibility of dual parentage in the variations of offspring, are without limit. The sixty-five chemical elements, known to constitute the visible universe, in their varied combinations, determine the chemical qualities, physical properties and form of everything: sun and stars; planets and satellites; moss and trees; worm and man; are each composed of these in some proportion.

In like manner, the several function principles and elements of mind, admit of endless combinations, and by these variations every shade and type of character observable in human life is produced.

This New Psychology teaches us that the dominant mind-image held by one or both parents, governs the grouping and apportionment of the mineral salts through which the varying shades and types of character and mentality are made manifest in the child. This subject I have treated as fully as possible in another chapter.

One other thought seems to require notice before bringing this chapter to a close. This is the relative responsibility of husband and wife. It is well known that some individuals have a much stronger personality than others. Such usually stamp their peculiarities upon offspring generation after generation, determining the principal traits

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of character for good or evil despite the influence of the less dominant parent.

It is not easy to define the law governing the union and blending of parental natures in the child. I shall try, however, to point out what seems to be borne out by my experiments in fixing mind-images in the vitalized mineral salts.

In all these experiments, that trend of thought which most nearly absorbed my entire attention at the time, was the picture most easily fixed. If, added to this "absorption of attention" there was a *compelling interest,* by reason of the nature of the subject, that which symbolized this trend of thought was usually the picture fixed.

From the nature of these demonstrations we may conclude that the parent whose mind is totally absorbed, by reason of the subject of thought holding a special interest, will be, for the time being, the dominant parent. Should both parents be equally absorbed and interested in the same subject, the nature of the child will, of necessity, be a peculiarly harmonious and happy one.

This complete union of souls in marriage is now, unfortunately, very rare. Usually the father, either by choice or of necessity, follows a vocation in which the mother, from the very nature of her duties as mother, can take no part, or by reason of her nature, has no interest. This, however, is not so much the fault of individuals as of conditions.

This dividing of thought was not so generally true in the early days in this new world of ours. Then, the interest of both husband and wife were centered in the homestead and the farm. And notwithstanding the many material hardships attendant upon the early settlement of this country, the common hope of future reward and of peace and plenty, dominated the mind. This gave rise to a race of independent, liberty-loving, free-thinking, sturdy people, the like of which has never before been produced.

Also, the habitual state of the soul—of spiritual purity and goodness—of the early pilgrims, has given us a type of head and features in this country that can only be characterized as "Christian." This "Christian" head and face so genuinely "American"—has reached an order of beauty beyond what the most favored Greeks ever knew.

Here we have succeeded in combining within *one brain* the meekness and enlightened benevolence of the true philanthropist, with the

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determination, strength of character and prescience of the true statesman.

In this connection I must call attention to the effects upon offspring between the *ideals* of government by the *few* and the *ideals* of government by the *many*. It indeed amounts to the same in its physical results, as do the doctrines of various religions. In the first instance, the source of power is centered in a King, who rules by divine right. This necessarily places a *human mediator* between man and his God and can have only a degrading and servile influence. In the second instance, as in this country, *all power* to govern is derived from consent of the governed. This is strictly in harmony with the spirit of true Christianity, which is epitomized in the warning of Jesus: "Call no man master, for one is your master even God."

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Chapter Twelve

THE NEW AGE

AS we have heretofore shown, all growth is a process of embodiment and expression. We do not create within the organism, mind, life or function-principles. We merely embody and give expression to them. What we embody determines the nature, strength and character of our personality. Every thought, every desire and every ideal we entertain, is woven into the pattern of our bodies through impressions made on the vital force and afterwards made a part of us by renewal of tissues. The goal of all wisdom is, therefore, to believe *the truth.*

To *believe that which is true* of life, puts us en-rapport with the laws of life. Our ideals are the forms of things hoped for—the prophecy of things to be, *therefore, our ideals should be true.* Like unseen angel friends, they hover over and about us, seeking admission into our consciousness, that they may lift us to higher planes of living.

The psychology of *true living* is based upon the laws of life in nature. These only are pregnant with wonderful possibilities which, if realized in our daily lives, would make us all happy and thereby transform this earth into a paradise. What the world needs most, is not higher ideals of being, but *truer ideals.*

I have frequently given emphasis to the law: *Whatsoever the mind accepts as true in principle may be fixed in the vitalized mineral salts.* This is the way of attainment or the way of failure,—all depending on whether we accept or reject the *true laws of life* as here revealed.

When we understand these laws, and make them a part of our *ideals,* brain and body renewal for self improvement becomes an easy task. By the means here indicated any weakness can be overcome, any mental faculty can be strengthened, any motive or volitional power can be modified. All the tastes and talents essential for life's work can be

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quickly acquired. The elements of true growth lie only in the laws of life in nature.

Jesus said: "Ye shall know the truth and truth shall make you free, and if the truth makes you free you are free indeed." The elements of freedom are, therefore, *now* within reach of all. Why, then, remain slaves when we may be free?

Such regeneration as is here suggested will transform the nature, eradicate evil hereditary tendencies, free the mind from inclination to sin, and clothe the body with immortality. What more can man wish for? What more does he need?

In Chapter Eight reference is made to a picture given us in the New Testament of 144,000 persons holding a mind-image of the New Age. It is also stated that this mind-image they are taught to send forth daily, will correct every wrong in the social, commercial and political life of our nation.

This mind-image is the true ideal of life; *"that man is essentially immortal, that humanity is the progeny of Angels, that every soul must render an accounting for the deeds done in the body,—whether they be good or bad."* Let this once become the abiding consciousness of every man, and the New Age is here. Man will then measure his success by his soul's growth, instead of his dollars. The service he renders the world will be one of love instead of a search for material wealth. True values will then be found to be in the happiness of men instead of stocks and bonds. Dollars will no longer outweigh mind and mortals, health and happiness.

A leading merchant of our city came to me, asking: "Tell me, what can I do to be of some real value to others? I feel that a life of hoarding dollars is a farce and a failure. I must do something to justify my hope of the future."

He expressed the yearning desire that is now gripping the world. This condition is luminous with promise. Let mankind become permeated with *a hope of the future,* and the New Heaven and New Earth is here.

In the twenty-second chapter of Revelation we are given a picture of this New Age under the symbol of a beautiful city, the New Jerusalem: "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he who is filthy, let him be filthy still: and he that is

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righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed *are* they that do his commandments, that they may have power over the tree of life, and may enter in through the gates into the city. For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:10-15.

We need only acquaint ourselves with the Bible meaning of the terms of ignominy and infamy, used by the writer in the last verse, to see that he did not mean what we now understand by them.

The first has no reference to man's faithful friend, the dog. Nor has the second any reference to fortune-telling. Neither has the third any connection with those of the underworld. Nor the fourth to man who sheds man's blood. Neither has the fifth any reference to the worship of idols as representing man's ideals of the Deity. On the contrary, the meaning of all the figures is summed up in the last clause of the verse: "Whosoever loveth and maketh a lie." If the big business of the world to-day is not built on "the making of lies" (deception) in every department of its machinations,—in all its secret plottings, to gain unfair advantage,—then the author is wholly unable to locate a class to whom the above epithets apply.

In the sixteenth verse of the same chapter, we have this testimony: "I Jesus have sent mine angel to testify unto these things in the churches."

In the name of the lowly Nazarene, where, may I ask, are the churches that are giving this testimony? The answer must be, there are none. Then Jesus has no church on earth *at present.* This is conclusive evidence of this fact.

"A new commandment I give unto you that you love one another," says Jesus. This love wrought into life dignifies labor, destroys caste, sweetens business and fills industry with a song of joy.

It is coming to pass more and more every day, that profession means less, and conduct more. It is no longer what a man teaches or preaches, but what he demonstrates in his life, that counts. Character is beginning to outweigh coin. Personal responsibility increases with knowledge and opportunity. Citizenship involves a duty to one's country as

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well as a personal privilege. The new code of life in the coming Age will be, let no man count himself not a *thief* who gains by another's loss; let no man consider himself free of the guilt of murder who permits suicide under conditions he could prevent; let no man consider himself free from sorcery who secretly plans to deceive another; let no man consider himself free from idolatry who worships dollars instead of Deity; let no man consider his future happiness secure who fails to follow the Golden Rule.

The new Earth will be inhabited by those who have overcome self and selfishness. They will live a larger, higher life. They will have a nobler purpose for which to live, and a grander reality as the goal of existence. For these, the mere hope of a future life will not be sufficient.

Common experience teaches us that the future life can be no larger for us than we cultivate capacity to enjoy while here. This real splendor of the new world cannot be appreciated by an undeveloped soul.

The fact that the present world exceeds our power of appreciation and comprehension, how insignificant must we appear, then, even at our best, amid the splendor of the celestial realm. It doubtless contains beauties we cannot apprehend while here; harmonies, no means of earth can discover; colors, beyond the powers of the imagination to conceive; music, such as no human ear has ever heard and joys unspeakable.

We have not, as yet, sounded the depth of love, nor measured the powers of faith, nor reached the heights of knowledge. Wonders unknown lie beneath our feet; grandeur and mystery surround us on every side. What, then, must the spirit world be which is the cause and counterpart of this one. Though God and His angels encircle us here, yet how incapable we are to respond to their influence.

What we need to make this heaven a reality, is not to be transported to some other clime, for this could not change us, but enlargement of mind and heart, a quickening of soul and spirit with corresponding capacity to apprehend and enjoy the wonderful world in which we now live, which is our future home.

The science that I would make plain to the reader, is the science of brotherly love. The religion I would teach is the religion of service. These embrace the highest art of brain and body building. The finished product of this art is the great, strong, noble, intelligent, loving

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man and woman, capable of immeasurable achievement.

The object of building such personalities, is not merely to perfect self, but to render earth a paradise for all.

The kingdom of heaven announced by John the Baptist, introduced by Jesus and seen by the prophet on the Isle of Patmos, is to be realized on this old earth. It is to be brought about by storing the energy of loving service in the body through the agency of the vitalized mineral salts. It is to be actualized by making the love of God to us, our love to our fellow men. This dual process—the partaking of the vitalized mineral salts to meet the daily requirements of the body and controlled in their building by a mind consecrated to the service of men—*constitutes the eating* of the Tree of Life. No other conclusion can be drawn from the picture of the Tree as given by the Spirit world, nor can any other be arrived at from the teaching of Christ. Is the picture, and the mode of procedure, too realistic—too material?

I tell you, Jesus Christ was a realist. He was pre-eminently practical. He was not a dreamer. His religion had to do with the transformation of men in this present world. He began his work by solving the problem of the mind-control of matter, telling us how to store the principle of immortality in the physical body. His greatest revelation to the world was when he communicated *this secret* of his own life to others.

When he triumphed over selfishness in the temptation, and arose into the consciousness of his spiritual reality in the crucifixion, he gave the law of individual redemption to man. Unless we see him as he is we cannot become like him.

The world's greatest problem is the bringing in of the New Age. To do this we must get away from selfishness, avarice, lust, vanity and fear. The Christ life solves the first item of this problem—the mental factor. The second item is solved by the symbol of The Tree of Life—the physical factor. There is no other way. These factors are founded in the very laws of our being, as I have demonstrated by the mind control of matter through faith. Our present-day religion is merely theoretical; that of the future must be practical.

No system of socialism, based upon the law of self-preservation, will ever take the place of the Christ life. No system, either ethical or industrial, where egotism exceeds altruism, can ever redeem the earth from the curse of industrial slavery, poverty, ignorance and caste. As

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long as money is valued more highly than manhood, privileges will be bought and sold, vice will flourish in high places and crime, in the name of law, clothed with respectability.

No aggregation of unregenerated men—either in a peace (?) conference or in halls of State—can ever solve this greatest of world problems. Before industrial harmony, universal prosperity, and unalloyed happiness can be realized, humanity must have a new nature, and this nature must be developed under a new motive of action. This motive must be to *give and to do for others.* This is the distinctive characteristic of the nature of Christ.

This nature wrought into the warp and woof of human life, through the means outlined in this book, will then manifest itself in all social, commercial, industrial and civic relations of men. *This is the only solution to the world's greatest problem.*

One day, while waiting in the silence for guidance in the writing of this chapter, St. Paul came to me and said: "While I was yet living on earth I was taken into the third heaven where I received a message concerning Jerusalem which I could not deliver to my people because of their great love for the Law of Moses. This message I afterward gave to the Galatians in allegory based upon the two sons of Abraham—Isaac and Ishmael. The first was a child of promise, the other was produced naturally. These things are allegorical, for they represent Two Covenants; one indeed from Mount Sinai breeding children for servitude—that is Hagar the mother of Ishamel. Now Hagar signifies a mountain in Arabia—and it corresponds to the Jerusalem of my time—for she was always in bondage, with her children, through the Law of Moses. But the Jerusalem that is to come, represents the free woman who is to be mother of us all. This Jerusalem is to come down from God out of heaven as a Principle wrought into the lives of men, and its place of beginning is in the new world and not in the old, as all my people yet believe. This new world is the free woman."

In Chapter Five, on Physical Immortality, I invited attention to an answer from the spirit world as to who is the Mighty Angel of the tenth chapter of Revelations? According to the answer it is the United States of America. Two things in this chapter stand out in bold relief which corroborate this interpretation. First, "this Angel swore by Him who created the Heaven and the things that are in it, and the Earth and the things that are on it, and the Sea and the things in it." Here

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we have three separate acts of creation corresponding exactly with the record of creation as given in Genesis. In the seventh verse of this chapter it is said: "But in the days of the sounding of the seventh Angel—when he may be about to sound—(that is just before he sounds)—at this time the secret of God should be finished as he announced by his servants the prophets, in the glad tidings," that is, The New Testament.

The secret of God here referred to is the *secret of creation,*—which is symbolized by the "Tree of Life," introduced the first time at the beginning and the second time at the close of the Bible. This secret the writer has solved, and is preparing to present it to the world at *the same time* the Mighty Angel, (the United States), in the person of President Woodrow Wilson, is declaring by the Ever Living God "that the Time of Peace shall be no longer delayed." Could evidence be more conclusive?

In the fifteenth verse of the eleventh chapter of Revelations it is said: "And the seventh Angel sounded his Trumpet; and there were loud voices in heaven saying: 'The Kingdom of the world has become our Lord's, and his Christ's and he shall reign for ever and ever.'"

Soon after I received the Mighty Angel picture I asked: "How and when will the seventh Angel sound his trumpet"? The answer as given is shown in Fig. XCIII. At the upper left-hand side a trumpet is seen, the mouthpiece of which does not quite reach the lips of a Greek statue whose head is in the top center of the picture. At the upper right-hand corner, reading from left to right, is the Greek letter Psi, our number 7, the Greek letters Epsilon and Iota. Psi corresponds in sound to our "p's." Epsilon to our "E" and Iota to our personal pronoun "I"—the Ego or Spirit.

In Scriptural symbolism a Trumpet indicates a proclamation, either of war or peace.

The statement in the fifteenth verse of the eleventh chapter, "Voices in heaven were saying: The kingdom (singular) of the (new) world has become our Lord's and his Christ's," indicates that the proclamation is one of peace, the full realization of the declared purpose of the Mighty Angel.

In regard to the inscription on the tablet, the number seven in Scripture always symbolizes *"perfection."* Here, it doubtless also indicates the number of the trumpets, that is, the seventh and last one.

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The three Greek letters, taken as they are, from the beginning, middle and last part of the Greek alphabet not only indicates the nationality of the statue but also that for which the nation itself stood—wisdom and physical perfection.

No nation on earth has ever equaled the Greek nation in the attainment of these things. Her philosophers, poets, orators and sculptors, have never been equaled by the modern world.

The very face of the statue indicates strength of character and determination—this must be the characteristic of every individual that has to do with the bringing in of the New Age.

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Chapter Thirteen

THE NEW EDUCATION

WE are living in a time of transition—the beginning of a New Age. Old forms of thought, methods of study and modes of living, are passing away. All things will be made new. The habit of thinking along scientific lines is gradually taking possession of all the people. The scientific method of study will be applied more and more, until all knowledge will be acquired by invariable rules.

Men in this new world of ours, have enjoyed the liberty of thinking *that they may acquire the habit of thinking.* A nation so trained could not keep from thinking if it would, nor would not if it could. This does not mean a decline of faith in facts, or less interest in spiritual matters; far from it. It means rather a new faith, the faith of the scientists wrought into a new religion—a faith based on a knowledge of the laws of life. Such a faith will give a new meaning to religion and a new purpose to education.

Going for a walk the other morning on a newly purchased tract of logged-off land, where I expect to develop a number of model homes under the influence of rainbow generators, I noticed, more than I had ever done before, the dew-drops on the fern leaves. Lit up by the early sunbeams, every dew-drop became a pearl. As I walked, the sun rose higher and higher over the Cascade Mountains, until its direct rays reached the lowest dew-drops on every spear of moss and grass, by which the whole surface of the ground was converted into a lake of pearls, opals, rubies and diamonds. Interested in the study of this phenomena, from the nature of my research work, I knelt beside a fern to study more closely the effect upon its structure, and discovered for the first time that every dew-drop reflects the image of all the things about it—even myself. How like the incarnation of a thought-form in matter under the influence of the rainbow rays?—for every image the dew-drop reflected was surrounded by the seven primary colors of light.

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As I studied these wonderful powers of the dew-drop, I thought of the three-fold universe in which we live; the physical, the mental and the spiritual. All were expressed by this tiny drop of water. Composed of matter in the proportion to take on a globular form, *it expressed, by reason of its composition and form,* all it received from the sun and the earth. It did more, it surrounded with a *halo of beauty* everything it sent back to the world. Would that we might learn the lesson of the dew-drop. This is the new education—to study nature and embody her laws, physical, mental and spiritual, in our own lives, then return them to the world surrounded by a halo of love.

If we are to become acquainted with any one or more of these three departments of our being, we must first learn the laws governing the phenomena to be studied. Physical things are apprehended through the physical senses, which, as shown elsewhere, are organized to register physical vibrations. To study the physical world, we must use the five senses. These are the avenues whereby the phenomena of the physical world comes into our consciousness.

If we are to study psychic phenomena, and get any definite knowledge of it, we must have our psychic senses developed. We must be able to register thought vibrations independently of the physical senses. In other words, we must come to know the psychic realm through the psychic senses—clairvoyance, clairaudience and psychometry. If we would know spiritual things, the spiritual senses must be quickened; this alone makes spiritual perception possible.

It is irrational and non-scientific to expect or attempt to perceive spiritual things, facts and phenomena through the physical senses. St. Paul was strictly scientific when he said: "The natural man perceiveth not the things of the spirit for they are spiritually discerned."

A blind man cannot apprehend light nor color. Just yesterday I was talking to a man, who has been blind from birth, about my rainbow lamp and its effect in healing. His eyes were well formed but because of hereditary disease he had never been able to see. He came to ask if my new machine, of which he had heard, would give him sight. I very carefully explained how it worked in separating a ray of white light into its seven primary colors, and how by the adjustable mirrors I could select the infra-red or the ultra-violet rays for healing. While he listened attentively, not once did his face light up by that sense of

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conscious understanding so characteristic when the mind grasps a new thought.

The same has also been observed when talking to people about fixing thought-forms in the vitalized mineral salts. They have no knowledge of the power of thought, just as the blind man has no knowledge of the beauty of light and color as it effects the consciousness.

The same is true of the spiritually blind. They have no consciousness of spiritual forms, because they have never developed the spiritual senses. Only spirit can apprehend spirit.

I am often confronted with the objection that there is no known curriculum of study by which the spiritual senses can be developed. But there is, and I have often given it during the discussion of the several spirit-messages. It is this: *Believe that the thing is so now.*

This, however, is not my discovery. It was taught by tutelary Spirits to Moses, as the underlying principle of the creation of living things. Jesus Christ taught the same law for the development of spiritual gifts. Christ was a specialist in the spiritual realm. That he knew more than others of the material universe and the physical laws of life, is evident. But his specialty was the Law of Faith in the development of character. He constantly reiterated the doctrine: "According to your faith be it done unto you."

Some of our occult friends tell us he was taught by the Eastern Magi, but after a thorough study and careful comparison of ancient and modern occultism with the teaching of Jesus Christ, I fail to find any evidence to justify the claim. On the other hand, there is ample proof that he was never a pupil of any of the Oriental Brotherhoods, nor was he at any time a student of the Indian philosophy. He was, on the contrary, Spirit-taught and Spirit-guided. This is the claim he made for himself and is the only claim that is consistent with what he said and did.

In his teaching he gave evidence of a thorough knowledge of the science of the New Psychology as here taught, but of the old theory concerning the nature of the human mind, he said nothing. Neither is there in his teaching any trace of the doctrine of man's descent from lower forms of life, but, on the contrary, he recognized man as a special creation made in the image of his Father.

This new science of man, as taught in the Scriptures and here verified by experimental demonstration, demands a revolution in our

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educational methods. The narrow limits of one short chapter do not admit, however, of a full exposition of this demand—nor do they admit a distinct criticism of education as *it now is,* nor a full catalogue of all the branches necessary to complete a curriculum of true education.

The barbarian conception of education, which our modern systems have not yet outgrown, coming from a period when science in *any form* was scorned, is, that education is the acquisition of a command of languages—living and dead. This is yet the fundamental conception, to which is added as side lines, a knowledge of mathematics and of history.

However desirable such things may be, and we grant their desirability within certain limits, yet their influence is merely intellectual, and, as such, is defective because it does not cultivate *that originality of thought* which should be the first aim of true education. Our present system not only fails to develop originality and power of independent thought, but it fails to develop invention, and it not only fails to overcome dogmatism and prejudice, but fosters and cultivates them. It also fails to develop the powers of reason, thereby rendering its finished product unable to grasp new truths, simply because they are beyond the routine of accustomed study.

But if these and all the other barbarisms were removed from our schools and colleges, this would be but the beginning of reform. The whole system is wrong, because it is not education but only *schooling in dogmatism.* We are beginning to deplore dogmatic theology, but we still entertain, with open hospitality, dogmatic education. No individual is more bound by conventional dogmatism, than is the average educator. And this is more and more apparent as we pass from the common schools to our colleges and universities, and our schools of medicine and law.

Another serious objection to our present system of education is, *it cultivates only a portion of the brain, leaving the other portions and the body undeveloped.* The culture which children get in the public and private schools of our country, is mainly a hot-house culture—a system of mental forcing which is fast destroying the vital stamina of the rising generation, and rendering a natural and harmonious development of body and mind impossible.

Everybody ought to know that even the most vigorous child cannot be confined to a school-room and subjected to this forcing process to

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which we have alluded for six hours a day, without the most serious injury to its health through interference with the organic laws of its being.

No one, and especially no parent or teacher, ought to be ignorant of the fact that the principal business of childhood is to *grow*—to develop, not the brain merely or particular parts of it, but the whole brain and body in symmetry and beauty. The principal agents in this process are the twelve mineral salts of organic nature. To the necessary supply of these, should be added fresh air, sunlight and abundant bodily exercise.

But very few, I am aware, have any knowledge whatever of the body's needs of the mineral salts during this period of life. We know, indeed, that only a few persons in the world at present, have given this subject any thought whatever. But we have faith in a better future, otherwise we should despair of our Republic.

As we remarked at the beginning of the chapter, this new world of ours was reserved under God to raise up a people *trained in the liberty of thinking*. But I am loath to record that, among our college men and women, with all their boasted learning and wisdom, this liberality is woefully lacking. Therefore, the author addresses himself to the common people—so-called.

This induced state of mind, however, in college-bred people, is no surprise, since it follows from the principles and facts of life already stated, that habits and tendencies of thought develop the organs which they employ, that the ideas stored may be reproduced. All facts confirm this deduction. Therefore, the average college-bred man or woman having developed no capacity for independent and original thinking, is not qualified by their education to examine and pass upon the fundamental principles of a New Science of Life, such as is presented in this volume.

In what, then, do the principles of a true education consist? A glance at the progress of development from birth to maturity will give us the basis of a correct answer to this question. More than this can not be attempted here.

At birth, the human organism begins its independent existence as a mere animal form. This, together with whatever qualities of soul has been potentially stored during embryonic growth through maternal influence, constitutes the new being to be educated. Finally, the mind

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slowly comes into existence as mere sensations, at first, and reflections on these sensations afterwards. The inlets of all the knowledge this new creature may acquire, concerning material things, are the five special sense organs, and this knowledge comes first as simple ideas represented by symbols. So it comes to pass that all education, from start to finish, is based upon symbolism, the meaning of which is conveyed to the learner by the teacher.

In the chapter on "The Brain and its Functions," attention was called to the fact that the intellectual organs, those that cluster around the point where the nose joins the forehead, are those that relate to things external to the body. These twelve organs are: Form, Size, Weight, Locality, Language, Color, Order, Number, Eventuality. Time, Comparison, Casuality. The other two parts of the brain are also divided into twelve organs each, making a total of thirty-six brain organs to each half of the brain, or seventy-two in all, which connect the mind with the body and with things external to the body.

In addition to these there are also, as shown in the chapter on "The Occult Powers of the Soul," brain organs, whose office it is to put us en-rapport with the otherwise unseen.

A brief description of the function of each of the intellectual organs that have to do with the development of the human mind, will indicate how inadequate our present system of education is, when we desire, above all else, symmetrical growth of brain and mind.

1. Form. The talent for drawing is almost entirely dependent on this organ. Only partially cultivated at present.

2. Size. The faculty of measuring distance and magnitude, required in perspective drawing and in judging of proportions, but slightly cultivated at present.

3. Weight. The sense of force and resistance. Necessary in great musicians, in giving that delicacy of "touch," essential to good music. Also necessary to all men engaged in guiding and regulating instruments of travel. More accidents are due to the undeveloped organ of Weight, than to all other causes combined. Not now cultivated.

4. Locality. Used by navigators, geographers and migratory animals. Not cultivated at present.

5. Language. The memory and use of words. Formerly cultivated to the exclusion of all other functions.

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6. Color. The faculty of perceiving nice shades, tints, and hues of color. Only slightly cultivated now.

7. Order. The faculty of noticing the succession and arrangement of things in nature and in business and art. Not now cultivated.

8. Number. The faculty of mathematical calculation. Only partially cultivated.

9. Eventuality. The faculty that perceives action, motion, change. The foundation of the talent for writing narratives and history in all their details. Only slightly cultivated at present.

10. Time. The faculty of remembering circumstances in connection with other things in chronological order. Necessary in connecting the face with the name. Not now cultivated in our schools.

11. Comparison. The talent for classification in science and for illustration by comparison in oratory and literature. Not now cultivated.

12. Casuality. The faculty of perceiving cause and effect—the natural connection of things. Not now cultivated.

Thus of the twelve intellectual organs, all of which are necessary to the development of a symmetrical mind, but one-half are now engaged in any practical exercise in our present system of education. Of the other twenty-four organs, but two are given any attention. These are Tunefulness and Sanativeness. The last one only slightly.

During the periods of infancy and childhood, from the first to the eleventh year, the first group: Alimentiveness, Sanativeness, Destructiveness, Combativeness, Secretiveness, Acquisitiveness, Tunefulness, Experimentiveness, Perfectiveness and Hopefulness, control the life of the child, yet diminishing in influence from the first to the last until full development.

From puberty to maturity, the second group of propensities dominate the life. These are: Amativeness, Parentiveness, Inhabitiveness, Adhesiveness, Imperativeness, Approbativeness, Firmness, Conscientiousness, Reverence, Kindness, Imitativeness and Credensiveness, diminishing in their influence from the first to the last until full development. It is an interesting and suggestive fact that these several brain organs are never developed to an equal degree in any two individuals. Indeed, it is extremely doubtful if there has ever been two people exactly alike in this respect.

It is equally interesting and instructive that the dominant brain organs control the moral character and mental tendencies of the in-

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dividual. Yet in direct opposition to this law of function between brain and mind, our present system of education *tries to compel all children to learn the same thing at the same time and with equal readiness.* Could a greater mistake be made?

It seems fair to assume that at least 50 per cent. of our children are actuated in their mental tendencies and moral propensities, by those brain organs which now find no avenues of cultivation in our present system of education.

1. It should therefore be the aim of every educator to foster the development, and to promote the right awakening of the latent moral potentialities by which each individual becomes a fixed and definite quantity for moral right in the work of the world.

2. This real self-formation commences only with the awakening of the consciousness of the possession of a mind-power which enables the possessor to put himself en-rapport with definite currents of thought in harmony with his higher moral tendencies, by which the two—the mind and the moral tendencies—may walk hand in hand through life and each grow by what the other feeds upon.

3. It may be considered a legitimate deduction from experience and observation, that until this is accomplished, the proper training and development of the mind and moral energies of the individual is not finished. Since the potential elements of the character result from the original physical construction of the brain, the selecting of which has not been left to the possessor, the power to direct its awakening into proper channels of activity, lies solely in the choosing and controlling of the right currents of thought, those to which the propensities are peculiarly adapted.

4. When by this means the moral power is thoroughly awakened, and the individual finds himself the possessor of capabilities which enable him to work and to achieve in harmony with the highest good of his mental and physical being, then, and not until then, in our belief, is he properly educated. An individual thus educated is entirely governed by the higher moral capabilities of his brain, to which all the lower animal propensities are happily subservient. And when once the reality of this psychic control over the purely physical being is fully realized, then, and then only, does man rise distinctly above the level of the brute, and assume the dignity, the power and the image of his Maker. Un-

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fortunately, few there be in this age, as yet, who are thus educated.

5. In this, and this alone, is man's capacity for moral and intellectual progress to be found. This interpenetration and blending of all his higher psychical propensities to the accomplishment of the desires of his mind, constitutes true education, and without this, no man can be said to be educated in the higher sense of the term.

6. On the other hand, a being—the training of whose mind is out of harmony with his physical constitution, whose higher moral sense has never been awakened by a longing to achieve for the right, who has never felt the thrill of pleasure that accompanies the full realization that he can rise above all the promptings of his physical nature and can mold them to his own requirements instead of being completely controlled by them; and to whatever extent he may desire—can progressively raise his moral standard and awaken within himself the dormant susceptibilities which will enable him to increase his capacity for intellectual progress to an unlimited extent, has never, in the true sense, been educated.

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Chapter Fourteen

PHYSICAL DEATH

THE word "Death," as applied to the body, implies two things: 1. Cessation of the bodily activities of life. 2. Annihilation of the form. Life-forms as we see them have no existence independent of the Life Principle. Form is only an expression of this Principle and not productive of it.

In the chapters on inorganic and organic forms it was pointed out that the elements of organic nature enter one form after another in their ceaseless activity in the realm of physical life. In doing this they constantly sacrifice their identity to perpetuate life-forms. While constituting a part of any life-form no element can be distinguished from any other element. All have yielded their individuality to a common cause—namely, that life may manifest through a physical organism.

Before mankind can expect to perpetuate individual life indefinitely each must willingly yield his individuality to the life expression of the whole. That is, all must be of one intent and purpose.

We also learned, in Part One, that the elements, as we know them, are indestructible and eternal; that in passing from kingdom to kingdom of organic nature they are not destroyed but only lose their identity, for the time being, in a common purpose.

Likewise energy is not destroyed but only transformed by passing through certain combinations of matter, taking on thereby a different rate of vibration. Life is shown to be a form of energy, a *subtile magnetism,* made so by some other form of energy passing through water, a form of matter. Hence the matter of which the body is composed and the energy from which the vital force is generated are both eternal in their nature. Why, then, should we die? Life cannot cease to be active in a form as long as the proper elements are grouped in the right proportion to re-build that form. It has been shown that each form is an embodiment of certain principles or qualities imparted to it by a mind-image of which the body is a counterpart.

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If the creative principle or quality that existed in the mind-image of man in the first creation ceases to exist his body must also eventually cease to exist—it must die. This Creative Principle has been expressed as "Agreement." This universal law of love does not now dominate life. Man is no longer his brother's keeper. Humanity is now, and has been for centuries, a mere struggling crowd, a mob; bent on defrauding and doing violence to each other. This constitutes the Scriptural fall of man. Under this state all forms of life are subject to annihilation. They cease to exist simply because that mental-image which first produced them has ceased to exist. A form can only maintain its existence so long as the proper material is supplied and the mental-image is present to group this material for the re-building of the form.

Mind, energy and matter cannot continue to unite in that perfect agreement which constitutes physical life while the emotional and intellectual constitution is out of harmony with the laws of life. If all the material elements, constituting the body of man, are constantly furnished man will continue to die while any other part of him is evil. The elements, which are used by the vital force to build the body of man in health, are subject to innumerable other combinations all or any one of which tend to death, because they are not those which give expression to the vital force as human life.

The mind-image of man is a conscious intelligent power and does nothing at random, but everything according to the inherent law of creation: "Like produces like." The outer form is, therefore, in all its functions and qualities, but an expression of the mind-image. Between these two there exists a sympathetic relationship which determines, at all times, what both shall be. When the body ceases to exist it is either because the proper material has not been furnished to rebuild it or the state of mind is not that which groups the material in its proper combinations for bodily re-newal. Hence death may come either from the physical or mental side of life.

There is, perhaps, no phenomenon due to material changes taking place in the body that has been the source of more speculation than that of death. Men of all times have attempted all manner of devices to prevent death and thereby prolong life. A brief mention of some of the absurd methods will suffice. In ancient times it was believed that contact with the young would rejuvenate and prolong the life of the

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old. This method was employed by the Jews, Greeks, Romans, and, as late as the eighteenth century, by the Chinese.

During the reign of the Emperor Chi-Hoang-Ti (about 500 B. C.) there arose in China a sect called Taoists which claimed the power to confer immortality upon its devotees. Strange enough, lexicographers tell us the word *Tao* means the "way of life." These people claimed that they had discovered eastward in China a fortunate group of islands inhabited by genii whose pleasure it was to give their guests to drink of a beverage conferring eternal life. The Taoist writers called this drink *Tau or Kin-Tan,* the "golden elixir." Like most Chinese drugs it was more potent in destroying than in preserving life.

Many stories are told of Cagliostro, the celebrated quack of the eighteenth century, who boasted that he had discovered an elixir of life by the use of which he had survived for many thousand years.

There still exists, in some modern pharmacopœas, an *"elixir ad longam vitam"* compounded of aloes and other purgatives.

In our own days the distinguished physiologist, Brown-Sequard, then 72 years of age, gave himself a sub-cutaneous injection of emulsions of the testese of dogs and guinea pigs claiming he felt rejuvenated thereby. Numbers of persons have taken this treatment but none were appreciably benefited by it and many were injured.

Among the diseases that shorten life syphilis is the most dangerous. While it is not always the direct cause of death it predisposes the organism to attacks of other diseases, such as those of the heart and blood-vessels. Also malignant tumors, especially cancer of the tongue and of the mouth. If one desires to live long in health and activity it is a fundamental necessity to avoid infection by syphilis. To reach this result everything must be done to spread knowledge about such diseases. In this connection the author desires to express his conviction that the deeply rooted prejudice in favor of concealing everything relating to sexual matters is a serious mistake. Complete information should be widely spread regarding the awful consequences of this disease. Among the combinations of the tissue remedies, given in Part Three, No. 3, is the most useful in eradicating syphilis in whatever form it may manifest itself.

The author, however, thinks it highly probable that with the advance of knowledge of this new science of life both men and women will develop a *rational morality* which will lessen more and more the dangers

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of this disease. The human constitution as it exists to-day, being the result of extensive hereditary changes, cannot now furnish the medium for the expression of this *rational morality*. The possibility of a harmonious activity of all the organs of the human body, which this new science of life will develop, is not now possible.

Human nature, when modified according to the definite *ideal* set forth in other parts of this work, will be something quite different from the present. Although we now *pretend* to admire morality, because it is so rare, we will then be so highly and so harmoniously developed that we will cease to expect anything else. People will refuse absolutely to live by any other standard. Neither the Kantian idea of virtue, doing good as a pure duty, nor that of Herbert Spencer, according to which men will have an instinctive need to be virtuous, will be the rule of duty. The ideal will rather be that of an all-sufficient life where there will be neither vice nor virtue—no need for restraint.

This new science of life conceives of the possibility of mankind entertaining an *ideal* under which all disharmonies will be transformed into harmonies; when all the designs and motives of life will tend to universal happiness rather than to individual gratification.

What is meant by an *ideal,* that will bring about this wonderful transformation, is nothing more nor less than a knowledge of man's true spiritual origin with all that this implies. This is the only *ideal* that can possibly transform each disharmony into a harmonious one, and is really sufficient to bring us happiness.

I am so thoroughly convinced that the law of life, formulated elsewhere in this work, is all-sufficient to transform all our ills into good and our disharmonies into harmonies that I shall be much surprised if this new state of existence is not realized within a decade.

Death as applied to man as a whole—as a triune being—carries the idea of separation. The meaning of the Greek word *thanatos*, as used in the New Testament, is that of a *parting*. Two or more things are separated. We may observe, in passing, that the Jews, the Greeks, the Romans, as well as our own English, all have three different terms which are used as distinctly expressive of three entities which constitute man a triune being, as he is presented to us in science, history and revelation.

The Hebrew *nereph* for body, *nepesh* for soul and *ruth* for spirit. The Greek *soma* for body, *psuche* for soul and *nous* for spirit. The

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Roman's latin *corpus* for body, *anima* for soul and *animus* for spirit, convey to these people the same ideas as those conveyed to our minds by the English terms, body, soul and spirit.

"Pnemna," or "soul," means a semi-material essence, possessing such functions as I have demonstrated that the vital force performs, namely, physical motion, sensation and volition. These are always subject to the mind or will of man. It may be said, therefore, that the soul is in a certain sense a state of activity of the mind. The same may also be said of the physical body. Thus we may look upon the soul and body of man as being a manifestation of the spirit through matter and energy. It has also been shown that this manifestation may continue as long as there is vibratory harmony between the body, soul and spirit. Man may be said, therefore, to be constituted of a definite order of harmonious vibrations, the body being the lower octave, the soul one above the body and the spirit one still higher. When the spirit, through sin, ceases to vibrate in harmony with the soul and body the latter dies. When the body, through changed composition, ceases to give expression to the spirit, then the spirit must of necessity leave the body. Thus if a man dies the mind-image or spirit remains as it was before it built for itself a physical abode. The only difference being the knowledge of the experiences it passes through while dwelling here. The nature of these experiences and their results, here and hereafter, must of course depend largely, if not solely, upon the state of society in which we live while sojourning here.

Every impression made upon the vital force, either through the body or through the mind, passes over into chemical change, open or concealed, which results in a destruction of one or more of the tissues according to the nature of the impression. Of this nature we can speak only in a general way under two divisions, mental and physical, as produced by economic conditions. Under the first division, mental, the emotions of love and hate have more to do in prolonging life or producing death than all other mental influences combined. By love I mean all that is generally included under the name of good; that is, the actions that make easier the existence of others. By hate I mean opposite of good. In discussing this phase of the new age, in which there will be no death, I have often been asked: "What is to be the size of this circle of altruistic love"? The general feeling I have found is, that if it is to be, it should cover only the family and the nation. The feeling

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that it should cover all humanity is very rare. To most men this appears to be a theoretical demand rather than something practical. And this limitation of altruistic action is nearly always to be applied to men beneath us. Our social comrades are to limit the bounds of our love. According to this formula, moral action would not stretch beyond our compatriots, and humanity as a whole, is to be excluded from it. In former times, religion was the chief bond among men. Later on, religion gave way to patriotism, which, in default of anything better, still holds its place. But neither the religion of the past nor the patriotism of the present supplies the basis for that universal altruism which is to abolish death.

We shall now endeavor to approach this much to be desired state of society in a way as to lead to conviction not only of its desirability but also of its practicability. Community of ideals unites individuals into a greater solidarity than any other device known among men. The ideals to be permanent must not only meet the requirements of the soul but must also meet the necessities of the body. In order to have a community of ideals we must have a common language. The dislike that we feel for people, whose language we do not understand, becomes changed into a feeling of amity with them as soon as we can understand them. In this respect an active and extensive spread of the English language is doing more to solidify mankind than all other agents combined.

A good deal has been said of the possession by different nations of the same ideals, only expressed in a different way. Such a thing, however, is impossible.

Together with a common language should be taught this new science of life as the only universal ideal upon which all mankind can unite, because it meets all the necessities of soul and body. What could make life more desirable than a world-language and a science of lift that meets all the necessities of mind and body? The whole world has long wished to make life better, but we have not known how to make the attempt. True, it has been assumed that, some time in the future, love would spread and become general. But this expected new time is, for the most part, purely utilitarian in character. The conduct it prescribes is generally to prove advantageous to its promoters. The utility of any particular act, under this proposed system, is to be de-

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termined by its effect upon themselves and their relatives. This may be unconsciously assumed, by most promoters of a new order of society, but never-the-less this is the goal to which all their plans tend.

In face of these difficulties, most moral and social philosophers have given up the utilitarian theory of a new era and declared for a sort of social system which urges a man to be good to his neighbor because his neighbor is good to him. A sort of a utilitarian golden rule, as it were. In some of us love of neighbors is extremely highly developed, so that we are happy only while sacrificing something for their good. Unfortunately for this basis of society, there are those who would let us continue to sacrifice as long as we wished. If it were possible to always know the inner motives of men reciprocity of conduct might be used as a basis of society. Those acts might be described as good which were inspired by neighborly love, and those as hate where the motive was selfish. But it is seldom that the real motives of men are known; they lie deep down in the individual mind. Therefore, acts alone cannot be made the sole basis of a new order that will bring about that state of mind necessary to a perpetual renewal of the body. To meet every requirement of the case we have to fall back on the faith that man is essentially immortal, that he must give an account of his every thought and act, whether these be good or bad. This faith is the basic principle of immortality.

As the author has frequently claimed, throughout different parts of the work, that Saul of Tarsus, better known as St. Paul the Apostle, has not only dictated portions of several chapters but also gave the spirit-picture of the Tree of Life, used as a frontispiece to Part Three, it is thought best to permit him to dictate the closing remarks on the subject of death.

"The one who rejects the divine grace in earth-life is, at death of the body, retained in paradise, where Jesus met the two, after his death, who were crucified with him. In this abode spirits of mortals are allowed the greatest possible freedom. Here all sorts of occupations are followed as in earth-life. Also new and interesting vocations are developed. On first arriving here, and with many, for a long time afterward, they are not aware until taught, that there is another change awaiting them, a change which we know as the resurrection, or a conditional re-incarnation. You will remember that Jesus preached his

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gospel to those in paradise who lived before the flood. This work still continues here as it does on earth. Those who accept the divine favor here will be, as will also those who accept it there, re-incarnated to dwell on the earth during the thousand years of peace. During this time all the old saints will again appear on earth with those of more modern times.

"This is the conditional immortality in the body, after death, which I taught in my letters to the churches I founded while on earth. The traditional doctrine of the final total destruction of all who do not accept the gospel of Christ, is an invention of the Catholic Church. I never taught it. A careful reading of my reference, in the original, to the analogy I drew between the sown seed and the new plant will sustain me in this. It is well known that throughout the whole kingdom of vegetation the new plant arises from an inwrapped and latent *image* to which the vital force of the seed responds in the building and development of the new plant. If this *image* is lost we look in vain for its revival in any form. But when this remains we may confidently anticipate its re-appearance in due season upon the earth. This *image* for the renewal of the physical body of man is Christ. When this is lacking or lost it is impossible for man either to re-incarnate or remain indefinitely in the physical body. This is what John meant when he said: 'Without him was not any thing made that was made.'

"Although the spirits of mortals live on and on and will all be released from paradise after the thousand years are finished, yet none of them can ever re-enter a physical form for the reason, they have lost the *creative image*. This is the sum and substance of my doctrine of the resurrection and of immortality in the body which I taught in the New Testament."—Paul.

In concluding this chapter the author wishes to disclaim any part or thought in originating this new and unique interpretation of the Apostle's doctrine of the resurrection and the new life.

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Chapter Fifteen

KNOWLEDGE OF NATURE AND REVELATION PROGRESSIVE

THE proposition which heads this chapter, flows by natural sequence from the generally and universally admitted truth that the human race itself is progressive, not merely in physical attainment, but in mental development. That our collective humanity, like each individual that composes it, passes through a childhood, a youth, a meridian manhood, finally to reach perfection, can scarcely be a question by anyone who studies the universal analogies of Nature.

We would be far from doing violence to Truth should we slightly alter the poetic aphorism, and read: "Progress is Heaven's First Law." If so, the thesis may stand unassailable, that the knowledge of divine Revelation, like that of Nature, is destined to be continually on the advance until man comes to that which is perfect, when that which is in part shall be done away.

It will not be denied by the reflecting mind, that at this period of the world, few have arrived but at the threshold of that august Temple of Truth into which man is called to enter. Most are now in the scenes of their pupilage—in the lower grades of that school to which we are sent to learn the lessons of the Universe. As students in this school, we have two great volumes placed before us, which are to be the theme of our perpetual pondering, the volume of Nature, and the volume of Revelation.

In regard to the relation of these volumes, we know not how to resist the belief that the law of Harmony prevails; that perfect Agreement reigns supreme; that Truth is ever consistent with itself. This, we believe, may safely be affirmed to be the prevailing impression and attitude of the Christian mind throughout the world. But while we hold this to be true as to the general mental attitude, we do not hesitate at the same time to affirm that the general impression held regarding this agreement, is vague and uncertain; that there is nothing definite, clear or concise concerning their relations.

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Nothing is more obvious than that the vast majority of the people of to-day, especially those who think, are dissatisfied on account of the confessed obscurities remaining in the Word of God, and its general disagreement with the so-called biological science of our time. If we mistake not, there is a state of things in the general mind of Christendom, which imperiously demands a faith to which a demonstrable science of life cannot object.

However tranquil may be our repose upon the pillow of our faith, that of thousands of others is disturbed and agitated by the intrusion of doubts that rush in upon them like an army of grim spectres. These inroads are not the offspring of infidel skepticism, or a desired disbelief in the truth of the Scriptures as a revelation from God, but as *reasonable* doubts, founded upon what appears to be a *reasonable* philosophy, under the guise of science, so-called, the conclusions of which the mind does not know how to resist. These doubts are entertained by minds which cherish the profoundest respect for the sacred Volume, and it is precisely *because* they cherish these sentiments toward it, that they are so disturbed by the present-day conflict.

It would be doing the greatest injustice to a multitude of others, not to recognize in them a wavering desire to accept the Scriptures as divine Authority, yet who are so constituted by nature that they give blind deference to the *dicta* of science merely because it emanates from our centers of learning, *failing to realize that these may not possess the whole truth.*

We propound the question: Is it probable that the seeming discrepancies between Nature and Revelation, will always remain to cloud the hope of mankind? Is it not reasonable to suppose that these dark places will eventually be cleared up to the entire satisfaction of every mind that is covetous of Truth?

Who can divest himself of the impression that there is something derogatory to the wisdom and goodness of God in the idea that the laws of Life in Nature are of necessity opposed to the laws of Life in Revelation? Does not the human mind itself demand that the two shall be in perfect agreement, since they emanate from the same divine source?

To an enlightened mind there is something unwelcome and repulsive in the thought that God would institute two opposing codes of law, one

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for the Natural and the other for the Spiritual realm, which shall forever stand in contradiction to each other.

No one can doubt for a moment the sublime central fact of the relation between the Fall of Man through a perverted mind-image, and the Law of Restitution which is demonstrated throughout this work. This analogy between physical and spiritual processes can be shown to pervade every department of the two domains, from the beginning of physical life on the primitive earth, to our final restoration in the fullness of the perfect man.

On this point of a perpetual and continual analogy between Nature and Revelation *in all things,* I confess to an extreme anxiety to lead the world to partake of my own conviction. This, for two reasons: First, it presents the plan of material creation as being the exact counterpart of Spiritual Creation, bringing all the works of God into harmony and accord. Second, it supplies a two-fold foundation for the faith of mankind, to which neither reason, philosophy nor science can object. In order to attain the highest development, knowledge must support faith. This is the only basis upon which physical perfection can be attained.

We may well tremble for the citadel of our Faith, if the issues and conclusions of physical philosophy are to be arrayed against the letter of Revelation, and no effort is made to bring them to a tally. It is undeniable that the inductions of a true science, carry with them an irresistible, an overwhelming authority to the human mind. We cannot gainsay them, and if the apprehended sense of Holy Writ appears to the man of science to be opposed to these conclusions; if he finds the statements of the sacred writers on physical subjects so utterly at variance with his findings, that by no process can he bring them to agree, let no one be surprised to find the authority of Revelation giving way before the authority of Natural law. But if the facts of a true Science of Life are finally found to sustain the several declarations of the Scriptures; if the present-day assumed revelations of science in Geology, Biology and Psychology are finally shown to be in conflict with the Bible, simply because their facts have had a false interpretation placed upon them, it would seem that the moral exigencies of the human mind would demand a fuller credence in the Scriptures, and less faith in science, falsely so-called. This false interpretation of the facts of Nature is now beginning to be very generally recognized, so that we

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believe the volume here offered affords the means to a full understanding that the basic laws of Life, upon which the inspired Oracles and the intrinsic truths of Nature rest, are one.

No narrow-minded *taboo*, either by those who claim that the scope of the Bible is *moral* and not *scientific*, and who cannot conceive that God is the author of Nature and of Revelation—and it is impossible, that the Truth of one should conflict with that of the other; nor by those who have accepted an interpretation of the facts of Nature wholly in contradiction of the Scriptures, to which they, in their complacency, stubbornly refuse to give assent—will deter the acceptance by minds of the first order, of the parallelism here proclaimed. It will be found utterly impossible, in the light of my discoveries, to refrain from a belief in a universal Law of Harmony.

It was, however, no part of my original intention, at the time I began my research into the origin of organic life upon the earth, to use any discovery I might make as evidence of the authenticity of the old Testament Scriptures, and much less was it my purpose to enter the prolific field of discussion of the truth of the spiritual doctrine of the New Testament. Nevertheless, when one is searching for Truth and is willing to follow where it leads, there remains no choice of destination. I had no thought at that time that anything I might accomplish would throw any light upon the Scriptures. Indeed, I held the idea, common to the world to-day, that to produce life from life-less matter, was to disprove the Bible doctrine of Creation, and render God unnecessary. It is now evident that, although I had long been a student of this Book, I knew next to nothing of what it really taught upon this and kindred subjects.

Not until I had discovered and formulated the four fundamental Laws of Life, as stated elsewhere, was my attention called to the fact that I had furnished an amazing confirmation of the Scriptural doctrine of Creation: "God said, let the earth bring forth abundantly the moving creatures that hath life, each after its kind." Then it occurred to me that, since the physical is but a counterpart of the spiritual, there necessarily exists a law of harmony between Nature and Revelation *in all things*.

I ceased my experimental research and lecture work for more than a year, and devoted my spare time to a comparative study of the Scriptures and my own discoveries, and, to my amazement, found that

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I had at hand corroborative evidence, in physical laws, of the fundamental doctrine of the Bible on the nature and origin of life.

It is indeed obvious to everyone who is capable of reflecting at all upon the question, that the Truths which are revealed from God, and those which reason enables man to conclude from His works, cannot possibly contradict one another, but the two kinds of truths lie in different spheres and address themselves through different departments of God's work; the first through Revelation, and the second through Nature. For this reason each subject has been discussed both from the scientific and the Biblical point of view, always keeping in mind that the *law in the physical* is but a counterpart or equivalent of the law in the Spiritual.

Since parts One and Two are based upon laws that are demonstrable, they may, with propriety, claim to be unimpeachable evidence of the divine authenticity of the Jewish Scriptures. To appreciate this fact, it must be remembered that Nature's laws of life are divinely created—are fixed and unalterable—and would not, therefore, harmonize with the teaching of the Bible if it was not also of divine origin. In this way we can select with mathematical certainty and precision, the true Bible from all that is spurious. We can also, by their aid, determine the exact sense of the sacred writers.

If our Scriptures are of divine origin, the plain letter of the text will harmonize with the demonstrable laws of life in Nature in every particular. Really, here is the test: Do the operations of mind, energy and matter in the building of living things, teach man the same thing that the Scriptures teach him? Is there perfect agreement? If perfect agreement can be shown, as we see it can, what wonderful evidence of the divine authenticity of the Bible! Compared to this all other external evidence, such as the "Rosetta-Stone," the "Moabite Stone," and the "Siloam Inscription," are insignificant. These were inscribed by man, but the power of mind-images to build living things, and the power of the vital-force to receive impressions of the unknown through the mineral salts of organic life, are the inscriptions of the living God.

It is hardly necessary to remark that the laws of life, disclosed in this volume, bring the present into entirely new relation with the future life, and clothe the subject of human destiny with an interest to which no reflecting mind can be insensible. The ordinary indefinite ideas of purely spiritual law upon the one hand, and the gross concep-

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tion of a limited material existence upon the other, are lost in a clear conception of a perfect harmony between Nature and Revelation, which guarantees to man a life beyond the grave.

If anything need be cited by way of excuse for inaugurating a new movement in the world, it is that of establishing the principle of harmony between Nature and Revelation upon the fundamental doctrine of the Beginning and Way of Life. This principle I believe to be a sound one. Under its tutelage, my conclusions must take shelter. If anyone sees fit to reject them on the ground of mere prejudice and preconception, I must confess I do not cherish much concern regarding his opinion. If, on the contrary, I can receive such a hearing as can be secured from those desirous of the Truth, I have the utmost confidence that the evidence will strike them as it does me.

The history of religious opinion begets the anticipation that our work may be condemned before it is understood; this for the reason that, heretofore, progress in physical science has had to encounter, at almost every stage, the opposition of those who have *feared* that the Scriptures might be endangered, if the claim of physical science should be conceded. While we must honor the loyalty which has been evinced in this pious sensitiveness, yet may we not hope that a logical attempt to sustain Revelation with science will meet with a more cordial reception?

As it must necessarily be a matter of serious moment with me to propagate that which is false, so it cannot be a thing of light import with anyone to reject that which is true. It is, at any rate, certain that no one can justly feel himself at liberty, in the forum of his own conscience, to repudiate or decry the position here assumed, without a thorough examination of the ground upon which it rests.

What possible interest can any man have in adhering to error rather than Truth? What conceivable motive can weigh with anyone to close his eyes to the present conflict between science and Revelation? Is it not better to look the situation full in the face and inquire if there be not a *rational* interpretation of the facts of Nature, which will bring them into accord with a sound and literal reading of the Scriptures? This is the task I have essayed for myself in parts One and Two. Nothing is taught except that which is based upon demonstration.

In regard to the principles of healing taught in Part Three, I can only say: Man can endow nature with no powers, principles or qualities not already inherent in its three great domains: the Spiritual, the

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Mental and the Physical. It is the laws of these dominions of life converged into one system, that underlie the principles of healing there applied.

The idea of God, whether in the work of creation or in healing, which is most natural to people at the present time, is that of infinite and almighty power. It seems to such persons (and they are many), not only consistent with the perfection of Deity, but also the highest proof of His majesty that He should work *immediately* by the mere authority of Sovereign Will.

The use of subordinate means implies, they imagine, limitations of His power. This, however, is not the intended teaching of the Scriptures, nor is it in harmony with the revelations of science. It is the very purpose of the Scriptures to reveal the creations of God as *One,* in which *all things,* physical, mental and spiritual, work together for good.

It is impossible to infer anything different from St. Paul's argument in Romans, 1:20, where he says: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His *everlasting power* and Godhead."

The special force of the words here used by St. Paul, seems to lie in the truth that the power exercised by God in His works, is *everlasting.* It was not merely put forth for a time to call the present frame of Nature into existence, but it is a perpetual operation, so that one may avail himself of its benefits at any time.

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PART THREE

THE NEW HEALING

"In the midst of the streets of the city, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."—Therapeutics of the Bible, Rev. 22:2.

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FIGURE CXVII

The Tree of Life

A Spirit-picture of the Tree of Life given by St. Paul. See next page for description. Note how closely it symbolizes his teaching on Christian baptism—the new birth—and the resurrection—the new life.

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Frontispiece (Part Three)

The Tree of Life

Our frontispiece to Part Three is a spirit-picture of the Tree of Life. This picture contains a representative of each of the four acts of creation of living things; the tree from the earth; the fowls from the water; the beast from the earth; and the man from the earth. Gen., 1:11, 20, 24, 26. Since the picture, as originally fixed in the mineral salts, was no larger than the cross-section of a common pin, 1/32 of an inch, it should be examined closely for each of the objects described. The tree is seen in the center of the upper-half of the picture, apparently growing in the midst of a river. Limbs of the tree extend to the right, encircling a cow which faces the observer. Also to the left over a man who is lying face upward looking at the tree, seemingly surprised at his own awakening. Thus the tree is on "either side of the river." Rev. 22:2.

Just below the tree the river is almost spanned by two doves, facing each other. Between them arises a white glow expanding until it encircles the tree, representing the origin of the vital force. At the lower right-hand corner are people apparently "going down into the river," emblematic of *Christian baptism* which is founded upon the physical condition of the origin of life. At the left-hand corner are seven steps leading up to and under an arch, symbolizing the seven Christian graces.

The doves, representative of the Spirits that "brooded over the face of the waters" in creation, are here watching over the new spiritual birth. Not until Paul the Apostle gave me this spirit-picture of the "Tree of Life" did I realize the close connection between the origin of physical life on the primitive earth, as taught in the Jewish Scriptures, and that of the *new-birth,* as taught in the New Testament.

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INTRODUCTORY (PART THREE)

Little need be said in regard to the object of this part of the work. It is simply what its title indicates, a guide to the use of the Twelve Vitalized Tissue Remedies, designed for the use of families and private individuals.

Nearly thirty years ago the author began a series of experiments to determine just what role the mineral compounds of organic life play in the building and functional activity of living organisms. About twenty years ago he succeeded in building life-forms, of the higher order of plants and animals, direct from these mineral compounds, without the aid of the eggs or germs of antecedent organisms of like species.

It was only a step from these demonstrations to their application to the development of mental and physical powers and treatment of diseases. In this field of labor, the principles of healing herein taught, have won for the author his greatest success, as is evidenced by the report of cures in the last chapter. He wishes here to disclaim any pretense to the accomplishing of results, along this line, that any intelligent, studious individual may not also accomplish.

It has been our constant effort to present, in a compact and comprehensive form, a guide, by the aid of which the intelligent layman can prescribe these remedies successfully for all the ailments of life, and thus prevent, on the one hand, long, tedious cases of sickness, or their relapse into incurable chronic cases upon the other.

It has been the dream of the author's life to establish among the people a system of physiological treatment, based upon the chemistry of the tissues, whereby the heads of families and private individuals can treat themselves and children at once for all the ailments of life, and thus virtually prevent the development of all those diseases which tend to establish themselves in the system as chronic ailments.

It is only under such a physiological system, based upon the needs of the tissues in times of disease, that we can hope to eradicate all the

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more serious forms of chronic ailments, and thus aid mankind to develop, to the highest and fullest standard of physical perfection, and to maintain all their powers and faculties in full activity during the entire period of life.

With this end in view, a few facts about the body, its conditions and diseases, may be stated:

Facts About Vitality

It has long been supposed that the physical basis of vital activity is protoplasm, an albuminous substance. My extensive experiments in producing life-forms from chemicals prove this to be an error. I have fully demonstrated that the mineral compounds of organic life, those compounds that remain after combustion of the tissues—the ashes—form the material basis of all vital processes.

These consist of iron, potash, soda, lime and magnesia, combined with phosphorus, chlorine, fluorine and sulphur, and silicon combined with oxygen, making twelve mineral compounds, commonly called tissue salts.

These are as follows: 1, chlorine of sodium; 2, silicic acid; 3, chloride of potash; 4, fluoride of lime; 5, sulphate of lime; 6, sulphate of potash; 7, phosphate of potash; 8, phosphate of magnesia; 9, phosphate of iron; 10, phosphate of lime; 11, sulphate of soda; 12, phosphate of soda.

It is from these twelve mineral compounds, variously combined, that I have succeeded in producing living cells, tissues and organisms without the aid of antecedent life, thus fully demonstrating that these mineral tissue salts can be given a Vital Constructive Power to build tissues independent of the power already possessed by the organism itself.

It has heretofore been demonstrated that the structure and vitality of all the organs of the body depend on certain necessary quantities and apportionment of these mineral tissue salts. Before nature uses them in the ordinary way in food to build the tissues or organs, these tissue salts are vitalized in the blood. This process of *"Vitalization of Nature"* is the first great law that I discovered in connection with my research of the origin of life-forms on our earth, and is fully discussed in Parts One and Two, to which the student may refer if he desires to follow this thought.

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This "Constructive Vital Force" uses these mineral tissue salts to rebuild organized tissues whenever they are worn out by disease or accident or natural causes, and to restore the body and brain to health and activity. It is also the connecting link between mind and matter.

There is, then, this vast difference between the mineral tissue salts that are used in this system of treatment and those of the chemical laboratory ordinarily used by the physician. I vitalize my tissue remedies when preparing them for the treatment of diseases, just as nature vitalizes them in the building of plant and animal life, so they will be ready to build tissues as soon as introduced into the blood, without drawing on the vital forces of the body to do this work.

Facts About Disease

Disease, as well as all mental and physical inefficiency, results whenever any one of these mineral compounds is disturbed or removed from any one or more of the cells of any of the tissues of the body, and just to the extent of their disturbance or removal will the extent and character of the disease or mental inefficiency be. The disturbance of each mineral tissue salt in any tissue gives a manifestation of disease or mental disability *through symptoms peculiar to itself,* and cannot be mistaken. Such mineral tissue salt will not fail to cure such disease, or to restore the mind to normal activity, when prepared and administered according to the indications given.

Facts About Health

These facts have been fully demonstrated in my extensive experimental research into the cause and origin of life-forms as well as in the cure of numerous diseases and the unfoldment of mental and physical powers.

Health is the constant maintenance of the proper proportions of the proper kinds of these tissue salts in each cell of the organism, the brain included. Disease of body and brain is any departure from these proportions, from any cause.

Herein lies the secret of the cure of diseases, of long life, of full mental activity, and of continued health. It is not sufficient that one be restored to health when sick. What is needed is continued health without intervals of sickness and detention from business. Not only

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common health—just barely well—but health, more and more abundant as the years go by, with the greatest possible activity of all the forces and faculties all the time.

Only under this very desirable condition can the greatest amount of brain energy be developed; the fullest amount of muscular energy be expended, and the highest degree of beauty in its broadest meaning, be attained. These conditions, with these attendant functions, come only as the result of the constant supply of the vitalized tissue salts within the cells of the various tissues wherein the life of the organs is found and their functions performed.

Facts About the Body

The natural builders of the human body are the twelve mineral cell-salts. These work with albumen, oils, sugars, and starches, to build up bone and brain, muscle and nerve, skin and mucous membrane. They absorb magnetism from the evaporation of water and store it in the cells of the tissues and organs as vital energy. Without these mineral tissue builders, no organ can be repaired when diseased, nor be enabled to resume its function when sick.

Long years of study are not necessary to understand their use and range of action in curing the sick, in maintaining health and prolonging life, as they are here presented for the use of the general public. Their use is brought within the comprehension of every intelligent individual.

There lies within these vitalized mineral compounds of organic life tremendous power and possibility for good to the human family. They will not only develop the poorly-nourished child to the strength and vigor of manhood or womanhood; restore the sick and afflicted to health; indefinitely prolong human life, but they will also bring out to the fullest extent any peculiar gifts that one may naturally possess.

Therefore, in the physical life, the moral life, the intellectual life, and in the social life of every individual, they are indispensable to all who would achieve and enjoy all that life in its fullness should mean.

We have heard much of the "Science of Healing," but how many have stopped to consider more than the mere sound of the sentence, and contentedly relegated the meditation and research essential to its understanding to the so-called "learned professions"?

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Would it not be wise to devote a part of our time to that side of our life whence springs its eternal freshness and the motive power of its existence, and also of the knowledge of its source and method of action?

Those who will thus stop and learn the lesson for themselves, who will master the new fundamental principles of physical and mental well-being as taught in this work, are then ready to command *at will* what is called *destiny,* and to control what the world calls *fate.*

In the use of these twelve vitalized mineral compounds as herein taught will be found the solution of the problems of health and success. Here held in trust, for our use, is garnered the secret of continued health and opulence.

Facts About Yourself

You believe you possess much greater power than you have ever used. You have often felt vaguely aware of forces of mind within you which you had never called into activity. You have often realized that the worries and discouragements of business and of every-day life took too much out of you, leaving no reserve for pleasure. The two things seem contradictory. They are. The unused power of your mind ought to conquer your despondency and lift you to vastly greater efficiency. But how? What are the means to be employed in calling out the reserve power of the mind? How can we tap its deeper springs of energy? What are the means of throwing off worry, doubt, discouragement, mental and physical ailments, and the consequent results of mental and physical ineffectiveness?

This New Science of Life in the Work of Health and Healing answers these questions in a practical way, in the most natural and effective manner possible, that brings the desired results.

As the whole work is intended for the great mass of the community, the author has carefully avoided all technicalities, except in a few instances. Here the definition of the terms used will be found either in brackets or in the sentence which follows. Thus the subject is made as plain as possible, so that anyone can prescribe for himself.

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Chapter One

GENERAL PRINCIPLES OF NUTRITION

HUMAN food in the complex must contain all the elements of the human body. The elements of the human body are as follows: Carbon, hydrogen, oxygen, nitrogen (gaseous), potassium, sodium, calcium, magnesium (mineral and basic), phosphorus, sulphur, chlorine, fluorine (mineral and acidulous), silicon, iron (mineral and metallic).

Traces of other elements, such as arsenic, iodine and copper, are found in minute quantities, but the fourteen named above are all that are of practical interest so far as the study of nutrition goes.

None of the above elements exist in a free state, either in food or in the body; they are all chemically combined to form certain compounds, and it is these compounds that are to be studied as the principles of food. The first of these is:

Water.—This is composed of the elements hydrogen and oxygen of the above list; it is the universal medium, diluent and solvent found in all foods and indispensable to life. It is not decomposed in the body, and hence furnishes no energy; various foods contain from 10 to 95 and the human body 70 per cent. of it.

Mineral Matters.—These are alkaline and earthy salts; they consist of calcium, magnesium,potassium, iron, and sodium, combined with sulphuric and phosphoric, hydrochloric and fluoric acids to form sulphates, phosphates, chlorides and fluorides. Phosphorus and sulphur also exist and perform important functions, in combination with organic albumins. Sodium chloride is found in larger proportion in the serum of the blood, potassium chloride in the red blood corpuscles and in muscle cells; potassium phosphate in the brain and nerve tissue; calcium, magnesium, sodium and silicon in the cartilages, bones and teeth; fluorine in the glands and enamel of teeth and bones, and iron in the red corpuscles of the blood.

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Five per cent. of the whole body, or about seven and a half pounds in a man of average size consists of mineral matters, five-sixths of which is the osseous framework. *These minerals are absolutely essential to life, and even if all the other constituents of food are furnished, death occurs after about one month of their deprivation. They are the tissue builders.*

The daily intake and output of mineral matter is about 400 grains, something less than an ounce, and would be fully supplied by ordinary food, even without extra addition of common salt that the cook usually adds.

The most important salts in the growing child are those of lime, soda and iron. Phosphates play an important role in nutrition; in addition to their usefulness in building the bony tissues, they are essential to cell activity. Next to bones, the brain and nerves are rich in phosphates. Strange to say, the ligaments and tendons, whose function is so similar to bones, contain the least phosphates of any animal tissue. The daily need of iron is very small, only about one-sixth of a grain, and that amount is easily contained in ordinary food if properly assimilated.

Protein.—Nitrogen is the characteristic element of this class. It includes the most essential as well as the most worthless of foods. The American Colleges and Experiment Stations adopted and recommended the term protein, in place of proteid, albumin, albuminoids, nitrogenous foods, etc., employed by various writers, so it is used here to the exclusion of the others.

Protein may be divided into three classes, albuminoids, gelatinoids and extractives.

Albuminoids include the white of egg, the lean of meat, the casein of milk and the gluten of wheat. These are indispensable; life cannot be maintained without them. They are used by the mineral salts to build up tissue during the period of growth; they are also used to repair the waste tissue in adult life and by virtue of the carbon and hydrogen that they contain, they also contribute to the heat and energy of the body.

Gelatinoids occupy a very secondary position, for the reason that their nitrogen is not available for use in the repair of tissue, as is that of the albuminoids; they save the latter from being consumed, however, and leave it intact to be used in tissue-building instead of being used up

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in energy; hence they are sometimes called albumin sparers. Gelatin is a familiar example of the gelatinoids; glue is an impure form of it.

Extractives come under this head only because they contain nitrogen; they furnish scarcely any strength to the body and are very hard to eliminate, being potent producers of uric acid. They serve as stimulants and appetizers. The agreeable savor of cooked meats is largely due to extractives, and they form the principal part of the commercial meat extracts. Hence there is far more harm than good in them.

Carbohydrates.—Consist of carbon, hydrogen and oxygen. They are almost exclusively of vegetable origin, the only animal carbohydrates being milk-sugar and glycogen, which is formed by the liver. Honey, generally considered as an animal product, is not so. It is of purely vegetable origin, and is only gathered by the bee.

Carbohydrates are the chief motor fuel of the body, furnishing it with muscular energy and figuring largely in the production of animal heat. They are represented by starches, sugar, pectins and gums.

Hydrocarbons.—These are fats and oils of all kinds, both from the vegetable and animal kingdoms. They consist of the same elements as the carbohydrates, carbon, hydrogen and oxygen, but in a very different relative proportion. They are the most powerful heat producers of all, and hence are particularly adapted to cold climates.

The above facts are shown in a summary in the following table:

CONSTITUENTS OF FOOD IN GENERAL

Water		Hydrogen and Oxygen.	The universal diluent and solvent.
Minerals	Earthy and Alkaline Salts.	Calcium, Magnesium, Sodium, Potassium, Phosphorus, Chlorine, Sulphur, Iron, Silicon and Fluorine.	The Tissue Builders necessary to Assimilation and Elimination maintain the alkaline reaction of the tissues.
Hydrocarbons	Fats and Oils.	Carbon, Hydrogen, Oxygen.	Heat and Energy.

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Carbohydrates...	Starches, Sugars, Gums.	Carbon, Hydrogen, Oxygen.	Energy and Heat
Protein.....	Meat, Fish, Eggs, Peas, Grains, Beans, Cheese, Gelatine.	Nitrogen, Carbon, Hydrogen, Oxygen.	The material used by the Tissue Salts for building and repair. They also furnish Energy and Heat.

The Functions of Foods

It may be seen from the foregoing table that food has a three-fold function: First, it must supply animal heat; second, it must supply energy for work; third, it must furnish elements for growth and for the replacing of worn-out tissue.

Animal heat is supplied by all the foods in varying degrees; in the highest degree by fats and oils; in a considerable degree by sugars and starches; protein also is capable of maintaining animal heat.

Energy for work is furnished largely by the starches and sugars, in a less degree by the fats and oils. Protein is also capable of furnishing energy with great rapidity.

The building and repair of tissue is the peculiar function of the mineral salts and protein. It will be noticed that protein alone is capable of fulfilling all the function-energy of food, and this universality of use gives it its great prominence. Instances can be cited where men have lived for long periods of time with a high degree of vigor and well-being upon nothing but water, meat and salt. Such a highly nitrogenous diet, however, requires an active life in the open air, and even then should not be maintained indefinitely.

For reasons hereafter stated it seems desirable that the protein consumption should not be much in excess of the amount required to make good the tissue waste, and that most of the requisite heat and energy of the body should be derived from the carbohydrates and fats, rather than from protein.

The comparison of the human body to a steam engine is so old that, when used now, it is generally with an apology for its triteness. It is, notwithstanding, a very useful and apt illustration of many things about

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nutrition. Thus the mineral salts and protein that maintain the integrity of the tissues may be compared to the steel and iron that replace old and worn-out parts and keep the engine in repair.

The carbonaceous food that supplies animal heat and ability to do work is like the coal that makes the steam pressure. The comparison may easily be extended with advantage to the subject of excreta.

The burning of coal under the boiler and the digestion of food in the body are essentially alike in that they are processes of oxidation or combustion, the inevitable result of which is waste products or ashes.

If the coal is of good quality and in proper quantity, the ash is fine and completely burned. If of poor quality or in too large quantity, clinkers and incompletely consumed cinders are the result. If the draft is slow or the supply of air deficient, cinders are again in evidence.

Normal urine and feces represent the fine, well-burned ash of good coal. Uric acid crystals, amorphous urates and phosphatic sediments in the body or urine, from overeating or from improper food, correspond to the clinkers and half-burned cinders from bad coal or too much fuel that clog the fire. When resulting from insufficient exercise or scanty intake of the mineral salts and oxygen, they represent the same thing, but then occurring from lack of elimination.

The smoke and vapors that escape through the chimney represent the expired air and the gaseous waste of the system. An important difference is that the human engine builds its own parts, repairs its own breaks, oils its own joints, frees its own pipes and keeps up its own fires, with an economy and perfection that the best mechanism of man only clumsily and inadequately imitates.

Standard of Value

One of the inherent difficulties of the subject of diet has been to fix some standard by which the relative nutritive value of food might be measured. Of late years a standard of value has been adopted, called *Calorie,* which allows of a much more accurate comparison of various foods than was formerly possible. It is based upon the fact that the digestion of food is essentially the combustion of food, and the amount of heat evolved by the complete combustion of a certain amount of food has been found to be the best index of its nutritive value that we have.

The amount of food used in the experiment is one gramme (15½ grains).

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The standard of heat production is called a Calorie, written with a capital, and means the amount of heat required to raise one liter of water one degree Centigrade (or one pound of water four degrees Fahr.). To ascertain the value of any food by this standard one has to find out how many degrees Centigrade one liter of water is raised by the complete combustion of one gramme of the food in question. The result gives the value of the food in terms of Calories. It is freely admitted that combustion outside the body and digestion within it are not strictly convertible terms, especially in regard to protein, yet even with this admission, it has been found that no other method of comparison gives such an accurate idea of food values. The fuel value of one gramme of each of the three important constituents of food, according to the most recent experiments, made by Atwater, is as follows:

Protein .....4 Calories
Carbohydrates .....4 "
Fat .....9.1 "

To apply the Calorie standard to any food it is only necessary to know its chemical composition, and then to multiply the percentage of fat by 9.1. The result gives the number of Calories afforded by 100 grammes of the food.

For example: Eggs contain, according to the average of sixty analyses, 14.8 per cent. of protein, 10.5 per cent. of fat and no carbohydrate to speak of. Then.

$$\begin{aligned} 14.8 \times 4 &= 59.2 \\ 10.5 \times 9.1 &= 95.5 \\ \hline & 154.7 \end{aligned}$$

Therefore, the value of 100 grammes of egg (two average sized eggs) is 154.7 Calories.

If a sample contains 4 per cent. of protein, 5 per cent of sugar and 4 per cent. of fat, then the Calorie value of 100 grammes (3 1/3 ounces), would be:

$$\begin{aligned} 4 \times 4 &= 16 \\ 5 \times 4 &= 20 \\ 4 \times 9.1 &= 36 \\ \hline & 72 \end{aligned}$$

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The usefulness of the Calorie standard is very great, but it should not be overestimated nor considered as more than one factor, though an important one, in the comparison of foods. Ease of digestion, rapidity of digestion, completeness of absorption and cost must all be considered in putting a definite value upon an article of diet. Sawdust, for instance, would give at least as high a Calorie value as starch, but owing to its indigestibility is of no nutritional value whatever.

In order to give an idea of the fuel value of some common foods, the number of Calories yielded by 100 grammes is given in the following table. One hundred grammes (3 1/3 ounces) would not be far from the amount of edible substance in an ordinary helping of meat, eggs or potato at a meal.

					Calories.
100	grammes	(3 1/3	ounces)	medium fat pork	285
"	"	"	"	bacon	620
"	"	"	"	beef	170
"	"	"	"	cheese	411
"	"	"	"	oats	396
"	"	"	"	wheat	339
"	"	"	"	rice	347
"	"	"	"	white bread	263
"	"	"	"	johnny cake	248
"	"	"	"	milk	72
"	"	"	"	eggs	154.7
"	"	"	"	potato	66

The Calorie value of the food for twenty-four hours of a man of average weight should be from 1,500 to 3,000. The lower number for a sedentary life, the higher when engaged in active labor.

Absorbability of Food

In estimating food value the question of the ease and completeness of its absorption becomes an important factor. The carbohydrates (starch and sugar) of all kinds of food seem to be absorbed to the last particle; cellulose (wood fiber), although of the same percentage composition as starch, is not absorbed at all, yet counts equally in estimating Calorie value. Of all this class, fruit sugar (glucoses) enters most rapidly into the blood, cane sugar (saccharoses) next and starch (amyloses) the least rapidly. Fat is very completely absorbed, but not with any great rapidity; the ease with which various fats are absorbed

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depends largely upon their melting point; the lower the melting point the more readily it yields to the digestive organs, and vice versa.

Protein from animal sources is more readily and completely absorbed than that from the vegetable kingdom. The completeness of protein absorption depends upon its relative amount; when the per cent. is small there is a greater waste than when the amount is greater. This is probably due to its entanglement in the larger proportion of cellulose and starch present, so that it escapes the direct action of the digestive juices.

The protein of meat and eggs, for instance, is completely and easily absorbed, less than 3 per cent. being wasted, while the protein of peas is wasted to the extent of 10 per cent. and that of potatoes to the extent of about one-third. Vegetable food, in general shows a much greater loss of protein than do most meat and eggs. When we come to consider the absorption of the whole food, however, we find that, so far as the important vegetable foods go, they exceed meat as a whole. Thus, of white bread only 4 per cent. is wasted, while of the whole meat (not protein alone) about 5 per cent. is lost. Fine white bread is absorbed more completely and yields more heat and energy than the coarse breads. This is contrary to the statements made by many food journals and even by works on the subject, but is nevertheless correct. The point was proved by experiments made in the laboratory of the University of Minnesota in 1890. (See King's Chemistry of Food).

The coarser breads, however, contain more of the various constituents of the grain and are a better food for growing children and for those leading sedentary lives.

Elimination

There is no fire without ashes, and the fire of life is no exception to the rule. The insoluble debris of food, the waste products of combustion and the detritus from the decay of tissue, all produce a quantity of effete matter that must be gotten rid of, in order that the body may be in a clean and healthy condition.

The waste and useless end-products of combustion in the body issue forth in various ways, through organic pipes and tubes, which may be compared to the sewers of a city; the carbon dioxide in the expired air from the lungs, and as carbonates, sulphates, chlorides and phosphates

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of the alkalies and alkaline earths in the urine and perspiration. These salts are absolutely essential to proper elimination of by-products.

Hydrogen escapes as water by the same routes. Phosphorus, sulphur and chlorine unite with hydrogen, forming acids which, in turn, combine with the alkalies and earths to form soluble salts, which appear in the urine, as above stated.

The greater part of the nitrogen (85 per cent.) appears in the urine as urea, a soluble neutral crystalline body; a part also appears as a hard, gritty, insoluble, crystalline, bi-basic acid, known as uric acid.

Between the food as it enters the mouth and its ultimate waste products that leave the body there is a multitude of intermediates concerning which we are far from possessing complete knowledge.

This much is known: The products of carbon metabolism, consisting, as they do, of carbon dioxide and water, are comparatively easy for the eliminative organs to handle. The Phosphates and Sulphates of Sodium are chiefly concerned in this. Owing to their fluid and gaseous nature they are not capable of seriously encumbering the system. The worst thing that they can do is to produce an excessive formation of fat, which, while not desirable, is not in itself poisonous. The same innocuousness does not go with the products of nitrogenous metabolism. These form a series of hard, more or less insoluble, crystalline bodies that are passed along from tissue to tissue and from organ to organ with difficulty, and are prone to encumber and obstruct the organs through which they must pass and also to fret and injure their structure.

Nor is it mere mechanical obstruction that characterizes them; most, if not all, of these tissue-fretting bodies exert a positive toxic action upon the system. Xanthin, hypoxanthin, creatinin, adenin, ammonium carbonate, urea and uric acid are some of the principles that are known to exert a poisonous influence when present in the body in slight excess.

All flesh foods contain these substances; they are also formed to a slight extent in our own tissues and from the digestion of vegetable protein. Such facts as we possess make it clear that the excess of protein, especially of animal origin, is more harmful to health than excess of carbohydrates or fat. The many varieties of gout and innumerable obscure diseased states have their roots in this nitrogenous debris-encumbered condition of the system, and this is due wholly to a lack of those mineral salts whose work it is to eliminate these end-products.

Thorough elimination means clean tissues, and clean tissues mean

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vigor, flexibility, endurance and long life. This all depends, as before stated, upon the proper supply of the mineral salts.

It is evident from the foregoing considerations that nitrogenous foods clog the system more than others, and it is an obvious inference that too much of that kind of food is especially to be avoided. Attention and appreciation of these facts should impress upon the mind the importance of avoiding all excessive ingestion of food. It is by *ingestion* that *elimination* may be controlled, and the regulation of the intake of food is the only proper and orderly way to control it.

It is most unfortunate that the public has been educated to regard catharsis as the key to proper elimination. The effect of over-indulgence, gluttony and improper foods are supposed to be promptly relieved by a cathartic pill, and this unscientific delusion is fostered by numerous patent medicine advertisements in the daily press. The profession should endeavor to teach the laity that the evacution of the bowels is the last and outermost of a long series of internal purifications, and that to force them to over action is to begin purification at the wrong end. It is certainly a very inadequate corrective of improper eating.

The Daily Amount of Food

As the result of many years' observation and experiment, certain amounts of each of the three chief food principles have been set down as necessary for the preservation of health and strength. The necessary data were obtained by the so-called empirical method; that is, by observations made upon healthy individuals eating as much as they wanted of what they pleased. The food consumed was analyzed and the amounts of protein, carbohydrate and fat determined. The excreta during the same period were also analyzed, so as to show whether the income of food and the outgo, as represented by the excreta, were balanced or in equilibrium.

The quantities thus obtained by various observers acting independently, were in fairly close agreement with each other and averaged about as follows:

Protein, 120 gm. (4 oz.); fat, 59 gm. (2 oz.); carbohydrate, 500 gm. (17 oz.).

It should be understood that these figures refer to dry material and not to food in its ordinary condition. Translated into quantities of food such as we handle and eat, it would be about as follows:

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Beef, 13 oz.; butter, 2 oz.; potatoes, 6 oz.; bread, 20 oz.; for meals of twenty-four hours. The Calorie value is about 3,400.

There seems to have been a very general agreement by authorities on the subject (up to very recent times) that the above quantities of food constituents were the minimum amount required by a man of average weight doing a moderate amount of muscular labor. Diminution in the protein was considered the most dangerous feature of underfeeding, and the hardest to recover from. It is only of very recent date that these figures have been criticized or questioned. The general principle that the ideal diet consisted of the smallest amount of protein (with carbohydrate added) that would serve to keep up body weight and vigor was emphasized by all investigators. The difficulty was that when it came to experiment, the data were gathered from human appetites and desires rather than from the actual needs of the body.

When we reflect upon how much of self-indulgence and gratification of the palate and how little of thought enters into the selection of what and how much we eat, we may realize how unsatisfactory and misleading must be the results deduced from such experiments.

Mr. Horace Fletcher was the Columbus who, with the aid of a professional man, Dr. Van Someren, first pointed out that exceptional health and vigor could be maintained upon one-half the amount recommended in the accepted dietaries.

The visit of Mr. Fletcher to the Yale University was epoch-making. He succeeded in interesting Prof. R. H. Chittenden, director of the Sheffield Scientific School, to such an extent that he was put in Professor Chittenden's laboratory for a period of thirteen days for the purpose of exact observation. The result was that a daily allowance of protein, 44.9 gm. (1½ oz. nearly); fat, 38 gm. (1¼ oz.); carbohydrate, 253 gm. (8½ oz.), kept Mr. Fletcher in nutritional equilibrium, although his weight is 165 pounds. The Calorie value of his food was about 1,600 per diem. Then followed those well-known observations upon thirteen United States soldiers for a period of six months, which demonstrated that excellent health, increased vigor and full body weight could be maintained upon a dietary consisting of about one-half of the protein called for in standard dietaries, and this without any increase in carbohydrate.

These results were further extended and confirmed by experiments upon five professional men and eight trained athletes, one of the latter

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winning championships in two college events while under the restricted diet.

These experiments were made upon different types of men and extended over sufficiently long periods of time to prove conclusively that there is no need for such quantities of food as the prevalent dietary standards called for. Health that was exceptional and increased vigor are fully proved thereby to be compatible with an amount of protein less by one-half, without any increase in fat and carbohydrates, than is demanded by the figures of Voit, Atwater, and others. It is safe, in view of these recent experiments, to put the standard dietaries upon a new basis. There is no real physiological need for more than: Protein, 50 gm. (1¾ oz.); fat, 50 gm. (1¾ oz.); carbohydrate, 480 gm. (16 oz.).

This, translated into quantities of plain food in its ordinary condition (not water free), would be: Beef, 5¾ oz.; butter, 1¾ oz.; potatoes, 6 oz.; bread, 19 oz.; for twenty-four hours, of which the Calorie value would be about 2,500.

An inevitable defect about averages is that, however true, they may not be applicable to particular individuals. It may be absolutely true, for instance, that the protein needs of a thousand men will average 120 gm. (4 oz.), but John Roe may be better off on that amount, and Richard Doe on one-half that amount. Moreover, what is applicable to a man at rest would be too little for him when at hard work, and as in daily life work cannot be measured, the varying needs of the individual must be largely guess-work, notwithstanding scientific averages. Professor Chittenden does not say that his subjects received just the proper amounts of food for their daily needs; he simply claims to have demonstrated that health and vigor can be maintained on much less food than science has heretofore set down as the minimum. This was much, but there must be a "better way," according to Mr. Fletcher's phrase, for the individual to determine the kind and amount of food needed by the body for the varying factors of the rest and work of daily life.

This is the problem that Horace Fletcher has settled for all intelligent people who are willing to receive the information and pay the price of a little self-denial. With a full appreciation of the labors of Voit, Moleschott, Atwater, Playfair and others, it will one day be acknowledged that this simple discovery of Horace Fletcher (a layman) outweighs, or at least equals, in practical benefit to humanity all the

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valuable results obtained by those skilled professional scientists.

What is this momentous discovery that teaches what food to eat to meet the individual's needs, and how much to eat at a meal to match the ever-varying factors of rest and work, far better than averages deduced by the most stupendous labors from thousands of analyses?

It is so simple that it seems lamentable, and even ridiculous, that it has not been discovered before. Hundreds of books on the physiology of digestion have mentioned the importance of chewing the food, but none of them with the emphasis necessary to change one's habits entirely and produce far-reaching benefits. This discovery is simply the mastication of each mouthful of food until no taste is left in the morsel and the deglutition has been an involuntary process. Its simplicity is one of the formidable difficulties in the way of its general adoption; people will climb mountains, take nauseous drugs, endure all kinds of disagreeable treatments to regain lost health, but this is *too* simple. Moreover, even when the mind is convinced and one starts in with the novel method, such is the inveterate persistence of long-standing bad habits that for a long period eternal vigilance becomes the price of rational mastication.

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Chapter Two

THE PRINCIPLES OF HEALING

THERE are two fundamental laws connected with the production of vital functions in organic bodies which have been entirely overlooked in systems of healing; they are, first, all function principles exist independent of the organs upon which they act to produce functional activity.

This we have shown to be true of mind in its relation to the brain; of light in its relation to the eye; of sound in its relation to the ear; and of every other organic function-principle that acts upon organs to produce vital functions.

The second law that should be borne in mind is "The Law of Vitalization," a process in Nature that prepares materials to build organs, to be acted upon by these function-principles in order that functional activity may be established and carried on.

Knowledge of the nature of these laws; the kind of materials upon which they act, and the manner of their action are the fundamental principles upon which this system of healing is based.

That forces of Nature act upon matter to produce vital functions no intelligent individual will now deny.

The modus operandi of these actions and the channels through which they operate no one has hitherto defined.

These are the great problems to the solution of which the author has devoted many years of research. The true relation between such forces of Nature and vital growth in organisms followed by functional activity, once comprehended, the healing of diseases becomes an easy problem.

The physical basis for all such vital growth and functional activity is the mineral compounds of organic life, generally known as the tissue salts. There are twelve of these compounds. They are presented here in the order in which they are used in nature in the building of living organisms, as demonstrated in Parts One and Two of this work. This

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order of use and reference to them is also constantly maintained throughout the following chapters on the several regions of the body.

1—Sodium Chloride.....Common salt, or Nat. Mur.
2—Silica.....Pure flint, or quartz, or Silicon.
3—Potassium Chloride.....Chloride of potash, or Kali. Mur.
4—Calcium Fluoride.....Fluoride of lime or Calc. Fluor.
5—Calcium Sulphate.....Sulphate of lime, or Calc. Sul.
6—Potassium Sulphate.....Sulphate of potash, or Kali. Sul.
7—Potassium Phosphate.....Phosphate of potash, or Kali. Phos.
8—Magnesia Phosphate.....Phosphate of magnesia, or Mag. Phos.
9—Ferrum Phosphate.....Phosphate of iron or Ferr. Phos.
10—Calcium Phosphate.....Phosphate of lime or Calc. Phos.
11—Sodium Sulphate.....Sulphate of soda, or Nat. Sul.
12—Sodium Phosphate.....Phosphate of soda, or Nat. Phos.

These twelve compounds are, in a very real sense, the material bases of the organs and tissues of the body and are absolutely essential to their integrity of structure and functional activity. According to the researches of Dr. med Schüssler, of Oldenberg, Germany, and Rudolph Virchow, the great German pathologists, any disturbance in the molecules of these cell-salts in any organ or tissue constitutes disease, which can be rectified only by supplying the disturbed salt. We see, from Part One, how rational this is, and how the vital force co-operates with these forms of matter to accomplish the desired result in healing diseases.

If any organ or tissue is lacking in one or more of the tissue salts, such organ or tissue, to this extent, becomes unable to perform its function; then follows what we know as disease.

We do not claim for these vitalized tissue remedies unusual curative properties without giving a reason therefor—a reason based upon science and results obtained in actual practice.

The system is a science—not experimentalism. There is nothing more of mystery and miracle about it than about all natural law. It will require just as much time to cure a case as nature requires—no more, no less. Let the sick remember that there is only one way to be restored to health, and that is the natural way, through the blood, by supplying to the diseased tissues the deficient cell-salts properly prepared.

The human system can only use its constituent parts when presented in a natural manner. The cells of the tissues are not fed; they feed

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themselves. They reject what they do not need; it cannot be forced upon them except to cause their destruction.

The body is made up of cells. Different kinds of cells build up the different tissues and organs of the body. The difference in the cells is determined by the kind and quantity of the inorganic tissue salts which enter into their composition.

These are the tissue-builders. Therefore, both the structure and vitality of the body depend upon their proper quantity and distribution in every cell, and this is as true in sickness as in health.

Health is the state of the body when all the various cells are in a normal condition and are properly performing their functions. They are kept in this condition as long as each receive the requisite quantity of cell-salts required for their upbuilding.

Disease is an altered state of the cell produced by a lack of some one of its inorganic tissue salts. When such is the case, imperfect cell-action results, diseased tissues and organs follow, and all the phenomena of disease are developed.

Now, the cure consists in restoring to the cells the needed cell-salts in their natural form, as nature uses them when building tissues.

To do this successfully, it is necessary to know what salt is needed in any given case. This knowledge is derived only from the symptoms of the patient. The absence of each tissue salt gives a list of symptoms peculiar to itself. This can only be known by what the prescriber observes—objective symptoms—and by what the patient feels—subjective symptoms. These, put together, form the "picture of the case." This picture is the language of the system telling what tissue-salt is needed.

In the following pages are given, under the different regions of the body, the various complaints of the several parts. By comparing the different salts and their symptoms with the symptoms of the patient, the salt needed in any given case may be easily selected.

It is important that these comparisons be carefully made, as on it depends the success of the treatment. I have come to think of disease as a call of the tissues for food, because, literally, this is what the symptoms of a patient are. The only way we can learn to interpret this language correctly is to know what one of the tissue remedies have the symptoms of the patient. Whenever the patient and the tissue-salt speak the same language—in other words, when the symptoms are alike—when

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there is perfect agreement—then that tissue remedy will cure the patient.

In order to achieve the striking results recorded in the last chapter it is essential to procure these remedies prepared according to the new formula. This is very important, since to make the cell-salts immediately useful they should be prepared in the same delicate form and manner in which nature uses them. We know that the mineral cell-salts are infinitesimally subdivided and vitalized in the different foods we take. They must be prepared in like manner for use as medicines. Thus prepared, they will heal all manner of sickness and all manner of disease.

To Owners of This Book

Should you desire aid in selecting the combination necessary to cure yourself or members of your family, in reporting the case follow the outline which follows, remembering experiments demonstrate that *malnutrition*, which underlies all diseases, and makes bacterial invasion possible, is in fact due to *mineral starvation*.

This *nutritional disturbance* can be corrected only by presenting to the blood the required mineral salts in the exact combination needed to restore it to the normal mineral percentage.

It is obvious that this combination is that which builds the human body, plus the one of the twelve that is most deficient in any given case.

The *key* to the one that must be added, is to be found in the symptoms of the patient. These symptoms may be classed under three groups:

1. Mind Group;
2. Body Group;
3. Environment Group.

These can be revealed by no one except the patient.

1. Mind Group

The patient must note all his mind symptoms: grief, sorrow, disappointments in business, love or finance; melancholy, pride, fears, jealousies, avarice, greed, etc. Whether he can think clearly, remember, how he sleeps, nature of dreams, illusions and hallucinations.

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2. Body Group

He must note all his bodily sensations: aches and pains, where located and of what nature; all physical weakness of heart, lungs, stomach, bowels, urinary and reproductive organs; and all peculiar sensations of every kind.

3. Environment Group

Then he must note how the surrounding conditions affect him. Is he *better* from company, heat or cold, indoors or out, day or night, wet or dry, bright or cloudy weather, eating or sleeping? Or is he *worse* from any of these?

Is he chilled easily? Does he want little or much clothing? What does he crave to eat—sweet or sour, meats, fruit, fish, water or stimulants?

It is not expected that anyone will have more than one or two symptoms of each group. The ones most prominent should be noted, and then select the combination of the mineral tissue builders that have these symptoms. This selection may be made by number, as indicated under each department of the body.

For the symptoms of any particular part or its organs, consult the corresponding region.

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Chapter Three

METHOD OF USING THE WORK

IN order to understand the proper method of using this part of the work a few words of explanation are necessary. In the first place, examine the table of contents to find the chapter upon which you desire information. This may be done by referring to the region of the body where the complaint is located.

Having investigated the case and noted the leading features which form a picture of the disease, then select a Tissue Remedy whose symptoms closely correspond with those of the patient. Should the patient suffer with pain or other symptoms in the head and also in the back and limbs, refer to each of these regions of the body and select the one remedy that has the symptoms in each part of the body similar to those exhibited by the patient. Such a remedy is the *true* remedy for the case. This rule must be followed in selecting a remedy for any disease—*be sure that the remedy selected covers all the symptoms of the patient. But the patient need not have all the symptoms of the selected remedy.*

The body and its functions are divided into Mind, Head, Face, Eyes, Nose, Ears, Mouth, Teeth, Tongue, Throat, Sleep, Respiratory Organs, Circulatory Organs, Stomach, Abdomen, Female Organs, Male Organs, Urinary Organs, Nervous System, Fevers, Extremeties, Neck and Back, and Skin. Under each of these captions the symptoms peculiar to the part or conditions have been grouped, so that the student will find all of the Tissue Remedy Materia Medica, relating to the part and its diseases, in this one place, in order that he may the more easily compare the remedies one with the other and with the symptoms of the patient. It is not expected that the patient shall exhibit all the symptoms of the remedy selected, but the remedy must cover all the symptoms of the patient. If the patient has the *mental symptoms*, the *physical symptoms* and the characteristic *aggravation* or *amelioration* of the selected remedy—this is the remedy that will *cure*.

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In this connection I would strongly advise that anyone desiring to use this work as a guide in the treatment of diseases, familiarize himself with the *Modalities* of the Tissue Salts as found in the chapter on "The Action of the Tissue Remedies." And especially would I caution against prescribing a remedy unless the symptoms of the patient correspond to its *modality*, i. e., conditions and things which make the patient feel *better or worse.*

If these simple rules are followed in prescribing, one will be agreeably surprised how easily and how quickly the most dangerous and often fatal maladies may be arrested and the patient restored to greater bodily vigor and health, and thereafter less susceptible to attacks of disease than before. Indeed, if the use of these *remedies* could become anything like universal, diseases of all kinds would disappear and the period of human life, with increased health and vigor, much increased.

Clairvoyant Aid in Healing

It has long been recognized that mental states may initiate change, modify functions, regulate organs and thus play a fundamental part in healing diseases, both structural and functional, physical and psychical.

We have long known that the emotion of fear may produce paralysis, jaundice, sudden decay of the teeth, erysipelas, eczema and even death. In fact we know there is no sort of consciousness whatever, be it a sensation or simple idea, which does not directly produce chemical changes which in turn are followed by destructive effects.

We also know that joy stimulates, fear depresses, hope brings renewed courage with corresponding physical power. Fright acts like a shock, while anger sends the red blood coursing through the brain-organs of combativeness, depriving one of all reason. These, however, are only the ordinary automatic responses of the body to emotional states and, while suggestive, do not furnish the foundation needed upon which we can build a true mind-science of healing.

Such a science must be founded upon the relation of the spirit (mind-image) to its physical fellow, the body. This physical body is being destroyed day by day not only by the action of the mind, but also by the physical exertions it makes. To maintain an equilibrium between this waste and repair a perpetual renewal must be carried on. Any sickness *of any kind* consists in a cessation, in part or as a whole, of

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this process of repair, due to a lack of mineral salts in the blood and tissues.

When tissues and organs have become depleted of their salts to such an extent they are dissolving, as in ulceration and similar processes of decay, then it is best that the patient be placed under the ultra-red rays of the rainbow. If healing does not readily follow, when the salts are supplied under this condition, then the clairvoyant powers of one having this psychic gift should be employed.

The physical body, in health, is the counter-part of the spirit (mind-image). The mind being solely dependent on the physical body for its healthy action, cannot visualize the perfect spiritual personality when the body is sick. Only those, therefore, who have the clairvoyant power to see this spirit-personality, and thus visualize it, can properly aid in this work. While doing this the clairvoyant should be surrounded by the ultra-violet rays. This work will be fully provided for in the Rainbow Temple.

The physical body, which is believed by some to be of so little importance is the most sacred and valuable thing. It is not merely an instrument for the indwelling spirit, it is also the soil from which this immortal principle of man receives its nourishment. Hence the spirit of man cannot unfold and develop only in the presence of the physical body in a state of health.

The object of man's physical existence is to prepare him for mastership. If there is any one doctrine of the Bible emphasized more than another it is the superiority of men over all else of creation, and this solely because of his physical nature. Few have realized this and, in consequence, have exalted the spiritual and looked with contempt upon the physical. But he alone is to know all the mysteries of creation, and in the knowing of them, will confer physical immortality upon himself. It is the common doctrine of New Thought that disease can be cured by *faith that we are not sick*. A sort of negation, as it were, but he who believes he is able to accomplish cures in this way is following a phantom. Such a faith is not the faith of power but of fear. This is the curse of all dabblers in the divine mysteries of faith. The faith of creation is to see the thing desired *as so now*. This is a positive creative state of mind, not a negative one.

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Belief in opinions is not the faith of creation. Only the knowledge of the true laws of life can impart that faith which alone is in harmony with the divine purpose. This faith which sees a thing *as so now* is peculiarly a clairvoyant gift.

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Chapter Four

THE NATURE OF SLEEP

THE fluids and tissues of the body are constantly undergoing changes by the ceaseless activity of its various parts as an organized entity. Every voluntary or involuntary motion of the muscles, the action of the different glands, the working of the entire nervous system is attended with a continuous retrograde metamorphosis of constituent elements. All this must, at certain periods, inevitably result in exhaustion. The consequent necessity for reparation of the lost elements manifests itself in active assimilation of new material from what has been prepared by digestion; in other words, the conscious activity of the cerebro-spinal system gives way to the unconscious activity of the sympathetic system—we fall asleep. Sleep, therefore, in its real nature, consists in the predominant activity of the sympathetic system over that of the cerebro-spinal. For this reason, we find, during sleep, as Durham in his "Physiology of Sleep" observes, "a notable increase of blood in the stomach and other abdominal viscera," which is drawn there by the increased action of the assimilating system; for wherever there is greater activity there is a greater afflux of blood. But this heightened action of the assimilating system has also another effect: it subdues all other activities. Mentally, we become unconscious, partly from actual want of exciting elements which have been consumed during waking life, and partly from the withdrawal of exciting elements by the increased action of the assimilating organs; we find, therefore, physiologically corresponding, less blood in the brain, as has been demonstrated by Durham, Hammond, and others. Bodily, our voluntary muscles subside into inactivity, and the amount of work done by the excretory organs is equally lessened; we find physiologically corresponding respiration as well as circulation decidedly slower than during waking life.

All this is the necessary consequence of the increased action of the assimilating system. For it is impossible that all our activities could be excited at the same time in an equal degree. We see this clearly por-

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trayed in the action of our mental life. Even during our active periods, conscious excitement belongs only to a very small portion of what we mentally possess; the bulk of our possessions lies dormant. Consciousness shifts from one mental modification to another, sometimes swiftly, even tumultuously; or only slowly or evenly, but always involving only parts and portions of our entire mental acquisitions. The same holds good when we consider man mentally and physically as one whole. During the predominant activity of his cerebro-spinal system, the sympathetic system is in comparative rest, while the latter subdues the former, when the primary forces have been consumed and a new supply has to be prepared by its action. How great the force is with which the assimilating process assumes its ruling, we all have repeatedly experienced; the eyelids droop, the sounds grow indistinct and irresistibly we fall asleep. The restitution of vital forces must be done, and during that process all other activities must partially or totally cease. It is erroneous, therefore, to say that the state of comparative repose which attends upon this condition (sleep) allows the balance to be restored, since in fact this restitution, or, more definitely expressed, the assimilating process, does not allow the accustomed action of the mind, brain and other organs. Unconsciousness, partial or total, is a necessary concomitant of sleep, not its essential nature, just as the comparative repose of the voluntary muscles and excretory organs is the natural consequence of the heightened activity of the assimilating system. As long as either reigns, the other must be silent, and as an increased activity always causes an increased circulation, and vice versa, it is erroneous to say that the loss of consciousness, total or partial, during sleep, be due to the lessened circulation of blood within the brain, since, in fact, the comparative inability of the mind (unconsciousness) and the consequent inactivity of the brain as its condition, is the cause of this lessened circulation. Being not needed in the brain and all other organs which are under the control of the cerebro-spinal system, the circulation slackens here and increases where a heightened activity calls for it; i. e., in the assimilating system.

Some think that sleep is due to a "diminished supply of oxygen to the brain," while others hold the opinion "that the oxygen during sleep is used up in a different manner than in the waking state. During exercise of the brain as well as of the muscles, a kind of peculiar material,

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so-called material from weariness, forms, which accumulates in quantities corresponding to the intensity of the activity, is very oxidizable, and which lays hold of the oxygen during sleep, and thus becomes oxidized." These views are just as valuable and correct as the idea of a diminished circulation of blood in the brain during sleep. For oxygen is certainly a necessary constituent to healthy blood and of the consequent activity of any kind. But when, according to Pettenkofer's experiments, the system accumulates during sleep much more oxygen than during its waking state, one cannot clearly see why an increasing acquisition of oxygen should just induce sleep, which is supposed to be due to a diminished supply of oxygen. The cause lies in the heightened action of the assimilating system, which again replenishes what, during the activity of the cerebro-spinal, is needed and consumed.

It will not do to oppose this truth by reminding of the fact that an artificial interruption or suppression of the circulation within the cranium, by compressing the carotids, will cause unconsciousness; for we have never stated that healthful circulation of the blood is not required for the functional activity of the brain, nor that a healthy brain be not a necessary condition for the legitimate exercise of the mind. A certain amount of healthy blood within the brain is a necessary condition for its successful operation, but is a condition the cause? Still, if it might be allowed to say that a certain amount of opium, chloral, carbonic oxide, etc., causes stupor (unconsciousness), why should we not likewise consider the lessened circulation of blood during sleep as the cause of its attending unconsciousness? Because we would thereby not at all explain the lessened afflux of blood to the brain, and the question would still remain: What lessens the circulation in the brain during sleep? And we have stated the cause; it is the reduced activity of the brain in consequence of the heightened activity of the assimilating system. Wave-like do these activities interchange, like ebb and flood, and where the one is in the ascendency, the other must go down. The necessity of each regulates their periodicity. In the newborn child the vegetative sphere is yet so predominant that in the first six weeks, if well, the child sleeps all the time with but short interruptions. Gradually, however, as its mentality widens sleep becomes shorter, until it is reduced to a certain space of time necessary for the assimilation of new forces required for action of the cerebro-spinal system. Worriment of mind, great passions, etc., may banish sleep for a considerable length

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of time; that is, may subdue by its strength the activity of the vegetative system, but not without an adequate cost of the whole organism, and yet, finally, even the strongest passion will have to yield to the still greater power of recuperating necessity. The less one sleeps the faster they grow old.

Stupor, Coma, Hypnotism, or whatever state of unconsciousness, resembling deep sleep, may be called, is no sleep. It is caused by a violent interference with the conditions necessary for normal action of the brain. Such causes as various remedial agents, like opium, chloral, carbon dioxide, alcohol and others, which vitiate the blood; or different blood-poisoning diseases, like typhus, scarletina, uræmia and others; or hemorrhage within the brain (apoplexy), which compresses the organ so as to make it unfit for a successful operation of the mind. Sleep and stupor differ, therefore, in this, that the first is the natural consequence of the predominating activity of the assimilating system, while the latter is induced by a direct violence to the brain; there health, here disease, is represented.

The approach of sleep is favored by everything which either depresses mental life (cuts off the supply of exciting elements, especially fatiguing mental toil, and also listless reverie, want of external excitement), or which gives increased impetus to the bodily act of assimilation, such as super-abundance of food, hot drinks, great bodily exhaustion, loss of blood, etc. Excessive cold does not produce sleep, but stupor, like excessive heat. In both cases the effort is congestion towards the brain, which renders this organ unfit for the successful exercise of mental action.

If, on the contrary, by excessive mental strain, as we find it not infrequently with business men, too eager students, or after great trials, sorrow, anxiety, night-watching, etc., the assimilating process has been unduly restricted for a greater length of time, sleeplessness (insomnia) is the natural result. Mental and, consequently, cerebral activity so over-balances the process of appropriation, that the assimilating system at last becomes weakened, and losing its connative force, leaves the work undone which it is destined to do. This necessarily must prove destructive to the entire organism, and cause bodily and overwrought condition of the brain (relaxed and enlarged blood-vessels), while the mental activities gradually confine themselves to fixed ideas or uncontrollable

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combinations, until at last but an insane wreck of a formerly well-balanced constitution is left.

But there are also a number of Bodily Causes which induce sleeplessness; they all may be summed up under the one head: Whatever interferes with the process of assimilation. The number of such disorders is large, and their pathological specification will appear in the course of this division of the work. In general, most fevers have this effect, and among the daily used beverages, coffee and tea are the most prominent, as they retard, according to physiological experiments, the process of waste and repair in the tissues.

It is one of the most favorable signs when, soon after the administration of a Tissue Remedy, a natural sleep ensues. By no means ought such sleep to be interrupted. While it lasts, Nature replenishes and rebuilds what has been spent. It does more good than a repetition of medicine, by which, indeed, the first beneficial effect might be destroyed; the remedy which induces it will quietly work on for the benefit of the patient—*it is the remedy*. This rule applies only to natural sleep. In cases of Drowsiness, Stupor, etc., the remedy must be repeated just because of this state, and it may be one of the leading symptoms for the selection of the remedy.

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Chapter Five

OBSERVATIONS ON BATHING AND VENTILATION

OF the importance of personal cleanliness and frequent bathing, it is hardly necessary to speak. That it is essential to the health, comfort and personal appearance of the individual is so generally admitted that even those who do not practice it are compelled, by their feelings of decency and propriety, to speak in its favor. It has been a necessity of the human race from its creation up to the present time; without it man is unfitted for social intercourse. No amount of personal beauty in features, figure or complexion can compensate for want of cleanliness. It enhances every charm, and creates new ones peculiar to itself.

In its relations to health, frequent ablutions and bathing are of very great importance, as will be evident from a knowledge of the structure and functions of the human skin. This important membrane, "like a seamless mantle," invests the entire body. It is supplied with innumerable small glands lying beneath its surface, which secrete the perspiration. Under ordinary circumstances about two pounds of perspiration are secreted and thrown off through the pores of the skin daily, although this amount may be largely increased by exercise and other influences. Besides this saline aqueous matter of the perspiration, the skin is continually casting off, in minute powdery scales, the old, worn-out cuticle. At the same time, the worn off particles of the clothing, dust, etc., adhere to the surface of the body, mingle with its oily and saline products, and form a thin, dirty crust on the surface, and unless this accumulation be daily removed by friction and washing, the "pores" become choked, and the functions of the skin seriously interrupted. Therefore, it is a matter of great importance to all who value their health to keep the skin in a healthy condition, for when this is not the case, double duty is imposed upon the lungs, kidneys and bowels, and disease is almost certain to follow.

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Directions for Taking a Bath

Every bath should be taken while the body is warm and the circulation somewhat accelerated. For this reason, it is better to take a walk, or some other exercise, before each bath, for the purpose of warming the body, except in the morning, when it is already warm from the heat of the bed.

No bath should be taken when the bather is greatly fatigued by exercise or other causes.

No bath should be taken on a full stomach, nor soon after a meal. A couple of hours should be allowed to intervene.

Being in a perspiration is no objection to taking any bath, except the sitz and foot-bath. When taking these, the bather should be warm, but not in a perspiration.

Manner of Taking a Bath

Every bathing operation should be performed rapidly, and the bather should rub himself—not lazily—but vigorously, and with a hurried, bustling motion, so that the exertion of rubbing shall be sufficient to quicken the heart's action and increase the respiration for the purpose of insuring a strong and glowing reaction.

After every bath, no matter what kind, the bather should be rubbed thoroughly dry. For this purpose, take a dry sheet and throw around the body like a cloak, and in this, and with this, wipe dry and rub briskly. The sheet placed around the person in this way excludes the air, prevents evaporation of the surface, and guards against the chill which exposure is apt to produce.

As soon as the bath is over, the bather should dress as quickly as possible, and take some kind of exercise in the open air. When this can be done, the rule has no exceptions.

The simplest form of taking a bath is to apply the water to the surface by means of a sponge or crash towel, then rub briskly and thoroughly dry. The water employed may be warm or cold, and a little fine soap used whenever the skin requires it. Any invalid may take this kind of a bath with benefit, providing it is succeeded by a glow of warmth over the surface; and this should be the test in all forms of bathing. No one should feel cold after taking a bath; if they

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do, it is an evidence that the water was too cold or the bather remained too long at the bath.

The warm or tepid bath is adapted to every stage of life. The first is particularly congenial to the young, the delicate and those in declining years. After using the warm bath, care should be exercised to avoid taking cold by putting on suitable clothing and taking proper exercise.

The cold bath is only suited to persons in a vigorous state of health, and where the vital forces are most energetic and the system free from exhaustion. It should be taken quickly, and followed by brisk rubbing, until a refreshing glow is produced over the whole body.

The shower bath is a convenient and invigorating substitute for other forms of bathing, and may be used with benefit where the circulation is languid or the skin dry and inactive. The fall of water can be regulated or modified by the size of the openings through which it passes, and the height of the reservoir, so as to adapt it to the most delicate as well as robust.

The sitz bath may be taken in an ordinary wash-tub. Prop it on its edge, and place in as much water as will rise nearly to the navel when the patient sits down in it. In this he can remain from ten minutes to half an hour. This kind of a bath is very useful in suppression of the menses, menstrual colic, some urinary difficulties, constipation, piles, etc. The temperature of the bath may be regulated to suit the case. In the above-named diseases, warm, or even hot water, will be found advisable.

Sea-bathing, from its stimulating and invigorating action on the skin and the whole nervous system, is not only agreeable, but highly salutary when indulged in at the proper season. It has also the important advantage over bathing in fresh water that persons seldom take cold from it.

Observations on Ventilation

The subject of ventilation has at all times engaged the attention of medical men to a greater or less extent, but at no time more so than during the last few years. Formerly, it was neglected, and buildings constructed in the old-fashioned way, with their low ceilings, small windows, and ill-ventilated apartments, would be considered untenantable by people of the present day.

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There is scarcely a subject connected with the preservation of health of greater importance than the one under consideration. For, when we reflect that the impure or venous blood is changed—arterized in the lungs by the action of the air we breathe—it follows, as a natural sequence, that this element should be perfectly pure. The atmosphere is composed of one part oxygen and four parts nitrogen and a small quantity of carbonic acid. The most essential part of this life-giving element is the oxygen, and any diminution or change in this renders the atmosphere totally unfit to breathe. Now the quality and purity of the air is affected by every breath we "take," the quantity of oxygen is diminished, and the carbonic acid increased, while the nitrogen remains about the same. Not all the air taken into the lungs is expelled by that organ, a part of the oxygen is retained in the blood and carbonic acid given out in its stead. Air that has been once respired contains eight and a half per cent. of carbonic acid; hence, when several persons are crowded into a close room, the atmosphere soon becomes so vitiated by an excess of carbonic acid and the excretions from the body as to be utterly unfit for respiration. Such an atmosphere poisons the very fountain of life and sows the seeds of pestilence and disease.

It is therefore of the utmost importance, to the preservation of health, to have every part of the dwelling, and especially the sleeping apartment and sick-room, amply supplied with pure, fresh air. The sleeping-room should be so ventilated that the air in it will be as pure in the morning as it was when entered in the evening, and if such were the case, there would be far less suffering from headache, dizziness, want of appetite and a host of nervous diseases that too often arise from sleeping in ill-ventilated apartments.

The sick-room, especially, should be well ventilated. It should be so constructed as to permit the impure air to escape and pure air to be constantly admitted. The practice of excluding this vitalizing element from the sick-room, under the apprehension of the patient taking cold, is most absurd, tends to foster the disease and prevent recovery. For this reason, fresh air should be freely and constantly admitted into the sick-room. Everything that has a tendency, in any way whatever to corrupt or vitiate the atmosphere of the room, must be scrupulously avoided. All perfumery, as cologne, musk, scent-bags, camphor, smelling-bottles and quack nostrums, should be excluded, and nothing but the pure, fresh air of heaven allowed as respiratory food.

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In most all modern built houses at the present day, flues are constructed in the walls for the purpose of ventilation. Where this is not the case, the room should be supplied with air from the windows by lowering the sash at the top and opening it at the bottom. If practical, open a window or door on the opposite side of the room, so as to allow a current of air to pass in, but in no case sit in a draught, or permit the air to fall directly upon the patient. The prevailing custom of several persons remaining in the sick-room for any considerable time tends to vitiate the air, to the disadvantage of the patient, and should not be encouraged.

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Chapter Six

SYMPTOMS OF DISEASE

IT is a matter of great importance to the prescriber to be familiar with the proper method of forming a picture of the case, so as to be able to take advantage of every possible circumstance and symptom that will aid him in making correct choice of the remedy. It is best, therefore, to point out those few plain signs with which every layman should be familiar, and by which he may be assisted in his investigations.

The author desires to call attention to the fact that heretofore the expression of the features and the posture of the body has not been used as indicative of the remedy necessary to cure, but only as aids to diagnosis, without any reference to treatment. In this review the mineral salts indicated by the general appearance are always referred to by number, which is uniform throughout the work. Where more than one number occurs with the same symptom some other condition will be found to decide the choice.

First.—The Aspect of the Face

A delicate appearance, with long, fringing eyelashes and brilliant eyes, will serve to point out tubercular tendencies. (2).

The thickened alæ of the nose and upper lip of scrofula of childhood cannot be mistaken. (10).

A pallor of anæmia, or bloodlessness, is very important; it is waxy in chlorosis, and pasty in diseases of the skin. (1, 2, 10).

A puffy appearance about the eyelashes along with bloodlessness is an indication of albuminuria, or albumin in the urine. (3).

A bloated, blotchy face generally indicates irregular habits of living. (12, 3).

A sunken face indicates exhaustion, either from overwork, loss of sleep, want of nourishment, profuse diarrhœa, or disturbed nutrition. If it sets in suddenly, without previously weakening causes, it denotes a

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severe illness. If it sets in suddenly during the progress of disease, it is the sign of extreme exhaustion and approach of death. (7).

A wrinkled face is natural in old age, but in children and young people it is the sign of imperfect nutrition, and is found in consequence of exhausting diarrhœa and atrophy of the nervous tissue. (7).

If a line or fold commences at the rear corner of the eye, running outward towards the point of the cheek, where it ends, is well marked (it shows momentarily when children cry), but otherwise permanent, either in children or adults, it is a sign of brain disease. If the line, which commences at the upper part of the alæ of the nose and runs toward the corner of the mouth, forming a more or less perfect half-circle, when found in children, denotes inflammation of the bowels, or rachitis, scrofula and atrophy. In grown persons, it denotes disease of the kidneys, ulcers and cancers of the stomach and degeneration of the liver. (10, 7, 11).

If the line, which commences at the corner of the mouth and runs down at the side to the point of the chin, where it ends, and whereby the chin is made to appear elongated, is well marked, it denotes in children diseases of the throat and lungs; and in grown people, ulceration of the larnyx and bronchial affections if attended with a difficult breathing. (6, 11).

As a general rule the brow is contracted when there is pain in the head; and the upper lip is raised and stretched over the teeth or gums by pain in the bowels; the nostrils are drawn acutely upward by a pain in the chest. (8).

A rigid, staring, stupid, troubled countenance is found in affections of the brain, attended by impairment of the mental faculties. (7).

An anxious, long face, sad, restless expression, is found in lung and heart diseases. (7, 10, 12).

A morose, long face, apathetic expression is found in chronic abdominal disorders. (1).

Second.—Color of the Face

Redness, if habitual, denotes a tendency to gout and hæmorrhoids, and is a sign of indulgence in good living and alcoholic drinks. (9).

Flying, often-changing redness is seen in women before menstruation or after conception, and in inflammation of the lungs. (7, 9, 12).

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Bright, vivid redness is found in nervous diseases, hysteria and tendencies to hemorrhages. (2, 7, 9).

Dark purplish redness is found in congestion, apoplectic and suffocative conditions. (1, 6, 7, 9, 10).

One-sided redness, with coldness of the other side, is the sign of formation of pus in that half of the brain which corresponds to the redness of the face. This is found also in diseases of the lungs corresponding to the same side. (2, 5).

Redness of the cheeks, with a white ring around the mouth, is a sign of severe illness.

Third.—Paleness

Sudden paleness, especially around the mouth, is found in children with colic, and a tenderness of the abdomen. (12, 8).

Great paleness, alternation with flushes of redness, is found in inflammation of the lungs and bowels. (2, 9).

A pale, peculiar white and wrinkled face, is found in children with brain trouble, tending to idiocy. (7).

Sudden paleness coming on after exhaustion, especially in children, is a sign of hip-joint disease. (2, 3, 5, 9, 10).

Sudden paleness during pregnancy, denotes threatening abortion or death of the fœtus. (2, 7, 8).

Sudden paleness about the nose during the fevers of childhood is a bad sign, as it denotes a spread of the disease to the brain. (1, 2, 7, 8, 10).

Fourth.—Blue Color of the Face

The face is blue in organic diseases of the heart, when there is dilation of the cavities or disease of its ventricles, whereby the oxidation of the blood is interfered with. There is also a blue color in tendency to strangulation or suffocation. (3, 6, 12).

Fifth.—Yellowness of the Face

Yellowness of the face is found mostly in diseases of the liver, indicating jaundice from congestion. This will be a pale orange or a deep green yellow, and should be distinguished from a certain ashy yellowness, which is associated with the cancer diathesis. (3, 5, 11).

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Sixth.—Temperature of the Face

Heat of the face is found in the congestion of the head with fevers, inflamed conditions, indicating a cold (9).

We find a coldness of the face in children in spasms, excepting epilepsy, and in sickness of the stomach. (3, 5, 6, 10).

A deathly coldness is found in cholera, also in violent hysterical paroxysms and in inflamed once suppurating lungs. (2, 5, 7,).

It may be stated as a general rule that changes in the features, color and temperature of the upper part of the face, indicates diseases in the brain. While changes in features, color and temperature of the center or middle part of the face, including the cheeks and ears, indicate diseases of the respiratory organs. Changes in features, color and temperature of the lower third of the face, including the mouth and chin, indicate diseases of the digestive organs.

As a rule, features contracted, anxious expression, difficulty in breathing, and rapid dilation of the nostrils indicate *acute inflammation of the lungs.* (3, 9).

Features pointed with expression of anxiety, brows knit, countenance pale, lips dry and bluish, indicates *pain and inflammation of the bowels.* (1, 3, 9).

Face flushed, wild expression of countenance, eyes red and sparkling, pupils contracted or dilated, great sensibility to light, squinting, twitching of the eyelids and muscles of the face, indicate *inflammation of the brain.* (8).

Face flushed and swollen, lips blue, eyes prominent, anxious expression, sudden starting in sleep, indicate *organic disease of the heart.* (7, 8).

Cheeks pale and blanched, lips white and puffy, dark circles around the eyelids, languid expression, indicates *chlorosis, or green-sickness.* (1, 10).

Pale, delicate complexion, puffiness of upper lip, with margins of a carnation tint, indicate scrofula. (10, 12).

Deep yellow complexion indicates jaundice, or derangement of the liver. (11).

Squinting, or distorted eyes, indicate *dropsy of the brain.* (3, 11).

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The Pulse

The pulse of a healthy adult person beats from seventy to seventy-five times per minute; but this is by no means an invariable rule, for some persons enjoy good health with a pulse at fifty and even lower. On the contrary, others are apparently as well whose pulse is at ninety. Again, the pulse varies at different periods of life; in infancy and childhood it ranges from one hundred to one hundred and twenty beats per minute, while in old age it is diminished, and rates at sixty or seventy per minute.

A quick, full-bounding pulse indicates inflammation, or fever of an acute, inflammatory character. (9).

A sluggish, full pulse shows a want of nervous energy. (1, 7).

A slow pulse, if not habitual, may indicate debility, or tendency to blood in the head. (1, 6).

A changeable pulse indicates nervous derangement, and sometimes nervous affections of the heart. (8, 7).

The Tongue

The tongue is a voluntary muscular organ that occupies the floor of the mouth. To this remarkable piece of human anatomy great attention has been paid by physicians of all schools and in all times. And, indeed, it often presents quite characteristic diagnostic as well as therapeutic hints. The most important of these features are the following:

1. Its color: It is either *too red* all over, as in scarlet fever, with 11)—or red and dry, as in inflammation of the brain and its membranes; (1, 3, 7), in inflammation of the lungs; or the mucous membrane of the stomach and intestines; or red on the edges and on the tip, (7) or a red, dry streak in the middle of the tongue, as in tpyhoid congestion to the head, impending delirium, and in gastric fevers, the fevers; (1, 3, 7), or red, clean and glossy, indicating great fever heat, transition into the typhoid state; (1, 3, 9), and if, at the same time, *cracked,* ulceration of the bowels; (4) or red, moist and smooth, in chronic affections of the stomach. (12).

A pale tongue is found in chills; (1) in spasms; (8) after loss of vital fluids; (9) in chlorosis, dropsy and general exhaustion (7).

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When it sets in during the eruptive fevers, it is an unfavorable symptom (8, 1, 6, 11).

A lead-colored tongue is found in cholera, in mortification of the lungs and stomach, and in cancer of the tongue. (11).

A lead-colored tongue with thrush, denotes impending death, under all circumstances. (1, 3, 7, 11).

A bluish tongue is a sign of impeded circulation of the blood, and, therefore, it may be found in paroxysms of asthma, whooping-cough, bronchitis, pneumonia, heart disease, dropsy of the chest and strangulation. (5, 7, 11).

2. Its moisture: *A moist tongue* is, in general, a favorable sign. But in putrid fevers, with exhausting perspiration, it has no such favorable meaning. (1, 12).

A constantly moist tongue in unconscious conditions denotes great exhaustion.

A dry tongue is found in a great many different morbid conditions, especially in feverish affections, particularly in such as have a tendency to brain disturbances. (1, 3, 7).

Great dryness of the tongue in typhoid fever, with delirium, is an unfavorable sign. (7).

Dryness of the tongue in infants before thrush or internal inflammation. (3).

3. Its temperature: A hot tongue is found in congestive and inflammatory states of different parts of the body; in infants before thrush appears. (9).

A cold tongue is found in chills, violent spasms, after great loss of blood, internal mortification, apoplexy, cholera. In fevers it denotes great prostration and impending death. (1, 5, 7, 11).

4. Its coating: We must bear in mind that the tongue may be coated or furred without indicating any disordered state of the system—in the morning by an empty stomach; after eating; after night watching; and with habitual smokers of tobacco.

A coating at the root of the tongue does not mean much, unless it be characteristic; in a slight degree everyone has it, even in the best of health. (12).

A coating *on the tip* of the tongue is to be found in persons with consumption. (11).

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One-sided coating is found in one-sided complaints, as in facial neuralgia, paralysis; in one-sided lung affections; in diseases of the liver and spleen. (8).

A patchy, or map tongue, is produced by a peeling off of portions of the outer layer of epithelium. (1, 3).

A thick, white coating occurs most extensively in affections of the throat, but also in gastric derangements. (3, 6, 10).

A yellow coating is generally believed to be bilious. (11).

A peculiar buff leather coating is present in cases of inflammation of the bowels and liver; also in tonsilitis. (11).

A dark-brown coating exists in malignant fevers, and in hemorrhages from the mouth. (7).

A black coating, in dysentery, indicates exhaustion—mortification—death. (7). In jaundice it denotes organic diseases of the liver, spleen, such as induration, tubercles, abscesses. (2, 7). In smallpox it is quite an unfavorable sign. (5).

5. Its form and size: We find a large, long tongue most conspicuous in chronic dropsy of the brain and in cretinism, i. e., stinted growth. (10, 11).

A small tongue, if not natural, is found in atrophy of the organ, consumptive diseases and long-lasting paralysis of the tongue; especially if caused from an irritation of the brain or spinal marrow. (1, 7).

A sudden diminution in size denoted, in inflammatory diseases of the lungs and liver, formation of abscesses; (2) also general exhaustion, especially in putrid and typhoid fevers. (7).

A narrow, pointed tongue is found in persons who are subject to spitting of blood, tuberculosis and internal inflammations. (3, 9).

A thick, swollen tongue is found in rachitis, cretinism, chronic dropsy of the head, in obstinate dyspnœa and chronic inflammation of the mucous membrane of the stomach; also in catarrhal affections, in old drunkards, and after death by strangulation. (8, 10, 12).

A swollen and heavy tongue in old age is a forerunner of apoplexy; the same in drunkards. (8, 12). In fevers, if associated with dryness and stammering speech, it denotes congestion of the brain. In croup, pleurisy and pneumonia, it is a bad sign, just as bad as its sudden diminution, without improvement of the other symptoms. (3, 4, 9, 12).

A thin tongue is found in atrophy of the organ and consumptive diseases.

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Tumors on the tongue, if hard, brownish-red, with bluish blood-vessels interwoven, are of a cancerous nature. (2, 4, 12).

6. Its consistency: We find a hard tongue associated with great dryness in congestions, inflammations, fevers, tonic spasms, cancer of the tongue, and degeneration of the substance of the organ. (1, 2, 8, 9).

7. Movements: Paralysis of the tongue is manifested by an imperfect stammering speech, and is often the consequence of apoplexy, softening or other affections of the brain. (1, 12).

Its mobility and its trembling are signs of torpor of the brain, whether in old or young, especially in consequence of typhoid conditions, child-bed fever and blood poison. (6). As a rule, a thick, dirty, white coating on the tongue indicates stomach derangements. (3, 6, 7, 11).

A thick, yellow coating on the tongue, with bitter taste, indicates liver derangements. (5, 11).

A thick, white coating on the tongue, with red points appearing through the fur, indicates scarlet fever. (3, 9).

A clean, smooth, bright red tongue indicates inflammation of the gastric or intestinal mucous membrane. (9, 11).

A blackish, dry, furred and tremulous tongue indicates abdominal or putrid typhus. (4, 7).

A sharp, pointed, tremulous tongue indicates irritation and inflammation of the brain, and is often met with in drunkards. (8, 12).

A swollen tongue, coated white, indented or notched on the edges, indicates derangement of the nerves and lining membrane of the stomach; usually met with in gastric fevers. (3, 7, 8).

The Nervous System

Pain is an important symptom, in whatever part or organ it may have its seat.

Sharp, darting pains, ceasing and returning at intervals, indicate neuralgia. (8, 9).

Tearing, throbbing and aching pains, aggravated by contact, pressure or movement, indicate inflammatory action. (9).

Stitching, or pricking pains, indicate determination of blood to a part. (8).

Sudden suspension of pain, where there is acute inflammation, is ominous of mortification. (7).

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Sudden, rapid, jerking movements of the head and limbs indicate cerebral irritation, *delirium tremens* and some other forms of insanity. (1, 8, 12).

Pain in healthy structures often indicate disease in a remote part; for example, pain in the knee indicates disease of the hip-joint, and pain in the right shoulder and arm is often the result of a diseased liver. (5, 9, 11).

Respiratory Organs

The respiratory motion of the chest in men is greatest in the region of the lower ribs on each side; in women, on the upper part of the chest, and in children towards the abdomen.

The number of respirations varies according to age, sex and individuality; so that we might put down the normal number of respirations per minute in grown people at from twelve to twenty; in young persons, from fourteen to twenty-four; in children, about twenty-six, and in infants about forty-four.

But there are conditions which may materially modify the frequency of respirations—such as mental excitement, bodily exertions, digestion, temperature and conditions of the air. As a rule, however, if respiration is compared with the pulsations of the heart, it may be said, that during one respiratory act there are three or four beats of the heart; but these respiratory motions of the lungs and pulsations of the heart never correspond in rhythm, as one may easily ascertain by counting their pulse, and observing the breathing at the same time, the pulse will be found to be a little too fast or too slow to make up an even count between respiration and pulsation. This is a very interesting fact which should be kept in mind. When respiration and pulsation become *synchronous*—that is, when upon each act of respiration for a length of time fall precisely two, three, four, five or six pulsations—we may be pretty sure that death is near.

The normal respiratory motion of the chest cannot be mistaken; it resembles the easy ebb and flow of a soft wave.

Short, hurried breathing, using principally the abdominal muscles, indicates inflammation of the lungs. (3, 9).

Using the muscles of the chest alone in breathing, indicates abdominal inflammation. (6, 9, 11).

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Irregular breathing, with snorting respiration, indicates compression of the brain, or the effect of poisoning by opium. (3, 12).

Wheezing, short, panting, anxious respiration, with constriction of the top of the windpipe, indicates asthma. (4, 7, 11).

Cough, with expectoration, of thick, dirty, yellow or greenish sputa, which sinks in water, indicates disorganization of the lungs. (2, 5, 12).

Cough, with expectoration of tough, white mucus, indicates chronic bronchitis. (3).

Painful cough, with rust-colored or bloody expectoration, indicates inflammation of the lungs. (3, 9).

The Abdomen

1. Its appearance in regard to size: Enlargements of the abdomen may be partial or general. Partial enlargements depend upon abnormal sizes of the abdominal viscera; either the stomach, liver, spleen, uterus, ovaries, kidneys, glandular structures, impaction of local areas of the bowels or over-distention of the bladder. Also, upon material products, such as tumors of all kinds, encysted exudations, extra-uterine pregnancy, hernia, and so on.

General enlargement may arise from œdematous infiltration of the adominal walls; or from accumulation of fat in the subcutaneous cellular tissues, and the omentum; from an accumulation of gas in the stomach and intestines; from a collection of gas or fluid in the sac of the peritoneum; from large tumors, which fill the whole abdominal cavity; from pregnancy, and sometimes in consequence of phantom pregnancy; the so-called pot-belliedness of children; and enlargement of the mesenteric glands.

Sometimes the abdomen appears smaller, sunken in, to such a degree that the spinal vertebræ may be felt through the abdominal walls. This we observe in persons who have been starving for a considerable time; also in cases of general marasmus; in strictures of the œsophagus, the stomach, either at one or the other end, or the duodenum; after severe and long-continued diarrhœa and cholera; it is also a sign of painter's colic from poisoning with lead, and quite characteristic in brain diseases, especially tubercular meningitis.

2. Its appearance in regard to motion: By the rise and fall of the diaphragm the abdominal walls are made to participate in the respiratory motions of the chest. This respiratory motion of the abdomen *is in-*

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creased in such affections of the chest as prevent a normal extension of the lungs, as pneumonia, pleurisy or fractured ribs.

It is decreased, or *ceases altogether,* in inflammation, of the peritoneum, in large effusions of fluid or gas in the abdominal cavity; in consequence of large tumors which fill the abdomen; and also from injuries of the diaphragm.

Alvine Discharges

Very light or clay-colored stools show a lack of bile. (3). Very dark evacuations denote an exuberance of bile. (11). Green discharges (of infants) denotes acidity of the stomach. (12). Glairy, dark-green evacuations, like chopped spinach, are characteristic of dropsy of the brain. (11).

Bloody mucus stools, accompanied by straining, indicate intestinal inflammation. (3, 8, 9).

Hard, dry stools indicate a relaxed and torpid state of the mucous membrane of the bowels. (1, 2),

The Urine

A healthy male adult excretes about two and a half pints of urine in twenty-four hours; it is a pale amber or straw color, remaining clear after standing, and precipitating no sediment, but having a peculiar ammonical smell.

Its change in appearance: 1. A light pale color is usually found in chlorotic and anæmic states of the system. (9, 10); in neuralgia; (8), in hysteria; (7), in diabetes; (7, 11), in chronic Bright's disease; (2, 3, 9), in consequence of wear and tear to the nervous system from any cause, (7, 8).

2. A deep dark color may be caused: By an increase of urea in the urine; (2, 3), by an admixture of blood in hemorrhage from the kidney; (1, 9), in hemorrhage from the bladder; and during menstruation when it is purely accidental. By admixture of bile, as found in jaundice; (7, 11), in blood poison; (6), in acute yellow atrophy of the liver; (12), and sometimes in right-sided pneumonia. Also by different drugs, such as santonine, rhubarb, senna, turpentine, dyer's weed, beets, tar and creosote.

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Red, sandy urine denotes inflammation. (2, 3).

Urine clear, limpid and abundant, in nervous affections. (1, 7),

Urine depositing a sediment, indicates bilary derangements. (11).

Urine, turning milky soon after being emitted, especially in children, denotes the presence of worms. (12).

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Chapter Seven

ADMINISTRATION OF THE TISSUE REMEDIES

THE vitalized tissue remedies prescribed in this work are prepared in the private laboratory of the author, according to a formula discovered by him during the experimental work in building life-forms from these inorganic chemicals.

They have been used in his own private practice for more than thirty years and have proven to be, both in his hands and that of other physicians, far superior in every way to any other known remedial agents. They are entirely free from danger in the hands of the most careless, and may be administered with perfect safety and much benefit to the new-born infant or the most enfeebled old person. They lend themselves in a peculiar manner, by reason of their vitalization, to mind-control, and therefore as an important and necessary adjunct to all forms of metaphysical and other forms of drugless healing. Being, as they are, purely "physiologic-inorganic-foodstuffs," charged with the constructive vital force of plant and animal life-forms, they cannot and ought not to be classed as medicines. Indeed, in no sense of the term are they "drugs." They are foods.

They are prepared only in powder form, triturated (ground) by hand, and run up to the potency and proportion in which they are known to exist in the tissues of our bodily organism. They are therefore ready at once, on administration, to enter the circulation and add strength and vitality to the affected tissues. No other remedial agents, known to the medical profession, act so promptly or continue their action so long as do these remedies; therefore when administered for the cure of the functional diseases (acute diseases) they should be discontinued as soon as improvement begins, and not repeated while improvement continues. On the contrary, when administered for the cure of organic (chronic) diseases where there is a destruction of tissues they should be constantly repeated, according to directions, as long as they are needed, since they are the *tissue builders* of the organism. They may also be used once

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or twice daily in sustaining long-continued mental exertion, as in prolonged study, grief and sorrow, or other forms of mental depression, including insanity.

Special instructions for their administration will be found under each division of the body.

While using them no other forms of medicine or "drugs" whatsoever should be used, either internal or external. The application of dry or moist, cold or heat, whichever is soothing to the patient, may be used in connection with them, but nothing else. Under all circumstances satisfy the patient's thirst for water, and place them in such external surroundings as is most agreeable to them. These instructions should be strictly adhered to. The practice, now so universally followed, of placing consumptives "out of doors," regardless of their feelings, cannot be too strongly condemned. Every patient, regardless of the ailment, should be kept in such environment as is most agreeable to them. Nature knows best concerning these things, and the patient s own feelings are the best guide in the selection of environment.

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Chapter Eight

ACTION OF THE TISSUE BUILDERS

No. 1

COMBINATION No. 1 promotes the activity of tissue change and increases the excretion of urea, hence its uses in scrofulous ailments affecting the glands, bowels and skin. It acts upon the blood, lymphatic system, the mucous lining of the digestive tract, and upon the liver and spleen. It cures cachexia like that resulting from ague, where excess of quinine has been taken. Malnutrition and emaciation, anæmia (bloodlessness), hydræmia (excess of water), chlorosis and scorbutus. A serous (watery) discharge anywhere is the leader to this combination. It cures pains in any part of the body when they are accompanied by salivation, increased lachrymation, or by vomiting water or clear mucus. Mucous membranes everywhere are healed when sponginess and swelling with venous congestion, bleeding and increased mucous secretions are present; hence, catarrhs of all mucous membranes, with secretions transparent, watery, coarse frothy mucus. Vesicles anywhere on the body with watery contents which burst and leave a thin scurf. Watery vomiting, increase of water in any part of the body, dropsy of the brain, etc. The tongue always has a clean, shiny appearance, or bubbles of frothy saliva extend along its sides, or it is broad, pallid, puffy, with a pasty coat. Diminished secretions of water with dryness in any part of the body, with salty taste, indicates this combination.

The disease conditions that combination No. 1 cures are: General dropsy when there is puffiness of the tissues all over the body. Bloodless conditions, when the blood is thin and watery. Chlorosis, when there is dirty, flaccid, torpid skin. Bloated conditions, when there is too much water in the blood—patients are stupid and sleepy. Varicose veins, when the blood in them is pale and thin. Basedow's disease, better known as Exophthalmic goitre. Erosion and smarting of mucous membrane when there is great dryness. Great emaciation of the whole body, even when the patient is living well; this condition is generally known as marasmus. Great emaciation of the neck, in scrofulous

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trouble. Chronic chills after the abuse of quinine, when the patient has a sallow complexion. Chronic swelling of the lymphatic glands. Chronic gout. Chronic catarrh of all the mucous membranes, when the secretions are transparent, slimy and look like boiled starch.

Modalities: Patients needing combination No. 1 are generally worse in the morning, every other day, at the seaside and in cold weather. Backache is relieved by lying on something hard. Complaints come on after urinating; after abuse of nitrate of silver; complaints from quinine.

No. 2

Combination No. 2 acts more upon the organic substances of the body, involving prominently bones, joints, glands, skin and mucous surfaces where there is malnutrition corresponding to the scrofulous diathesis. Its action is deep and long-lasting. It is especially suited to imperfectly nourished constitutions, owing to deficient assimilation of food.

It is the remedy for ailments attended with pus-formation, and is the remedy for all fistulous openings. Wherever pus is formed in an inflamed part of connective tissue or skin, it may be used. Deeply-seated scrofulous ailments and some forms of septic infections (vaccine) find in it a valuable general remedy. Like No. 5, No. 2 corresponds to the process of pus formation, with the following distinguishing features: No. 2 ripens abscesses, since it promotes suppuration. No. 5, by restraining the suppurative process, heals suppurating wounds. As long as infiltration, which can only disappear by suppuration, lasts, No. 2 is the remedy, and should be continued until all the infiltrated parts have disappeared. If then the wound fails to heal, give No. 5. Ailments affecting the periosteum (covering of the bones). Deep-seated suppurations, pus thick and yellow. It is also the remedy in certain reflex affections connected with the nerves, such as chorea, when connected with suppuration. After suppuration has ceased to be active, but the process lingers and the pus forms chronic deposits, small or large, fistulous or otherwise; also, when the general organism is both irritable and weak, and the nervous system is easily aroused to exhausting agitation, this is the remedy. In localized exhaustion, when the symptoms resemble paralysis—e. g., rectal distention, with constipation, dilated

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and irritable heart, great general debility, as after lying-in, it should always be thought of. In general hyperæsthesia (over-sensitiveness) and exaggerated reflexes.

No. 2 has also the power to reabsorb a bloody sero-albuminous exudate existing in the tissues, as in new abscesses, by means of the lymphatics.

No. 2 cures chronic gouty rheumatic affections by means of its stimulating effects of the involved connective tissue cells, compelling these to throw off the accumulated deposits through the lymphatics.

No. 2 can restore suppressed foot-sweats, and in this way be an indirect remedy for diseases resulting from suppression of foot-sweat, for instance: Weak sight, cataract, paralysis, etc.

The disease conditions that No. 2 will cure are: Fungus growths on mucous membranes when they bleed easily (adenoids). Chronic abscesses when they have fistulous openings. All inflammatory swellings when they threaten to suppurate. Ulcerations and necrosis of bones. Rickets or softening of bones of children. Malignant and gangrenous inflammation. Enlarged glands, especially about the neck. Neglected cases of injury when matter is forming. Dropsy following low fevers or prolonged suppurations. Scrofulous tumors. Bony tumors. Menstruation accompanied by icy coldness over the whole body. Hardening or sclerosis of tissues.

Modalities: Symptoms of No. 2 are always worse at night and during full moon. Amelioration by heat and warm room. Headache relieved by wrapping the head up warm. Abdominal pains, cough, rheumatic pains all relieved by warmth. Worse in the open air; worse from suppressed foot-sweat or chilling of the feet, or from cold.

No. 3

Combination No. 3 corresponds to the second stage of inflammations of serous membranes when the exudation is of a plastic character. This number answers to croupous or diphtheritic exudations, and hence is useful in such diseases as diphtheria, dysentery, croup, croupous pneumonia, fibrinous exudations in the interstitial connective tissues, lymphatic enlargements, infiltrated inflammations, cutaneous eruptions from bad vaccine virus, etc. The principal general characteristic symptoms are: White or gray coating at the base of the tongue; white or gray exuda-

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tions; glandular swellings; discharges or expectorations of a thick, white, fibrinous slime, or phlegm, from any mucous surface; or flour-like scaling of the skin; torpor of the liver, etc.

No. 3 is one of the most useful and positive of all these remedies in diseases of the ear, chiefly suited to the second or latter stages of catarrhal states when there is deafness.

The disease conditions that this tissue number will cure are: Anæmia (bloodlessness), when there are skin eruptions over the body. Hemorrhages, when the blood is dark, black or clotted and tough. Bad effects of blows, cuts and bruises, when the swelling remained too long. Dropsy, when caused from heart, liver, or kidney disease: from heart disease, when there is great weakness and palpitation of the heart; from liver disease, when there is obstruction of the ducts and the patient is bilious; from kidney disease, when the urine contains white mucous sediment and the patient has a white tongue. This has been my chief remedy in the treatment of swollen glands from scrofulous disease, when the glands are soft. Diphtheria, when the throat is covered with a white membrane. Proud flesh in old sores or fresh wounds. Chronic sprains. Bad effects from vaccination. Rheumatism, where there is soft swelling without inflammation.

Modalities: All the stomach and abdominal symptoms of this number are worse after taking fatty food, pastry, or any rich food. The rheumatic and other pains are increased and aggravated by motion.

No. 4

Combination No. 4 is suitable to diseases having their seat in the substance forming the surface of bone, enamel of the teeth and part of all elastic fibers, whether of the skin, the connective tissues, or the walls of the blood vessels, etc. Thus: all ailments which can be traced to relaxed conditions of any of the elastic fibres, including dilatation of the blood vessels, arterial and venous blood-tumors and piles, varicose and enlarged veins, indurated glands of stony hardness. Malnutrition of bones, especially of the teeth. Exostosis (bony growths) after injury. Pendulous abdomen, in old women. Uterine displacements, etc. Indurations, hardening of any tissue part, etc.

The disease conditions that this number will cure are: Indurated glands of stony hardness. Growths on the bones of the wrists and

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ankles. Knots and kernels in the female breast. Bruises on the surface of bones, with hard, rough and uneven lumps, especially on the shin. Dropsy caused from enlargement of the heart, either from dilatation or hypertrophy. Anæmia (bloodlessness). Tumors on tendons from sprains. Hard swellings on the tendons of joints. Cleft spine. Indolent ulcers. Ulceration of the bones when the ulcer has a rough, jagged form. Whitlow and felons on the fingers. Falling of the womb from general relaxed conditions. Blood tumors and piles. Rapidly decaying enamel of the teeth.

Modalities: Patients needing this number are worse in damp weather, but relieved by fomentations and rubbing. Worse on beginning to move, but relieved by gentle motion.

No. 5

Combination No. 5 stands in close relation to suppurations. It cures purulent discharges from the mucous membranes and purulent exudations in serous sacs, as well as tubercular ulcers or abscesses of the intestines and lungs, and ulcers of the cornea, etc. It is curative in suppurations at the stage in which matter is discharging or continuing to ooze after the infiltrated places have discharged their contents of pus. All ailments in which the process of discharging pus continues too long. Acts upon the connective tissues. If there is a deficiency of it in any small part of its domains, suppuration is the result. The continued presence of pus without healing is the general indication in all diseases.

The disease conditions that this number will cure are: Abscesses when the suppuration has continued too long and the abscess refused to heal. Bloody tumors, cystic tumors, when either contain a lumpy, bloody matter. Cough of consumption with a mucous dicharge. Leucorrhœa, when the discharge is yellow, thick and lumpy. Ulceration of glands. Painful granulations in old sores. Consumption, when the discharge is bloody matter. Smallpox, during the stage of mattering.

Modalities: Aggravation and renewal of the symptoms after working and washing in water, and better from heat, are the characteristics of this number.

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No. 6

Combination No. 6 is always applicable to the third stage of inflamma-

Ailments accompanied by profuse peeling off of epidermis. Yellow mucous discharges. Rise in temperature at night, producing an evening aggravation. Another characteristic indication is amelioration in the cool, open air. The remedy to produce perspiration if No. 9 fails.

The diseases that this number will cure are: Soft polypoid tumors. Epithelioma. Rheumatism that shifts from joint to joint. Cases of cancer and consumption, where there is great torpidity and depressed vitality and the disease is making rapid headway. Inflammations of mucous membranes when there is yellow, watery, purulent secretions. Bloody water exudations from sores on the skin. Dyspepsia, caused from catarrh of the stomach, when there is a yellowish, slimy coating on the tongue. Catarrh of the bowels and leucorrhœa, both with yellow, slimy discharge. Menstruation too late and too scanty, with weight and fullness in the abdomen.

Modalities: The grand characteristics of this number are the evening aggravation and the amelioration in the cool, open air. Great aggravation in a heated room; also the characteristic secretion from mucous membranes, yellow, sticky, slimy.

No. 7

Combination No. 7 is suitable to conditions arising from want of nerve power, as prostration on exertion, loss of mental vigor, depression. In general, a sluggish condition of mind, which will act if aroused; also an exhausted mental condition after mental exertion or great strain. It corresponds to the hosts of conditions known as neurasthenia, in which field it has won for me my greatest success. It is a restorative in muscular debility following acute diseases, myalgia and wasting of muscular tissues, all dependent upon impaired innervation.

Atrophic conditions in old people. In cases arising from decomposition of the blood corpuscles and muscle juice, such as hemorrhages of septic nature, scorbutis, stomatitis, gangrenous angina, phagedenic chancre, offensive, carrion-like diarrhœa, adynamic or typhoid conditions, etc.

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The disease conditions that this number will cure are: Progressive muscular atrophy. Chronic diarrhœa with putrid stools. Hemorrhages, when the blood is dark, thin and watery, putrid smelling. Great general debility and exhaustion. Diseases brought on by suppressed sexual instinct or too much indulgence. Ulcers with watery, bloody, offensive discharge. Gangrenous conditions. Mortification of tissue in the early stages. Leucorrhœa, when the discharge is chafing and corroding. Cancer, with much pain and offensive discharge, and discolored tissues. Rickets, or softening of the bones when there is a putrid-smelling discharge from the bowels. Scurvy with gangrenous conditions. Old ulcers, with dirty, foul, offensive discharge of pus. Bloodlessness, when there is an excess of white blood corpuscles shown by a marble whiteness of the skin. Typhus fever, with putrid stools. Atrophic conditions in old people, when the tissues are too dry, scaly and lack vitality. Neurasthenia. Loss of mental vigor. Softening of the brain. Insanity. Paralysis, Locomotor Ataxia, Sleeplessness, Dizziness, Nervous Exhaustion, Incontinence of Urine. All these conditions result from a lack of nervous force. When this number is indicated there will be a coating on the tongue looking like liquid mustard.

Modalities: Many symptoms of this number are aggravated by noise, by rising from a sitting posture, by exertion and continued exercise and after rest. Cold air aggravates all pains. The characteristic ameliorations are gentle motion, eating, under excitement and company; worse when alone. Pains and itchings, worse 2 to 5 A. M.

No. 8

Combination No. 8 is suitable to diseases having their seat in the nerve-fibre cells or in the terminal bulbs of the nerves, in the muscles or in the muscular tissue itself. Pains which are darting, spasmodic in character, boring lightning-like, accompanied by a constrictive feeling, often changing in locality, and are relieved by warmth and pressure. This number is purely anti-spasmodic, and hence is curative in cramps, spasms of the glottis, tetanus, epilepsy, spasmodic retention of the urine, paralysis agitans, etc. It is best adapted to lean, thin, emaciated persons of a highly nervous organization, and prefers light complexion and the

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right side of the body. Attacks of pain are often attended with great prostation and sometimes with profuse sweat. The patient needing this number is languid, tired, exhausted, unable to sit up, whether he is suffering from acute or chronic affections.

The disease conditions that this number will cure are: Spasms and neuralgias of all kinds, especially when relieved by hot applications. Spasms of the glottis. Chorea. Epilepsy, resulting from vicious habits. Shaking palsy. Motor paralysis. Spasmodic retention of the urine. Whooping Cough. Nervous protstration, when the patient is tired, languid, easily exhausted. Angina pectoris (neuralgia of the heart). Nervous spasmodic palpitation of the heart. Painful menstruation, when the pains are relieved by hot applications. Bloody dysentery, with cramp-like pains.

Modalities: All the pains of this number are characteristically worse on the right side, from cold, cold air, draught of air, cold washing and from touch. They are always relieved by warmth, heat, pressure, bending double and friction.

No. 9

Combination No. 9 is the first remedy in all cases depending on a relaxed condition of muscular tissue, wherever found; also for an abnormal condition of blood circulation. If a new supply of this number is given to the relaxed muscle cells their normal tonicity is restored, the circular fibres of the vessels contract to normal bounds, with equalizing in the circulation and abatement of the fever.

Its field of action, then, is in all ailments of a hyperæmic or congestive nature, with the usual accompaniments of these conditions, such as pain, heat, swelling and redness, quickened pulse and increased circulation; in a word, all febrile disturbances and inflammations at their onset, especially before exudation commences. Anæmia, (want of blood), etc.). Especially useful in debility of children with failing appetites, becoming dull and listless, loss of weight and strength.

This combination not only improves the strength, but helps to increase the bodily development and regulates the bowels.

In all inflammatory and eruptive fevers, it is the first remedy to be thought of.

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No. 9 is to be thought of:

1. The first stage of all inflammation.
2. Pains that are worse from motion and better from cold.
3. Hemorrhages caused by congestion.
4. Fresh wounds caused by mechanical injuries.

The disease conditions that this number will cure are: Blood poverty, when there is a want of red blood. Hemorrhages from the lungs or other parts of the body when the blood is bright red, with a tendency to clot rapidly. Frequent nose bleed in children. Mechanical injuries resulting from kicks, blows, falls and cuts. This is the best remedy to give at once. Bone disease when the soft parts are inflammed and painful. Dropsy when caused from loss of blood. Varicose veins in young people. Fractures of bones when the soft parts are injured. Sprains, in the first stage. Glandular ulceration. Many cases of chlorosis. Inflammatory rheumatism. Tonsilitis. Diphtheria. Inflammation of the bladder. Apoplexy. Incontinuence of urine in children.

Modalities: All the pains of this number are aggravated by motion and are relieved by cold. Acts brilliantly in old people, as well as in the poorly-nourished child.

No. 10

Combination No. 10 is curative in diseases depending upon a disturbed action of the lime-salts in the body, such as occurs in the tardy formation of callus around the ends of fractured bones, in the unnatural growth and defective nutrition of bones and other textures found in rickets and similar diseased conditions; thus the sphere of action of this number includes all bone diseases depending on a diseased quality of the blood of a dyscrasic taint, involving also the skin tissues with the bony. When from any cause an insufficient amount of this number is assimilated for the uses of the animal economy, the vegetative system suffers primarily, causing defective nutrition, imperfect cell-growth and consequent decay and destruction of tissue, especially the osseous and glandular systems. It is of use during dentition, in convulsions and spasms occurring in weak, scrofulous subjects, stimulating nutrition, etc. Another important feature is its restorative power after acute diseases, either directly or preparing the way for other tissue remedies by stimulating the system to their action, thus becoming an important inter-current remedy. In anæmia of young, rapidly growing people; women weakened by rapid child-bearing; prolonged suckling or excessive menstruation or lucor-

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rhœa; in accompanying diseases with exhaustive discharge, as in chronic bronchitis, chronic tubercular diarrhœa and night sweats, abscesses and scrofulous scores, through its great power on the secretions, its acts curatively.

In old age, when the regenerative function decreases in the nervous tissue, this number is well indicated, and we find it useful in senile cutaneous and vaginal itching, as well as during convalescence from severe acute diseeass. In tuberculosis of the lungs, with its emaciation, night-sweats, spitting of blood and other marked physical symptoms. Combination No. 10 holds out great promise to ameliorate the severity of the case. Equally great is its benefit in pollutions of young married men (sexual excitement of women) and self-abuse of children.

Pains, where bones form sutures or symphyses and numb, crawling pains with chilliness, due to anæmic conditions, worse from wet, and tendency to perspiration and glandular enlargement. Sensations mostly in small spots. General lack of vital heat and aggravation from wet.

Spasms and pains caused by anæmia are cured by this number. These pains are accompanied by formication, sensation of coldness and numbness.

The disease conditions this combination cures are: Flabby, shrunken, emaciated children. Persons with waxy, greenish-white complexions, caused from chlorosis and bloodlessness. Swelling of the bones. Bony growths. Rickets. Cleft spine. Nasal, Rectal and Uterine polipoid tumors. Many cases of defective nutrition in children. Many cases where the bones did not develop properly, the bones thin and brittle. Dropsical affections in poorly-nourished individuals. Irregularity in development. Bronchocele. Goitre. Diseases of the pancreas. In cases where the teeth develop too slowly or decay. Spinal weakness and curvature. Wherever great emaciation accompanies ailments.

Modalities: The symptoms of this number are generally worse from cold, motion, change of weather, from getting wet. Many symptoms are ameliorated by lying down.

No 11

Combination No. 11 is suited to gastric bilious conditions, accumulation of water in the tissues, yellow, watery secretions on the skin, or yellowish scales forming an eruption or vesicles. Excessive secretion of bile, liver affections, gravel, sand in the urine, diabetes, gout, fig-warts,

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etc. The chief characteristic is a dirty, greenish-gray or greenish-brown coating on the root of the tongue and aggravation from lying on the left side. Its Complaints are those that are brought on by living in damp houses, basements and cellars. Complaints are worse in wet weather and correspond to the constitutional conditions in children that result in chest catarrhs and asthmatic complaints.

The disease conditions that this number will cure are: Consumption. Pyemia (pus in the chest). Sciatic rheumatism. Uric acid rheumatism. Jaundice. Lagrippe. Influenza. Chills and fever. Diabetes. Gravel in the kidneys and bladder. Gout. Erysipelas. Asthma. Dropsy from liver disease. Hydrocele. This remedy always has a dry yellow coating on the tongue-bilious coating.

Modalities: Patient always worse in damp, wet weather, feels best in warm and dry weather and in open air. Symptoms such as arise from living in damp houses, basements and cellars, worse from water in any form. Complaints from eating plants that grow near water, fish, etc. Pains make him change position often. General aggravation from lying on the left side.

No. 12

Combination No. 12 is suited to diseases of infants suffering from excess of lactic acid, resulting from over-feeding with milk and sugar. Ailments with excess of acidity. Thin, moist coating on the tongue. The soft palate also has a yellowish, creamy look. Sour eructations, sour vomiting, greenish diarrhœa, pains, spasms and fever, with acid symptoms, etc. Acts also upon the bones and glands, lungs and abdominal organs. The knowledge of its sphere of action has been much enlarged by my experiments.

The disease conditions that this number will cure are: Marasmus in children. Scrofula in all its forms. Rheumatism of the joints from uric acid deposit, where the joints are stiff. Dypepsia, when the stomach sours. Leucorrhœa, when the discharge is creamy or honey-colored. Scald head. Chronic inflammation of the eyes with great dread of light.

Modalities: Some of the pains of this number are aggravated during a thunderstorm; during menstruation; many symptoms have an afternoon and evening aggravation.

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Chapter Nine

THE REGION OF THE HEAD

Mind Symptoms

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water, (if. No. 8 is chosen use hot water) *stir well.* Give of this a teasponoful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Hopeless feeling about the future. Brain-fag from overwork. Delirium tremens. Great depression of spirits when consolation aggravates. Excitement in the morning after early waking. Lively in the forenoon. Conscious of physical and mental power which cannot be used. Wishes only to sing and dance. Immoderate laughing at things not ludicrous. Patient easy to laugh, though not lively. Hastiness of action. Frigidity of manner. Weeping mood, worse when alone. Deep despair that deprives one of all their power. Disinclined to mental work. Indifference. Sluggish. Ill-humor, worse in the morning. Angry at trifles. Hatred of people. Easily offended. Makes mistakes easily in writing or talking. Memory weak—just dim recollection.

Combination No. 2

Thought difficult, attention difficult to fix upon any subject. Desponding, peevish digust of life. Great irritability, with over-sensitiveness to noise. Patient has grit, but no physical strength to act. Gloomy and irritable. Excessive conscientious scruples. Excitement, with easy orgasms of blood, such as blushing. Peevishness worse in forenoon. Memory weak or entirely lost. Senses lost. This applies to hearing, tasting, smelling or feeling.

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Combination No. 3

Patient imagines he must starve. Half-mad all the time or talkative and full of jokes. Sadness. Anxiety. Fear of becoming insane, with loss of memory, everything seems confused. Fright at every trifle. Weeping from the slightest cause. Dreads the return of dawn. The trivial details of life seem insupportable. Always troubled. Troublesome and unreasonable impressions easily strengthen into fixed ideas.

Combination No. 4

Great mental depression. Groundless fears of financial ruin. Unable to decide for himself; no fixed purpose. Great mental fatigue. Aversion to his business. Disposition when alone to repulsive fantastic imagination, especially in regard to people with whom he is connected, for example: That he must get rid of all servants; that his children must leave home; that he must be divorced; that a betrothal must be broken off. Mistakes letters when writing, writes wrong names. Peculiar rush of memory every morning. Comprehension of philosophical works difficult. Forgets the most common things.

Combination No. 5

Very changeable—one moment crying next moment laughing. Sudden loss of consciousness. Sudden loss of memory from any cause. (Epilepsy or Chorea). Ill-humor. Irrational talking. Fright during sleep. Sadness and bitter crying. Memory weak. Dementia with complete stupidity. Melancholia, with paroxysms of violence. Hypochondriac.

Combination No. 6

Constant great fear of falling. Patient always better in the open air. Indolence and constant desire to sit or lie. Hypochrondriac. Moroseness. Ill-humor worse in the morning and when thinking of business. Envious, avaricious, dissatisfied, greedy, hasty. Restless mood, as if he had not done his duty. Mental labor greatly worries him.

Combination No. 7

Patient looks on the dark side of everything. Dark forebodings. Does not like to mix with people. Sleeplessness, fear and restlessness. Hysteria from sudden emotions, fits of laughter and crying. Insanity,

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mania and other mental derangements. Fear of losing one's mind. Very nervous. Starts at the slightest sound. Talks while asleep. Wakes easily. Brain fag from overwork. Depressed spirits, general irritability, or great impatience. Loss of memory, omits letters or words in writing, uses wrong words, confusion of ideas. Dread and over-sensitiveness to noise. Dullness, want of energy, the slightest labor seems a heavy task. Undecided, captious, changeable. After-effects of grief. Hallucinations and illusions of all the senses. Homesickness. Haunted by visions of the past and longing after them. Mental symptoms of children: Cross and ill-tempered, fretful, frightened, screaming, whining, night terrors. Somnambulism. Mental aberrations. Softening of the brain, early stages. Puerpereal mania. Sighing and depression. Hysterical yawning. Delirium tremens. Grasping at imaginary objects.

Combination No. 8

Dullness and inability to think clearly. Indisposition to mental effort. Constantly sobbing with lamenting. Carries things from place to place and forgets where she puts them. Talks to herself constantly or sits in moody silence. Despondency. Uneasiness. Confusion and dullness. Debility, with loss of appetite; also with burning in soles of hands and feet. Memory weak; lost.

Combination No. 9

Great indifference to ordinary matters of life. Loss of courage and hope, better after sleep. Every trifling task seems like a mountain. Bad effects from anger. Annoyed at the conversation of others. Soothing, pleasant effect from walking in a quiet place after dark, ceasing on returning to where there are people.

Combination No. 10

Poor memory, cannot remember names or places, children slow to learn, slow of comprehension. Sickness arising from disappointment in business or love. Screaming, grasping in agony towards his mother, cold sweat, especially in the face, whole body cold. Easily excited. Beside himself at unpleasant news, with sweat. Constant fear of bad news. Feeling as if he had been frightened. Anxiety, in children, with palpitation of the heart. Ill-humor in children. Likes to be alone. Restlessness. Looseness of the bowels from vexation. Indisposition to

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work. Stupid indifference, cretinism. Writes wrong words, or the same word twice.

Combination No. 11

Thinks much of suicide, must exercise restraint. Music, especially melancholy strains, aggravate all symptoms. Greatly disheartened. Mental troubles of any kind arising from injuries to the head. Despairs of getting well. Dreads a misfortune. Succeeds in nothing that is undertaken and does not know why. Great irritability; worse mornings.

Combination No. 12

Always anxious and apprehensive of some misfortune. Feels dull and without ambition. Very nervous and irritable; vexed at trifles. Imagines on waking at night that pieces of furniture are persons. Startled by the least noise, with palpitation; worse at night. Despondency in the evening with inability to study. Imagines that he is going to have a severe spell of sickness. Anxiety about home, fear of bad news. Anxiety about his health. Study is burdensome; it is difficult to remember what is read. Dullness; forgets what is just committed to memory. No ambition to do anything.

Head Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water). *Stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls ever four hours during the day.

Combination No. 1

Dull, heavy headache, with profusion of tears. Headache with drowisness and unrefreshing sleep. Sick headache, with vomiting of clear water or phlegm. Hammering headache, worse in the morning. *Falling off of hair.* The most important remedy in sunstroke.

Combination No. 2

Great dizziness, patient inclined to fall forward or to the left. Headache, with great coldness of the head; better from wrapping it up warm. Headache aggravated by noise, light, exertion or study. Scalp very sensative and sore. *Hair falls out.*

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Combination No. 3

Headache, with vomiting of milk-white mucus. Headache from a sluggish liver, bitter taste. Sick headache, with white coated tongue. This remedy should be given in all cases of scald-head of children where the eruptions form white scales. White dandruff, with falling off of hair.

Combination No. 4

Headache with faintish nausea. Ulcers of the scalp, with callous, hard edges. Blood tumors on the scalp. Hard, bony lumps on the scalp. Hair falls out.

Combination No. 5

Headache, with nausea and with a feeling as if the eyes were sunken. Pain around the whole head, worse in the forehead. Vertigo with deadly nausea. Scald-head, where much matter forms. Falling off of the hair.

Combination No. 6

Vertigo, especially on looking up. Headache, which is worse in a warm room and better in the cool, open air. Scales on the scalp, moist and sticky. Falling out of the hair, leaving bald spots.

Combination No. 7

Headache of students and those worn out by fatigue. Headache, with great wearniess and exhaustion. Headache, with weary, empty, gone feeling in the stomach. Scalp sore, as if hair were pulled. Neuralgia, with humming in the ears.

Combination No. 8

Headache, with sharp, shooting, sticking pains, relieved by warmth. Nervous headache, with sparks before the eyes. Headache, with nausea and chilliness. Headache, beginning in the back of the head and spreading all over the head. Much dandruff and pustules on the scalp.

Combination No. 9

Pain in the head as if a nail were driven in at the place of the pain. Congestive headache, when cold applications relieve. Headache, made worse by motion or jar. Headache, with vomiting of undigested food.

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Vertigo, with rush of blood to the head. First stage of inflammation of the brain or in meningitis.

Combination No. 10

Headache, when head feels cold to the touch. Headache, with much wind in the stomach and bowels. Headache, made worse from any change of weather or dampness. Nervous headache, caused from eating sour things. Vertigo of old people, with deadly nausea. Especially suited to brain diseases of children while teething; especially if there is a predisposition to hydrocephalus.

Combination No. 11

Violent pulsating headache, wrose on top of head. Sick headache, with vomiting of bile. Burning in top of head. Brain feels as if loose. Headache worse in back of head, worse from washing in water. Scalp sensitive and painful on combing the heir. Chief remedy in cerebro-spinal meningitis, alternate with No. 9. Headache from over-eating.

Combination No. 12

Headache on crown of head. Headache when the skull feels too full. Sick headache, with vomiting of sour froth and mucus. Intense heat and pressure on top of head. Head feels as if it would burst open.

Face Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Sallow, leaden complexion. Greasy appearance of the skin. Vesicles over the face with watery contents. Periodical neuralgia of the face, with watery eyes.

Combination No. 2

Face-ache, causing small lumps and nodules on the face. Skin of the face cracks. Frequent small tumors of the lips. Acne, pimples, and lupus of the face when pus forms. Pale, earthy complexion.

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Combination No. 3

Face bloats, then skin peals off in white flakes. Cheeks swollen and painful. Face-ache from swelling of face or gums.

Combination No. 4

Cold sores, rather small, around the mouth. Small, hard lumps under the skin. Hard swelling on the cheek with pain or toothache. Hard swelling on the jawbone. Caries of the cheek bones and fangs of teeth, oozing dark fluid.

Combination No. 5

Liver spots on the face. Exceedingly sore pimples over the face. Herpetic eruptions on the face. Pimples and pustules on the face.

Combination No. 6

Face pallid, death-like appearance. Face-ache, better in cool air; worse in warm room. Epithelial cancer of the face and lips. Face red, features distorted.

Combination No. 7

Livid and sunken face, with hollow eyes. Neuralgia of the face, with great exhaustion. Itching pimples on the face, containing pale yellow matter. Loss of power in facial muscles, causing contortion. Facial paralysis caused from working in water.

Combination No. 8

Neuralgia of the face, better from warm applications; worse from cold air and touch. Better from hard pressure. Pains lightning-like and intermittent.

Combination No. 9

Florid complexion, with frequent flushes of heat. Earthy, pale and sallow face from poor blood. Congestive neuralgia of the face, when cold applications relieve. Dark circles under the eyes. Congestive or inflammatory neuralgia with sweat on head and face, accompanied by coldness on nape of neck.

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Combination No. 10

Face full of pimples, especially in young girls. Complexion sallow, dirty, greasy looking. Many freckles on the face. Lupus of the face. Principal remedy in acne of the face. Cold sweat on face. Swelling of submaxilliary glands with earache.

Combination No. 11

Yellow, jaundiced color of the face. Vesicles and pimples on the face with yellow contents. Pain in the cheek bones worse from washing.

Combination No. 12

Pale or bluish color of the face. Shooting or sticking pains in the face caused by sour stomach. The chief remedy in milk crust, when the exudation is yellow, honey-colored. Soreness of the right lower jaw. White or pale about nose and mouth.

Eye Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Great dimness of sight. Blisters and white spots on the eyeball. Sensation as of gauze before the eyes. Eyes smart and burn from granulated lids. Neuralgia of the eyes coming and going with the sun. Eyes water too much. Excessively sore, red, disgusting eyelids. (Lids look like raw beef.) Redness of the white of the eyes, with lachrymation. Inflammation of the conjunctiva, with a feeling as if the balls were too large and compressed. The eyes give out on reading and writing, with pressing pains extending into the head. (From anæmia.) Sensitive, dry sensation in the eyes, as after weeping a long time, while riding in a carriage. (Mucous membrane dry.) Burning in the eyes, with increased secretion of mucus; lids agglutinated in the morning, with great senstitiveness to sunlight. Sensation as if sand were in the eye in the morning. Pressure in the eye on looking intently at anything. The

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discharge from the eye is thin, watery and excoriating, the dread of light marked; lids spasmodically closed, and the skin of the face about the eye glossy and shining. Pustules and ulcers of the cornea. (Chronic form.) Very useful in blepharitis; the thick, inflamed lids smart and burn, with acrid lachrymation. Hyperæsthesia of the retina, with burning lachrymation. For æsthenopia, particularly muscular, we possess no better remedy, especially if there is a drawing, stiff sensation in the muscles of the eyes upon moving them, with heat in the eyes. Ciliary neuralgia, can bear no light; coming and going with the sun; feeling as if the eyes were being pulled out. Chlorotic females, with vertigo, sadness, congestive headache. Unsteadiness of vision; objects become confused on looking at them; letters run together. Small fiery points constantly before the eyes. Stricture of the lachrymal ducts. Opacity of the crystalline lens.

Combination No. 2

Tumors and boils on the eyelids. Letters run together when reading or writing. Pressure and soreness in the eyes from neuralgia. Eepecially suited to abscesses of the eyes and eyelids. Lachrymal fistula, styes, tarsal tumors, boils and little tumors on the eyelids or eyeballs. Cataract. Caries of the orbit.

Combination No. 3

Feeling of sand in the eyes. Discharge of white mucus from the eyes. Flat ulcers on the eyeballs arising from small vesicles. Yellow-greenish matter and yellow-greenish scales form among the eyelashes. Especially suited to phlegmonous inflammation of the eyelids. Dirty-white, or yellow, discharge from the eyes.

Combination No. 4

Flickering and sparks before the eyes. Eyeballs ache, better from closing the eyes and pressing tightly. Cataract. Many cases cured with this remedy. Partial blindness or dimness of vision from over-straining the eyes.

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Combination No. 5

Deep-seated abscesses of the eyes, pus thick and yellow. Inflammation of the eyes, with discharge of thick, yellow pus. Sensation as if a foreign body was in the eye. Much twitching of the eyelids. Inflamed corners of the eye.

Combination No. 6

Cataract with great dimness of the eyes. Yellow crusts on the eyelids, with yellow-greenish discharge from the eyes. Inflammation of the eyes of new-born children. Abscesses of the eyeball.

Combination No. 7

Great weakness of sight, with feeling of great exhaustion. Excited, staring appearance of the eyes. Sensation of sand or sticks in the eyes, with soreness of the eyeballs. Sores around edges of lids which burn. The eyes feel full of smoke and become blurred. Eyes twitch from side to side with black spots before them. Drooping of the eyelids from paralysis. Inco-ordination of the eye-muscles with loss of accommodation.

Combination No. 8

Vision affected so that he sees different colors and sparks before the eyes. Eyes sensitive to light, pupils contracted. Dullness of vision from weakness of the optic nerve. Cross-eyes with spasmodic squinting. Drooping and twitching of the eyelids. Neuralgia of the eyes, worse on the right side and relieved by warm applications. Eyes very sensitive to touch. Much itching of the eyelids. Eyes tire easily; can read only a few lines. Lids heavy as if pressed by weight.

Combination No. 9

First stage of inflammation of the eyes with pain and redness. Pain in the eyeball aggravated by moving the eyes. Eyes inflamed, red with burning sensation, very sore. Sensation as if grains of sand were under the eyelids. Styes on the lower lids looking like little tumors. Neuralgia along inner orbit and nose.

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Combination No. 10

Dry inflammation of the eyes of children during teething. Cannot use the eyes by artificial light. Great dread of light. Dimness of sight following inflammation of the eyes. Scrofulous affection of the eye.

Combination No. 11

Yellowness of the eyes. Large blister-like granulations on the lids, with burning tears. Chronic inflammation of the eyes with green pus. Great dread of light in the morning. Lids stuck together with green pus. Yellow scales on the eyeballs.

Combination No. 12

Inflammation of the eyes, with discharge of golden yellow, creamy matter. The lids are glued together in the morning. Sees sparks before the eyes. Pain over the eyes with dimness of sight, seems like a veil over the eyes. Granular inflammation of the eyelids when the granulations look like small blisters.

Ear Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use warm water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Deafness from swelling of the internal ear, with roaring in the ears. Catarrh of the internal ear and eustachian tube with watery pus-like discharge from the ear. Cracking in the ear when chewing. Itching and burning of the ears. Sharp stitches in the ears.

Combination No. 2

This number corresponds to a catarrhal affection of the ear, both external and middle, and of the Eustachian tube, producing deafness. There is also exalted sense of hearing (sympathetic), with headache. Otitis, both external and internal, with suppuration. Otorrhœa; foul, watery, curdy discharges, with caries. Chronic caries of mastoid process;

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slow, painful suppuration. Difficult hearing; stoppage of the ears, which open at times with loud report. Much roaring and loud noises in the ears, with deafness. Ears sensitive to loud sounds. Roaring in the ears. Chronic inflammation of the middle ear with suppuration. Discharge from the ears curdy and bad-smelling. Diseases of the bones of the ear. Inflammation of the ears brought on by bathing. Deafness when the ears open at times with a loud report.

Combination No. 3

Chronic catarrhal conditions of the middle ear. Deafness from ininflammation of the throat, with white tongue. Deafness from catarrh of the nose and throat, with swelling of the gland of the neck. Deafness from injuries of the ear drum. Walls of the external ear dry and shrunken. Chief remedy in mumps.

Combination No. 4

Hard calcareous deposits in the ear. Diseases of the mastoid bone and hardening of the drumhead. Mastoid disease when bone is affected.

Combination No. 5

Deafness, with discharge of matter from the ears, sometimes mixed with blood. Mattery pimples around the ear. Sensitive swelling behind the ears with tendency to form abscess.

Combination No. 6

Deafness from catarrh and swelling of the Eustachian tubes, worse in a heated room, better in the cool, open air. Earache with discharge of yellow, watery matter. Sharp cutting, stitch-like pain just before the ear or the mastoid process. Polopoid growths close the ear, accompanied by badly smelling discharge.

Combination No. 7

Deafness from weakness and exhaustion of the nerves. Noises in the ears when falling asleep, from nervous exhaustion. Discharge of foul, offensive, ichorous pus from the ears. Ulceration of the eardrum with humming and buzzing in the ears. Itching in the auditory canal, especially in old people when the tissues have a tendency to shrivel up and become scaly. Ears very sensitive, cannot bear any noise.

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Combination No. 8

Weakness of the auditory nerves, causing deafness. Earache when purely nervous in character; better from heat. Earache made worse by going into the cold air and by washing in cold water. This remedy is to be thought of in all forms of internal ear disease.

Combination No. 9

Inflammatory earache, with burning or throbbing pain, better from cold applications. Every beat of the heart is felt in the ears. Chronic inflamamtory catarrh of the middle ear, with much noise in the ear. Swelling of the mastoid process, ears very sensitive to noise. To be given in the first stage of mumps.

Combination No. 10

All the bones around the ear ache and hurt, outer ear feels cold. Earache with rheumatic complaints, associated with swollen glands in scrofulous children. Many pimples around the ears, with discharge of matter from the ears.

Combination No. 11

Earache, as if the ear would burst; worse in damp weather. Ringing as of a bell in the ears. Lightning-like stitches through the ears.

Combination No. 12

Ears sore, burn and itch externally. One ear red and other pale. Troubles in the ears accompanied by gastric derangements. Roaring in the ears.

Nose Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Old catarrh of the nose and throat, with loss of taste and smell. Influenza and hay fever, with dropping of watery, salty mucus into the

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throat. Chronic catarrh of bloodless patients when the mucus has a salty taste. Catarrh of the nose and throat, with great dryness, with loss of taste and smell, always worse mornings; wakes up with mouth and nose very dry. Great redness of the nose, with pimples and vesicles; very painful. The principal remedy in hay fever. It should be alternated with Combination No. 9 if there is fever. Nosebleed from stooping or coughing. Nose numb and sore on one side.

Combination No. 2

Tip of nose red, with itching of the nostrils. Much sneezing with chronic nasal catarrh. Much fetid, offensive discharge from the nose in chronic catarrh. Destruction of the nasal bone from scrofulous disease or chronic catarrh. Ulceration of the mucous membrane of the nose, with acrid, corroding discharge. Caries of the nasal bones from syphilis or scrofula.

Combination No. 3

Catarrh when the phlegm is white and thick. Stuffy cold in the head, with whitish-gray tongue and dry nose. Throat covered with white crusts. Dry coryza. Vault of pharynx covered with crusts. Nosebleed in the afternoon.

Combination No. 4

Cold in the head, with much effort to sneeze, which is ineffectual. Stuffy cold, dry. Ozæna. Copious, offensive, greenish-yellow, thick, lumpy discharge in old nasal catarrh. Bony growth in the nose, with odor of dead bone. Adenoid growths in post-nasal space and pharynx. Thickened mucous membrance in posterior naries.

Combination No. 5

Cold in the head, with thick, yellowish, pus-like secretions. Sometimes mixed with blood. Frequent nosebleed. Yellowish discharge dropping in the back of the throat. One-sided discharge from nose making the edges of the nostrils sore. Dryness of the nose, crusts form, nose itches.

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Combination No. 6

Colds, with yellow, slimy, watery discharge. Patient feels worse in the evening or in a warm room. Old catarrhs which obstruct the nose with whitish-yellow secretions, causing loss of smell.

Combination No. 7

Much nose-bleed in weak, delicate people. Sneezing from slightest exposure. Ulcers in the nose, with thick, yellow discharge, smelling badly. Thick mucus hawked up from posterior nares.

Combination No. 8

Loss of smell, without catarrhal troubles. Smarting and rawness in the nose, with alternate dry and profuse discharge. Cold in the head relieved by heat.

Combination No. 9

First stage of colds in the head. Catarrhal fever in those predisposed to catch cold. Nose-bleed of bright-red blood, especially in children. Principal remedy in the first stage of La Grippe. Should be given as long as fever lasts. Discharge excoriating in catarrhal fever, with smarting in the nose.

Combination No. 10

Swollen, ulcerated nose in scrofulous children. Cold in the head, with white, stringy discharge from the nose. Chronic colds in bloodless, scrofulous people. Large nasal polypi, which bleed on being touched. Point of nose icy-cold. Chronic colds in anæmic patients. Mucous membrane of nose pale and relaxed. Fungous growths in nose. Adenoids.

Combination No. 11

Nose-bleed during or instead of the menses. Offensive discharge from the nose, which is worse every change from dry to wet weather. Great dryness and burning in the nose. Chronic nasal catarrh with discharge of pus, which becomes green on exposure to light. Patient hawks up salty mucus. The principal remedy in La Grippe: will cure

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most of these cases. If fever is present, alternate with Combination No. 9. Itching of wing of nose from nasal catarrh.

Combination No. 12

Children pick at the nose, either from sour stomach or worms. Offensive odor before the nose. Much itching of the nose in stomach troubles. Catarrh with thick yellow, creamy discharge. Feeling of tension over root of nose.

Mouth Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water, (If No. 8 is chosen use hot water) *Stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Blisters like pearls around the mouth. Cracks in lips, burning and painful. Lips swollen, with eruptions on the chin containing watery fluid. Thrush, with much flow of saliva. Bitter or salty taste. Great aversion to bread.

Combination No. 2

Ulceration of the corners of the mouth. Mouth gangrenous, with deep ulcers on the palate. Suppuration of the salivary glands. Chronic pharyngitis with constipation. Acidity of the mouth always after eating..

Combination No. 3

Aphthae, thrush, with white ulcers in the mouths of little children or nursing mothers. Cankered sore mouth, with white coating on the tongue and palate. Swollen glands about the jaw and neck.

Combination No. 4

Gumboil, with hard swelling. Stony, hard swelling on the jawbone. Cold sores at corner of the mouth. Great dryness of the mouth. Syphilitic ulceration of mouth and throat.

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Combination No. 5

Raw sores on lips, which bleed easily. Inside of lips very sore and matter easily. Gumboils.

Combination No. 6

Lower lip swollen, with dryness and peeling off of the skin. Epithelial cancer of the lips, with burning heat in the mouth. Skin peels off in large flakes.

Combination No. 7

Many fever blisters on the lips. Pimples and sore crusts on the lips. Gums spongy and bleed easily from cankered sore mouth, breath very fetid and offensive. Ashy-gray ulcers in the mouth, with profuse saliva, which is thick and salty.

Combination No. 8

Convulsive twitching of the angles of the muoth. Spasmodic stammering. Painful contractions and drawing at the joints of the lower jaw. Lockjaw from any cause. Mouth dry with sticky saliva, cracks at the corners of the mouth.

Combination No. 9

Gums hot and inflamed. Very great redness of the mucous membrane of the mouth.

Combination No. 10

Upper lip always swollen and painful. Disgusting taste in the mouth, worse in the morning. Bitter taste, with headache. Tonsils swollen and painful; worse on opening the mouth.

Combination No. 11

Bitter taste in the mouth, which is full of slime. Thick, tenacious mucus always coming up from the lungs and stomach, foul and slimy. Vesicular eruptions around the mouth and chin. Roof of mouth sore to touch. Burning in the mouth. Palate very sensitive; better on taking cold things.

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Combination No. 12

Yellow, creamy coating at the back part of the roof of the mouth. Sour taste in the mouth. Coppery taste.

Teeth Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Looseness of the teeth. Toothache with involuntary flow of saliva or tears. Teething of children with dribbling of saliva. Gumboil, with throbbing and boring pain. Ulcerated gums, which are sensitive and bleed easily. Ranula (frog under the tongue), chronic inflammation of salivary glands.

Combination No. 2

Very difficult dentition during first teething. Very violent toothache when neither cold nor heat gives relief. Toothache, when pain is deep-seated. Abscesses form at the roots of the teeth, causing fistulous openings. Gums blister easily and are very sensitive.

Combination No. 3

Toothache, with great swelling of the gums and cheeks. Gumboil before matter forms.

Combination No. 4

Enamel of the teeth rough and deficient. Teeth decay too early. Unnatural looseness of the teeth, with or without pain. Teeth poorly nourished from being loose in their sockets. Delayed dentition. Toothache, with increase of pain if food touches the tooth. Toothache from looseness of the teeth.

Combination No. 5

Rheumatic toothache, with swollen cheek. Toothache, with inside of gums swollen and sore. Gums bleed on brushing the teeth. Ulcerated teeth.

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Combination No. 6

Toothache worse in a warm room and in the evening; better in the cool, open air. Chronic painfulness of the gums.

Combination No. 7

Teeth feel sore all the time. Toothache alternate with headache. Toothache of highly nervous emotional persons, with easily bleeding gums. Nervous chattering of the teeth. Grinding of the teeth. Gums spongy and recede from the teeth. Severe pain in decayed or filled teeth, with a red seam on the gums. Speech slow and inarticulate.

Combination No. 8

Spasm of teething children without fever. Teeth very sensitive to cold air. Toothache made worse from cold things. Better from heat and hot liquids. Toothache which changes place rapidly; worse after going to bed. Ulceration of the teeth, with swelling of the tongue. Sever pain in decayed or filled teeth.

Combination No. 9

Teething troubles of children when they have fever. Toothache with hot, swollen gums; worse from hot liquid or food, better from cold things. Soreness after operations on the teeth. Teeth feel elongated. Cannot close jaws without pain.

Combination No. 10

Teeth develop slowly in children during first dentition. Too rapid decay of teeth. Toothache, with tearing, boring pain; worse towards night. Gums very pale and painful. Convulsions in teething children.

Combination No. 11

Toothache better from holding cold water in the mouth or from cold air. Blisters on the gums, which burn and smart.

Combination No. 12

Grinding of teeth in children during sleep from derangement of the stomach and bowels. Bitter, foul, bloody, or sour taste. Mouth constantly dry.

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Tongue Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Tongue numb and stiff, children slow in learning to talk, or older persons find difficulty in using the tongue. Loss of taste. Vesicles on the tip of the tongue. Coating slimy, clear and watery. Mapped tongue. Dryness of tongue and mouth—more a sensation. Sensation as of a hair on the tongue.

Combination No. 2

Ulcers on the tongue. Hardening of the tongue. Sensation as of a hair on the tongue.

Combination No. 3

Mapped tongue, white and slimy. Coating on the tongue grayish-white. Inflammation and swelling of the tongue.

Combination No. 4

Hardening of the tongue after inflammation. Cracked appearance of the tongue, with or without pain.

Combination No. 5

Inflammation of the tongue when suppurating. Clay-colored coating. Sour, soapy, acrid taste. Tongue flabby or stiff, resembling a piece of dried clay. Yellow coating at the base.

Combination No. 6

Lips, tongue and gums coated yellow and slimy, with whitish edges. Insipid, sappy taste. Epithelial cancer of the tongue. Taste lost.

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Combination No. 7

Inflammation of the tongue, with excessive dryness. Edges of tongue red and sore. Excessively dry in the morning, feels as if it would cleave to the roof of the mouth. Coating brownish, like mustard.

Combination No. 8

Left side of tongue sore, smarting like canker sores, making eating painful. Thick, pasty tongue in liver disease. Tongue feels as if scalded. Tongue generally clean, with rawness in the mouth. Coated white with diarrhœa. Bright red in inflammation of the stomach.

Combination No. 9

Inflammation of the tongue with dark-red swelling. Furred tongue, clean and red, with headache.

Combination No. 10

Tongue swollen, numb and stiff, with pimples on it, white and furred. Bitter taste in the morning, with headache.

Combination No. 11

Red tongue, with burning blisters on the tip. Slimy tongue, with bitter taste. Dirty, brownish-green or grayish-green coating. Palate very sensitive; better taking cold things.

Combination No. 12

The great keynote for this remedy is the moist, creamy golden-yellow coating at the back of the tongue. Blisters, with a sensation of a hair on the tip of the tongue. Difficult speech.

Throat Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

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Combination No. 1

Diphtheria, if the face be puffy and pale, with drowsiness, watery stools, flow of saliva, or vomiting or water. Post-diphtheritic paralysis when food goes the wrong way and only liquids can be swallowed. Sore throat, with transparent, watery mucus covering the tonsils. Chronic sore throat, with feeling of plug or lump, and great dryness in the throat. Mumps, with salivation and frequent coughing of mucus, tasting salty. Constriction and stitches in the throat. Swelling of the tonsils, with much watery mucus. Inflammation of the uvula. Offensive breath. Goitre, with watery secretions. Glazed dry appearance of the throat. Follicles of the pharynx enlarged, containing particles of food.

Combination No. 2

Periodical quinsy. Tonsilitis, when the glands will not heal and there is much matter forms. Paralysis of the palate, which drops in the back of the throat. Enlarged thyroid gland (goitre).

Combination No. 3

The sole remedy in most cases of diphtheria, with Combination No. 9 for the fever. Tonsils inflamed, swollen so much can hardly breathe. Grayish patches or spots in throat. Tonsils spotted, gray and white, pain on swallowing. Ulcerated sore throat, with grayish or white exudation. Patient hawks up offensive, cheesy lumps. In most cases of mumps, with Combination No. 9 for the fever. Pharyngitis, entire throat swollen. Adenoids are frequently cured by this remedy. Syphilitic sore throat. Adherent crusts in vault of pharynx.

Combination No. 4

Diphtheria when the affection has gone to the windpipe, causing diphtheritic-croup. Uvula relaxed, causing irritation, tickling and cough. Hawking up mucus in the morning. Burning in the throat, better by warm drinks. Small goitres very hard. Large indurated tonsils.

Combination No. 5

Last stage of ulcerated sore throat, with discharge of yellow matter. Diphtheria of the soft palate, with swelling in the throat threatening to

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form abscesses. Quinsy, when the parts are discharging pus. Choking sensation.

Combination No. 6

Cancer of the throat, with yellow, slimy discharge. Polopoid tumors of the throat, with burning pain, better from cold air. Dryness and constriction. Difficult swallowing. Tonsils swollen. Adenoids, shown by mouth breathing.

Combination No. 7

Malignant gangrenous conditions of the throat, with great prostration. Tonsils very large and sore, with brownish-white deposits like diphtheritic membrane. Throat very dry, with desire to swallow all the time. Last stage of croup, with great shortness of breath and prostration. Paralysis of the vocal chords, with long-lasting hoarseness and loss of voice. Last stage of croup, syncope and great prostration. After-effects of diphtheria; weakness of sight, nasal speech or paralysis of any part.

Combination No. 8

Spasms of the glottis in whooping-cough. Spasmodic constriction of the throat on attempting to swallow liquids, choking sensation. Soreness and stiffness in the throat, with chilliness and aching all over. Swallowing painful, causing pain in the back of the head. Patient must keep swallowing all the time. Goitre when there is soreness and stiffness. Membranous croup.

Combination No. 9

First stage of diphtheria, to lessen the fever. Red and inflamed tonsils and swollen glands. Sore throat of singers and those who use their voice daily. Ulcerated sore throat, redness and pain without exudation. Inflammation of the throat with fever, pain and throbbing. Catarrhal affections of the Eustachian tubes. Hemorrhages from throat or bronchial tubes. Submaxillary glands enlarged.

Combination No. 10

Chronic enlargements of the tonsils. Hoarseness day and night. Sore aching in the throat, with much pain in every direction on swallow-

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ing. Constant hemming and hawking when talking. Clergyman's sore throat. Burning in larynx and back of tongue. Glands of throat painful. Roughness of the throat, with difficult deglutition. Sore, aching on swallowing; burning from surrounding parts toward throat. Mucous membrane thickened. Dryness and burning during empty swallowing, and in swallowing first mouthful, aggravated if one has not spoken or swallowed for a short time. Sore throat, with tickling cough in the evening; worse after going to bed. Kind of contraction in throat, as after much weeping or after running. Sore throat in morning on waking, aggravated right side, low down in back of fauces, ameliorated by swallowing, disappearing during breakfast. If patient catches cold it is associated with dryness and coreness in the throat, the faucial tonsils, pharynx, larynx or bronchi receiving the brunt of the attack. Stitches in the throat and chest; heat in the upper part of chest and arms. On empty deglutition, sensation of having swallowed uvula, and it was adherent to posterior wall, causing choking, only ameliorated by again swallowing; palate relaxed. Fullness of throat, either sensory or due to presence of bloody mucus. Naso-pharyngeal discharge is more tenacious than profuse; patient continually clearing the throat, to rid the larynx of its viscid secretion. Discharge of yellowish-white, thick mucus; downward passage of scabs in pharynx.

Pale, flabby hypertrophy of tonsils, with perhaps ulceration in spots or chronic inflammation and hypertrophy of pharyngeal follicles, accompanied by other glandulad enlargements in young persons of strumous or lymphatic constitutions. Chronic tonsilitis, with inflammation of middle ear; throat hurts more from swallowing saliva than food or warm drinks.

Combination No. 11

Give in diphtheria when green vomiting occurs; alternate with Combination No. 3. Ulcerated sore throat. Hawking up of salty mucus in the morning. Pharyngeal catarrh, with profuse, thick, tenacious, white mucus. Sore throat, feeling of a lump on swallowing. Throat dry.

Combination No. 12

Under this combination the same moist, creamy, golden-yellow coating found at the base of the tongue is also found on the soft palate and

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uvula, and whenever this is found in throat troubles this remedy should be given. Inflammation of any part of the throat, with the above coating. Sore throat, accompanied by acid condtions of the stomach. Sensation of a lump in the throat, worse swallowing liquids. Dropping of thick, yellow mucus from posterior nares; worst at night. Naso-pharyngeal catarrh. Soft goitres.

Sleep Symptoms

Aministration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Excessive desire to sleep, when the natural amount of sleep is unrefreshing, and patient feels tired in the morning on waking. Constant and excessive desire to sleep. Dreams of robbers in the house. Frequent starting during sleep. Sleep very restless and starting in late. Wakefulness when the patient feels unusually wide awake and mentally active.

Combination No. 2

Sleeplessness with rush of blood to the head, with palpitation of the heart and rapid pulse-beat. Talking in sleep. Jerking of the limbs during sleep. Dreams about dead people and of being in dismal places.

Combination No. 3

Starts at the least noise, sleeps very light. Very restless sleep.

Combination No. 4

Very vivid dreams, with sense of impending danger. Dreams of new places and new scenes.

Combination No. 5

Very sleepy during the day; very wakeful at night. Dreams of having convulsions and of being badly frightened.

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Combination No. 6

Very vivid dreams just before waking in the morning. Feels bewildered on first waking.

Combination No. 7

Sleeplessness, after worry or excitement, from nervous causes. Children walk and talk in their sleep. Much yawning, stretching and weariness, with sensation of emptiness at pit of the stomach. Hysterial yawning. Constant dreaming of fire, robbers and falling and of ghosts. Night terrors in children; they awake from a sound sleep screaming with fright. Lascivious dreams, with depression and no desire to rise in the morning. Twitching of the muscles on falling asleep.

Combination No. 8

Spasmodic yawning. Sleeplessness from exhaustion or lack of brain nutrition. Great drowsiness, yet sleep is disturbed by troublesome dreams, and by pain in the back of the head.

Combination No. 9

Sleeplessness from too much blood in the brain. Very restless at night, with anxious dreams, followed by drowsiness in the afternoon.

Combination No. 10

Great drowsiness, especially in old people, associated with gloomy thoughts. Constant stretching and yawning, hard to wake in the morning.

Combination No. 11

Drowsiness when it accompanies jaundice, with bilious symptoms. Drowsiness worse in the forenoon and when reading. Heavy, anxious dreams. Patient awakes at night with attacks of asthma. Soon after falling asleep starts as if in a fright from pain in the bowels.

Combination No. 12

Sleep restless from worm troubles in children. Very drowsy, fall asleep while eating or sitting. Sleeplessness from itching on account of little pimples during the age of puberty. Sexual dreams.

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CHAPTER TEN

The Region of the Chest

Respiratory Symptoms

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Acute inflammation of the windpipe, with clear, frothy phlegm, loose and rattling, but raised with difficulty. Dry, short cough day and night from irritation at the pit of the stomach. Hoarseness, pain and shortness of breath. Bronchitis, with cough from tickling behind the sternum; worse in the morning. Cough causes bursting headache and involuntary passing of urine. Chronic bronchial catarrh, "winter cough," so-called. Asthma or whooping-cough, when there is profuse, watery mucus. Dry catarrh of larynx and trachea; cough dry, tickling, or with yellow or bloody sputa; voice hoarse; breathing anxious, oppressed. Hoarseness in morning, with mucus in throat. Cough caused by tickling in the throat; vomiting of food and great loss of breath day and night. Stitches in the chest and sides; shortness of breathing. The heart's pulsations shake the body, with morning headache from motion. (From hydræmia and scurvy.) Sensation of violent constriction in the heart; great oppression in breathing, with an intermittent pulse. Pulse very rapid and intermittent; pulse-beat felt over the whole body.

Combination No. 2

Cough rattling, loose, with copious expectoration of thick, yellow-green pus and hectic fever. Profuse night-sweats and great debility. Chronic bronchitis and consumption, when there is much pus expectorated. Cough worse at night when lying down, with great weakness

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and deep-seated pain in the chest. Pneumonia during the last stage, when the lungs are slow in healing and there remain sore spots in the lungs. Abscesses in the lungs during the progress of consumption. Hoarseness; roughness and dryness in throat, with dry, irritating cough and a feeling of a hair on the tongue.

No remedy controls the suppurative process equal to Combination No. 2. In organic diseases of the air-passages, where suppuration has taken place, with a suffocative, racking, loose cough; copious expectoration of thick, yellow, greenish pus; accompanied with hectic fever; profuse night-sweats and great debility. Cough deep, exhausting; first dry, then loose; provoked by tickling in the throat; especially if it be a sensation as if a hair lay from tip of the tongue to trachea, compelling to cough, hack and scrape; tickling in larynx at night, excited by cold drinks, by every act of speaking; by lying down at night. Purulent expectoration of thick, yellow mucus; of greenish-yellow, offensive matter that sinks in water; chronic bronchitis and consumption, with debilitating night-sweats. Dropsy of the chest, or empyema; motion produces sever palpitation of the heart; from anæmia and lack of nutrition. Pressing pain, stitches; general sensation of weakness in the chest; can hardly speak is so weak (phthisis). Deep, sighing respiration; better after eating; neurasthenia. This number covers most of the symptoms that belong to the phthisical dyscrasia, and has been used with wonderful curative power in the last stage of consumption.

Combination No. 3

Bronchial asthma, with white mucus hard to cough up. Cough in consumption when thick, white phlegm forms, hard to cough up. The principal remedy in croup, when the mucus is white and stringy. Cough, with wheezing, rattling sound, and protruded appearance of the eyes. Hoarseness and loss of voice from cold, when the tongue is white. Asthma, complicated with stomach trouble, when pastry and fat things disagree. This is often the curative remedy in consumption. In croup child grasps at throat during coughing spell. Cough short, acute and spasmodic.

Combination No. 4

The throat feels closed, or as if breathing through a thick substance. This is the chief remedy in true croup, when there is dryness and hoarse-

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ness. Cough from tickling in the larynx. The best remedy in asthma, when tiny lumps of yellowish mucus are coughed up after much exertion. Cough caused from elongation of the uvula or drop in the back of the throat. Feeling as if a foreign body was in the larynx, causing a hacking cough. Hoarseness from reading aloud.

Combination No. 5

Cough with pus-like, bloody sputa, with hectic fever. Asthma, with hectic fever. The best remedy in the third stage of pneumonia. Obstinate hoarseness with pain across the chest. Catarrh with thick, lumpy, white-yellow, pus-like secretions. Croup in children, with sever cough and great weakness of the chest. Consumption with oppression and coreness of the chest. Burning and weakness in the chest.

Combination No. 6

Bronchial asthma, with yellow expectoration; worse in a warm room or during a warm season. Cough worse in the evening, with flushes of heat, when the expectoration is distinctly yellow, slimy and watery. Cough with great rattling of mucus in the chest, but nothing comes up. Horse, croup-like cough, with weary feeling in the throat, and great rattling of mucus. Hoarseness from cold, when speaking greatly fatigues the throat. Whooping-cough, with yellow, slimy expectoration. Suffocative feeling in a hot atmosphere, with great desire for cool air.

Combination No. 7

Asthma, from taking the least food, with depressed conditions of the nervous system. Loss of voice from paralysis of the voal cords. Hay-asthma, with cough from irritation of the windpipe, which feels sore. Expectoration thick, yellow, salty and fetid. Whooping-cough in highly nervous children, with feeling of great exhaustion. Great shortness of breath on going upstairs, or from any exertion. Last stage of croup, when there is extreme weakness, pale or livid countenance.

Combination No. 8

Asthma, with a feeling of constriction of the chest, relieved by hot applications. Spasmodic closure of the windpipe, with sudden shrill voice. True spasmodic cough, coming in paroxysms, without expectora-

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tion. Convulsive fits of nervous coughing. Whooping-cough worse at night, with difficulty on lying down. Darting pains in the chest, more on the right side, which come from pains in the bowels, relieved by heat. Constriction of the throat and chest, with shortness of breath. Chest pains worse from motion.

Combination No. 9

The true remedy in the first stage of all inflammatory diseases of the throat and lungs when there is fever. Inflammation of the larynx, inflammation of the trachea, inflammation of the bronchial tubes and first stage of pneumonia all find their first remedy in Combination No. 9. And in most cases, if given at the beginning, no other remedy will be needed. The first stage of consumption in young people with scanty blood-streaked expectoration. Chest feels sore and bruised. Spitting of blood after injury to the chest and lungs. Hard cough, causing the urine to be passed involuntarily. Whooping-cough, when the food is vomited. Loss of voice in those who use the voice much. Croup, at the beginning, when there is fever. Short, painful cough from an irritation or tickling in the windpipe.

Combination No. 10

Beginning of consumption in bloodless patients. Chest difficulties, associated with fistula of lower bowel. Chronic cough of consumptives who suffer from coldness of the extremities. Cough, with yellow expectoration of albuminous mucus, thick and tough; worse in the morning, with sore, dry throat. Profuse sweats of consumptives, especially about the head and neck. Catarrhs of the lungs in scrofulous, bloodless patients. Whooping-cough in teething children of weakly constitutions. Spasms of the glottis from retarded teething. Involuntary sighing, from disappointment in business or love. Hoarseness and cough day and night. Frequent hawking to clear the voice. Cough worse lying down, better sitting up.

Combination No. 11

Asthma, worse every change to damp weather, with much rattling of mucus. Asthma, with sensation of all-goneness in the chest. Cough, with thick, ropy, greenish, pus-like expectoration, with soreness in the chest, which is better from holding the chest. Shortness of breath dur-

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ing damp weather, piercing pains in the left chest. Cough worse in the early morning. Our principal remedy in asthma.

Combination No. 12

First stage of consumption in young persons, when associated with acidity of the stomach. Great soreness of the muscles about the chest. Pains in the chest; worse from pressure and deep breathing. Phthisis florida (galloping consumption). Tendency to sigh, especially during menses.

Heart Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Enlargement of the heart, has cold hands and numb extremities. Palpitation of the heart, with anxiety and sadness in bloodless patients. Fluttering motion of the heart, with a sensation as if a band was around it. Heartbeats felt all over the body, especialy in the stomach. Pulse rapid and intermittent; worse when lying on the left side. Pain in the region of the heart, worse from movement or breathing.

Combination No. 2

Chronic heart disease, with too much blood in the heart; patient feels choked and smothered. Palpitation of the heart when sitting quietly.

Combination No. 3

Palpitation from excessive flow of blood to the heart when it is enlarged. Chief remedy in rheumatism of the heart. Embolism, when blood is in condition favoring formation of clots.

Combination No. 4

Enlarged, weak, flabby heart, dilated. Varicose and enlarged veins. Dilatation or enlargement of the blood-vessels. Varicose ulceration of the veins, in any part of the body.

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Combination No. 5

Inflammation of the heart or blood-vessels in the last stage, with hectic fever and pain across the chest. Palpitation at night.

Combination No. 6

Pulse quick, with slow, throbbing, boring pain just above the hip. Pulse so weak it is scarcely perceptible. Patient feels better in the cool, open air. Worse in a warm room and toward evening. *Pulsation all over the body.*

Combination No. 7

Weak action of the heart, with feeling of faintness and dizziness. Intermittent action of the heart, with nervous sensitiveness; worse from emotions of grief and care. Functional disturbance of the heart, with weak, anxious, nervous state. Palpitation of the heart from mental emotion, or from going upstairs. Pulse intermittent, irregular and below normal. Palpitation of the heart, with sleeplessness and restlessness, from poor blood and sluggish circulation.

Combination No. 8

Terrible pain in the heart, with anxious and difficult breathing. Neuralgic spasms of the heart, better from warm applications over the heart. Nervous palpitation of the heart, when spasmodic. Heart action easily excited. Beat of heart visible through clothing.

Combination No. 9

First stage of inflammation of the heart or blood-vessels, when cold applications relieve. Palpitation of the heart, when the pulse is rapid and quick. Varicose veins, in the first stage; apply cold compress. Varicose veins when cold applications relieve.

Combination No. 10

Palpitation of the heart, with great anxiety, followed by trembling of the calves of the legs. Non-closure of the foramen ovale in new-born children, child blue and cold. Circulation imperfect, especially in children. Sharp pain around the heart during breathing. Parts feel numb from retarded circulation.

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Combination No. 11

Pressure and anxiety in the region of the heart; must go into the open air for relief, especially in case of dropsy from heart disease.

Combination No. 12

Trembling about the heart, with rheumatism in the limbs. Pain about the base of th eheart, relieving pain in the limbs. Sensation as if shot were rolling through the arteries, in case of rheumatism. Palpitation of the heart, when pulse is felt in different parts of the body. Fine varicose veins of the lower extremities from liver engorgement.

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CHAPTER ELEVEN

The Region of the Abdomen

Stomach Symptoms

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Indigestion, with vomiting of clear, frothy water, with or without pain. Heaviness and fullness in the stomach. Feeling of great weakness and sinking at the stomach. Heartburn after eating. Ravenous hunger. Aversion to bread. Jaundice with drowsiness. Loss of desire for smoking. Offensive breath. Pressure and distension of the stomach, with great longing for salty food. Feeling of great hunger, as if the stomach were empty, but no appetite. She always has heartburn after eating. (Excessive thirst; stomach burns.) Very violent and unquenchable thirst. Burning and fullness in the stomach. Much nausea, particularly in females using salty food. She has heartburn after eating. (Stomach burns.) I find this remedy useful in both acute and chronic dyspepsia; indigestion and hepatic derangement. The bilious and dyspeptic symptoms are very marked and obstinate. Eating produces a dull, aching distension about the liver and abdomen. Much hiccough. Red spots on the pit of the stomach.

Combination No. 2

Chronic dyspepsia, with acid eructations, heartburn and chilliness. Extreme hunger, but disgust for warm food. Disgust for meat. Vomiting in the forenoon. Child vomits as soon as it nurses. Intolerance

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of alcoholic stimulants. Hardening of the stomach. Water tastes badly, vomits on drinking. Hungry, but cannot get down food. (Chronic dyspepsia.) Ravenous hunger before supper, with complete loss of appetite, and trembling in all the limbs, followed by chilliness and coldness over the whole body, and heat in the chest. Acid eructations, with burning in the throat after a meal. After meals, load as of stone in stomach. Thirsty; patient drinks much; atony of mucous membranes. Across the stomach and hypochondria, griping and pinching pains, in paroxysms for weeks. Drawing and pinching pain extending to hip-joints, or to the spinal column. Continued tearing, pressing, stitching pain in both hypochondria; from indigestion and much flatulence.

Combination No. 3

Fatty or rich food causes indigestion. Indigestion, with vomiting of white, clear mucus or dark, clotted viscid blood. Loss of appetite, with white tongue. Sick feeling after taking fat. Pain in the stomach, with constipation. Inflammation of the stomach, caused by too hot drinks. Jaundice, with bitter taste or water in the mouth. Obstinate constipation.

Combination No. 4

Vomiting of undigested food hours after eating. Hiccough from hawking up mucus, very weakening and recurring during the day. Cutting pain in the liver, better from motion. Much flatulence with indigestion.

Combination No. 5

Great thirst and appetite with desire for fruit, tea, claret, and green, sour vegetables. Nausea with dizziness. Burning in the stomach. While eating, roof of mouth gets sore. Craves stimulants to overcome the tremulous weakness.

Combination No. 6

Chronic catarrh of the stomach, with yellow, slimy, coated tongue. Nausea and vomiting, with great thirst, and burning heat in stomach. Indigestion, with sensation of pressure as of a load, and fullness in the stomach. Faintish nausea, with colicky pains. Deep-seated pain from cancer of the stomach, with dread of hot drinks. Jaundice from gastric

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catarrh. Gastric fever, with rise of fever in the evening and fall in the morning; patient feels better in the cool, open air. Thirstlessness. Jaundice with catarrh of stomach.

Combination No. 7

Deep green or blue vomiting from brain troubles. Gastric ulcers with excessive hungry feeling soon after taking food. A nervous, gone sensation at the pit of the stomach. Gastric fever, with low typhoid conditions. Indigestion, with great nervous depression. Nausea and vomiting of sour, bitter food and blood. Belching of gas, tasting sour and bitter. Empty gnawing sensation in the stomach, relieved by eating. Constant pain in one spot in the stomach, indicating gastric ulcer. Stomach-ache from fright or excitement. Very thirsty.

Combination No. 8

Patient cannot take acids or coffee. Craves sugar. Obstinate hiccough, with retching day and night, causing lasting soreness. Burning, tasteless eructations of food, better drinking hot water. Heartburn, with clean tongue, relieved by warm applications and bending double. Pain in stomach, worse from touch and drinking cold water. Spasms or cramps in the stomach, relieved by warm applications. Flatulent dyspepsia. Nausea and vomiting in diseases of the liver. Temporary relief by raising wind.

Combination No. 9

Complete loss of appetite, with aversion to meat and milk. Cannot eat acids, fish, meat or coffee and cake. Craves some stimulant, like brandy, ale or beer. Great thirst for cold water. The remedy in the first stage of inflammation of the stomach, with pain, swelling and tenderness. Dyspepsia, with hot, flushed face, and stomach tender to touch. Vomiting of undigested food soon after eating. Stomach-ache, with looseness of the bowels. Flatulence, bringing back the food just partaken of. Morning sickness, vomiting of food, and sometimes before breakfast. Deathly sikness at the stomach. Persistent vomiting of food. Vomited matter sometimes very sour.

Combination No. 10

Pain in the stomach, aggravated by taking even the smallest quantity of food, with soreness on pressure. Distress in the stomach temporarily

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relieved by raising wind. When fasting, pain goes to the spine. Infants want to nurse all the time, vomit often and easily. Vomiting after drinking cold water or eating ice-cream. Headache and diarrhœa, worse from eating. Patient craves bacon, ham, smoked and salt meats, *unusual hunger*. Heartburn and flatulence, with sinking sensation in the stomach. Abdomen sunken and flabby. Colic at every attempt to eat. Marasmus in children. Gall stones.

Combination No. 11

Stomach feels distended and heavy, with constant nausea and thirst every evening. Wind colic worse before breakfast, when stomach is empty. Vomiting of bile, with bitter, sour taste, with dizziness and headache. Biliousness, with vomiting of saltish, greenish water. Vomiting when the tongue has a greenish-brown or greenish-gray coating. Bilious colic, with dark-green stools, with yellow skin and eyeballs. Much rumbling of wind in the stomach. Liver painful, worse lying on the left side. Stomach feels distended even when empty. Constant rising of sour water in the mouth. Eructations of a disagreeable taste and smell. Liver engorged, worse lying on the left side. Gall stones. *Patient cannot digest starchy food.* Jaundice arising from vexation.

Combination No. 12

Ulceration of the stomach, with pain in one spot after taking food. Acid condition of the stomach, with sour risings. Vomiting of dark substances like coffee grounds or sour fluids. Loss of appetite, with sour taste in the mouth. Pain comes on two hours after taking food. Waterbrash, with acidity. Green, sour-smelling stools, with acid stomach. Feeling of weight above the stomach. Imperfect assimilation of fats from lack of bile. Canine hunger. Appetite for strong-tasting things, alcohol and beer. Craves eggs. Aversion to bread and butter.

Abdomen and Stool Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

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Combination No. 1

Constipation when arising from want of moisture in the bowels. Dryness of the lower bowel, with watery secretions of the stomach. Watery vomiting, watery eyes, and salivation, accompanied with constipation. Dry hemorrhoidal tumors with constipation. Dry stools, producing fissures and burning pain in the rectum. Torn, bleeding, smarting feeling after stool. Stools hard, dry, crumbling and difficult to pass. Stitches in the rectum during stool. Neuralgia of the rectum. Diarrhœa, with watery stools. Diarrhœa alternating with constipation. Excoriating, watery diarrhœa. Involuntary diarrhœa, knows not whether wind or stool passes the bowel. Great weakness of abdominal muscles and weak feeling in the bowels. Great torpor, but without pain. Dropsy following diphtheria or scarlet-fever, where the other symptoms of the remedy are present.

Combination No. 2

Constipation, associated with spinal affections. Partial paralysis of the rectum, due to spinal affection. Stools recede after having been partially expelled. Constipation, due to irritable sphincter muscle of lower bowel. Infantile diarrhœa, with cadaverous smelling stools. Diarrhœa with much sour perspiration. Diarrhœa, with hot, hard, distended abdomen. Intensely painful pile tumors. Fissures and fistula of the lower bowel. Large abdomen in children. Enlarged glands in the groins. Hepatic abscesses with hardening of the liver. Shifting of flatulence from place to place in the bowels causing intense pain.

Combination No. 3

Catarrh of the bowels when the stools are light in color and there is complete torpidity of the liver. Constipation, with white furred tongue. Sluggish action of the liver, where fat and pastry disagree. Diarrhœa after taking fatty food. Constipation in typhoid fever, with abdominal tenderness and swelling. The chief remedy in typhoid or intestinal fever. Diarrhœa in typhoid fever, with pale, yellow or clay-colored stools. Dysentery, with purging and white, slimy stools, and straining with great pain, extorting cries from the patient. This remedy with No. 9 will cure most cases of dysentery in the beginning. Bleeding pile tumors, blood dark, thick and clotted. Dropsy arising from heart, liver

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or kidney affections, when the prominent symptoms of the remedy are present. Small white thread worms causing itching of the anus.

Combination No. 4

Confined bowels, with inability to expel the stools. Fissures and sore cracks near the lower end of the rectum, with much itching. Bleeding piles, with obstinate constipation. Internal or blind piles, with much wind in the lower bowels. Piles with pressure of blood to the head. Pain in the right side of the bowels, worse from lying on it. Diarrhœa in gouty subjects.

Combination No. 5

Dysentery, with pus-like stools mixed with blood. Ulcers in the bowels during typhoid fever. Painful abscesses about the anus, in cases of fistula. Prolapsus of the bowel from weakness. Diarrhœa after eating sugar or other sweet things. Diarrhœa from any change of weather. Pus-like, slimy discharge from the bowels. Constipation, with hectic fever during lung trouble. Pain in the stomach, with nausea during consumption. Pain in the region of the liver during consumption. Pain in the right side of the bowels during consumption. Itching of rectum, with moisture about anus.

Combination No. 6

Diarrhœa, stools yellow, slimy, watery, mixed with pus, with yellow slimy coating on the tongue. Abdomen feels cold to touch, with pains resembling colic. Pains in the bowels, caused by exposure to great heat. Pains in the bowels caused by mental excitement, followed by great coldness of the bowels. Gas from the bowels, smells like sulphur. Vomiting and purging with severe colic, stools slimy and yellow. Habitual constipation, when the tongue is coated yellow and slimy. Typhoid and bowel fevers, when the temperature rises in the evening and falls next morning. Abdomen bloated, with cramps and threatened inflammation. Abdomen very tense. Black, thin, offensive stool, with symptoms of cholera. Dropsy following scarlet-fever. Violent itching of anus with stitching and tenesmus.

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Combination No. 7

Great weakness in the left side under the heart. Enlarged spleen, with much flatulence and pain about the heart. Abdomen distended with gas, with bearing-down pains and dry, brown tongue, better bending double. Colic, with ineffectual urging to stool. Typhoid fever, with great debility, with collapsed, livid, bluish countenance, very low pulse and dry, brown tongue. Diarrhœa, painless, watery, from fright or other mental causes. Diarrhœa, with great prostration, stools putrid, like rice-water. Diarrhœa bloody in dysentery, with carrion-like odor. Putrid and typhoid dysentery. Watery stools when patient is forced to go to stool, with great straining. Profuse, painless, offensive stool comes on while eating. Rectum burns and feels sore after movements. Stools dark brown, streaked with yellow, green mucus, with symptoms of cholera. Paralytic condition of colon and rectum. Pile sores, painful and itching. Bowels constipated, with feeling of great weakness. Hæmorrhoids with sore, painful itching.

Combination No. 8

Colic, accompanied by belching of gas, which gives no relief, forcing the patient to bend double, relieved by warmth, pressure and rubbing. Flatulent colic of children and the new-born. Incarcerated flatulence, causing great restlessness. Pains radiate from the navel, often accompanied by watery diarrhœa. Patient cannot lie on back, has to lie bent over. Diarrhœa watery, with cramp in the calves. Diarrhœa, with chilliness and pain in the stomach. Dysentery with cramp-like pains with spasmodic retention of urine. Diarrhœa, when the stools are expelled with great force. Cutting, lightning-like pains in pile tumors, so severe they cause the patient to faint. Pain in the rectum with every stool. Constipation of infants, with pain at every stool, with frequent attempts. Stools dry, hard and brown, passed with difficulty. Much gas and rumbling in the bowels, with severe colic.

Combination No. 9

This is the first remedy in all bowel and gastric fevers. To be given in the first stage of diarrhœa, dysentery and cholera-morbus. Constipation, with great heat in the lower bowel. Constipation when there is falling of the bowel. Cholera-infantum, stools bloody, watery, with red

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face and soft, full pulse. Diarrhœa after checked perspiration, stools watery, containing mucus and blood, with urging. Diarrhœa, when patient is thirsty, but the stomach and bowels do not take up water. Stools undigested. Soreness and tenderness of the bowels in acute diseases. Piles in the early stages, when they are inflamed and bleeding, before any induration occurs. Inflamed and incarcerated hernia. Intestinal and thread worms.

Combination No. 10

Cholera-infantum, when the stools are hot, watery, profuse, offensive, noisy and sputtering, abdomen sunken and flabby. Child desires indigestible things. The best remedy in summer complaint and marasmus, especially during teething. Diarrhœa, aggravated by fruit. Soreness and burning around the navel. Empty, sick sensation around the navel. Colic, with green, slimy, undigested diarrhœa. Colic, with fetid flatus. Child cries every time it nurses. Patient has frequent calls to stool, but passes nothing. Abdominal herniæ. Gall-stones—this remedy will stop their formation. Pain, coming on after stool and lasting the entire day. Severe pains in the lower part of sacrum. Neuralgia of the rectum. Constipation in old people, associated with depression of the mind. Costiveness, with hard stools, covered with blood. Fistula, in persons who have pain in all the joints from any change of weather. Chronic, oozing piles in bloodless patients. Fistula and fissures in those having lung trouble.

Combination No. 11

Much rumbling of wind, with cutting pain in the bowels. Congestion of the liver, when there is much flatulence, patient cannot bear tight clothing around the waist. Great bloating of the bowels in bilious fever. Heat in lower bowels, with green, bilious diarrhœa, stools dark, bilious, or of green bile. Hereditary looseness of the bowels in old women, with itching of the anus. Irritable liver, after excessive study or mental work, with soreness of the liver to touch or jars. Stitching pain in the liver. Inflammation of the liver or bowels, in alternation with No. 9 for the fever. Loose morning stools during and after wet weather. Wart-like eruptions around the anus, and between the thighs. Simple dropsy of the bowels from enlargement of the liver.

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Combination No. 12

Habitual constipation, with occasional attacks of diarrhœa, especially in young children. Stools sour-smelling with green, jelly-like masses of mucus. Diarrhœa caused by excess of acids. Cancer of the liver, with obstinate constipation. Painful straining at stool, with sudden urging, stools frequent and scanty, difficulty in retaining stool. Much pain in the right groin. Diarrhœa, with jaundice, due to deficiency of bile. Itching at the anus at night from worms, especially when warm in bed. Worms in children, with characteristic picking at the nose, and acid stomach. White or green stools, with diarrhœa and sometimes with jaundice, due to inactivity of the liver.

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Chapter Twelve

THE REGION OF THE REPRODUCTIVE ORGANS

Symptoms of Female Organs

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Delayed menstruation, with headache, discharge thin, bloody water. Terrible sadness during the menses. Leucorrhœa with watery, smarting discharge, coming on after or just before the period. Discharge may be irritating and scalding, causing itching and falling off of hair from pubes. Melancholy before the menses, feeling of sadness and headache during the menses. Falling of the womb, must sit down to prevent it. Great dryness of the vagina. Chlorosis in young girls, skin is dirty-looking, have palpitation of the heart, with delayed menses. Uterine troubles, relieved by lying on back on pillow. Pressing and pushing down toward genitals in the morning. *Pregnancy:* Morning sickness, with vomiting of frothy, watery phlegm. Loss of hair during child-birth or lactation.

Combination No. 2

Menses are associated with icy coldness over the whole body, with constipation and fetid foot-sweat. Menses too early, but scanty, rarely profuse. Burning and itching of the genitals. Nymphomania. Leucorrhœa, acrid, profuse, causing itching. Menses while nursing child. Watery, bloody cysts form in the vagina. Sterility. Abscesses form about the opening of the vagina, with a tendency to form fistulous openings. Profuse menstruation, due to standing or working in cold water, patient very chilly during menses. *Pregnancy:* Breasts very hard and painful, as if gathering. Inflammation of the breasts. This is the best

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remedy to control the formation of pus, and to absorb the hardened tissues and prevent cancer. It will also cure scirrhus cancer of the breasts. Nipples crack and ulcerate easily. Fistulous ulcers of the breasts. Hard lumps in the breasts, threatening to form abscesses. Great soreness of the feet and ankles during pregnancy and menstruation. Flooding due to standing or working in cold water.

Combination No. 3

Menses checked, too late, or suppressed, or too early, with excessive dark, clotted, tough, tar-like discharge. Periods too frequent, and too profuse, with dark, clotted blood. Leucorrhœa, discharge of thick, milk-like mucus, not irritating. Ulceration of the neck and mouth of the womb, with thick white secretions. Chronic congestion and enlargement of the uterus. *Pregnancy:* Morning sickness, with vomiting of white phlegm. Child-bed fever; this and No. 9 will cure all these cases. Inflammation of the breast; this number will control the swelling in the first stage.

Combination No. 4

Falling of the womb, with dragging pain in the region of the womb and in the thighs. Constant bearing-down in the region of the uterus, caused from any displacement of that organ. This remedy will tone up the tissues of the womb and its ligaments. Excessive menses, with bearing-down pains. Varicose veins of the vulva. *Pregnancy:* After-pains, when there is much discharge. Hard knots in the breast, either during or after child-bearing. This combination should be given for six weeks before expected confinement, unless the symptoms clearly indicate another.

Combination No. 5

Menses too late, but last too long, with headache, twitching and great weakness. Pus forms about the tissues of the womb and vagina, not confined to an abscess. Itching after menses, in vagina. Swelling of labia. *Pregnancy:* Inflamamtion of the breasts when matter is discharging.

Combination No. 6

Menses too late and too scanty, with a feeling of a weight and fullness in the abdomen, with headache and yellow-coated tongue. Leu-

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corrhœa, discharge is yellow, greenish, slimy and watery, patient feels better in the cool air, worse in a warm room. Flooding with bearing-down in pelvis. Burning in genitals.

Combination No. 7

Menses come too soon, are too profuse, irregular as to time and black with offensive odor, especially in nervous subjects. Suppressed menses, with depression of spirits, lassitude, and general nervous debility. Dull headache with menses, very tired and sleepy, legs ache, stiches all through the pelvis and womb, pain in left side and ovaries, intense pain low down in the back. Leucorrhœa, discharge yellowish-orange colored, acrid, scalding and blistering. Intense sexual desire either before or after the menses. Menstrual colic in pale, tearful, nervous patients. Hysteria, with a sensation as of a ball rising in the throat. *Pregnancy:* Nervousness during pregnancy. Threatened miscarriage in very nervous people. Mania after confinement. Child-bed fever. Labor pains, feeble and ineffectual. Spurious labor-pains, tedious labor-pains from constitutional weakness. *This remedy should be given during the first seven months of pregnancy,* unless the symptoms clearly indicate another. Inflammation of the breasts, when the pus is brownish, dirty-looking, with offensive odor. Typhoid conditions during confinement.

Combination No. 8

Menstrual colic, pains come on before the flow, intermittent, worse on the right side, and greatly relieved by heat. Membranous dysmenorrhoea, when menses are too early, with dark, fibrous, stringy flow, swelling of the external genital. Ovarian neuralgia, worse on the right side, relieved by heat. Great sensitiveness of the vagina, cannot bear an embrace. Inflammation of the ovaries, when heat relieves. *Pregnancy* Spasmodic labor-pains, with cramps in the legs, with excessive expulsive efforts, labor is slow. Convulsions during labor. Should be given to the patient for two weeks before expected confinement, if convulsions are feared. To be given if placenta is retained too long after birth of child.

Combination No. 9

Menstrual colic, with flushing of the face and quickened pulse. Vomiting of undigested food, sometimes sour. Excessive congestion at

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the monthly period, blood bright-red. Menses every three weeks, profuse, with pressure in the abdomen and small of back, and pain on top of the head. Painful menstruation, with bearing-down sensation, dull ovarian pain, and constant urging to urinate. The remedy in the first stage of inflammation of the womb, with heat and pain. Great sensitiveness of the vagina, with pain in the vagina from coition or examination. Spasms of the vagina on account of the sensitiveness and dryness. Inflammation of the vagina, parts very dry and hot. *Pregnancy:* Morning sickness of pregnancy, food vomited as taken, without acid taste. If given for after-pains, it will relieve and prevent soreness and fever. To be used in the first stage of inflammation of the breasts.

Combination No. 10

Menses too early in young girls, discharge too red, returning every two weeks. In adults, the menses are too late and too dark, especially in rheumatic subjects, generally preceded by sexual excitement. Menses accompanied and followed by great weakness and distress, with rheumatic pains. Labor-like pains before and during the menses, worse from any change of weather, with weakness and distress in the uterine region. Uterine displacement, with rheumatic, weak, sinking feeling, worse after action of the bowels. Nymphomania, worse before the menses, with throbbing in the genitals and voluptuous feeling. This remedy will also cure a tendency to masturbation in scrofulous children. Leucorrhœa, discharge like white of egg, violent backache, with great soreness and uterine pains. Leucorrhœa, when the discharge is cream-like, worse in the morning, with sexual excitement; patient disinclined to move about. *Pregnancy:* Weariness in all the limbs during pregnancy, with weak voice and weakness and pain between the shoulders. Pain, with burning and soreness in the breasts during pregnancy. Breasts feel enlarged. Milk is saltish and blue, and child refuses it. Women decline in health during pregnancy and after labor, and from prolonged nursing.

Combination No. 11

Menses are profuse, acrid and corrosive, with colic and constipation, or morning diarrhœa and chilliness. Nose-bleed before the menses. Female genitals inflamed, swollen and covered with vesicles. Leucorrhœa, acrid, corrosive, parts inflamed. *Pregnancy:* Vomiting in preg-

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nancy with bitter taste. White swelling after lying-in. Herpetic vulvitis.

Combination No. 12

Menses too early, discharge pale, with afternoon headache over the eyes. Headache worse after the menses, with a sensation in the knees as if the cords were shortened. Uterine displacement, with rheumatic pains, with weakness and distress in the uterine region. Falling of the womb, with weak, sinking feeling after stool. Sterility, with acrid secretions from the vagina. Leucorrhœa, discharge creamy or honey-colored, or acid and watery. Sour-smelling discharge from the uterus. Excitement and sleeplessness before the menses. *Pregnancy:* Morning sickness, with vomiting of sour masses or fluids.

Symptoms of Male Organs

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Spermatic cord swollen and painful. Aching in testicles. Impotence. Seminal emissions followed by chilliness and lassitude, with increased sexual desire. Cutting and scalding after urinating. Urethra sore and painful to pressure, intensely itching. Discharge of transparent, watery slime. Discharge of prostatic fluid. Discharge of bloody water. Dropsy of the scrotum. Loss of hair from the pubes, in scrofulous people, violent itching.

Combination No. 2

Sexual erethism, with persistent sexual thoughts, often accompanied by nightly emissions. Paralytic disease, unable to perform the sexual act, with much sweat about the scrotum. Hardening of the testicles. Chronic catarrh, with thick, fetid, pus-like discharge. Dropsy of the testicles. Enlarged prostate gland. Chronic syphilis with suppurations and indurations. Chronic gonorrhœa.

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Combination No. 3

The principal remedy for inflammation of the testicles resulting from a suppressed discharge. Soft swelling of the glands of the groin. Gleety discharge, combined with eczema, which dry up and leave white scale

Combination No. 4

Dropsy of the testicles. Hardening of the testicles. Inguinal hernia. Constant dribbling of seminal fluid. Indurated and nodular testes. Hydrocele. Hunterian chancre.

Combination No. 5

Abscess of the prostate gland. Ulceration of the glands of the groin. Catarrh, with purulent, bloody discharge. Constant waste from the urethra. Chronic suppurating stage of syphilis. Glandular ulceration. Spermatorrhœa.

Combination No. 6

Catarrh of the urethra, with slimy, yellow or greenish discharge. Profuse secretion of mucus and white, cheesy matter around the gland and under the foreskin, caused by uncleanliness. Gleety discharge, after inflammation of the testicles, patient worse of evenings and better in the cool, open air. Orchitis, after suppressed gonorrhœa. Syphilis when patient is better in cool, open air.

Combination No. 7

Intense sexual desire, or desire suppressed. Impotence, with painful emissions at night, without sensation. Utter prostration and weak vision after coitus. Secretion of mucus under the foreskin, of a fetid odor.

Combination No. 8

Sexual desire increased, but emissions imperfect, sensation felt in the feet and legs.

Combination No. 9

Varicocele, with much pain in the testicles. Enlarged glands in the groin, with throbbing and fever. First stage of inflammation of the testicles. First stage of catarrh of the urethra, with seminal emissions.

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Combination No. 10

Chronic catarrh of the urethra in bloodless patients, with itching and soreness. Swelling of the testicles and scrotum. Dropsy of the spermatic cord. Gonorrhœal rheumatism worse from every cold change in weather. Chronic gonorrhœa in bloodless patients.

Combination No. 11

Dropsy of the prepuce and scrotum. Enlarged prostate. Much pus and mucus in the urine. Many fig-warts about the gland and scrotum. Chronic itching of the genitals. Chronic catarrh, when the discharge has been suppressed. Chronic gonorrhœa with greenish discharge.

Combination No. 12

Seminal emissions, without dreams, semen thin and watery. Sexual desire gone, or increased with constant erections. Painful drawing in the testicles and spermatic cord.

Urinary Symptoms

Administration of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Excessive urination, especially if accompanied with water brash and with much emaciation. Cutting and burning *after* urination. (Burning during passing, No. 11.) Catarrh of the bladder, with clear mucus discharge. Passing blood with the urine, in cases of scurvy. Involuntary urination while walking or coughing. Inability to retain the urine. Tension and heat in the region of the kidneys; urine like coffee. Blood in the urine caused by scurvy. Cannot pass urine in the presence of others. Must wait awhile before urine will start.

Combination No. 2

Urine loaded with pus and mucus, from suppuration of the kidneys. Red, sandy deposits of uric acid like brick dust in the urine. Children

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wet the bed from irritation of worms of from chorea. Chronic catarrh of bladder with pus and blood.

Combination No. 3

Inflammation of the kidneys, the chief remedy. Dark-colored urine, with deposits of uric acid when the liver is torpid and the patient bilious-looking. Acute cases of inflammation of the bladder, with discharge of white mucus. This is the chief remedy in chronic inflammation of the bladder.

Combination No. 4

Urine scanty and high-colored, emits an odor like the urine of horses. Frequent urging, with copious urine, very clear. Urine dribbling.

Combination No. 5

Urine red, with hectic fever during the course of consumption. Chronic inflammation of the bladder, when pus is passed with the urine. Chronic inflammation of the kidneys. Bright's disease.

Combination No. 6

Slimy, yellow or greenish discharge from the bladder, with weight and fullness in the lower abdomen. Urine painful, frequent at night, dribbling. Albuminuria; copious viscid deposit.

Combination No. 7

Frequent urging or passing of much water, with scalding sensation. Inability to retain the urine from paralytic condition of the bladder. Passing the water involuntarily from nervous debility. Urine quite yellow like saffron. Inflammation of the bladder, with great prostration. Itching in the urethra. Bright's disease of the kidneys, with passing of blood with the urine. Cutting pain in bladder. Sugar in the urine, with great prostration. Voracious appetite, with all urinary complaints.

Combination No. 8

Child passes large quantities of urine. Spasms of the neck of the bladder, with painful urging. Spasmodic urinary complaints, when relieved by hot applications over the bladder. Neuralgia of the bladder,

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when heat relieves. Passing gravel with the urine. Spasms of the neck of the bladder with painful urging.

Combination No. 9

First stage of inflammation of the bladder, with heat, pain and fever. Frequent desire to urinate. Urine spurts out with every cough. Incontinence of urine from weakness of the sphincter. Passing blood with the urine. Diabetes when there is a quickened pulse or fever and inflammation. Suppression of urine with fever in little children. Bright's disease of the kidneys when there is fever. Irritation at the neck of the bladder, when the symptoms are worse from standing and better after passing water. Excessive secretion of urine from getting cold.

Combination No. 10

Frequent urging to urinate, with wetting the bed, from general debility. Cutting pains at the neck of the bladder and in the urethra on passing water. Passing water during sleep, in old people and young, with great debility after severe disease. Diabetes, when the lungs are affected, urine copious, great weariness. Bright's disease, when there is passing of pure albumen, increase of urine, with flocculent sediment. Stone in the bladder; this remedy will prevent the reformation of gravel.

Combination No. 11

This is the chief remedy in diabetes. Urine loaded with bile. Brick-dust-like coloring matter in the urine, often associated with gout and rheumatism. Chronic inflammation of the kidneys, with burning *during* passing water. (Burning after passing, No. 1.) Gravel, with sandy deposits in the urine. Excessive secretion of urine, when it contains sugar.

Combination No. 12

Diabetes from liver complaint. Constant urging to pass water, which requires straining, flow starts and then stops, and starts again. Children unable to retain their urine, when the stomach is acid. Urine dark red during rheumatism. Frequent passing of water, patient has no power to retain.

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Chapter Thirteen

THE REGION OF THE NERVOUS SYSTEM

Nervous Symptoms

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Sensation of numbness in suffering parts. Paralytic weakness in various groups of muscles of the trunk and limbs. Spine over-sensitive to touch or pressure. Spinal irritation. Paralysis, with restlessness and twitching of the muscles. Neuralgia of the head and face, with flow of saliva or tears. Shooting along nerve fibers, with watery symptoms. Chorea. Hysterical spasms and debility. Patient takes cold easily, easily fatigued. Much hiccough with nervous symptoms. Chief remedy in lockjaw. Epilepsy when frothing at the mouth during a spasm.

Combination No. 2

Epilepsy, occurring mostly at night, worse during full moon. Pain in various parts of the body, as if the parts were ulcerating. Irritability of the spine, with numerous pains over the body. Suffering parts feel cold, and sensitive to dampness. Weakness with trembling of the limbs in paralytic conditions, with desire to lie down. Inflammation of the spinal cord. Spasms from the slightest provocation. Exaustion with trembling.

Combination No. 3

This is the chief remedy in epilepsy, especially if occurring with or after suppression of skin eruptions. Inflamamtion of the spinal cord, with white tongue, and patient worse from fats and pastry. Should be given steadily for some time.

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Combination No. 4

Weakness and fatigue all day, especially worse in the morning.

Combination No. 5

Twitchings, weakness and languor. Neuralgia in aged persons. Craves stimulants to overcome the tremulous weakness.

Combination No. 6

Neuralgic pains in different parts of the body, with tendency to shift in locality. Chorea, when the patient feels better in the cool, open air, worse in a warm room. Night-mare.

Combination No. 7

This is the great nervous tissue salt combination of the cerebro-spinal nervous system—brain and spinal cord. Neuralgic pains occurring in any organ, with failure of strength and great depression. Patient nervous, without any reasonable cause, sensitive to light and noise, improved by gentle motion and excitement, but worse when alone. Sciatic rheumatism, with dragging pain down the back and thigh to knee, torpor, stiffness, great restlessness and pain, nervous exhaustion. Patient sheds tears easily and "makes mountains out of mole-hills." Paralysis of any part of the body, either partial, one side of the body, or the upper or lower extremities, face, bladder, upper eye-lid or single groups of muscles. Paralysis usually comes on suddenly, parts shrink up. Motor paralysis, with loss of motive force, or power to control. Creeping paralysis, in which the progress is slow, with tendency to wasting of the body. Paralysis, with loss of sense of touch. Epilepsy, with sunken countenance, coldness and palpitation of the heart after the attack. Attacks come on from fright or from sudden emotions. Hysteria, with a feeling of a ball rising in the throat. Nervous, restless, fidgity feeling. Trembling sensation. General debility, with nervousness and irritability. All pains felt too acutely. Patient easily startled, fears burglars without cause. Neurasthenia, especially from sexual excesses, characterized by severe spinal irritation. Infantile paralysis following diphtheria or other exhausting diseases. Spinal anæmia, from exhausting diseases, with laming pains, worse while at rest, better from gentle motion.

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Combination No. 8

This is the nutrition and function remedy for the nervous tissue. Patient is languid, tired, exhausted and unable to sit up. Will cure chronic alcoholism. Neuralgia, worse at night, with spasmodic muscular contractions. Twitching all over the body during waking hours, with lightning-like pains. Convulsions, with stiffness of the limbs or whole body, fingers clenched, with thumbs drawn into the palms. Chorea, with involuntary movement and contortions of the limbs. Epilepsy, resulting from self-abuse or other bad habits. Shaking palsy, with trembling of the limbs, hands and head. Writer's cramp. Piano or violin player's cramp. Lockjaw, with convulsive sobbing.

Combination No. 9

Epilepsy, when the blood rushes to the head and face. Convulsions with fever, in teething children. Nervousness at night, patient feels the need of a stimulant. Feeling of indolence. Rheumatic paralysis from cold. Debility of children, when there is no perceptible cause. Neuralgia from cold, with feeling of weariness and great prostration. Inflammation of the nerves.

Combination No. 10

Epilepsy and spasms in teething children, or from great debility following weakening diseases. Indisposition to work, with languor, weariness, and trembling of the limbs. Rheumatic paralysis, with pains in small spots, with sensation of crawling, numbness and coldness, or like electric shocks, worse any change of weather. Neuralgia, commencing at night, recurring periodically, pain deep-seated as if in the bones, with tearing sensation, worse from any change of weather.

Combination No. 11

Prostration, with tired, weary feeling, especially about the knees, with restless desire to move. Chorea, with constipation, and colic, with much rumbling of wind in the bowels. Trembling of the whole body, with twitching of the hands and feet during sleep. Hands tremble on writing.

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Combination No. 12

Tired feeling, with goneness at the stomach. Trembling and palpitation of the heart, with heaviness as if paralyzed. Crick in the neck, with feeling of prostration. Squinting and twitching of the facial muscles, from irritation of the intestines from worms, child very nervous.

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Chapter Fourteen

THE REGION OF THE NECK AND BACK

Neck and Back Symptoms

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Neck very poor and thin in children, even while living well. Backache relieved by lying on something hard. Feeling of coldness in the back. Pain in small of back, worse sitting up. Spine and extremities oversensitive to touch.

Combination No. 2

Constant soreness between the shoulders, made better by the application of heat. Spinal curvature. Spinal bifida (cleft spine). Spinal irritation. Nervous affections following injuries to the spine. Abscess in the muscles of the loins. Carbuncles along the spine. Diseases brought on by exposing the back to cold air.

Combination No. 3

Glands of neck swollen on the back of neck or either side. Rheumatic pains in the neck and back felt only during motion or increased by it. Chronic rheumatism of the spine, when all movements cause pain. Exudation and swelling around the joints of the spine.

Combination No. 4

Stony-hard swelling of the glands of the neck. Small goitres very hard. Irritable backache, with weak, dragging, pulling-down pains. Tired feeling and irritable pain in the lower part of the back, with a sensation of fullness and burning pain, better by rubbing. Chronic cases

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of lumbago, made better by hot applications (moist heat). Aggravation on beginning to move, made better by continued motion.

Combination No. 5

Carbuncles on the neck, when suppurating. Acute and chronic rheumatism of the neck and back, when the pain is made worse from bathing.

Combination No. 6

Neuralgic or rheumatic pains in the neck, back and limbs, if periodical, worse in the evening or in a warm room, and decidedly better in the cool, open air.

Combination No. 7

Pain and aching between the shoulder-blades and in the back and limbs, relieved by motion. Paralytic or rheumatic lameness, with stiffness after rest and becoming better by gentle motion. Softening of the spinal cord, patient has trouble in guiding himself, loss of power of movements, he stumbles and trips easily. Spinal anæmia.

Combination No. 8

Sore, aching pain, in the neck and small of the back, better from warm applications. Acute boring, darting, neuralgic pains in any part of the back, better from heat. Inter-costal neuralgia. Upper part of spine very painful and sensitive to touch.

Combination No. 9

Lameness and stiffness of the neck and back from cold, pains extend to the upper part of the chest, movements set up and increase the pain, better from cold applications. Pains in the back and loins over the kidneys. Rheumatism of the muscles of the back, when there is fever.

Combination No. 10

Neck thin in children from poor digestion. Rheumatic pain and stiffness of neck on slightest draught of air. Backache in small of back, worse in the morning on waking. Cramp-like pain in neck and back around shoulder-blades, worse from lifting or blowing the nose. Sore, aching in lower end of spine. Spinal curvature. Spinal bifida (cleft

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spine). Buttocks and back fall asleep easily, especially when sitting.

Combination No. 11

This is the most important combination in spinal meningitis when there is drawing in back of the neck, and spasms in the back, give with No. 9 for the fever. Bruised pain in small of back and sacrum. Soreness up and down the spine and neck. Swelling and suppuration of the glands under the arms.

Combination No. 12

Swelling of the glands of the throat. Soft goitre. Crick in the neck. Weak feeling in the back and limbs, with stomach troubles. Spinal anæmia, paralytic weakness of lower extremities.

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the bones. Curvature of the spine in scrofulous children. This remedy will always control the formation of pus and hasten the growth of new nails, in whitlow, felon and runarounds on the fingers. Hip-joint disease, when thick, yellow matter is discharging.

Combination No. 3

Rheumatic fever, with soft swelling around the joints. Rheumatic, gouty pains, if worse on motion and if tongue be coated white. Rheumatic pains felt only during motion or increased by it. Nightly rheumatic pains, made worse by warmth of bed, which are lightning-like, from small of back to feet, must get out of bed and sit up. Chronic rheumatism and swelling when all movement causes pain. Chronic swelling of the legs and feet. White swelling. Tuberculosis of the joints. All swelling is controlled by this remedy if given before suppuration sets in. Painless swelling, itching violently. Second stage of hip-joint disease, before matter forms. Ulcers of the extremities, with white, milky discharge. Creaking of the tendons on the back of the hands, or on the limbs, worse on motion. Swelling of chilblains on feet or hands or any part of the body.

Combination No. 4

Hard growths on bones of lower extremities. This remedy will cure spavin of horses. Bony growths on fingers, joints easily dislocated. Cracking and crepitation of the joints, from dryness and without inflammation, showing want of synovial fluid. Chronic inflammation of the joints when the swelling is very hard and the joint very dry. Gouty enlargement of the joints of the fingers. Encysted tumors at the back of the wrist. Tumor of the spinal cord.

Combination No. 5

Hip-joint disease, when pus is discharging and has continued too long. This remedy and No. 9 will cure most of these cases. Wounds where matter continues to form and the wound fails to heal. Last stage in gathered finger, if pus is forming and the finger fails to heal. Fingers stiff. Burning, itching of the soles of the feet.

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Combination No. 6

Neuralgic or rheumatic pains in the back, nape of the neck or in the limbs, if periodical, worse in a warm room and in the evening, and if decidedly better in the cool, open air. Rheumatic pains in the joints or any part of the body, when of a shifting, wandering, flitting nature, first settling in one place, then in another. Fungus growth of the joints from inflammation. Cramps in the upper or lower extremities. Scaly, sticky eruptions on the arms and thighs.

Combination No. 7

Paralytic and rheumatic lameness, with stiffness after rest, yet becoming better by gentle motion. Pain in the back and extremities, relieved by motion. Pains worse on rising from a sitting posture and by violent exertion, parts feel stiff. Acute and chronic rheumatism, when the pains disappear on moving around. Stiffness from a paralytic tendency, when exertion and fatigue aggravate. Great muscular weakness after severe illness. Paralyzing drawing pain in the sole of the feet. Chilblains on the toes, with itching of the soles. Itching of the legs at night, with numbness and weakness. Finger tips feel as if asleep, with itching of the palms.

Combination No. 8

Deficiency in locomotive power, when the feet are very tender. Violent pains in acute rheumatism of the joints, when heat relieves. Sciatic rheumatism, with excruciating, spasmodic pains, cramps in the calves. Sensation in the limbs like a shock of electricity, followed by great muscular contractions. Legs ache after getting into bed, tingling sensation. Shaking palsy, with involuntary shaking of the hands. Darting pains in the shoulders and arms, worse at night. Joints painful.

Combination No. 9

Shooting pains in the knees and ankles of a rheumatic nature, worse from motion and relieved by cold applications. Inflammatory rheumatism, pains worse from motion and better from cold. Rheumatism of the shoulder joint, when fever is present. Subacute rheumatism that attacks one joint after another, with lameness and stiffness from cold. Hip-joint disease, in the beginning for the pain, heat, throbbing and inflam-

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mation of the soft parts. The best remedy in all cases of strains of ligaments and tendons. Hands swollen and painful, with palms sore and hot.

Combination No. 10

Sore, aching pains in the shoulders and shoulder blades, and along arms; cannot lift the arm. Shooting pains through elbows. Cramp-like pain in forearm, wrist, fingers, and especially of the thumbs. Gouty enlargements on the fingers, with pain at the roots of the finger nails. Rheumatism of the joints, with cold, numb feeling, worse with any change of weather. Rheumatism that gets well in the spring and returns the next fall. Numbness and coldness of the limbs, with a sensation as of ants crawling on the affected parts. Rheumatic gout worse at night and in bad weather. Rheumatic pains flying about, with aching in all the limbs, with great weakness. Aching soreness of the thighs. Pain in the knees; worse walking, with numb feeling. Pain in shin-bone with cramp in calves of leg. Ankle-joints feel as if dislocated. Gouty pains in the ankle-joints and toes. Swelling of the end of the long bones. Rickets (give this remedy in alternation with No. 12). Swelling of the knee-cap, from being on the knees. Bow-legs in children, when they are slow in learning to walk. Fistulous ulcers on the feet and ankles, of a scrofulous nature. Spinal curvature. Cleft spine in new-born babes.

Combination No. 11

Sciatic rheumatism, when there is no relief in any position, pain runs from hip to knees, worse from getting up or turning over in bed. Locomotor ataxia, with burning in the soles of the feet and extending to the knees. Rheumatism of the joints from deposit of uric acid. Stitching pains in the left hip. Trembling of the hands. Watery swelling of the feet, with tired feeling. Felons on fingers, with inflammation and suppuration around root of finger nails. Itching of the toes.

Combination No. 12

Very weak feeling in the back and limbs, gait unsteady, legs give way while walking. Paralytic weakness of lower extremities. Inside hamstrings sore and draw. Pain in the knees, ankles and shins, in hollow and ball of foot, in arms and wrists and hands, with a tired, weary feeling, and accompanied by bilious symptoms. Rheumatic swelling of the

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joints, especially of the joints of the fingers, with sore, bruised feeling, from deposit of uric acid from inactivity of the liver. Such pains suddenly go to the heart, causing cardiac rheumatism. This is the true remedy for rickets.

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Chapter Sixteen

THE REGION OF THE SKIN

Skin Symptoms

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Chronic skin diseases, urticarious and miliary eruptions. Eczema, fine scales or eruptions with watery contents. Blisters, blebs and watery vesicles on the skin. Ringworm in bend of knees and elbows. Colorless watery vesicles forming into thin scabs or crusts which fall off and readily form again. Warts on the palms of the hands. White scales on the scalp. Inflammation in the folds of the skin, anywhere, with acrid excorating discharge. Watery blebs anywhere on the body. Shingles consisting of watery vesicles. Hair and beard fall out from dandruff. Nettle-rash or hives, itching violently, worse after bodily exertion. Tetter in the bend of joints, oozing an acrid substance. Greasy-looking skin, with small fungus warts attached to a small neck. Eczema of the eyebrows and behind the ears. Nettle-rash during intermittent fever.

Combination No. 2

Leprosy, especially for the nasal ulceration. Smallpox, variola, especially the suppurative form. Bad effects from impure vaccination. Swelling of the glands, anywhere, when they are suppurating. Deep-seated phlegmonous erysipelas. Scrofulous eruptions, skin heals with difficulty and suppurates easily. Fistulous ulcers around the nails. Nails grow crooked and brittle. Ulcers, with proud flesh, edges elevated and bluish, putrid, acrid, ichorous discharge. Abscesses and carbuncles anywhere on the body. Great tendency to boils in any part of the body.

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Pustules are extremely painful. Scald-head with offensive oozing. Nodules, ulcers, boils, carbuncles, felons, anthrax and malignant pustules anywhere on the body, with itching and burning. Chilblains on the feet. Skin very sensitive.

Combination No. 3

Abscesses, boils and carbuncles during the stage of swelling and before suppuration sets in. Acne, eczema and other eruptions on the skin, with vesicles containing thick, white contents, not pus. Eczema and other skin diseases arising from vaccination. Dry, flour-like scales on the skin. Eruptions connected with menstrual or stomach symptoms. Scald-head with scurfy eruptions on the head of little children. Erysipelas, when it breaks out in little vesicles, with white contents; this is the principal remedy. Herpes, shingles, lupus, measles, accompanied by hoarse cough and swelling of the glands of the neck, in the groins, or under the arms, also for after-effects. In burns of all degrees, this is the principal remedy. Small-pox, this is the chief remedy. Ulcers with whitish, flour-like coating. Many warts on the hands. Ingrowing toenail.

Combination No. 4

Indolent fistulous ulcers, secreting thick, yellow pus, having hard, callous edges. Fissures and cracks in the palms of the hands, chaps and cracks of the skin. Whitlow, run-around, or gathered finger. Erysipelas where the skin is hard as if baked. Fissures of the anus. Varicose ulcers of long standing have been cured by this combination.

Combination No. 5

This is the chief remedy in cuts, wounds, bruises, festers, burns, pimples and pustules that are discharging unhealthy-looking pus and do not heal readily. Small-pox pustules during the mattering stage. Ulcers of the lower limbs that have been sore a long time and show no tendency to heal. Many little pimples under the hair that bleed when scratched. Scald-head, when matter is forming and looks unhealthy Chilblains, when suppurating.

Combination No. 6

Epithelial cancer with discharge of thin, yellow, serous matter. To be given in small-pox to favor the falling off of the scabs and formation

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of healthy skin. Ivy poison, this is the chief remedy. Eczema, when the discharge is yellowish or greenish or watery, or when the discharge has been suddenly suppressed. This remedy is to be given when any skin eruption has been suppressed from a chill or other causes, whether it be measles, scarlet fever or eczema. Erysipelas, when blisters form. Burning, itching, papular eruption, sore skin, with yellow, watery secretions. Diseased conditions of the nails, when their growth is interrupted. Scaly tetters in the palms of the hands. Chafing of the skin of little children. Old tetter.

Combination No. 7

Abscesses and carbuncles when the matter becomes fetid. Small-pox, putrid conditions. Eczema in over-sensitive and nervous conditions. Blisters and blebs over the body with watery contents, smelling badly. Skin wrinkled and withered-looking. Greasy-looking scabs on the skin with offensive smell. Irritating secretions on the skin. Itching of the skin, with crawling sensation. Gentle friction agreeable. Hands and ears tingle and itch, sometimes painful. Chilblains on the toes. Malignant pustules. Anthrax.

Combination No. 8

Rash, like insect bites, worse about the knees, ankles and elbows. Boils which are excessively sore. Barber's itch. Burning and stinging pain in bunions and corns. Skin of feet excessively tender.

Combination No. 9

Abscesses, boils, carbuncles and felons. At the commencement of these affections this remedy reduces the inflammation, pain and throbbing, and will, if given in time, cut short the whole process. Erysipelas inflammation, if given in the beginning, will cure. Chicken-pox, measles, scarlet fever, and small-pox will all be cured at once or greatly lessened in severity if this remedy is given at the first. Ulcers, pimples, acne, when accompanied by fever, will be cured by this remedy. Mother's marks of all kinds can be cured by the prolonged use of this combination.

Combination No. 10

Skin dry and wrinkled, cold, copper-colored, full of pimples, look

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old. Ulceration of old sores. Chafing and itching of the skin in old people. Eczema, with yellowish-white scabs, in scrofulous and poorly-nourished people. Scrofulous ulceration of the skin and bones. Boils from ulcers. Vaginal itching of old women. Lupus. Freckles are lessened by the use of this remedy. Ringworm, acute or chronic in scrofulous people.

Combination No. 11

Tendency to warts around eyes, scalp, face, chest and anus. Eczema, vesicles, eruptions, and acne containing yellow, watery secretions. Erysipelas, smooth, red, shiny, with tingling pain and swelling. Oedematous inflammation of the skin. Jaundiced skin, itching while undressing. Fistulous abscesses of year's standing, discharging watery pus, generally surrounded by broad, bluish line. Burrowing abscesses. Watery vesicles over the body, containing yellow, watery secretions, yellow scales form after the vesicles break.

Combination No. 12

Eczema, with symptoms of acidity, secretions creamy-honey-colored. Inflammation of the skin, "rose-rash," golden-yellow scabs. Scald-head, secretions, like honey. Hives, like insect bites, itching all over the body. Much itching of the ankle joints.

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Chapter Seventeen

CHILLS AND FEVERS

Fever Symptoms

ADMINISTRATION of the chosen remedy: Put a powder the size of a large green pea in twelve teaspoonfuls of cold water (if No. 8 is chosen use hot water); *stir well.* Give of this a teaspoonful every one, two or three hours in all acute diseases. In chronic cases give three teaspoonfuls every four hours during the day.

Combination No. 1

Scarlet fever when there is drowsiness, twitching, or vomiting of watery fluids. Hay fever with watery discharge from the eyes and nose. Chills and fever, after quinine has failed to cure. Fevers brought on from living in damp regions, or in newly-turned ground. Chill comes on early in the morning and lasts until 10 a. m., when there is thirst and headache before the chill. Fevers followed by sour sweat, very weakening. Typhoid fever, when the patient is very stupid and sleepy, much backache and throbbing headache, with great languor. Great emaciation from chills and fever, especially about the neck. Sallow complexion and fever blisters about the lips. Typhoid or malignant fevers when when such symptoms as twitching and drowsiness and watery vomiting occur. Much chilliness with little fever is characteristic of this remedy.

Combination No. 2

Hectic fever during long suppurative processes, either of the lungs or of abscesses. Chilliness all day, especially on movements. Want of animal heat, and very sensitive to cold air. Fever heat in afternoon and all night, with burning in the feet. Sweat all night, with loss of appetite and prostration. Copious sweat about the head. Very offensive sweat of the feet.

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Combination No. 3

This remedy, with No. 9, will cure most cases of scarlet, gastric, typhoid and typhus fevers. It is the chief remedy in fevers following confinement, and if given at the beginning of any of these fevers in alternation with No. 9 will speedily cure them. It will relieve constipation in fevers much more effectually and certainly than purgatives. Its characteristic symptoms are: White coated tongue, patient worse after taking fatty foods, pastry or any rich food, all its pains are increased and aggravated by motion. It is the chief remedy in measles.

Combination No. 4

This remedy cures attacks of fever lasting a week or more, with thirst and dry, brown tongue, worse in damp weather. These fevers are usually called "walking typhoid," and this is the only remedy that will cure them.

Combination No. 5

Low typhus fever, when there is formation and discharge of pus from the bowels, patient has hectic fever, with hacking cough and great burning in soles of feet, with small eruptions all over the body, with itching

Combination No. 6

This is the best remedy in fevers where the temperature rises in the evening, lasts until midnight, then falls again. It assists in promoting perspiration, hence should be given often and warm coverings applied. Intermittent fever, when the tongue is coated yellow and slimy. All fevers from blood-poisoning from any cause. Gastric, enteric and typhoid fevers, with yellow, slimy coating on the tongue. Scarlet fever in the last stage, when there is cold sweat, and the eruption does not dry up as it should. The chief remedy in measles and chicken-pox in alternation with No. 9 for the fever.

Combination No. 7

Chills and fever when there is fetid debilitating and profuse perspiration. This is the chief remedy in typhoid, gastric and enteric fevers, when there is brown tongue, sleeplessness and delirium. Typhus, malignant, putrid, camp, nervous and brain fevers, when the tongue has a

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deep brown coat looking like it was spread with liquid mustard, the patient delirious and sleepless. Very high temperature, in scarlet and typhoid fever, when the throat is dark and there is exhaustion and stupor. Excessive and exhausting perspiration with fetid odor. Patient sweats while eating, with weakness of the stomach. Hay fever, when the patient is very nervous.

Combination No. 8

Chills and fever, with cramps in the calves. Chilliness after dinner, chills run up and down the back, with shivering, followed by suffocative sensation. Severe chill comes on about 9 a. m. in bilious fever, followed by profuse sweat and no fever.

Combination No. 9

This is the chief remedy for the heat and feverishness at the beginning of any disease or ailment. To be given in all catarrhal and inflammatory fevers during the chilly stage, for the rigors, heat, quickened pulse and pain. Rheumatic, gastric, enteric and typhoid fevers during the chilly stage. Chills and fever, with vomiting of food as taken. Chill every day at 1 o'clock, high fever, quick pulse, followed by copious night sweat. Night sweats without fever, when very copious. Dry heat of palms, face, throat and chest, without fever.

Combination No. 10

Copious night sweats during consumption or other wasting diseases. Cold sweat on the face, with coldness of the body. Chronic chills and fever in scrofulous children, creeping and shivering during the chill.

Combination No. 11

Ague, intermittent fever in all its stages, when there is bilious vomiting. Remittent bilious fever or yellow fever, when there is greenish-yellow, black or brown vomit, with internal coldness. Chill, with icy coldness towards evening, with hot feeling on top of head. Sweat without thirst. Great soreness in region of the liver, with much shifting of wind in the bowels, and diarrhœa during bilious fevers.

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Combination No. 12

Chills and fever, when there is vomiting of acid-sour masses, with exceedingly sour perspiration. Feet icy-cold during the day, burn at night. Flashes of heat and headache every afternoon.

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Chapter Eighteen

REPERTORY OF THE TISSUE REMEDIES

A FEW words in explanation of how to use the repertory seem necessary.

First, note down on a piece of paper all the symptoms of the patient, in each of the several regions of the body where they occur.

Second, to find the *one remedy* that corresponds to *all* the symptoms, go over each region in the repertory under its proper heading and note down by number all the remedies that have any of the symptoms of the patient. Then refer to the last section of the repertory under "Modalities" and note all the numbers that correspond to the conditions that make the patient *better* or *worse*.

That number that is found under all the regions of the body and also under modalities is the remedy that will cure.

Symptoms of the Mind

Aberrations, mental: 7.
After-effects of:—
    disappointment: 10.
    grief: 10,7.
    vexation: 10.
    fright: 7.
Ambitionless: 12.
Angry, irritable: 1.
Anxiety: 10, 7, 12.
Apprehensiveness: 12, 7, 1.
Blushing, from emotions: 7, 2.
Brain-fag, from overwork: 7, 2, 1.
Carries things from place to place: 8.
Consolation, aggravated by: 1.
Crossness, in children: 7.

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Changeable mood: 6, 7.
Cretinism: 10.
Crying mood: 7.
Dark forebodings: 7.
Dejection of spirits: 1.
Delirium, in general: 9, 7, 1.
Delirium Tremens: 9, 7, 1.
Delirium low muttering: 7.
Delirium wandering: 1.
Delirium very talkative, being wide awake: 1.
Depressed mood: 4, 5, 7, 1.
Derangements, mental: 7.
Despairs of getting well again: 11.
Despairs—predicts the day he will die: 9.
Despondency about business: 7.
Difficulty of thought: 2.
Disappointment, after: 10.
Disgust of life: 2.
Disheartened: 11.
Disinclination to converse: 7.
Disinclination to mix with people: 7.
Dread, nervous: 7.
Dread of noises: 7, 2.
Dullness: 7, 8.
Effects of, disappointment: 10.
Effects of, fright: 7.
Effects of, grief: 10, 7.
Effects of, vexation: 10.
Emotions, sudden, hysteria from: 7.
Emotions, blushing from: 7, 2.
Energy, want of: 7.
Excessive shyness: 7.
Excitement, nervous: 7.
False impressions: 7, 12.
Fancies: 7.
Fear of falling: 6.
Fearfulness: 7.

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Fears financial ruin: 4.
Forgetfulness: 10.
Fretfulness: 10, 7.
Fright, effects of: 7.
Frolicsome: 1.
Gloomy moods: 7, 1.
Grasping for imaginary objects: 7.
Great impatience: 7.
Grief, after effects of: 10, 7.
Hallucinations: 7, 12.
Haunted by visions of the past: 7.
Hears footsteps on awaking at night: 12.
Homesickness: 7.
Hopeless about the future: 1.
Hypochondriasis: 7, 1.
Hysteria, from sudden emotions: 7.
Ill-humor in children: 10, 7.
Illusions, of senses: 7.
Illusions, of sensation: 8.
Imagines furniture to be persons: 12.
Imagines he must starve: 3.
Imaginary objects, grasping at: 7.
Impaired memory: 10.
Impatience: 7.
Inclination to dance and sing: 1.
Indifference to everything: 9.
Indecision: 4, 7.
Insanity: 9, 7, 2.
Irritability: 7, 11, 12.
Lamenting: 8.
Laughter: 7.
Longs for past visions: 7.
Looks on dark side of everything: 7.
Loss of consciousness sudden: 5.
Loss of memory: 7.
Loss sudden: 5.
Mania: 9, 7.
Mania, puerperal: 7.

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Maniacal mood: 9.
Melancholia: 7, 11.
Mental abstraction: 2.
Mental derangements: 7.
Mental derangements from injuries to the head: 11.
Memory, loss of: 7.
Mind, overstrain: 7, 2.
Moods, changeable: 5.
Moods, crying: 7.
Moods, depressed: 7, 11.
Moods, gloomy: 7.
Moods, lamenting: 8.
Moods, maniacal: 9.
Moods, hypochondriacal: 7, 1.
Moods, hysterical: 7.
Music aggravates: 11.
Necessity for restraint: 11.
Nervous dread: 7.
Night terrors, in children: 7.
Noise, oversensitiveness to: 7, 2, 3, 8.
Objects, imaginary, grasping at: 7.
Omits letters or words in writing: 7.
Overwork, brain-fag from: 7, 1.
Past visions haunt: 7.
Passionate outbursts: 1.
Peevishness in children: 10.
Playing with pins and needles: 2.
Rambling in talk: 7, 1.
Sadness with beating of heart: 1.
Screaming: 7.
Senses, illusions of: 7.
Sensation, illusions of: 8.
Sensitiveness: 7, 2.
Shyness, excessive: 7.
Sighing: 7, 1.
Slow comprehension: 10.
Sobbing: 8.
Somnambulism: 7.

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Sopor and stupor in acute diseases: 1.
Solitude, desires: 10.
Startings, nervous: 7, 3.
Stupid: 10.
Stupor: 7.
Sudden emotions, causing hysteria: 7.
Suicidal tendency: 11.
Suspiciousness: 7.
Talks to herself constantly: 8.
Talk, rambling in: 7.
Talk, while asleep: 7.
Talkative: 9, 1.
Tendency to suicide: 11.
Terrors at night in children: 7.
Thought, difficulty of: 2,
Timidity: 7.
Tired of life: 2.
Trifles seem like mountains: 9.
Trifles vex: 12.
Uses wrong words in writing or speaking: 7.
Vexation, effects of: 10, 7.
Visions of past, haunt: 7.
Want of energy: 7.
Wants to be carried: 7.
Weeping, disposition to: 1.
Whining: 7.
Wildness: 11.

Symptoms of the Head and Scalp.

Apoplexy: 9, 2.
Anaemia, cerebral: 7.
Bald spots: 6.
Better under cheerful excitement: 7.
Blood rushes to the head: 9, 11.
Blood tumors on scalp: 4.
Brain concussion of: 7.

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Brain, feels as if loose: 11.
Brain, inflammation of, first stage: 9.
Brain, softening of: 7.
Brain-fag: 10, 7, 1, 2.
Bruising pain in head: 9.
Bruises of cranial bones: 4.
Burning on top of head: 11.
Cephalaetoma: 4, 2.
Cerebral apoplexy: 2, 9,
Cold feeling in the head: 10.
Concussion of the brain: 7.
Concussion, after effects of: 11.
Craniotabes: 10, 5.
Congestive headaches: 9, 11, 2, 1.
Crown of head aches: 12, 11.
Crusts, yellow on scalp: 5.
Dandruff: 6, 8, 1, 3.
Dull, right-sided headache: 9.
Effects of falls or injuries to head: 11.
Eruption on scalp, itching: 1.
Excrescences on scalp: 4.
Excruciating pains in head: 8.
Falls or injuries, effects of: 11.
Falling out or hair: 6.
Fontanelles remain open: 10.
Fulness of head: 10.
Gnawing at base of brain: 11.
Hair, falling out of: 6, 1, 2.
Hair, painful on combing it: 11, 9.
Head, feels cold to touch: 10.
Head, fullness of: 10, 9.
Head, large bones separated: 10.
Head, nods forward involuntarily: 1.
Head, pressure upon: 10.
Head, sweats in children: 10, 2.
Headache, accompanied by: appearance of lumps on scalp: 2.
Headache, after and before menses: 1.

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Headache, after walking: 1.
Headache, bilious diarrhoea: 11.
Headache, bitter taste in A. M.: 11.
Headache, bile, vomiting of: 11.
Headache, colicky pains: 11.
Headache, constipation: 1.
Headache, cool feeling in head: 10.
Headache, despondency: 7.
Headache, drowsiness: 1.
Headache, dullness: 10.
Headache, empty feeling in stomach: 7.
Headache, excruciating pains: 8.
Headache, exhaustion: 7.
Headache, faintish nausea: 4.
Headache, flatulence: 10.
Headache, forgetfulness: 10.
Headache, fulness of head: 10.
Headache, furred tongue: 9.
Headache, hawking up white mucus: 3.
Headache, hawking watery mucus: 1.
Headache, irritability: 7.
Headache, nausea and chilliness: 8.
Headache, nausea: 5, 12.
Headache, much saliva in mouth: 1.
Headache, neuralgia: 7, 8.
Headache, optical defects: 8.
Headache, profusion of tears: 1.
Headache, accompanied by red eyes and face: 9.
Headache, prostrate feeling: 7.
Headache, pulsation on top of head: 11.
Headache, sensitiveness to noise: 7.
Headache, shifting pains: 6, 8.
Headache, shooting pains: 8.
Headache, sleeplessness: 9, 7.
Headache, soreness to touch: 9.
Headache, sparks before the eyes: 8.
Headache, stinging pains: 8.

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Headache, stretching: 7.
Headache, tendency to spasmodic symptoms: 8.
Headache, throbbing sensation: 9.
Headache, vomiting: 3.
Headache, vomiting of bile: 11.
Headache, vomiting sour matter: 12.
Headache, vomiting of transparent phlegm: 10, 1.
Headache, vomiting undigested food: 9.
Headache, vomiting, weariness: 7.
Headache, vomiting, yawning: 7.
Headache after menses: 1.
Headache after walking: 1.
Headache, aggravated by change of weather: 10.
Headache, aggravated by cold: 10.
Headache, aggravated by heat: 10.
Headache, aggravated by light: 2.
Headache, aggravated by mental exertion: 10, 8.
Headache, aggravated by motion: 11.
Headache, aggravated by moving head from side to side: 6.
Headache, aggravated by backward movement: 6.
Headache aggravated by noise: 2.
Headache, aggravated by pressure of hat: 10.
Headache, aggravated by reading: 11.
Headache, aggravated by shaking head: 9.
Headache aggravated by warm room: 6.
Headache, ameliorated by cheerful excitement: 7.
Headache, ameliorated cold: 9.
Headache, ameliorated by cold open air: 6.
Headache, ameliorated external warmth: 8, 2.
Headache, ameliorated gentle motion: 7.
Headache, ameliorated nosebleed: 9.
Headache, ameliorated quiet: 11.
Headache, ameliorated wrapping up head warmly: 2.
Headache, beginning in the evening: 6.
Headache, beginning in morning: 1, 11, 12.
Headache, before and after menses: 1.
Headache, blind: 9.

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Headache, catarrhal: 1.
Headache, chronic: 10, 1, 2.
Headache, cold aggravates: 10.
Headache, cold ameliorates: 9.
Headache, commencing in morning: 1, 11, 12.
Headache, congestive: 9, 2.
Headache, cool open air relieves: 6.
Headache, dull: 1.
Headache, during dentition: 10.
Headache, during eating: 7.
Headache, during menses: 1, 11.
Headache, evening, beginning in: 6.
Headache, from above downward: 2.
Headache from cold: 9.
Headache, from injuries to head: 11.
Headache from gouty predisposition: 9, 11.
Headache, from loss of animal fluids: 10, 1.
Headache, from mental exertion: 8, 2.
Headache from nervous exertion: 2.
Headache, from overheating: 2.
Headache from sun heat: 9.
Headache, frontal: 12.
Headache, gastric: 10, 11, 2.
Headache, gentle motion relieves: 7.
Headache, hammering: 1.
Headache, heavy: 1.
Headache, intermittent: 8.
Headache, lasting until noon: 1.
Headache, menstrual, with hunger: 7.
Headache, migraine: 1, 2.
Headache, nape and vertex: 2.
Headache, nervous: 7, 2.
Headache, neuralgic: 7, 8.
Headache, occipital: 7, 8, 12, 2, 11.
Headache, extending to spine: 8.
Headache of cachectic persons: 1, 2.
Headache, children: 10, 9.

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Headache, pale, sensitive persons: 7.
Headache, scrofulous people: 2.
Headache, school-girls: 10, 1.
Headache, students: 7, 8.
Headache, on crown of head: 8, 12.
Headache, during profuse menses: 9.
Headache, on awaking in morning: 12.
Headache, paroxysmal: 8.
Headache, quiet relieves: 11.
Headache, rheumatic: 10, 6, 8, 2.
Headache, sick: 10, 9, 3, 1, 12, 11, 5, 7.
Headache, sudden in its onset: 11.
Headache, vertex: 9.
Headache, worse near sutures: 10.
Headache, worse right side: 9.
Heat in vertex: 11, 12.
Hemicrania: 1.
Hydrocephalus: 10, 7.
Itching eruption on scalp: 1.
Lumps on scalp: 2.
Meningitis: 9, 3, 11.
Menstrual headache with hunger: 7.
Migraine: 1, 2.
Motion aggravates: 9, 11.
Motion ameliorates: 7.
Mouth full of saliva: 1.
Mucus, watery, coughed up: 1.
Nodules on head: 2.
Noise, sensitive to: 7, 2, 3.
Noises in head: 7.
Nosebleed relieves headache: 9.
Occipital headache: 12, 2, 7, 8, 11.
Open fontanelles: 10, 2.
Open across eyes: 7.
Pain, aggravated by heat: 10.
Pain, aggravated by cold: 10.
Pain, aggravated by moving and stooping: 9.

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Pain aggravated by pressure of hat: 10.
Pain, as if nail were being driven in: 9.
Pain, as skull were too full: 12.
Pain, around head, worse forehead: 5.
Pain, beating and bruising: 9.
Pain, occipital: 7.
Pain, periodical: 1.
Pain, pressing: 10, 9.
Pain, pressing on top of head: 12.
Pain, shifting, shooting, stinging: 8.
Pain, stitching: 9.
Rush of blood to head: 9.
Saliva profuse, with head symptoms: 1.
Scald-head of children, yellow secretion: 5, 6, 3.
Scalp, copious scaling of: 6.
Scalp, dandruff: 8, 1.
Scalp, eruptions on: 9.
Scalp, feels rough: 8.
Scalp, itching of: 10.
Scalp, itching eruption on margin of hair: 1.
Scalp, itching pustules on: 2.
Scalp, moist eruptions on: 6.
Scalp, sensitive: 11.
Scalp, sore: 10.
Scalp, sticky eruptions on: 6.
Scalp, suppurations of: 5, 2.
Scalp, ulcers with callous edges: 4.
Scalp, white scales on: 6, 1, 3.
School-girls: cephalalgia of: 7, 1.
Scrofulous ulcers of scalp: 10.
Sensation as if head would open: 1.
Sensation of pressure in and through head: 11.
Sensation of throbbing: 9.
Soreness of head to touch: 9.
Spasmodic symptoms: 8.
Stitching pains: 9.
Students, headaches of: 7.

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Sun-heat, ill effects of: 9, 1.
Sunstroke: 1.
Suppurations of the scalp: 5, 2.
Sweat of head in children: 10, 2.
Tearing in bones of skull: 10.
Tendency to spasmodic symptoms: 8.
Throbbing in the head: 9.
Top of head sensitive to cold air: 9, 2.
Transparent phlegm, vomiting of: 1, 9.
Ulcers on scalp, scrofulous: 10.
Ulcers of: 10.
Ulcers with callous edges: 4.
Unrefreshing sleep with headache: 7, 1.
Vertigo: 10, 9, 7, 11, 2.
Vertigo from nervous exhaustion: 7.
Vertigo from anaemia: 7.
Vertigo in old age: 10.
Vertigo labyrinthine: 2.
Vertigo on motion and when walking: 10.
Vertigo on looking up: 6.
Vertigo on rising: 6.
Vertigo with deathly nausea: 5.
Vertigo with rush of blood to head: 9.
Vertigo tendency to fall to left side: 2.
Vomiting of bile: 11.
Vomiting transparent slime: 1.
Vomiting undigested food: 9.
Watery mucus coughed or vomited up: 1, 9.
Weight at back of head: 7.
Yellow crusts on scalp: 5.

Symptoms of the Eyes.

Abscess of cornea: 5, 9, 12.
Affections, spasmodic, of eyelids: 10, 8.
After injuries to eye: 5.
Agglutination of lids: 12, 2.
Amaurosis: 10

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Amblyopia (impaired sight) after suppressed foot-sweat: 2.
After diphtheria: 7.
Anterior chamber, pus in: 5.
Appearance, staring, excited: 7.
Asthenopia, (squint) muscular: 1.
Black spots before the eyes: 7.
Blepharitis, edge of lids inflamed: 1, 2.
Blisters on cornea: 1.
Blister-like granulations: 12, 11.
Bloodshot eyes: 12.
Blurring of eyes: 7.
Boils around lids: 2.
Burning sensation of eyelids: 11.
Burning sensation in eyes: 9.
Cannot use eyes by gaslight: 10.
Canthi inflamed: 5.
Cataract: 4, 10, 6.
Cataract after suppressed foot-sweats: 2.
Cataract smoky pus, in anterior chamber: 5.
Chromatopsia, dread of light: 8.
Ciliary neuralgia: 1.
Ciliary neuralgia over right eye:
Conjunctiva reddened or yellow: 1.
Conjunctivitis: 4, 9, 6, 1, 12.
Conjuctivitis, granular: 12.
Conjunctivitis: discharge, white mucus: 1.
Conjunctivitis, greenish: 11.
Conjunctivitis, yellow, creamy: 12.
Conjunctivits, phlyctenular: 5.
Contracted pupils: 8.
Cornea, abscess of: 5, 2.
Cornea, abscess, first stage: 9.
Cornea blisters on: 1.
Cornea, opaque: 10, 2.
Cornea, spots on: 4.
Cornea, spots white: 1.
Cornea, ulcers deep on: 5.

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Cornea, scrofulous: 10, 1.
Cornea scrofulous superficial, flat: 3.
Crusts, yellow on eyelids: 6.
Cystic tumors around lids: 2.
Deep abscess of cornea: 5, 2.
Dimness of crystalline lens: 6.
Diphtheria, strabismus or squinting after: 7.
Diplopia, double vision: 8.
Discharge of thick, yellow matter: 5.
Discharge clear mucus: 1.
Discharge white mucus: 3.
Discharge golden-yellow, creamy matter: 12.
Discharge yellow, greenish matter: 6.
Diseases of lachrymal apparatus: 2.
Dread of light: 11, 10, 8.
Drooping of eyelids: 8, 7.
Dull vision: 8, 12.
Edges of eyelids burn: 11.
Eruption of small vesicles about eyes: 1.
Excited, staring appearance of eyes: 1.
Eyes, angles, affections: 2.
Eyes become blurred: 7.
Eyes bloodshot: 12.
Eyes burning sensation in: 12.
Eyes, feeling of sand in: 3, 7.
Eyes, flickering before: 4.
Eyes, gauze before: 1.
Eyes, inflammation of, with acute pain: 9.
Eyes, inflammation dry: 10.
Eyes, inflammation discharge of thick, yellow mucus: 5.
Eyes, inflammation without secretion: 9.
Eyes, pain over: 12.
Eyes, red: 9.
Eyes, sees colors before eyes: 8.
Eyes, sees sparks: 4, 8.
Eyes, sensation of foreign body in: 5.
Eyes, sensitive to light: 8.

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Eyes, sparks before eyes: 4, 8.
Eyes, twitch: 7.
Eyeball, pains in, aggravated by moving lids: 9.
Eyelids, boils around: 2.
Eyelids, burn: 1, 7.
Eyelids, cystic tumors around: 2.
Eyelids, drooping of: 7, 8.
Eyelids, edges of ,burn: 11.
Eyelids glued together: 12, 2, 10, 7, 1.
Eyelids, granular: 1.
Eyes, itching 8.
Eyes, smarting of: 1.
Eyes, sore: 7.
Eyes, spasmodic affections of: 10, 8.
Eyes, specks of matter on: 3.
Eyes, styes on 2.
Eyes, twitching of: 8, 5.
Eyes, yellow crusts on: 6.
Flat ulcer on cornea: 3.
Flickering before eyes: 4.
Foreign body, sensation of: 5.
Gauze before eyes: 1.
Gluing together of eyelids: 1, 2.
Granular conjunctivitis: 12, 11.
Granular eyelids: 1.
Granulations look like small blisters: 12, 11.
Greenish discharge from eyes: 3, 6.
Hemiopia: (half sight), 5.
Hypopyon: 5, 3, 2.
Inflammation of canthi: 5.
Inflammation eyes: 10, 5, 9.
Inflammation dry: 10.
Inflammation discharge of yellow matter: 5.
Inflammation with acute pain: 9.
Inflammation without secretion: 9.
Kreatitis, parenchymatous: 10, 3.
Kreatitis, pustular: 5, 2.

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Lachrymation: (flow of tears): 8, 1, 11.
Lachrymation, acrid: 1.
Lachrymation, burning: 11.
Lachrymation, with eruption of small vesicles: 1.
Lachrymation, with neuralgia: 1.
Lachrymation, worse after nitrate of silver: 1.
Lachrymal sac, diseases of: 2.
Lachrymal duct, stricture of: 1.
Lens, dimness of: 6.
Letters run together when reading: 1.
Lids. (See Eyelids)
Light, sensitive to: 8.
Loss of perceptive power after exhaustion: 7.
Loss, after diphtheria: 7.
Moving eyes aggravate pain: 9.
Mucus discharges, white: 3.
Mucus clear: 1.
Muscae volitantes: 2.
Muscular asthenopia: (squint) 1.
Neuralgia, ciliary: 1.
Neuralgia over right eye: 2.
Neuralgia periodical: 1.
Neuralgia periodical with lachrymation: 1.
Neuralgia, relieved by warmth: 8.
Neuralgia supraorbital: 8, 9.
Neuralgia, worse on right side: 8.
Nystagmus: 8.
Obstruction of the tear duct: 1.
Onyx: 3.
Opaque cornea: 10, 2.
Ophthalmia, discharge creamy: 12.
Ophthalmia thick and yellow: 5.
Ophthalmia, neonatorum: 6.
Ophthalmia, scrofulous: 12.
Pain, as of splinter: 5.
Pain in eyes: 9.
Pain in eyeball, aggravated by moving them: 9.

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Pain neuralgic: 8, 1.
Parenchymatous keratitis 10, 3.
Perceptive power lost: 7.
Photophobia: (dread of light): 5, 3, 8, 1, 11.
Photopsia: 8.
Ptosis: 7, 8.
Pupils contracted: 8.
Purulent discharge from eyes: 5, 6.
Pus in anterior chamber: 5.
Pustular kreatitis: 5, 2.
Redness of eyes: 9, 1.
Retinitis: 5, 9, 3.
Sand, sensation of, in eyes: 9, 3, 7.
Scalding of parts about eye: 1.
Scrofulous ophthalmia: 12.
Scrofulous ulcers of cornea: 1.
Sensation of foreign body in eye: 5, 9.
Sensation sticks in the eye: 7.
Sensitiveness to light: 8.
Sight, dim: 12.
Sight, weak: 7.
Soreness of eyeballs: 7.
Spasmodic affections of eyelids: 10, 8.
Sparks before eyes: 4, 8.
Specks of matter on eyelids: 3.
Spots on cornea: 4.
Spots ,white: 1.
Spots, dark: 8.
Squinting, after diphtheria: 7.
Squinting, spasmodic: 8.
Squinting, from intestinal irritation: 12.
Staring, excited look: 7.
Strabismus: 7, 8.
Styes on eyelids: 2, 9.
Superficial flat ulcers: 3.
Supraorbital neuralgias: 8.
Twitching of eyelids: 8, 5.

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Ulcers of cornea. deep: 5.
Ulcers, scrofulous: 1.
Ulcers, superficial, flat: 3.
Vesicles, eruption of: 1.
Vision, affected, sees colors: 8.
Vision blurred: 4.
Vision sparks: 4, 8.
Vision dull: 8, 1.
Warmth relieves neuralgias: 8.
Weakness of sight: 7.
When reading, letters run together: 1.
White, mucus discharge from eyes: 3.
Yellow conjunctiva: 11.
Yellow crusts on eyelids: 6.
Yellow discharge from eyes: 5, 3, 6.
Yellow discharge, golden and creamy: 12.

Symptoms of the Ears.

Aching of bones around ear: 10.
Anaemic subjects, ear troubles in: 9.
Anchylosis of small bones: 9.
Atrophic ear troubles: 7.
Atrophic itching in: 7.
Auditory canal, swollen: 2.
Blowing nose, cracking noise on: 3.
Bones around ear ache: 10.
Burning of ears: 12, 1.
Buzzing in the ears: 7, 8.
Calcareous deposits on tympanum: 4.
Catarrh of Eustachian tube: 6, 1, 3.
Catarrh tympanic cavity: 6, 1, 3.
Chronic catarrhal conditions of middle ear: 3.
Cold feeling of outer ear: 10.
Complaints, rheumatic, of ears: 10.
Confusion in ears: 7.
Congestive stage of otitis: 9.
Cracking noises when swallowing: 3.

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Cracking noises when chewing: 1.
Cracking blowing nose: 3.
Cutting pains in ear: 9.
Cutting under ear: 6.
Damp weather aggravates earache: 11.
Dark redness of internal parts: 9.
Deafness, nerve troubles: 8.
Deafness, from inflammatory action: 9.
Deafness, swelling of Eustachian tubes: 3, 6, 2.
Deafness, swelling external ear: 3.
Deafness, glands about ear: 3.
Deafness, swelling inner ear: 6.
Deafness, swelling throat: 6.
Deafness, swelling tympanic cavity: 1, 2.
Deafness, suppuration: 5, 9, 2, 3, 7.
Deafness, want of perception: 7.
Deafness, worse in heated room: 6.
Deposit of calcareous matter on tympanum: 4.
Diffused inflammation: 9.
Discharges from ear, dirty: 7.
Discharges fetid: 7.
Discharges from ear, giving no relief to pain: 9.
Discharges muco-purulent: 9.
Discharges offensive: 7.
Discharges purulent: 5, 6, 1.
Discharges purulent mixed with blood: 5, 7.
Discharges thick, puslike: 5.
Discharges watery matter: 6.
Dulness of hearing: 9, 7, 2.
Dulness from nerve troubles: 8.
Earache with burning pains: 9.
Earache, discharge of yellowish matter: 6.
Earache, nervous conditions: 8.
Earache, pulsations: 9.
Earache, sensation of something forcing its way out: 11.
Earache, sharp, stitching pain: 9.
Earache, swelling of the glands: 3.

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Earache, with throbbing pain: 9.
Earache, white tongue: 3.
Earache, worse in damp weather: 11.
Ears, affections of, in anaemic people: 9.
Ears, affections scrofulous children: 10.
Ears, affections in rheumatic people: 10.
Ears, atrophic, troubles of: 7.
Ears, burn: 12, 1.
Ears, buzzing in: 7.
Ears, cold feeling of outer: 10.
Ears, covered with thin scabbing: 12.
Ears, excessive flow of blood in ear: 9.
Ears, external, inflammation of: 2.
Ears, dry and scaly epidermis: 3.
Ears, tendency to atrophy of walls: 3.
Ears, tendency to swelling of: 3.
Ears, heat in: 9.
Ears, humming in: 7.
Ears, itching of: 12.
Ears, itching in: 1.
Ears, middle, suppuration of: 5, 7, 2.
Ears, noises in: 9, 7.
Ears, open with loud report: 2.
Ears, pimples around: 5.
Ears, pulsation noticed in ear: 9.
Ears, ringing in as of bells: 11.
Ears, roaring in: 1.
Ears, sharp, cutting pain under: 6.
Ears, sore external: 12.
Ears, stitches in: 1, 9.
Ears, stuffy sensation in: 3.
Ears, tension and throbbing in: 9.
Eustachian tubes, catarrh of: 1, 3, 6.
Eustachian tubes closed: 3.
Eustachian tubes swell and cause deafness: 3, 6, 2.
Excessive flow of blood to ear: 9.
Excessive granulation within ear: 3.

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Exfoliation, moist, of tympanum: 3.
External meatus swollen: 2.
External walls atrophied: 3.
Fetid or foul discharges from ear: 7.
Glands about ear swell: 3.
Granular condition of tympanum: 3.
Granular pharyngitis: 3.
Granulations, excessive: 3.
Hammering in the ears: 7.
Heated room aggravates deafness: 6.
Inflammation, diffused: 9.
Inflammation of external ear: 3, 2.
Inflammation Middle ear, proliferous: 3.
Inflammation with burning, throbbing pain: 9.
Inflammatory earache from cold: 9.
Itching of ears: 12, 1.
Itching in auditory canal: 7, 1.
Low forms of ulceration: 7.
Mastoid process, caries of: 2.
Mastoid diseases of: 2.
Mastoid pains below: 6.
Mastoid periosteum diseased: 4.
Meatus closed by polypoid excrescence: 6.
Meatus inner, granular conditions of: 3.
Membrana tympani, calcareous deposits on: 4.
Membrana dark, beefy-red: 9.
Membrana tympani, granular: 3.
Membrana moist: 3.
Membrana retracted: 3.
Membrana, thickened: 9.
Membrana, ulcerated: 7.
Membrana, inflammation, proliferous, of: 3, 8.
Middle ear, suppuration of: 5, 7, 2.
Middle ear, chronic catarrhal conditions: 3.
Muco-purulent discharges: 9.
Naso-pharyngeal obstructions: 3.
Nervous otalgia: 8.

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Noises in ears: 9, 3, 7.
Noises on blowing nose: 3.
Noises on falling asleep: 7.
Noises on swallowing, cracking: 3.
Noises, oversensitiveness to: 2, 9, 7.
Noticeable pulsation in the ear: 9.
One ear red, hot and itching: 12.
On falling asleep, noises: 7.
Otalgia, inflammatory: 9.
Otalgia, nervous: 8.
Otitis, congestive, stage: 9.
Otitis, suppurative: 5, 7, 2.
Otorrhoea, foul, offensive: 6, 2, 7, 10.
Outer ear covered with thin deposit: 12.
Oversensitiveness to noise: 2, 9, 7.
Pain, burning: 9.
Pain, cutting under ear: 6.
Pain, paroxysmal, radiating and sharp: 9.
Pain, stitching: 9, 6.
Pain, tensive below mastoid process: 6.
Pain, throbbing: 9.
Parts within ear dark-red: 9.
Periosteal affections of mastoid process: 4.
Proliferous inflammation of middle ear: 3, 8.
Pulsations in ear can be counted: 9.
Purulent discharge from ear: 1, 7, 2, 5.
Purulent offensive: 7, 6, 2.
Radiating pains: 9.
Retracted tympanum: 3.
Rheumatic ear complaints: 10.
Ringing in ears as of bells: 11.
Roaring in ears: 3.
Scrofulous children, ear complaints in: 10.
Sharp pains in ear: 9, 8.
Sharp pains under ear: 6.
Snapping in ear: 3.
Soreness of ears: 12.

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Stinking otorrhoea: 7, 2, 6.
Stitching pains in ears: 9, 1.
Stuffy sensation in ears: 3.
Suppuration of middle ear: 5, 7, 2.
Swallowing, cracking noises on: 3.
Swelling of Eustachian Tubes: 3, 2.
Swelling of external ear: 3.
Swelling of external meatus: 2.
Swelling glands about ears: 3.
Swelling throat: 3, 6.
Swelling tympanic cavity: 1, 2.
Tendency to hemorrhage: 9.
Tension in ears 9.
Throbbing pain: 9.
Throat swells: 3, 6.
Tinnitis aurium: 9, 7.
Tissues dry up: 7.
Tissues become scaly: 6, 3, 1, 10.
Tympanum, calcareous deposits on: 4.
Tympanum cavity of, catarrh: 1.
Tympanum cavity swollen: 1, 2.
Tympanum cavity ulcerated: 3.
Tympanum cavity grannular: 3.
Tympanum moist exfoliation of: 3.
Tympanum retracted: 3.
Ulcerations, angry: 9, 7.
Ulcerations of low form: 7.
Ulcerations, membrana tympani: 7.
Ulcerations whitish discharge: 3.

Symptoms of the Nose.

Acrid discharge from nose: 2.
Adherent crusts, in pharynx: 3.
Albuminous discharge: 10.
Anaemic patients, colds in: 10.
Bones of nose, caries of: 2.
Bones diseased: 4.

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Burning in nose: 11.
Caries of nasal bones: 2.
Catarrhs: 9, 3.
Catarrhs, old nasal, with loss of smell: 1.
Catarrhs, chronic: 1, 2.
Catarrhs, tickling sensation: 9.
Catarrhs dry cold: 6.
Catarrhs, posterior nares: 12.
Catarrhs, with general morning aggravation: 1.
Catarrhal fever: 9.
Colds cause vesicular eruptions: 1.
Colds in anaemic subjects: 10.
Colds in the head: 10, 4, 5, 9, 6, 1.
Colds predisposition to: 9, 10.
Colds, stuffy: 4, 3.
Coldness of point of nose: 10.
Congested nasal mucus membrane: 9.
Coryza, chronic: 2.
Coryza, dry: 4, 3, 1.
Coryza, alternating dry and loose: 8.
Coryza, yellow, slimy: 6.
Coughing produces nosebleed: 1.
Crusts adhere to vault of pharynx: 3.
Crusts in nose: 1, 2.
Offensive yellow: 7.
Discharges acrid: 2.
Discharges albuminous: 10.
Discharges clear: 1.
Discharges corroding: 2.
Discharges fetid: 7, 2.
Discharges greenish: 4, 6.
Discharges gushing: 8.
Discharges, non-transparent: 3.
Discharges, one-sided: 5.
Discharges, opaque, white: 3.
Discharges, offensive: 4, 7, 2.
Discharges, purulent: 5, 2.

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Discharges, slimy: 6.
Discharges, taste salty: 1.
Discharges, thick: 4, 5, 3, 6, 7.
Discharges, tinged with blood: 5.
Discharges, viscous: 6.
Discharges, watery: 6, 1.
Discharges, white: 3.
Discharges, yellow: 4, 5, 6, 12, 7.
Dry coryza: 4, 3, 1.
Dry old catarrhs: 6.
Dryness of mucous membrane: 11, 2.
Dryness posterior nares: 1.
During menses, nosebleed: 11.
Edges of nostril sore: 5.
Epistaxis: 5, 9, 7, 6, 12, 11, 1, 3.
Epistaxis bright red blood: 9.
Epistaxis, during menses: 11.
Epistaxis, from coughing: 1.
Epistaxis, from stooping: 1.
Epistaxis, in children: 9.
Epistaxis, predisposition to: 7.
Eruptions, vesicular, with colds: 1.
Eruptions, herpetic, around nose: 2.
Excoriations in the nose: 2.
First stage of colds in the head: 9.
Fetid discharge from nose: 7, 2.
Greenish discharge: 4, 6.
Growths, osseous: 4.
Hawking of mucus from posterior nares: 7.
Hay fever: 1.
Ineffectual desire to sneeze: 4.
Influenza: 1, 11.
Itching of tip of nose: 2, 12.
Itching wings of nose: 11.
Loss of sense of smell: 8, 1, 2.
Mucus membrane, reddened: 9, 3.
Mucus membrane dry: 2.

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Mucus membrane swollen: 2.
Mucous taste salty: 1.
Nasal bones, affections of: 4.
Nasal caries of: 2.
Nasal catarrh, thick discharge: 4.
Nasal, hawks up salty mucus: 11.
Nasal polypi, large and pedunculated: 10.
Nose, crusts in: 1, 2.
Nose, excoriations in: 2.
Nose, feels numb on one side: 1.
Nose, itches at point: 2.
Nose, obstructed: 6, 11.
Nose, picking at: 12.
Nose, swollen and scabs and scurfs in: 1.
Nose, ulcerated in scrofulous people: 10.
Nosebleed: 5, 9, 7, 6, 12, 11, 1, 3.
Nosebleed, after blowing thick yellow crusts from nose: 7.
Nosebleed, afternoons: 3.
Nosebleed, bright-red blood: 9.
Nosebleed, during menses: 11.
Nosebleed, from coughing or stooping: 1.
Nosebleed, in children: 9.
Nosebleed, predisposition to: 7.
Nostrils, soreness of: 10.
Obstruction of nose: 6, 3.
Odor, offensive, from nose: 4, 7, 12.
Osseous growths: 4.
Ozaena: 4, 10, 7, 2, 6.
Ozaena, syphilitica: 11.
Periosteum of nasal bones affected: 2.
Preverted sense of smell: 8.
Pharynx, adherent crusts in: 3.
Picking at nose: 12.
Pimples on nose: 1.
Point of nose cold: 10.
Polypi, large and pedunculated: 10.
Posterior nares dry: 1.

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Posterior hawking of mucus from: 7.
Posterior yellow discharge from: 6.
Predisposition to catch cold: 9.
Predisposition nosebleed: 7.
Pricking in nares: 12.
Redness of nose: 1.
Running colds: 1.
Scabs in nose: 1, 7.
Scrofulous children, nasal affections in: 10.
Scurf in nose: 1.
Smarting: 8.
Smarting in right nasal passage: 9.
Smell lost or perverted: 6, 8, 1, 2.
Sneezing: 2, 9, 10.
Sneezing from slightest exposure: 7.
Stooping produces nosebleed: 1.
Stuffy colds: 4, 3, 11.
Swelling of mucous membrane: 2.
Swollen nose in scrofulous children: 10.
Syphilitic ozaena: 11.
Tip of nose red and itches: 2.
Ulcerated nose in scrofulous children: 10.
Ulceration of nose, inveterate: 2, 7.
Vesicular eruption with colds: 1.
Wings of nose itch: 11.

Symptoms of the Face.

After quinine, neuralgia: 1.
Aggravation of face symptoms at night: 10.
Anaemic face: 10.
Blotched face: 12.
Acne: 5, 3, 2.
Bluish face: 12.
Caries of lower jaw: 2.
Cheeks, swelling of: 5, 3.
Cheeks, hard swelling of: 4.
Cheeks, hot and sore: 9.

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Chlorotic face: 10, 9.
Cold sores on lips, small: 4, 1.
Cold applications relieve: 9.
Complexion: (See Face)
Contortions from loss of power of facial muscles: 7.
Countenance, hippocratic: 7.
Cracking of skin of face: 2.
Cutting pains in face: 8.
Dirty look to face: 10, 9.
Earthy face: 10, 2, 9.
Epithelioma: 6.
Eruptions, herpetic: 5.
Eruptions, sycotic: 1, 2.
Eyes, sunken, hollow: 7.
Face, anaemic: 10, 9.
Face, blotched and bluish: 12.
Face, burning: 7.
Face, chlorotic: 10, 9.
Face, cracked: 2.
Face, covered with vesicles: 1, 11.
Face, dirty-looking: 10.
Face, earthy: 10, 1, 9.
Face, florid: 12.
Face, flushed: 9.
Face, full of pimples: 10, 2, 11, 7.
Face, full of matter forms: 5.
Face, greasy: 10.
Face, greenish-white: 10.
Face, herpetic eruptions on: 5.
Face, itches: 1, 7.
Face, jaundiced: 11.
Face leaden: 1.
Face, livid: 7.
Face, pale: 7, 2, 11, 1, 12, 10, 6, 9.
Face, prominent parts cold: 10.
Face, pustules on: 5.
Face, pustules forehead: 1.

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Face, red: 12, 7, 9.
Face, red, with distorted features: 6.
Face, sallow: 7, 1, 11, 10, 9.
Face, sickly and sunken: 7.
Face, sweats while eating: 1, 7.
Face, sweats cold: 10.
Face, swelling of: 3.
Face, vesicles over: 11.
Face, waxy: 10.
Face, white about nose: 1.
Face, yellowish: 10, 11, 7.
Faceache, aggravated, when body gets cold: 8.
Faceache, on right side: 8.
Faceache, after going to bed: 8.
Faceache, in heated room: 6.
Faceache, in the evening: 6.
Faceache, on moving: 9.
Faceache, ameliorated in cool open air: 6.
Faceache, ameliorated cold applications: 7.
Faceache, ameliorated by warmth: 8, 2.
Faceache, from swelling: 3.
Faceache, in superior maxillary bone: 10.
Faceache, right side of lower jaw: 12.
Faceache, neuralgic: 3, 7, 12.
Faceache, with constipation: 1.
Faceache, with great exhaustion: 7.
Faceache, with flushing: 9.
Faceache, with lumps or nodules on face: 2.
Falling out of whiskers: 1.
Freckles: 10.
Greasy-looking face: 10.
Greenish-white face: 10.
Hard swelling on the cheek: 4.
Hard swelling on jawbone: 4.
Heated room aggravates faceache: 6.
Herpetic eruptions on face: 5, 1.
Hippocratic countenance: 7.

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Hot cheeks: 9.
Induration of cellular tissues of face: 2.
Inflammatory neuralgia: 9.
Itching of face: 1, 7.
Jaundiced face: 11.
Jawbone, caries of: 2.
Jawbone, hard swelling on: 4.
Jawbone, necrosis of: 2.
Jerking pains in face: 8.
Lachrymation with neuralgia: 1.
Lips, cold sores on: 4, 1.
Leaden face: 1.
Lips, upper, swollen and painful: 10.
Livid face: 7.
Loss of power of facial muscles: 7.
Lumps or nodules on face: 2.
Lupus: 2, 10.
Necrosis of jawbone: 2.
Neuralgia, after quinine: 1. (See also Faceache)
Pain aggravated after going to bed: 8.
Pain, cutting: 8.
Pain in cheeks: 3.
Pain in superior maxillary bone: 10, 7.
Pain jerking: 8.
Pain like lightning: 8.
Pain pressing: 9.
Pain relieved by warmth: 8.
Pain relieved by cold: 7, 9.
Pain throbbing: 9.
Pale face: 7, 6, 12, 2, 1, 11, 10.
Pimples and pustules on face: 10, 5, 3, 11, 1
Prosopalgia: 8, 12.
Rheumatism in face: 10.
Red face: 12, 9, 7.
Sallow face: 7, 1, 11, 10.
Sickly face: 7, 10.
Skin of face cracks: 2.

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Sores, cold: 4, 1.
Sores, cheeks: 9.
Sores, herpatic, hard, on lips: 4.
Spasmodic neuralgia: 8.
Sunken face: 7.
Suppuration of cheek threatens: 5.
Superior maxillary bone, pain in: 10.
Sweating while eating: 1, 7.
Swelling of cheeks: 3.
Swelling hard: 4.
Swelling jawbone: 4.
Swelling parotid gland: 10.
Swelling submaxillary gland: 10.
Swelling upper lip: 10.
Sycosis: 1, 2.
Throbbing of face: 9.
Tic douloureux: 9.
Vesicles on face: 1, 11.
Warmth relieves faceache: 8.
Whiskers fall out: 1.
White about nose: 12.
Yellowish face: 10, 11, 7.

Symptoms of the Mouth.

Acrid taste: 12, 1, 2.
Aphthae: 3.
Apathae, caused by using borax: 11.
Aphthae, with much salivation: 1.
Ashy-gray ulcers in mouth: 7.
Bitter taste: 11.
Blisters, pearl-like, at corners: 1.
Breath, fetid: 7, 1.
Breath, offensive: 7, 11, 1.
Burning cracks in lips: 1.
Cankers, 7, 3, 1.
Cankers, gangrenous: 7, 2.
Cankers, water: 7, 1.

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Children, white ulcers in mouth of: 3.
Coating, yellow and creamy on roof: 12.
Cold sores at corners of mouth: 4.
Corners of mouth, convulsive twitchings of: 8.
Corners, cold sores at: 4.
Corners, cracked: 1.
Corners ulcerated: 2.
Desquamation of lips: 6.
Disgusting taste: 10.
Drooling: 1.
Dryness of lips: 6.
Epithelioma: 6.
Excoriation of mouth: 3.
Fetid breath: 7.
Fever blisters on the lips: 7.
Gangrenous canker: 7.
Glands, salivary, suppurate: 2.
Gum-boil: 4, 2, 3, 1.
Gums, bleed on brushing teeth: 5.
Gums, blisters on: 11.
Gums, hot and inflamed: 9.
Gums, spongy and receding: 7.
Hard swelling of jawbone: 4.
Inflammation of glands, salivary: 1.
Hot, inflamed gums: 9.
Hydroa on lips: 7.
Inflammation of gums: 9.
Insides of lips sore: 5.
Jawbone, hard swelling on: 4.
Lips, cracks in: 1.
Lips, painful and burning: 1.
Lips, sore inside of: 5.
Lips, swollen: 1.
Lockjaw: 8.
Lower lip, desquamation of: 6.
Lower lip, dryness of: 6.
Lower lip, swollen: 6.

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Mouth, blisters around: 1.
Mouth, canker of: 3, 7.
Mouth, canker gangrenous: 7, 2.
Mouth, canker water: 7, 1.
Mouth, canker cracked: 1.
Mouth, corners of, twitch: 8.
Mouth, corners ulcerated: 2.
Mouth full of slime: 11.
Mouth heat in: 6.
Mouth, pimples and sore crusts around: 7.
Mouth, rawness and redness of: 3.
Mouth, vesicular eruption around: 11.
Mouth, white ulcers in: 3.
Mouth, yellow, creamy coating on roof: 12.
Mucus membrane congested: 9.
Noma: 7.
Nursing mothers, ulcers in mouth of: 3.
Offensive breath: 1, 7, 12, 11.
Painful cracks in lips: 1.
Perforating ulcer of palate: 2.
Ranula: 1.
Rawness of mouth: 3.
Redness of mucous membrane: 9, 3.
Salivary glands, inflammation of: 1.
Salivary suppuration of: 2.
Salivation: 1, 7.
Sores in commissures: 1.
Stomatitis: 7.
Swelling, hard, on jawbone: 4.
Thrush: 3, 1.
Trismus: 8, 1.
Twitchings of corners: 8.
Ulcers in mouth, ashy-gray: 7.
Ulcers in corners: 2.
Ulcers perforating: 2.
Ulcers, white: 3.
Uvulitis: 1.

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White ulcers in mouth: 3.
Yellow, creamy coating of roof of mouth: 12.

Symptoms of the Tongue and Taste.

Acid taste: 12.
Acrid taste: 5.
Bitter taste: 11, 3.
Bitter in morning: 10.
Blisters on tip of tongue: 12, 11, 1.
Brownish tongue: 7, 11.
Bright red, with rawness: 8.
Clay-colored tongue: 5.
Clean tongue: 9, 8, 1.
Coating on tongue, brownish: 7, 11.
Coating clay-colored: 5.
Coating creamy: 12.
Coating dirty: 11, 7, 6.
Coating frothy: 1.
Coating, golden-yellow: 12.
Coating, grayish-green: 11, 3.
Coating, green: 11.
Coating, grayish: 3.
Coating, moist: 1, 12.
Coating, slimy: 6, 1, 11, 5.
Coating on tongue, white-furred: 10, 3.
Coating on edges: 6.
Coating, yellow: 6, 12.
Coating at base: 5.
Cracked tongue: 4.
Creamy coating on tongue: 12.
Dark-red swelling of tongue: 9.
Dirty tongue: 11, 7, 6.
Dry tongue: 3, 7, 1.
Edges red and sore: 7.
Edges covered with froth: 1.
Edges white: 6.
Flabby tongue: 5.

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Frothy saliva on tongue: 1.
Furred tongue: 9, 12, 11, 6, 3.
Glossitis: 9.
Glossitis suppuration in: 5.
Glossitis swelling in: 3.
Golden-yellow coating on tongue: 12.
Grayish tongue: 3, 11.
Greenish tongue: 11.
Hair, sensation of, on: 2.
Hair, tip: 12.
Induration of tongue: 4, 2.
Inflammation of tongue: 9.
Inflammation, with dryness: 7.
Inflammation, suppuration: 5.
Inflammation, swelling: 3.
Insipid taste: 6.
Loss of taste: 1.
Mapped tongue: 1, 3.
Moist, creamy coating on tongue: 12.
Numb tongue: 10, 1.
Pappy taste: 5.
Red tongue: 9, 11.
Saliva, bubbles of, on tongue: 1.
Sensation as if tongue would cleave to roof of mouth: 7.
Sensation of hair on: 2, 1.
Sensation of hair on tip: 12.
Slimy coating on tongue: 1, 11, 6.
Soapy taste: 5.
Sour taste: 5.
Speech difficult: 12.
Stiff tongue: 10, 1.
Swelling, dark-red of tongue: 9.
Swollen tongue: 10, 3.
Taste, acid: 12.
Taste, acrid: 5.
Taste, bitter: 11, 3.
Taste, bitter in morning: 4, 10.

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Taste, coppery: 12.
Taste, disgusting: 10.
Taste insipid: 5.
Taste, loss of: 1.
Taste, pappy: 6.
Taste soapy: 5.
Taste sour: 2, 5.
Tip of tongue, blisters on: 12, 11.
Tip of tongue, sensation of hair on: 12, 2.
Tip of tongue, vesicles on: 1.
Tongue, brownish: 7, 11.
Tongue, clean: 9, 8.
Tongue, covered with saliva: 1.
Tongue cracked: 4.
Tongue, creamy coating on root: 12.
Tongue, dark-red swelling of: 9.
Tongue, dirty: 11.
Tongue, dry: 3, 7, 1.
Tongue, flabby: 5.
Tongue, furred: 9, 12, 11, 6, 3.
Tongue, golden-yellow: 12.
Tongue, greenish: 11.
Tongue, induration of: 4, 2.
Tongue, inflamed: 9.
Tongue, inflamed with dryness: 7.
Tongue, inflamed suppuration: 5.
Tongue, inflamed swelling: 3.
Tongue mapped: 1, 3.
Tongue, moist: 12, 1.
Tongue, numb: 10, 1.
Tongue, pimples on: 10.
Tongue red: 9, 8.
Tongue, saliva, covered with: 1.
Tongue, scalded, as if: 8.
Tongue, sensation of hair on: 2, 1.
Tongue, slimy: 3, 1 2
Tongue, stiff: 10, 1.

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Tongue, swollen: 10, 3.
Tongue, ulcers on: 2.
Tongue, vesicles on: 1.
Tongue, white: 10, 3.
Tongue white on edges: 6.
Tongue, yellow at base: 5.
Ulcers on tongue: 2.
Vesicles on tip of tongue: 1.
White coating on: 10, 3.
White edges: 6.
Yellow at base: 5.

Symptoms of the Teeth and Gums.

After warm food, toothache: 9.
Articulation slow: 7.
Bleeding of gums: 7, 1.
Brown deposit on teeth: 7.
Chattering of teeth, nervous: 7.
Complaints during teething: 10.
Convulsions during teething: 9, 8, 10.
Cool open air relieves toothache: 6.
Cramps during teething: 8.
Decay of teeth too rapid: 10.
Decayed teeth, pain in: 7.
Dentition, complaints during: 10.
Dentition convulsions during: 8, 10.
Dentition cramps during: 8.
Dentition delayed: 10.
Dentition with dribbling of saliva: 1.
Dentition with fever: 9.
Dental fistulae: 2.
Drooling: 1.
Easily bleeding gums: 1, 7.
Enamel of teeth deficient: 4.
Enamel rough: 4.
Fistulae dentalis: 2.
Grinding of teeth: 12, 7.

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Gums, bleed easily: 1, 7.
Gums, blisters on: 11.
Gums, inflamed: 10.
Gums, pale: 10.
Gums, painful: 10.
Gums, predisposition to bleed: 7.
Gums, red seam on: 7.
Gums, sensitive: 1.
Gums, ulcerated: 1.
Gum-boil before matter forms: 3, 1.
Gum-boil with hard swelling: 4.
Gum-boil suppuration: 5, 2.
Inarticulate speech: 7.
Inflamed gums: 10.
Looseness of teeth: 4, 1, 2.
Malnutrition of teeth: 4.
Nervous chattering of teeth: 7.
Painful gums: 10.
Pale gums: 10.
Ranula: 1.
Red seam on gums: 7.
Rheumatic toothache: 5.
Salivation with toothache: 1.
Sensitive gums: 1.
Soreness of teeth: 7.
Speech slow and inarticulate: 7.
Smoking relieves toothache: 11.
Teeth, ailments of, during pregnancy: 10.
Teeth decay rapidly: 10.
Teeth develop slowly: 10.
Teeth, grinding of, during sleep: 12.
Teeth loose: 4, 1, 2.
Teeth malnutrition of: 4.
Teeth, nervous chattering of: 7.
Teeth sensitive: 5, 8, 7.
Teething: (See Dentition)
Teething ailments during pregnancy: 10.

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Tobacco-smoke relieves toothache: 11.
Toothache, aggravated at night: 10, 2.
Toothache, by cold things: 8.
Toothache, by food: 4.
Toothache in the evening: 6.
Toothache, in warmth: 6.
Toothache, after going to bed: 8.
Toothache, alternated with frontal headache: 7.
Toothache, ameliorated by cold: 9.
Toothache, ameliorated by cool air: 6.
Toothache, ameliorated by hot liquids: 8.
Toothache, ameliorated by tobacco-smoke: 11.
Toothache, boring pain: 10.
Toothache, caused by chilling of feet: 2.
Toothache, changes place rapidly: 8.
Toothache, congestive: 9, 8.
Toothache, inflammatory: 9.
Toothache, neuralgic: 8.
Toothache, pains, boring: 10.
Toothache, pains, tingling: 10.
Toothache, pains shift: 8.
Toothache, rheumatic: 5.
Toothache, salivation, with: 1.
Toothache, shooting: 8.
Toothache, with dental fistula: 2.
Toothache, easily bleeding gums: 7.
Toothache, involuntary flow of tears: 1.
Toothache, looseness of teeth: 4.
Toothache, swollen cheek: 3, 5.
Toothache, swollen hot cheek: 9.
Ulceration of gums: 1.

Symptoms of the Throat.

Abscess of tonsils: 5, 2.
Adherent crusts in pharynx: 3.
Burning of throat: 9.
Choking sensation in throat: 8.

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Chronic sore throat: 1.
Chronic dryness of throat: 1.
Clergyman's sore throat: 10.
Congestion of throat: 9.
Constriction of throat, spasmodic: 8.
Croup: 9, 3, 4, 10, 7.
Crusts in pharynx: 3.
Deafness in tonsilitis: 10.
Deglutition painful: 9.
Deglutition must swallow: 8.
Desire to swallow, constant: 7.
Diphtheria, after-effects of: 7, 2.
Diphtheria, false. 12.
Diphtheria, first stage: 9.
Diphtheria, principal remedy: 3.
Diphtheria, when it goes to trachea: 4, 10.
Diphtheria, with drowsiness: 1.
Diphtheria, with green vomiting: 11.
Diphtheria, with puffy, pale face: 1.
Diphtheria, watery stools: 1.
Dry throat: 9, 1, 11.
Enlargement of throat: 1.
Fauces inflamed: 9.
Fauces painful: 9.
Fauces, red: 9.
Fauces, swollen: 5.
Feeling of lump in throat on swallowing: 11.
Follicular pharyngitis: 3, 1.
Gangrenous sore throat: 7.
Glands swollen: 9, 1, 3, 12, 6.
Glands suppurate: 5, 2.
Glottis, spasms of: 8.
Goitre: 10, 4, 2.
Goitre: with watery secretions: 1.
Heat in throat: 9.
Hawks up offensive, cheesy lumps: 3.
Inflammation of fauces: 9.
Inflammation of throat: 9, 12.

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Inflammation of tonsils: 9.
Laryngismus stridulus: 8.
Lump, feeling of, when swallowing: 11, 12.
Malignant condition of throat: 7.
Membranous exudation in throat: 3.
Mucus, tough, in throat: 6.
Mumps, with hawking up of salty mucus: 1.
Mumps, salivation: 1.
Mumps, swelling of parotids: 3.
On swallowing, feeling of lump: 11.
On swallowing liquids, constriction: 8.
On swallowing, painful: 10, 9, 3.
Painful deglutition: 10, 9, 3.
Painful fauces: 9.
Painful throat: 9.
Palate inflamed: 9.
Palate sensitive: 11.
Palate, yellow coating on: 12.
Paralysis, post-diphtheritic: 1.
Paralysis of vocal cords: 7.
Posterior nares, dropping from: 12, 8.
Pharyngitis, follicular: 3.
Pharynx, adherent crusts in: 3.
Paralysis velum pendulum palati: 2.
Relaxed sore throat: 10, 4.
Red fauces: 9.
Relaxed uvula: 1.
Relaxed, causes cough: 4.
Salty mucus raised from throat: 7.
Sensation of choking: 8.
Spasms of glottis: 8.
Suffocative feeling in throat: 8.
Swollen glands: 9, 10, 3.
Syphilitic sore throat: 3, 4, 11.
Throat, burning in: 9.
Throat, congested: 9.
Throat, covered with transparent mucus: 1.
Throat, covered with tough mucus: 6.

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Throat, dry: 9, 1, 11, 7.
Throat, gangrenous: 7.
Throat, grayish patches in: 3.
Throat, heat in: 9.
Throat, inflamed: 9, 12, 11.
Throat pains: 10, 9.
Throat malignant conditions in: 7.
Throat red: 9.
Throat, relaxed: 10, 4.
Throat, sore and stiff: 8.
Throat, spasmodic constriction of: 8, 9.
Throat, suppuration of: 5, 2.
Throat, swollen: 3.
Throat, throbbing in: 9.
Throat, tickling in: 4.
Throat, tough mucus in: 6.
Throat, ulcerated: 9, 3, 11, 1.
Thyroid gland enlarged: 2, 10, 4, 1.
Tonsils enlarged: 10, 7, 1.
Tonsils inflamed: 9, 7.
Tonsils, inflamed periodically: 2.
Tonsils inflamed with deafness: 10.
Tonsils, inflamed, with deafness, much swelling: 3.
Tonsils, inflamed, pain on opening mouth: 10.
Tonsils, inflamed, suppuration: 5, 2.
Tonsils, white deposit on: 7.
Tonsils, yellow coating on: 12.
Ulcerated throat: 9, 3.
Uvula elongated: 4, 1.
Uvula, causes cough: 4.
Uvula, relaxed: 1, 4.
Uvulitis: 1.
Voice sudden and shrill: 8.
Yellow coating on palate: 12.
Yellow mucus drops from posterior nares: 12.

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Stomach Symptoms.

Acids, sensitive to: 8.
Acidity: 12.
After eating, regurgitation of food: 8.
Appetite, loss of: 9, 3, 11, 1, 12, 6.
Aversion, to acids: 9, 8.
Aversion, to bread: 1.
Aversion to coffee: 9, 8.
Aversion to herring: 9.
Aversion, to hot drinks: 6.
Aversion, to meat: 9, 2.
Aversion to milk: 9.
Aversion, to warm food: 2.
Biliousness: 11.
Band around body, sensation of: 8.
Biliousness, with gray tongue: 3.
Bilious colic: 11.
Burning heat in stomach: 6, 5.
Burning thirst: 6.
Cannot bear tight clothing: 9, 11.
Colicky pains: 6.
Deathly sickness at stomach: 9.
Desires ale: 9.
Desires bacon: 10.
Desires bitter things: 1.
Desires claret: 5.
Desires fruit: 5.
Desires green and sour vegetables: 5.
Desires ham: 10.
Desires salted food: 10, 1.
Desires smoked meats: 5.
Desires stimulants: 9.
Desires sugar: 8.
Dyspepsia, acid: 12.
Dyspepsia, chronic: 2.
Dyspepsia nervous: 7.
Dyspepsia, pain after taking food: 9, 11.

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Dyspepsia, spasmodic: 8.
Dyspepsia, with flushed, hot face: 9.
Dyspepsia, with pressure as of load in stomach: 6.
Dyspepsia, with white, grayish tongue: 3.
Dyspepsia, with much flatulence: 10.
Dyspepsia, with waterbrash: 1.
Empty, gone feeling in stomach: 12, 7.
Empty, relieved by eating: 7.
Epigastrium tender to touch: 9.
Eructations, bitter: 7.
Eructations, sour: 12, 11, 2, 7.
Eructations, burning, tasteless: 8.
Eructations, gaseous: 7.
Eructations, greasy: 9.
Excessive hunger: 7, 2.
Faintness at stomach: 6.
Fatty food causes indigestion: 3.
Flatulence, brings back taste of food: 9.
Flatulence, excessive accumulation of gas in stomach: 10.
Flatulence, with disturbance about heart: 7.
Flatulence, with distension and constipation: 8.
Flatulence, with pain, no relief from belching: 8.
Flatulence, with sluggish liver: 3, 11.
Flatulence, with sour risings: 12, 11, 10, 7.
Fullness, sensation of: 6.
Gastritis: 9, 3.
Gastritis, chronic: 6.
Gastritis, from too hot drinks: 3.
Gastralgia relieved by warmth and bending double: 8.
Gastric abrasions: 12.
Gastric fever: 9.
Gastric ulcerations: 12, 7.
Gone sensation at pit of stomach: 7, 12.
Hemorrhage from stomach: 3.
Heartburn after eating: 1, 11, 2.
Heat in stomach: 6.
Hiccough: 8, 4, 1.

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Hunger, excessive: 7, 2, 1.
Induration of Pylorus: 2.
Indigestion: (See Dyspepsia)
Intolerence of stimulants: 2.
Jaundice after gastritis: 6.
Jaundice, from vexation: 11.
Jaundice, with bitter taste and constipation: 3.
Jaundice, with drowsiness: 1.
Longing for salty food: (See Desires) 1.
Loss of appetite: 9, 3, 12, 1, 7, 11.
Loss of desire for smoking: 1.
Nausea: 6, 12, 11.
Nausea and vomiting: 8.
Nausea and vomiting of sour food or blood: 7.
Nausea after fat food: 3.
Nausea with vertigo: 5.
Non-assimilation of food: 10.
Pain in abdominal ring: 1.
Pain right side under shoulder: 1.
Pain after taking food: 12, 10, 9, 11.
Pain at epigastrium, constant: 7.
Pressure in stomach: 8.
Pyloris, induration of: 2.
Regurgitation of food after eating: 8.
Stomach, beating in: 9.
Stomache, burning heat in: 6.
Stomach, chronic catarrh of: 6.
Stomach, cramps in: 8.
Stomach, deep-seated pain in: 6.
Stomach, distended: 11.
Stomach, empty feeling in: 12.
Stomach, gone feeling in: 7, 12.
Stomach, hemorrhage from: 3.
Stomach heavy: 11.
Stomach painful: 9.
Stomach swollen: 9.
Stomach tender: 9.

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Stomach, ulceration of: 12, 7.
Stomach ache, aggravated by pressure: 9.
Stomach ache due to worms: 12.
Stomach ache from chill: 9.
Stomach ache from fright or excitement: 7.
Stomach ache with constipation: 3.
Stomach ache with flatulence: 8, 11.
Thirst, burning: 6.
Thirst during evening: 11.
Thirst for cold water: 9, 7.
Thirstlessness: 6.
Tight clothing about waist unbearable: 11, 9.
Ulceration of stomach: 12.
Vomiting, acid: 1.
Vomiting after cold water: 10.
Vomiting, after ice cream: 10.
Vomiting, before breakfast: 9.
Vomiting bile: 11.
Vomiting, bright-red blood: 9.
Vomiting, clotted-blood: 3.
Vomiting coffee-grounds: 1, 12.
Vomiting curdled masses: 1, 12, 7.
Vomiting dark blood: 3.
Vomiting greenish water: 11.
Vomiting immediately after nursing: 2.
Vomiting, infantile: 10.
Vomiting, stringy mucus: 1.
Vomiting, sour: 9, 1, 12.
Vomiting, thick, white phlegm: 3.
Vomiting, transparent mucus: 1.
Vomiting, undigested food: 9, 10, 4.
Vomiting, Viscid blood: 3.
Vomiting, watery mucus: 1.
Waterbrash: 12, 1, 7.

Symptoms of Abdomen and Stool.

Adomen feels cold to touch: 6.

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Abdomen, flabby: 10.
Abdomen, swollen: 7, 3.
Abdomen, sunken: 10.
Abdomen tender: 3.
Abdomen, tense and tympanitic: 6.
After stool, torn, bleeding and smarting feeling: 1.
After vaccination, diarrhoea: 2, 3.
Anus, fissured: 2, 10, 1, 4.
Anus, fistula in: 2, 5, 10.
Anus, herpetic eruption around: 1.
Anus, itching at: 12, 10, 4, 11.
Anus, Neuralgia of: 10.
Anus, painful abscesses about: 5.
Anus, prolapsus of: 5, 7, 1.
Anus, prolapsus disposition to: 9.
Anus, rawness of: 12.
Anus, soreness of: 12.
Anus, wartlike eruptions on: 11.
Belching gives no relief in colic: 8.
Bowels, great torpor of: 1.
Bowels, lining membrane of, protrudes: 7, 9.
Bowels, looseness of, in old women: 11.
Bowels, pain in: 12.
Bowels, sulphurous odor of gas from: 6.
Burning pain in rectum: 1.
Children draw up legs in colic: 8.
Children, large abdomen in: 2.
Cholera: 9, 7, 6.
Choleraic cramps: 8.
Colic accompanied with belching: 8.
Colic, ameliorated by rubbing and warmth: 8.
Colic, ameliorated by bending double: 7.
Colic, at every attempt to eat: 10.
Colic, begins in right groin: 11.
Colic, belching gives no relief in: 8.
Colic, crampy: 8.

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Colic, flatulent: 12, 8, 6.
Colic, forcing patient to bend double: 8.
Colic, from worms: 12, 2.
Colic in hypogastrium: 7.
Colic lead: 11.
Colic of children: 10, 8.
Colic, pains radiate from umbilicus: 8.
Colic remittent: 8.
Congestion of liver: 11.
Constipation, alternating with diarrhoea: 1.
Constipation, from want of moisture: 1.
Constipation, with spinal affections: 2.
Constipation, inactivity of bowls: 1.
Constipation, furred tongue: 3.
Constipation, habitual: 6.
Constipation, hemorrhoidal: 1.
Constipation, inability to expel faeces: 4.
Constipation, infantile: 8.
Constipation, hard stool in old people: 10.
Constipation, heat in lower bowls: 9.
Constipation, hectic fever: 5.
Constipation, producing fissures: 1.
Constipation, stools light-colored: 3.
Constipation, stools dark brown: 7.
Cramps: 8, 6.
Diarrhoea, after maple sugar: 5.
Diarrhoea, after fatty food: 3.
Diarrhoea, after wet weather: 11, 10.
Diarrhoea, after vaccination: 2, 3.
Diarrhoea, aggravated by fruit: 10.
Diarrhoea, alternating with constipation: 1.
Diarrhoea, bilious: 11.
Diarrhoea, caused by chill: 9.
Diarrhoea, caused by excessive acidity: 12.
Diarrhoea, caused by change of weather: 5, 10.
Diarrhoea, caused by fright: 7.

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Diarrhoea, caused by relaxed intestinal villi: 9.
Diarrhoea, dark, bilious stools: 11.
Diarrhoea, excoriating: 1.
Diarrhoea, foul, putrid odor: 7.
Diarrhoea, green stools: 12, 10, 11.
Diarrhoea, infantile: 2, 10, 12.
Diarrhoea, involuntary: 1.
Diarrhoea, painless: 7.
Diarrhoea, purulent: 5, 6.
Diarrhoea, slimy stools: 10, 3, 1, 6, 5.
Diarrhoea, undigested: 9, 10.
Diarrhoea, watery: 1, 9, 11, 5, 8, 6, 10, 7.
Diarrhoea, with cramps in calves: 8.
Diarrhoea, white stools: 12, 3.
Diarrhoea, with depression: 7.
Diarrhoea, with exhaustion: 7, 10.
Diarrhoea, with jaundice: 12, 11.
Diarrhoea, yellow, slimy, watery, purulent: 6.
Duodenal catarrh: 3.
Dysentery, febrile stage: 9.
Dysentery, stools purulent: 5.
Dysentery, stools pure blood: 7.
Dysentery, stools sanious: 5.
Dysentery, stools slimy: 3.
Dysentery, stools very painful: 8.
Dysentery, with purging: 3.
Dysentery, with spasmodic retention of urine: 8.
Enteralgia, relieved by bending double: 8.
Enteralgia, relieved by warmth: 8.
Entric fever: 9, 3, 10, 6, 7.
Fissure in anus: 2, 10, 1, 4.
Fistula in ano: 2, 5, 10.
Fistula lack of pain in: 10.
Flatulence and colic: 12, 11.
Flatulence, abdomen swollen: 3.
Flatulence, cutting pain in abdomen: 11.

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Flatulence, distress about heart: 7.
Flatulence, fetid: 10.
Flatulence, shifting of: 2.
Forcible expulsion of stool: 8.
Gall-stones, to prevent re-formation of: 10.
Gall-stones, spasms from: 8.
Heat in lower bowls: 11.
Hemorrhoids, beating in: 1.
Hemorrhoids, bleeding: 3, 9, 4.
Hemorrhoids, blind: 6, 4.
Hemorrhoids, chronic: 10.
Hemorrhoids, cutting, like lightning in: 8.
Hemorrhoids, external: 6.
Hemorrhoids, inflamed: 9.
Hemorrhoids, intensely painful: 2, 7.
Hemorrhoids, internal: 6, 4.
Hemorrhoids, itching: 7.
Hemorrhoids, oozing: 10.
Hemorrhoids, smarting and stinging: 1.
Hereditary looseness in old women: 11.
Hernia, abdominal: 10.
Hernia, incarcerated and inflamed: 9.
Herpes about anus: 1.
Ineffectual urging to stool: 7.
Intestinal ulcers: 5.
Itching in anus aggravated at night: 12.
Jaundice after vexation: 11.
Jaundice caused by a chill: 3.
Jaundice, caused by gastric catarrh: 6.
Jaundice caused by gastro-duodenal catarrah: 3, 1.
Jaundice, with diarrhoea: 12.
Large abdomen in children: 2.
Liver, complete torpidity of: 3.
Liver, congestion of: 11.
Liver, irritable: 11.
Liver, region of, painful: 5.

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Liver, sclerosis of: 12.
Liver, sharp, stitching pains in: 11.
Liver, sluggish action of: 3.
Liver, soreness to touch of: 11.
Marasmus in teething children: 10.
Mesenteric glands enlarged: 10.
Neuralgia of the anus: 10.
Noisy offensive flatus: 7.
Pain around navel causes crying: 10, 8.
Pain, abdominal ring: 1.
Pain, in lower part of sacrum: 10.
Pain, in the bowels: 12, 8.
Painful abscess about anus: 5.
Painful abscess about region of liver: 5.
Paretic condition of rectum: 7.
Peritonitis: 9, 3, 6.
Perityphlitis: 3, 9.
Piles: (See Hemorrhoids.)
Proctalgia: 1.
Prolapsus ani: 5, 7, 1, 9.
Prolapsus disposition to: 9.
Rawness of anus: 12.
Rectum, burns: 7.
Rectum, pain in, with every stool: 8.
Rectum, prolapsus of: 5, 9, 1, 7.
Rectum, stitches in: 1.
Sinking in epigastrium and about navel: 10.
Splenic troubles: 7.
Stitches in rectum: 1.
Stools, bilious: 11.
Stools, black: 6.
Stools, bloody: 3, 5, 7, 9.
Stools, cadaverous-smelling: 2.
Stools, clay-colored: 3.
Stools, coagulated casein: 12.
Stools, copious: 9, 10.

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Stools, creamy: 12.
Stools, crumbling: 1.
Stools, dark: 11.
Stools, difficult to expel: 1, 11.
Stools, difficult to retain: 12.
Stoools, dry: 1.
Stools, expelled with force: 8.
Stools, flocculent: 3.
Stools, fetid and foul: 7.
Stools, frequent: 12.
Stools, frothy and glairy: 1.
Stools, green: 12, 11, 10.
Stools, hard: 1, 11, 10.
Stools, hot, sputtering: 10.
Stools, inability to expel: 4.
Stools, involuntary: 1.
Stools, jelly-like mass: 12.
Stools, knotty: 11.
Stools, light-colored: 3.
Stools, loose, morning: 1, 11.
Stools, noisy: 10.
Stools, offensive: 7, 10, 2, 6.
Stools, painful: 9.
Stools, pale-yellow: 3.
Stools, purulent: 5, 10, 2.
Stools, putrid odor: 7.
Stools, recede when partly expelled: 2.
Stools, rice:water: 7.
Stools, scanty: 12.
Stools, slimy: 3, 1, 6, 5, 10.
Stools, sour-smelling: 12.
Stools, sputtering: 10.
Stools, streaked with blood: 11, 5.
Stools, sudden: 9.
Stools, undigested food: 9, 10.
Stools, watery: 9, 1, 11, 5, 8, 6, 10.

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Stools, white: 3, 1.
Stools, yellow: 6.
Straining at stool: 12.
Summer complaint in teething children: 10.
Tabes mesenterica: 10.
Tenesmus: 7, 8.
Torpidity, complete, of liver: 3.
Tympanites: 6.
Tympanites in bilious fever: 11.
Typhlitis: 9, 3, 11.
Typhus with constipation: 3.
Undigested stools: 9, 10.
Ulcers, intestinal: 5.
Wartlike eruptions on anus: 11.
Weakness in epigastrium: 9.
Worms, intestinal: 12, 9, 10.
Worms, long: 12.
Worms, thread: 12, 3, 9.

Urinary Symptoms.

Atony of bladder: 12.
Bladder, catarrh of: 1, 3, 5.
Bladder, stone in: 10.
Bleeding from urethra: 7.
Bright's disease, for albumen: 10, 7.
Bright's febrile disturbance: 9.
Burning after urination: 1.
Burning during urination: 11.
Calculous phosphates in urine: 10.
Cutting after urination: 1.
Cutting pains in urethra and neck of bladder: 10.
Cystitis, acute cases: 9, 3.
Cystitis, chronic: 3.
Cystitis, suppurating: 5.
Cystitis, with asthenic conditions: 6.
Diabetes mellitus: 10, 9, 3, 12, 11.

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Enuresis, nocturnal: 8, 7.
Frequent urging to urinate: 10, 12, 9, 11,
Frequent urination: 7, 12.
Gravel: 10, 11, 8, 2.
Enuresis, in old people: 10.
Haematuria, from scurvy: 1.
Enuresis, in children: 2, 10.
Haematuria: 9.
Incontinence from weakness of sphincter: 9.
Incontinence from nervous debility: 7.
Incontinence, paralysis of sphincter: 7.
Incontinence in children with acidity: 12.
Incontinence of urine: 10.
Incontinence while walking, coughing, etc.: 1, 9.
Increases urine: 10.
Intermittent flow: 12.
Irritation at neck of bladder: 9.
Ischuria, retention with fever: 9.
Kidneys, inflammation, effects of: 3.
Kidneys, suppuration of: 2.
Lithic deposits in urine: 11.
Enuresis, diurnal: 9.
Nephritis chronic: 11.
Nephritis scarlatinosa: 5, 6.
Nocturnal enuresis: 8, 7.
Pains, cutting, in urethra: 10.
Pains, neck of bladder: 10.
Paretic conditions: 7.
Polyuria, simplex: 1, 9, 11, 12, 10, 8.
Polyuria, with waterbrash: 1.
Retention of urine, from spasms: 8.
Secretion of urine, excessive: 9, 11, 12.
Spasmodic retention of urine: 8, 12.
Stone in the bladder: 10.
Suppression of urine: 9.
Urging to urinate, frequent: 9, 12, 10, 11.

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Urethra, bleeding from: 7.
Urine, brickdust sediment: 11.
Urine, calculous phosphates in: 10.
Urine, copious: 4, 10, 7.
Urine, dark-colored: 3, 12.
Urine, emits pungent odor: 4.
Urine, flocculent sediment in: 10.
Urine, gravel in: 10, 8, 12, 2.
Urine, increased: 10.
Urine, loaded with bile: 11.
Urine, loaded with mucus and pus: 2.
Urine, red with hectic: 5.
Urine, sandy deposit in: 11.
Urine, scanty: 4.
Urine, secretion excessive: 9, 12, 11.
Urine, spasmodically retained: 8.
Urine, spurts out with every cough: 9.
Urine, uric acid, excess of: 3, 2.
Urine, yellow like saffron: 7.
Urination, scalding on: 7, 11.
Vesical neuralgia: 8.
Wetting of bed in children: 10, 12, 9, 8.

Symptoms of Male Organs

Balanitis: 6, 7.
Bubo: 5, 3, 9, 7, 2.
Caries, syphilitic: 2.
Chancre, hard: 4.
Chancre, phagedenic: 7.
Chancre, soft: 3.
Chronic syphilis: 2, 1, 3.
Condylomata, syphilitic: 11.
Condylomata, cutting in bladder and urethra: 7, 3.
Desire, sexual, gone: 12.
Discharge of prostatic fluid: 1.
Drawing in testicles and spermatic cord: 12.

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Emissions, nightly: 12, 7, 2.
Emissions, with chilliness: 1.
Emissions, without dreams: 12.
Epididymitis: 9.
Gleet: 1, 6.
Erethism, sexual: 2, 12.
Gleet, combined with eczema: 3.
Gonorrhoea, after injections of nitrate of silver: 1.
Gonorrhoea, chronic: 1, 11, 7.
Gonorrhoea, discharge bloody: 7, 9.
Gonorrhoea, discharge greenish: 6, 11.
Gonorrohea, purulent and sanious: 5.
Gonorrhoea, discharge slimy: 6, 1.
Gonorrhoea, discharge transparent: 1.
Gonorrhoea, discharge yellow: 6.
Gonorrhoea, discharge watery: 1.
Gonorrohoea, inflammatory stage: 9.
Gonorrhoea, interstitial exudation in: 3.
Gonorrhoea, scalding in: 1.
Gonorrhoea, subcutaneous exudation: 3.
Gonorrhoea, suppressed: 11.
Gonorrhoea, swelling in: 3.
Gonorrhoea, with anaemia: 10.
Hydrocele: 2, 4, 10.
Induration of testicles: 4.
Itching of scrotum: 2, 10, 12, 1, 11.
Itching in urethra: 7.
Loss of pubic hair: 1.
Masturbation: 10.
Necrosis, syphilitic: 2.
Nodes in teritary syphilis: 2.
Oedema, perputial: 11.
Oedema, scrotal: 11, 1.
Orchitis: 10, 9.
Orchitis, from suppressed gonorrhoea: 3.
Persistent sexual thought: 2.

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Phagedenic chancres: 7.
Preputial oedema: 11.
Prostrate, enlarged: 11.
Prostrate, inflammation, suppurative: 2.
Scrotal oedema: 11, 1.
Scrotum, itching of: 2, 12, 10.
Scrotum, sweating of: 2.
Semen thin and watery: 12.
Seminal emissions without dreams: 12, 9.
Seminal emissions with chilliness: 1.
Sexual desire gone: 12, 7.
Sexual desire increased: 7.
Sexual erethism: 2, 10.
Spermatorrhoea: 5, 12, 7, 1, 2.
Suppurating prostatitis: 2.
Sweat on scrotum: 2.
Sycosis: 11.
Syphilis, chronic: 2, 3, 4.
Syphilis, evening, aggravation in: 6.
Syphilis, nodes in tertiary: 2.
Syphilis, suppurating stage: 5.
Syphilis, aching in: 1.
Testicles indurated: 4.
Testicles, swelling of: 10, 1.
Varicocele, pain in testes: 9.
Voluptuous feeling in genitals: 10.
Weak vision after coitus: 7.

Symptoms of Female Organs

Amenorrhoea: 3, 7, 6, 1, 10.
Backache with uterine pains: 10.
Bearing-down pains: 4, 9, 1.
Before menses, labor-like pains: 10.
Before menses, nosebleed: 11.
Before menses, pain: 8, 9.
Before menses, sadness: 1.

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Burning in uterus: 1.
Burning, vagina after urinating: 1.
Chlorosis: 10, 9, 1.
Chronic congestion of uterus: 3, 4.
Congestion, excessive, at periods: 9.
Cutting in the uterus: 1.
Displacements of the uterus: 4.
Displacements, with rheumatic pains: 10.
Dragging in uterine region: 4.
Dryness of the vagina: 1, 9.
During menses, headache: 1, 7.
During menses, labor-like pains: 10.
Dysmenorrhoea: 10, 7, 8, 1, 9.
Dysmenorrhoea, as a preventive: 9.
Menses, before, labor-like pains: 10.
Menses, before, nosebleed: 11.
Menses, before, pain: 8, 9, 3.
Menses, before, sadness: 1.
Menses, black: 3.
Menses, blackish-red: 7.
Menses, bright-red: 10, 9.
Menses, checked: 3.
Menses, chilliness with: 11, 2.
Menses, during lactation: 10, 12.
Menses, clotted: 3.
Menses, copious: 1.
Menses, corrosive: 11.
Menses, dark: 3, 10, 8.
Menses, deep red: 7.
Menses, delayed, with headache: 1.
Menses, during, headache: 1.
Menses during, bearing-down pains: 4.
Menses, colic: 8, 7, 11.
Menses, every two weeks: 10.
Menses, every three weeks: 9.
Menses, excessive: 3, 4, 11, 9, 7.

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Menses, fibrous: 8.
Menses, irregular: 7.
Menses, labor-like pains during: 10.
Menses, last too long: 3, 5.
Menses, not coagulated: 7.
Menses, offensive: 7.
Menses, pale: 12, 1.
Menses, preceded by sexual excitement: 10.
Menses, premature: 7, 10.
Menses, retention of: 7.
Menses, stringy: 8.
Menses, strong odor: 7.
Menses, suppressed: 3, 7, 6, 1, 10.
Menses, thin: 7, 1.
Menses, too early: 3, 12, 8, 2.
Menses, too frequent: 3.
Menses, too late: 3, 7, 6, 5, 10.
Menses, long-lasting: 3, 5.
Menses, too profuse: 7, 11, 9, 1, 4, 3.
Menses, scanty: 7, 6, 1, 2.
Menses, watery: 1.
Menses, tough discharge: 3.
Menses, with coldness like ice: 2, 11.
Menses, with constipation: 2, 11.
Menses, with fetid foot-sweat: 2.
Menses, with great weakness: 5.
Menses, with headache: 6, 5 .
Menses, with mental depression: 1.
Menses, with morning diarrhoea: 11.
Menses, with rheumatic pains: 10.
Menses, with terrible sadness: 1.
Menses, shortening of knee-cords: 12.
Menses, excitement and sleeplessness: 12.
Menses, twitchings: 5, 1.
Menstruation: (See Menses)
Metrorrhagia: 2, 6.

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Metritis: 9, 3.
Nausea during and after embrace: 2.
Nymphomania: 2, 4, 10.
Ovarian neuralgia worse on right side: 8.
Pain across sacrum, intense: 7.
Pain, dull and constant: 9.
Prolapsus uteri: 4.
Prolapsus, relieved by sitting: 1.
Prolapsus, with sinking feeling: 10, 12.
Pulsation of sexual parts: 10.
Sensation of ball rising in throat: 7.
Sensitive vagina: 2, 8.
Serous cysts of vagina: 2.
Sterility: 2, 12.
Throbbing in genitals: 10.
Ulceration of os and cervix: 3, 2.
Uterine displacements with rheumatic pains: 12.
Vagina dry and hot: 9.
Vagina, burning and soreness in vagina after urinating: 1.
Vagina, great dryness: 1.
Vagina inflammation of: 9.
Vagina, sensitive: 2, 8.
Vaginal pruritis in old women: 7.
Vaginal serous cysts: 2.
Vaginismus: 9, 8.
Voluptuous feelings: 10.
Vulva, itching of: 1.
Vulva, vesicular inflammation of: 11.
Weakness in uterine region: 10, 12.

Symptoms of Pregnancy and Labor

After-pains: 7, 8.
After-pains, weak, due to feeble contractions: 4, 9.
Burning in mammae: 10.
Childbed fever: 7, 3.
Convulsions, puerperal: 8.

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Cramps in the legs: 8.
Decline after childberth: 10.
Decline during pregnancy: 10.
Excessive expulsive efforts: 8.
Fever, puerperal: 3, 7.
Knots, hard in the breast: 4.
Loss of hair during childbirth and lactation: 1.
Mammae feel enlarged: 10.
Mammae, fistulous ulcers in: 2.
Mammae, hard lumps in: 4, 2.
Mania, puerperal: 7.
Mastitis: 2, 5, 3, 9, 4.
Mastitis, discharge of brown, offensive pus: 7.
Miscarriage threatened: 7, 8.
Morning sickness, vomiting of sour masses: 12.
Morning sickness, frothy, watery phlegm: 1.
Morning sickness, vomiting of food undigested: 9.
Morning sickness, white phlegm: 3.
Mother's milk salty and bluish: 4.
Nipples crack and ulcerate easily: 2.
Pain in feet during pregnancy: 2.
Pains, feeble, ineffectual and tedious: 7.
Pains, spasmodic: 8.
Phlegmasia alba dolens: 11.
Puerperal convulsions: 8.
Puerperal fever: 3, 7.
Puerperal mania: 7.
Scirrhus of mammae: 2.
Threatened miscarriage: 7, 8.
Ulcers of mammae, fistulous: 2.
Vomiting with bitter taste: 11.
Weariness in all limbs during pregnancy: 10.

Symptoms of the Respiratory Organs

Abscess of lungs: 2.
Asthma, bronchial: 6, 3.

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Asthma, aggravated in warm season: 6.
Asthma from the least food: 7.
Asthma, hay: 7.
Asthma, humid: 11.
Asthma, in children: 11.
Asthma, when flatulence is troublesome: 8.
Asthma, with gastric derangements: 3, 11.
Asthma, with yellow, lumpy expectoration: 4.
Asthma, with hectic fever: 5.
Asthma, with spasmodic jerking: 1.
Asthma, with profuse, watery mucus: 1.
Asthma, worse change to damp weather: 11.
Breathing short: 9, 7.
Breathing hurried and oppressed: 9, 4.
Bronchitis: 9, 5, 3.
Bronchitis, chronic: 1, 2.
Bronchitis, expectoration yellow: 6.
Burning soreness in chest: 9.
Chest contraction of: 10.
Catch in breath: 9.
Chest, constriction of: 8.
Chest, pains aggravated by deep breathing: 12.
Chest, pains by pressure: 12.
Chest, pains, deep-seated: 2.
Chest, rattling of mucus in: 6, 11, 1, 3.
Chest, soreness, ameliorated by pressure: 11.
Chest, sore to touch: 10, 7, 9.
Chest, weakness in: 2.
Coldness of feet with chest troubles: 10, 2.
Congestion of lungs: 9.
Cough, acute: 3, 9.
Cough, aggravated in evening: 6.
Cough, barking: 3.
Cough, chronic, of consumptives: 10, 2.
Cough, convulsive: 8.
Cough, croupy: 3, 4.
Cough, dry: 9, 8, 1.

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Cough from cold drinks: 2.
Cough, tickling in larynx: 4.
Cough, tickling suprasternal fossa: 2.
Cough, tickling throat: 4.
Cough, tickling in trachea: 9, 7.
Cough, hacking: 4.
Cough, hard: 9, 6.
Cough, harsh: 3.
Cough, hoarse: 6.
Cough, irritating: 2.
Cough, loose rattling: 6, 2, 1.
Cough, loud and noisy: 3.
Cough, nervous: 8.
Cough, on lying down: 8, 4, 2.
Cough, painful: 9.
Cough, paroxysmal: 8.
Cough, periodical: 1.
Cough, short: 9, 3, 1.
Cough spasmodic: 8, 3, 7, 1, 9.
Cough, suffocative in children, better lying down: 10.
Cough, tickling: 9, 8, 4.
Cough, whooping: 9, 8, 6.
Cough, with bursting headache: 1.
Cough, with involuntary emission of urine: 9, 1.
Cough, with sensation of goneness in chest: 11.
Croup: 9, 3, 5, 4, 10, 1, 7.
Croupy hoarseness: 6.
Dyspnoea: 9, 1, 6, 10, 7.
Dyspnoea, during damp weather: 11.
Emaciation in phthisis: 10.
Empyema: 5, 2.
Epiglottis feels closed: 4.
Expectoration absent: 9, 8.
Expectoration, clear: 1.
Expectoration, copious: 2.
Expectoration, coughed with difficulty: 1, 10, 3

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Expectoration, frothy: 1, 7.
Expectoration, granular: 2.
Expectoration, greenish: 11, 6, 2.
Expectoration, loose: 1, 6.
Expectoration, lumpy: 4.
Expectoration, milky: 3.
Expectoration, mucous: 3, 10.
Expectoration, offensive: 2, 7.
Expectoration, profuse: 6.
Expectoration, purulent: 11, 5, 2.
Expectoration, rattling: 1.
Expectoration, ropy: 11.
Expectoration, salty: 7.
Expectoration sanious: 5.
Expectoration serous: 1, 7.
Expectoration slimy: 6.
Expectoration, thick: 11, 2, 3, 7.
Expectoration, viscid and whitish: 3.
Expectoration, watery: 1, 6.
Expectoration yellowish: 4, 6, 2, 10, 7.
Fistula in ano, with chest troubles: 10, 2.
Frequent hawking: 10.
Glottis, spasm of: 10, 8.
Haemoptysis after concussion or fall: 9.
Hay fever: 7, 1.
Hectic fever: 5, 2, 10.
Heat in chest: 9.
Hoarseness: 7, 1, 5, 2, 4, 12, 11.
Hoarseness from cold: 6, 3, 9.
Holds chest while coughing: 11.
Huskiness after singing or speaking: 9.
Intercostal muscles sore: 12.
Involuntary urination when coughing: 9, 1.
Laryngitis: 9, 3, 1.
Larynx, irritated: 9, 4.
Larynx, painful: 9.
Larynx, sore: 9.

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Mucus slips back and is swallowed: 8.
Night-sweats profuse: 2, 10.
OEdema of lungs: 1, 7.
Oppression of breathing: 9, 4.
Pains in chest. across: 5.
Pains, aggravated by breathing: 12.
Pains, aggravated by pressure: 12.
Pains lift side, piercing: 11.
Phthisis: 5, 2, 9, 3.
Phthisis, florida: 12.
Pleurisy: 9, 1, 3.
Pneumonia: 9, 3, 5, 6, 2, 1.
Profuse night sweats: 10, 2.
Rattling of mucus in chest: 11, 6, 3, 9, 1.
Shortness of breath: 9, 7, 1, 6, 10.
Shortness on going up stairs: 7.
Sighing, tendency to: 12.
Soreness of chest, relieved by pressure: 11.
Soreness intercostal muscles: 12.
Soreness to touch: 10.
Soreness, lungs: 9.
Sore pain above sternum: 10.
Spasmodic closure of windpipe: 8.
Spasm of glottis: 10.
Speaking is fatiguing: 6.
Stitches in sides: 9.
Sudden, shrill voice: 8.
Suffocative cough in children: 10.
Suffocative feeling: 6.
Sweat, night: 10, 2.
Sweat, profuse about head and neck: 10
Trachea, irritated and sore: 7.
Tracheitis: 9.
Voice, loss of: 9, 3.
Voice, loss from paralysis of vocal cords: 7.
Voice, sudden, shrill: 8.

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Weary feeling in pharynx: 6
Wheezing rales: 3.
Whooping cough: 9, 1, 8, 6, 10, 3, 7.

Symptoms of the Circulartory Organs

Anaemic conditions with heart troubles: 7.
Action of heart intermittent: 7.
Aneurism: 9, 4.
Angina pectoris: 8, 9, 7.
Arteritis: 9.
Blood vessels, enlargement of: 4.
Carditis: 9.
Chronic heart disease: 2.
Circulation sluggish: 7.
Dilatation of blood vessels: 4.
Dilatation heart: 9, 4.
Dizziness from weak heart action: 7.
Embolism: 3.
Endocarditis: 9.
Faintness from fright or fatigue: 7.
Heart, dilatation of: 9, 4.
Heart, fluttering about: 1.
Heart, hypertrophy: 1.
Heart, pain at base: 12.
Heart, pain around, during inspiration: 10.
Intermittent action of heart: 7, 1.
Lymphangitis: 9.
Naevi: 9, 4.
Non-closure of foramen ovale: 10.
Pains at base of heart: 12.
Pains around during inspiration: 10.
Palpitation after rheumatic fever: 7.
Palpitation, violent motion: 2.
Palpitation, feels pulse in different parts of body: 12.
Palpitation from excessive flow of blood: 3.
Palpitation, from mental emotion or going up stairs: 7.
Palpitation nervous and spasmodic: 8.

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Palpitation with anxiety: 10, 1.
Palpitation, with sleeplessness: 7.
Pericarditis: 9, 3, 5.
Phlebitis: 9, 12.
Pulse felt all over body: 1, 12.
Pulse, full, round, not rope-like: 9.
Pulse, intermittent: 1, 7.
Pulse, irregular: 7.
Pulse, quick: 6, 9.
Pulse, rapid: 1, 9.
Telangiectases: 9.
Trembling about heart: 12.
Tumors, vascular: 4.
Varicose, ulcerations: 4.
Varicose veins: 9, 4, 12.
Vascular tumors: 4.
Valvular disease: 4.

Symptoms of the Back and Extremities

Aching of limbs: 10.
Aching between scapulae: 7.
Anaemia, spinal: 7.
Anchylosis of knee: 2.
Ankles feel as if dislocated: 10.
Ankles pain: 1, 2.
Arthritic rheumatism: 12.
Arthritic swelling: 1.
Back, acute boring pain in: 8.
Back, carbuncles on: 5, 2.
Back, cold: ..
Back, crick in: 9.
Back, darting in: 8.
Back, neuralgic pains in: 6.
Back, pain in, low down: 4.
Back pain between scapulae: 10.
Back, pain relieved by motion: 7.

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Back, rheumatic pains: 6.
Back, soreness in: 11.
Back, spasms in: 11, 8.
Backache, aggravated in the evening: 6.
Backache, in the lumbar region in morning: 10.
Backache, in warm room: 6.
Backache, ameliorated by lying on something hard: 1.
Backache, ameliorated in open air: 6.
Backache, simulating spinal irritation: 4.
Blistering festers on fingers: 1.
Bowlegs in children: 10.
Bruised feeling all over: 7.
Bruised pain in back: 11.
Bunions: 3.
Burning of soles: 5, 7.
Bursae: 10, 4.
Calves, cramps in: 10, 8.
Carbuncles on the back: 5, 2.
Caries of bones of extremities: 2.
Cervical glands enlarged: 3.
Cervical indurated: 4.
Chilblains: 3, 7.
Chronic swelling of legs: 3.
Coldness in back and extremities: 1
Coldness of limbs: 10.
Contraction of extensors: 12.
Coccyx hurts after riding: 2.
Coxalgia: 1.
Cracking of joints: 4, 1, 11.
Cracking tendons: 3, 9.
Cramps in calves: 10, 8.
Cramps extremities: 6.
Crawling and creeping in the limbs: 10.
Crick in the back: 9, 5.
Crick in neck: 12.
Dragging down in back: 4.
Elbow-joint swollen: 4.

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Emaciation of neck in children: 1, 10.
Epipheses swollen: 10.
Excruciating pains in joints: 8.
Exostoses on fingers: 4.
Extensors, contraction of: 12.
Feet, tender, tired: 2.
Feet, swell: 3.
Feet, tonic spasms of: 2.
Felon: 5, 9, 2, 11.
Fetid perspiration of feet: 2.
Fidgety feeling in feet: 7.
Finger-joints enlarged: 4.
Fingers inflamed: 12, 9.
Fistulous ulcers: 2.
Fistulous ulcers about the feet: 10.
Fungoid inflammation of joints: 6.
Ganglion at back of wrist: 4.
Glands, cervical, enlarged: 3.
Glands, indurated: 4.
Goitre: 4, 1, 10, 12.
Gout, acute: 11, 9, 12.
Gout, chronic: 11, 12.
Gout, enlargement of joints by: 4.
Gout, pains in: 3, 1.
Gout, periodical attacks of: 1.
Gout, rheumatic, aggravated at night: 10.
Hamstrings, sore: 12.
Hamstrings, painful contraction of: 1.
Hands fall asleep: 10.
Hands feel heavy: 2.
Hands get stiff while writing: 10, 3, 12.
Hands involuntary shaking of: 8.
Hands palms of, hot: 9.
Hands spasms of: 2.
Hands swollen and painful: 9.
Hands tremble: 11.
Hangnails: 1.

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Hips, pain in: 7.
Hips, left, stitches in: 11.
Hip-joint diseases: 5, 3, 9, 2, 10.
Housemaid's knee: 10, 2.
Idiopathic softening of spinal cord: 7.
Indurated cervical glands: 4.
Inflammation of joints: 9, 6, 8, 12, 3.
Inflammation fungoid: 6.
Inflammation knee-joint: 4.
Ingrowing toe-nails: 2, 3.
Involuntary jerkings during sleep: 1, 7.
Involuntary shaking of hands: 8.
Itching of legs: 3, 7.
Itching palms: 7.
Itching soles: 5, 7.
Itching toes: 11.
Joints, chronic rheumatism of: 1, 10.
Joints, cracking in: 4, 1, 11.
Joints, gouty enlargements of: 4.
Joints, sore pain in: 12, 9.
Joints, swelling around: 3.
Knees, chronic synovitis of: 2.
Knees, herpes in bend of: 1.
Knees, inflamed: 4.
Knees pain: 12, 9.
Lameness, from cold: 9.
Lameness, paralytic and rheumatic: 7.
Legs give way while walking: 12.
Limbs fall asleep: 1.
Limbs feel tired: 2.
Limbs, itch: 3.
Limbs neuralgic pains in: 8, 6.
Locomotor ataxia: 11, 2.
Lumbago from strains: 4,10.
Meningitis, spinal: 11.
Motion aggravates pains: 3.
Motion ameliorates pains: 6.

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Muscular weakness: 7.
Nails, crippled and brittle: 2.
Nails, pains at roots of: 10.
Nape, drawing in: 11.
Nape, pains in: 6, 8.
Neck, emaciated, in children: 10, 1.
Neck, stiff from cold: 9, 10, 12.
Neuralgic pains in limbs: 6, 8.
Numbness of limbs: 10, 7.
OEdema of feet: 1.
Osseous tumors: 4.
Oversensitiveness of spine: 1, 2.
Pains in back or extremities, aching between scapulae: 10.
Pains acute: 8.
Pains, aggravated by exertion: 9, 3.
Pains aggravated by fatigue: 7.
Pains, aggravated by motion: 9, 3.
Pains, aggravated warmth of bed: 3.
Pains, aggravated in the evening: 6.
Pains, aggravated in warm weather: 6.
Pains, aggravated when rising: 7.
Pains, ameliorated by gentle motion: 7.
Pains, ameliorated in open air: 6.
Pains boring: 8.
Pains, darting: 8.
Pains in shin-bone: 10.
Pains in knees: 10.
Pains in sacro-iliac synchondroses: 10.
Pains in root of finger nails: 10.
Pains in back of extremities, lightning-like: 3.
Pains low down in back: 4.
Pains neuralgic: 6, 8.
Pains periodical: 6.
Pains, rheumatic: 6.
Pains, shifting: 6, 8, 10.
Pains, shoulders: 2, 9.
Pains, spasmodic: 8.

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Pains, suddenly go to the heart: 12.
Pains through feet: 2.
Paralytic lameness: 7, 12.
Paralytic tendency: 7.
Paralysis agitans: 8, 11.
Panaritium: 5 ,9, 11, 2.
Phalanges easily dislocated: 4.
Pott's disease: 10.
Proud flesh: 3, 2.
Psoas abscess: 2.
Rheumatic fever: 9, 3.
Rheumatic gouty pains: 3, 12.
Rheumatic lameness: 7.
Rheumatic stiffness of neck: 10.
Rheumatism, acute: 10, 5, 9, 7, 3.
Rheumatism, aggravated by change of weather: 10.
Rheumatism, aggravated by exertion: 7.
Rheumatism, aggravated by fatigue: 7.
Rheumatism, aggravated by heat or cold: 10.
Rheumatism aggravated by motion: 9.
Rheumatism aggravated night: 10.
Rheumatism, aggravated warmth of bed: 3.
Rheumatism, aggravated in the morning: 7.
Rheumatism, ameliorated by gentle motion: 7, 4.
Rheumatism, articular: 9, 3, 10.
Rheumatism, chronic: 10, 3, 7, 1, 11, 12, 6, 2.
Rheumatism, felt during motion: 9, 3.
Rheumatism flying about: 10, 6.
Rheumatism of joints, violent pains: 6, 8, 10.
Rheumatism, muscular: 9.
Rheumatism, subacute: 9.
Sacro-iliac synchondroses, pains in: 10.
Sciatica: 7, 8, 11, 5, 1, 9.
Sensation of ants creeping over parts: 10.
Shifting pains in back: 6, 8.
Shooting through elbows: 10.
Slow in learning to walk: 10.

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Soles burn: 5, 11.
Soles, drawing in: 7.
Soles itch: 5.
Soreness between shoulders: 2.
Soreness of thighs: 10.
Spina bifida: 10, 9, 4.
Spina ventosa: 4.
Spinal anemia: 7, 12, 1.
Spinal anaemia: 7, 12, 1.
Spinal curvature: 10, 2.
Spinal irritation: 10, 2.
Spinal meningitis: 11.
Spinal oversensitiveness: 1, 2, 8.
Spine, sensitive to touch: 8, 1.
Stiffness of body: 7, 1.
Stiffness after rest: 7.
Stiffness after cold: 9.
Stiff neck after cold: 9, 10.
Strains of ligaments or tendons: 9.
Stumbles easily: 7.
Sweat of axillae or feet offensive: 2.
Swelling of legs, chronic: 3.
Synovitis, chronic: 2, 4.
Tenalgia crepitans: 9, 3, 12.
Tired feeling in back: 4.
Toe-nails grow in: 2.
Tonic spasms of hands, feet or toes: 2.
Ulcers of extremities: 3.
Ulcers indolent: 2, 10.
Urticaria about joints: 1.
Weakness, general: 1, 12.
Weariness: 1.
Whitlow: 5, 9, 2, 11.
Wounds suppurating: 5, 2.
Wrists ache: 12, 9, 10.

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Nervous Symptoms

Alcoholism: 8.
Anaemia, spiral: 7, 1, 12.
Atropic paralysis: 7.
Ball, sensation of, in throat: 7.
Bladder, paralysis of: 7.
Bodily pains felt too acutely: 7.
Chorea: 1, 8, 6.
Chorea, from worms: 2, 12.
Chorea, with retarded stools: 11.
Clenched fingers or fists: 8.
Congestive neuralgia: 9.
Contortions of the limbs: 8.
Convulsions during development: 10.
Convulsions in teething children: 9, 10.
Convulsions with stiffness: 8.
Convulsive sobbing: 8.
Cramps, writer's or violin player's: 8, 10.
Crawling sensation, as of ants: 10.
Creeping paralysis: 7.
Debility after acute diseases: 10.
Depression, nervous: 7.
Easily fatigued: 7, 1, 9.
Epilepsy from fright: 7.
Epilepsy after suppressed eruptions: 3, 10, 6.
Epilepsy from vicious habits: 8.
Epilepsy, occurring at night: 2.
Epilepsy, with rush of blood to head: 9.
Exhaustion, nervous: 7, 8.
Exhaustion, with colic: 11.
Exhaustion, with erethism: 2.
Facial paralysis: :7.
Failure of strength: 7.
Fears burglars: 7.
Fidgety feeling: 7.
Fingers clenched: 8.

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Gait unsteady, as if paralyzed: 12.
Globus hystericus: 7.
Hands tremble when writing: 11, 8.
Hemiplegia: 6.
Hiccough: 1, 8.
Hysteria from sudden emotions: 7.
Hysteria, obstinate: 2.
Hysteria with debility: 1.
Infantile paralysis: 7.
Inflammatory neuralgia: 9.
Involuntary movements: 8.
Languor: 5, 8, 10.
Lightning-like pains: 8.
Lockjaw: 8.
Loss of motor power: 7.
Nervous exhaustion: 7, 12.
Nervous from sexual excess: 7.
Nervousness at night: 9.
Neuralgia, congestive: 9.
Neuralgia, inflammatory: 9.
Neuralgia, intercostal: 8.
Neuralgia, occurring at night: 10, 8.
Neuralgia, obstinate: 2.
Neuralgia of anus: 10.
Neuralgia, recurring: 1, 10.
Neuralgia, shifting: 6.
Night terrors of children: 7.
Paralysis agitans: 8.
Paralysis, atrophic: 7.
Paralysis, coming on suddenly: 7.
Paralysis, creeping: 7.
Paralysis, facial: 7.
Paralysis, from tabes dorsalis: 2.
Paralysis, infantile: 7.
Paralysis locomotor: 7.
Paralysis of any part: 7, 1.
Paralysis of bladder: 7.

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Paralysis, rheumatic: 10, 9.
Sciatica: 7, 8, 9, 11.
Sensation of ball in throat: 7.
Sensitive to noise and light: 7, 2.
Singultus: 1, 8.
Shooting along nerves: 1, 8.
Spasms from slight provocation: 2.
Spasms of glottis: 10, 8.
Spasms spread from solar plexus: 2.
Spasms tetanic: 8, 10, 1.
Spasmodic closure of sphincters: 2.
Spinal anaemia: 7, 1, 12.
Spinal irritation: 7.
Squinting from worms: 12.
Startled at least noise: 3, 7.
Stiffness: 7, 8.
Tabes dorsalis: 3.
Teeth clenched: 8.
Tetanic spasms: 8.
Thumbs drawn in: 8.
Tired feeling: 11, 12, 8, 7, 1.
Tic douloureux: 9, 8.
Trembling of the body: 12, 11, 10, 7.
Twitching: 5, 8, 1.
Twitching of hands during sleep: 11, 8.
Twitching of facial muscles from worms: 12.
Weakness: 5, 4, 7, 10, 9.
Weary feeling: 11, 10, 7, 1, 12.
Writer's cramps: 8, 10.

Symptoms of Sleep and Dreams.

Awakes screaming: 7.
Children cry out during sleep: 10.
Constant stretching and yawning: 10.
Desire to sleep constant: 1.
Dreams, anxious: 1, 9.

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Dreams, heavy: 11.
Dreams, lascivious: 7.
Dreams of convulsions from fright: 5.
Dreams of falling: 7.
Dreams, fire: 7.
Dreams, ghosts: 7.
Dreams, of new scenes, places, etc.: 4.
Dreams of robbers: 1, 7.
Dreams, sexual: 12.
Dreams, with sense of danger: 4.
Dreams, vivid: 6.
Dreams, with sense of impending danger: 4.
Drowsiness: 11, 12.
Drowsiness in the afternoon: 9.
Drowsiness in old people: 10.
During sleep children cry out: 10.
During sleep, jerking of limbs: 2, 8.
Excessive sleep: 1.
Falls asleep while sitting: 12.
Feels tired in the morning: 1.
Hard to awaken in the morning: 10.
Insomnia: 1.
Insomnia from exhaustion: 8.
Jerking of limbs during sleep: 2.
Restless sleep: 12, 9, 11, 7.
Sleeplessness after worry: 7.
Sleeplessness, excitement: 7.
Sleeplessness, from business worry: 7.
Sleeplessness, exhaustion: 8.
Sleeplessness, hyperaemia: 9.
Sleeplessness, itching: 12.
Sleeplessness, nervous irritation: 1.
Sleeplessness, orgasm of blood: 2.
Sleep, excessive: 1.
Sleep, restless: 12, 3, 1.
Sleep, unrefreshing: 1.

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Somnambulism: 7, 1.
Spasmodic yawning: 8.
Startled at least noise: 3.
Starting during sleep: 1.
Stretching: 7, 10.
Tired in the morning on awakening: 1.
Twitching of muscles on falling asleep: 7, 1.
Unrefreshing sleep: 1.
Wakeful at night: 5.
Yawning, hysterical: 7.
Yawning, spasmodic: 8, 10.

Febrile Symptoms

Ague: 11.
Bilious fever: 12, 8, 11.
Blisters, fever, on lips: 1.
Brain fever: 7.
Camp fever: 7.
Catarrhal fever: 9, 3.
Chilliness: 2, 10, 3.
Chilliness after dinner: at 7 P. M.: 8.
Chill from morning till noon: 1.
Chill every day at 1 P. M.: 9.
Chil's run up and down the back: 8.
Cold sweat: 6, 10.
Enteric fever: 6, 3, 9, 7, 1.
Feet icy cold: 12.
Fever, bilious: 11, 12.
Fever, brain: 7.
Fever, camp: 7.
Fever, catarrhal: 9.
Fever, enteric: 6, 3, 9, 7, 1.
Fever, from blood-poisoning: 6.
Fever, gastric: 6, 3, 9, 7.
Fever, hay: 1, 7, 2.
Fever, hectic: 2, 5.

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Fever, inflammatory: 9.
Fever, intermittent: 8, 3, 1, 12, 9, 7, 11, 10, 6.
Fever, malignant and putrid: 7.
Fever, nervous: 7.
Fever, puerperal: 3.
Fever, remittent: 11, 1.
Fever, rheumatic: 3, 1, 9.
Fever, scarlet: 6 ,3, 1, 9, 7.
Fever, typhoid: 6, 3, 1, 9, 7.
Fever, yellow: 11.
Intermittent fever: (See above)
Intermittent, after quinine: 1.
Intermittent, chronic: 10.
Intermittent, with acid vomiting: 12.
Intermittent, with cramps: 8.
Intermittent, with debiliating perspiration: 7.
Intermittent, with vomiting of food: 9.
Intermittent, with yellow, slimy-coated tongue: 6.
Night-sweats, profuse: 1, 10, 2, 11, 5, 9.
Perspiration about head: 2.
Perspiration, cold: 6.
Perspiration, debilitating: 7.
Perspiration, fetid: 7.
Perspiration, profuse: 7.
Perspiration, sour and acid: 12.
Perspiration, while eating: 7.
Petechiae: 7.
Rigors: 9.
Scarlet fever: 6, 3, 9, 1, 7, 11.
Scarlet, as preventive: 3.
Sweat about head: 2.
Sweat, debilitating: 7.
Sweat, cold: 6.
Sweat, fetid: 7.
Sweat, night, profuse at: 1, 10, 2, 5.
Sweat, sour and weakening: 12, 1.

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Sweat, while eating: 7.
Sweat, without thirst: 11.
Temperature rises during evening: 6.
Typhus fever: 5, 3, 1, 9, 7.
Yellow fever: 11, 9, 7.

Symptoms of the Skin

Abscess: 3, 2, 5, 4.
Abscess, fistulous: 2.
Acne: 9, 3, 2.
Acne, rosacea: 10.
Anaemic eruptions: 10.
Barber's itch: 8.
Beard falls out: 1.
Blebs on skin: 1.
Blisters on skin: 7, 1, 3.
Boils: 3, 5.
Bunions: 3.
Burns: 3, 5.
Chafed skin: 10, 11, 12, 6.
Chafed from rubbing: 7, 1.
Chaps: 4.
Chicken pox: 9, 11, 3, 2.
Chilblains: 7, 3, 5, 2.
Chronic skin diseases: 1.
Coppery spots: 2.
Cracks on skin: 4.
Cracks between toes: 1.
Crawling sensation on skin: 7, 10.
Crusta lactea: 12, 3, 5, 2.
Dandruff: 1, 6, 3.
Desquamation, to promote: 6.
Eczema after vaccination: 3.
Eczema, from eating too much salt: 1.
Eczema, in the bends of joints: 1.

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Eczema, squamosum: 2.
Eczema, suddenly suppressed: 6.
Eczema, with fine scales: 1.
Eczema, with oversensitive: 7.
Eczema, with symptoms of acidity: 12.
Eczema, with vesicles, whitish: 3.
Eczema, with yellow-greenish secretions: 6.
Eczema, with watery vesicles: 11, 1.
Eczema, with white scabs: 10.
Epithelial cancers: 6.
Eruptions, aaemic and gouty: 10.
Eruptions, herpetic: 6.
Eruptions, military: 1.
Eruptions on flexor surfaces: 1.
Eruptions, scaly: 6.
Eruptions, scrofulous: 10, 12.
Eruptions, suddenly receding: 6.
Eruptions, with stomach and menstrual affections: 3.
Erysipelas, blistering: 6.
Erysipelas, deep-seated: 2.
Erysipelas, occasional: 4.
Erysipelas, phlegmonous: 2.
Erysipelas, smooth, red and shining: 11, 9.
Erysipelas, vesicular: 3.
Erythema: 12, 3.
Excoriations: 10.
Excrescences, sycotic: 11.
Exudations: (See under Tissues)
Fissures of anus: 4.
Fissures, skin: 4, 2.
Freckles: 10.
Fungus haematodes: 1.
Hair falls out: 6, 1.
Herpes, acute: 10, 1, 5.
Herpes, chronic: 10.
Herpes in bends of knee: 1.

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Herpes in elbow: 1.
Herpes in palms: 6.
Herpes, zoster: 1, 3, 2.
Hives: 12, 11, 9, 7.
Ingrowing toe-nails: 3, 2.
Inflammation of skin: 9.
Insect-bites: 1.
Insect, rash-like, about knees and ankles: 8.
Irritating secretions: 7.
Intertrigo: 1.
Itching of skin: 10, 6.
Itching soles: 5.
Itching, after violent exertion: 1.
Itching all over body: 12.
Itching hands and feet: 7.
Itching, senile: 10.
Itching, with crawling: 7, 10.
Itching, while undressing: 11.
Itching, violent: 1.
Ivy poison: 6.
Jaundiced skin: 11, 3.
Lepra: 2.
Lupus: 10, 3.
Measles: 9, 3, 6, 2.
Miliary eruptions: 1.
Moist skin affections: 11.
Naevus: 9.
Nails, diseased: 6.
Nettlerash: 5.
Nodes: 2.
Nails, interrupted growth: 6.
OEdematous inflammations: 11.
Palms fissured: 4.
Palms raw and sore: 11.
Pemphigus: 1, 2, 11.
Pemphigus, malignus: 7.

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Pimples on skin: 9, 3, 5, 11.
Poison oak: 6.
Prurigo: 10.
Pruritis, vaginal: 10.
Pustules: 5, 2.
Rhagades: 4, 2.
Rose-rash: 12.
Rubbing agreeable: 7.
Rupia: 1.
Scarlet fever: 9, 6, 3, 1, 11, 7.
Scrofulous eruptions: 10.
Scrofulous ulcerations: 10.
Shingles: 1, 3.
Skin, blebs on: 11, 7, 1.
Skin, bleeds when scratched: 5.
Skin, blisters on: 7, 1.
Skin, chafed: 10, 12, 11, 6, 7, 1, 3.
Skin, chaps on: 4.
Skin, dirty: 1.
Skin, dry: 6.
Skin, golden-yellow scabs on: 12.
Skin, harsh: 6.
Skin, heals with difficulty: 2.
Skin, inflamed: 9.
Skin, itches: 10, 11, 7, 2.
Skin, peels off: 6.
Skin, pimples on: 9, 3, 5, 11.
Skin, scabs on: 10, 7.
Skin, scales on: 11, 1, 3, 6.
Skin, sensitive: 2.
Skin, sore: 1.
Skin, tubercles on: 10.
Skin, vesicles on: 10, 11.
Skin, watery vesicles: 1.
Skin, wheals: 11, 1.
Skin, wrinkled: 7.

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Smallpox: 7, 9, 3, 5, 6, 2.
Suppression of eruptions: 6.
Swelling of skin: 11.
Sycosis: 1, 3.
Sycosis, excrescences in: 11.
Tinea capitis: 6.
Tingling of skin: 6.
Tubercles on skin: 10.
Ulcerations, fistulous: 4, 2.
Ulcerations, indolent: 4.
Ulcerations, inflamed: 9.
Ulcerations, proud flesh: 2, 3.
Ulcerations, purulent: 5, 2.
Ulcerations, scrofulous: 10.
Urticaria: 1, 11, 12.
Vaginal pruritis: 10, 7, 11.
Warts on palms: 1, 3.
Watery secretions: 11, 1.
Wheals: 11, 1.
White scabs: 10.
White scales on scalp: 1, 3.
White vesicles: 10.
Whitlow: 4, 2, 11.
Wrinkled skin: 7.
Yellow scabs: 10.
Yellow scales: 11.
Yellow vesicles: 10, 11.

Symptoms of the Tissues

Abscess, about anus: 5.
Abscess, inflammatory: 9.
Abscess, of gums: 4, 2, 5.
Abscess, pelvic: 4.
Abscess, swelling: 3.
Abscess, to shorten suppuration: 5.
Abscess, with fistulous openings: 2.

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Abscess, adynamic symptoms: 7.
Addison's disease: 1.
Adynamic conditions: 1, 7.
Anaemia: 4, 10, 9, 1.
Anaemia, in infants: 2.
Anemia, spinal: 12.
Anasarca: 1.
Atrophy: 10, 7.
Basedow's disease: 1.
Blows, effects of: 3, 9.
Boils: 2, 5, 3, 9.
Boils, tendency to: 2.
Bone, bruises on: 4.
Bone, exostoses on: 10.
Bone, fractures of: 10, 9.
Bone, inflammation of soft parts about: 9.
Bone, necrosis of: 2.
Bone, osteophytes: 9.
Bone, rough, uneven: 4.
Bone, suppuration of: 4, 5, 2.
Bone, to favor deposit of lime in: 12, 10.
Bone, ulceration of: 2, 4.
Breasts, knots in: 4.
Breasts, fistulous sinuses in: 4.
Breasts, tumors on: 4.
Bronchocele: 10.
Bruises: 5, 3.
Burns: 5, 3.
Bursae: 10, 4.
Cachexia, from ague plus Quinine: 1.
Cancer: 7, 10.
Carbuncles: 2, 5, 3, 9.
Cellular suppuration: 2, 5.
Chlorotic conditions: 1, 10.
Condyles swollen: 10.
Croupous exudations: 3.

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Cysts: 10.
Debility: 7.
Diathesis, phosphatic: 10.
Diathesis, scrofulous: 2, 10.
Discharges: (See Exudations)
Dropsy: 2, 1, 10.
Dropsy, from heart disease: 4, 3.
Dropsy, from loss of blood: 9, 10.
Dropsy, from obstruction of bile-ducts: 3.
Dropsy, from weakness of heart: 3.
Dropsy, simple: 11.
Ecchymoses: 3.
Elastic fibres relaxed: 4.
Emaciation: 10, 7.
Emaciation, while living well: 1.
Enchondroma: 2.
Encysted tumors: 4.
Epithelioma: 6.
Exhaustion: 7.
Epistaxis in children: 9.
Exudation, albuminous: 10.
Exudation, causing soreness, excoriating: 12, 1.
Exudation, creamy: 12.
Exudiation, fibrinous: 3.
Exudation, hardened: 4.
Exudation, honey-colored: 12.
Exudation, irritating: 7.
Exudation, lymph: 3.
Exudation, offensive: 2, 7.
Exudation, purulent: 6, 5.
Exudation, sanious: 5.
Exudation, serous: 6, 1, 10.
Exudation, watery: 6, 1, 11.
Exudation, yellow: 11, 12.
Felons: 5, 9, 2, 11, 4.
Follicular infiltrations: 3.

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Fungi, easily bleeding: 2.
Ganglion: 4, 10.
Gangrenous conditions: 7.
Goitre: 10, 1, 4, 12.
Glands, hardened: 4.
Glands, inflamed: 9.
Glands, scrofulous infiltration of: 3.
Glands, sebaceous, suppurate: 2.
Glands, stoney hard: 4.
Glands, suppurating: 5, 2.
Glands swelling of: 3.
Glands, ulceration of 9, 5.
Granulations excessive: 5.
Growths, osseous: 4.
Hemorrhages black: 3.
Hemorrhages bright-red: 9.
Hemorrhages, clotted: 3, 9.
Hemorrhages, dark: 3.
Hemorrhages, not coagulating: 7.
Hemhorrhages, septic and thin: 7.
Hydrogenoid constitution: 11.
Indurations: 4.
Inflammations, first stage: 9.
Inlammations, second stage: 3.
Inflammations, gangrenous: 2, 6.
Inflammations, malignant: 2, 6.
Inflammations, sero-purulent exudations: 6.
Inflammations, stage of exudations: 3.
Injuries, mechanical: 9.
Injuries, neglected cases of: 5.
Kernels and knots in breast: 4.
Leucosycosis: 12.
Leucaemia: 12, 10, 11, 7, 9.
Malignant pustules: 2, 7.
Marasmus: 10, 12.
Mortification: 7, 6.
Necrosis of bone: 2.

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Nodes on shin: 4.
OEdema: 11, 3.
Ostitis: 9.
Offensive discharges: 2, 7, 6.
Osseous growths: 4.
Pancreatic diseases: 10.
Polypi: 10.
Polypi, soft: 6.
Proud flesh: 3, 2, 5.
Putrid states: 7.
Pyaemia: 11.
Rachitis: 2, 10, 7.
Ranula: 1.
Scalds: 5, 3.
Scurvy: 3, 7.
Secretions, albuminous: 10.
Secretions, fibrinous: 3.
Secretions, greenish: 6.
Secretions, honey-colored: 12.
Secretions, offensive: 7.
Secretions, purulent: 6, 5.
Secretions, sanious: 6.
Secretions, serous: 1.
Secretions, watery: 1, 11.
Serous swellings: 5.
Spina bifida: 10, 4.
Sprains: 9.
Strumous conditions: 3.
Suppurations, dirty, foul: 7.
Suppurations of bone: 4.
Suppurations of glands: 2.
Suppuratiins in general: 5, 2.
Suppurations, with callous edges: 4.
Sycosis: 11.
Syphilis: 3.
Tissues unhealthy: 5.
Tumors, albus: 2, 10.

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Tumors, blood: 4.
Tumors, encysted: 4, 5.
Tumors of breast: 4.
Ulceration, indolent: 4.
Ulceration, fistulous: 2, 4.
Ulceration of bone: 2.
Ulceration, purulent: 2.
Ulceration, with proud flesh: 2.
Vaccination, bad effects of: 3, 2.
Varices: 4, 3.
Varicose veins in young persons: 9.
Wasting diseases: 7, 10.
Wounds suppurating: 5.

Modalities

Aggravation, after rest: 7.
Aggravation, washing and working in water: 5, 11.
Aggravation, at night: 2.
Aggravation, by exertion: 7.
Aggravation, by continued exerrcise: 7.
Aggravation, by motion: 3, 9, 10.
Aggravation, by noise: 7.
Aggravation, rising from sitting: 7.
Aggravation, during full moon: 2.
Aggravation, during thunder-storm: 12.
Aggravation, from change of weather: 10.
Aggravation, from cold: 2, 10.
Aggravation, from cold air: 7.
Aggravation, from chilling of feet: 2.
Aggravation, from eating fatty food: 3, 12.
Aggravation, from eating fruit (diarrhoea): 10.
Aggravation, from eating rich food: 3.
Aggravation, from eating salt plants: 11.
Aggravation, from getting wet: 10.
Aggravation, from insect-bites: 1.
Aggravation, lying oi left side: 11.
Aggravation, nitrate of silver: 1.

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Aggravation, from pastry: 3.
Aggravation, from quinine: 1.
Aggravation from suppressed foot-sweats: 2.
Aggravation from water: 11.
Aggravation from working and washing in water: 5, 11.
Aggravation, in afternoon (menses): 12.
Aggravation, in cold weather: 1.
Aggravation, in damp weather: 4, 11.
Aggravation, in evening: 6, 12.
Aggravation, in heated room: 6.
Aggravation, in morning: 1.
Aggravation, in open air: 2.
Aggravation of pains and itchings, 2 to 5 P. M.: 7.
Aggravation, on right side: 8.
Aggravation, periodical: 1.
Aggravation, warmth of bed: 3.
Aggravation, when alone: 6.
Amelioration, by bending double: 8.
Amelioration, change of weather: 11.
Amelioration, cold: 9, 4.
Amelioration, company: 7.
Amelioration, eating: 7.
Amelioration, excitement: 7.
Amelioration, fomentations: 4.
Amelioration, friction: 8.
Amelioration, gentle motion: 7.
Amelioration, heat: 2.
Amelioration, lying down: 10, 3.
Amelioration, lying on something hard: 1.
Amelioration, moist warmth: 2.
Amelioration, rubbing: 4.
Amelioration, warmth: 2, 8.
Amelioration, wrapping up head: 2.
Amelioration, in cold open air: 6.
Amelioration, in warm, dry weather: 11.
Amelioration, in warm room: 2.

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LETTERS OF APPRECIATION

Case of Progressive Muscular Atrophy.

"Creston, Iowa, Dec. 12, 1904.

C. W. Littlefield, M. D., Alexandria, Indiana.

My dear Doctor:

My absence from home prevented an early reply to your favor of some time ago, requesting a testimonial. What I might state in regard to your ability as a physician cannot be expressed in the language at my command. I fully believe that you are to-day the greatest physiologist and the most eminent physician on this continent—standing at the very head of the profession.

I think I am qualified to make such a statement, because I traveled all over this broad land in search of health, for twelve years, during which time I consulted and took treatment from many so-called eminent physicians, but they failed to restore. I also took treatment at several of the hygienic, drugless institutes in New York City and vicinity. I learned many valuable lessons in these institutes about the care of the body and how to promote health by proper diet, fasting, sun, air and water baths, electric treatment, and gymnastics, but their treatment was a failure, in so far as restoring my health—generally attributed to nervousness and nervous debility, etc. When I made application to you for treatment, over a year ago, there was not much hope left, nor was there much bady to work on, as I was then a mere skeleton, weighing but 130 pounds. I felt the moment I read your letter describing my ailment as "Progressive Muscular Atrophy," or "Sclerosis of the Tropic Centers," due to a hardening of the nerve centers of the spinal cord, that you had made the first correct diagnosis of my case.

Your treatment was highly successful and astonished my friends, who noticed the wonderful transformation. In five months I gained in flesh 40 pounds, the circulation, which was very poor, has been fully restored,

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and, in fact, every organ of the body responded to the treatment. This treatment of yours was practical and I obtained results. The other physicians had many fine theories, but there was no relief.

Now, if my voice or pen could reach all the sick and suffering of this broad land, I would advise them to try Dr. Littlefield, and they won't be disappointed. He has discovered some wonderful secret of Nature that will restore them, and if these lines should be the means of pointing the way to health to even one suffering human being, it would be a genuine pleasure." "M. J. WELCH."

Chronic Dyspepsia.

"Alexandria, Ind., March 1, 1905.

After years of suffering from what the doctors called "Stomach Trouble" from which I nearly lost my life, being wholly unable to retain anything on my stomach, I was completely cured by taking Doctor Littlefield's Vitalized Tissue-Salts. I hope others suffering from stomach troubles will try them." "MRS. A. M. VINSON."

Case of Consumption of Bowels.

Alexandria, Ind., Nav. 30, 1902.

Mrs. S. E. Palmer, Anderson, Ind.

Dear Madam:

You ask me to tell you whether Dr. Littlefield of our city cured me of consumption of the bowels. I can only tell you that I had been sick for four years. Was reduced to a skeleton. Was unable to sit up or to eat anything because of the weakness and terrible pain. We consulted a number of prominent physicians, among them two surgeons from Indianapolis, who said that I had abscesses in my bowels and must be operated upon. When they came to operate, they said I would die under the knife as I was so weak. So they gave me up to die. Then we began using Dr. Littlefield's Vitalized Tissue Salts. In seven months I was sound and well. All the physicians that saw me said I had consumption of the bowels." "MRS. AUDRA SHAWHAN."

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Case of Cancer of the Womb.

Salina, Kansas, March 29, 1908.

"Through the influence of Dr. Hinkley of Utica, N. Y., I was induced to take Dr. Littlefield's Vitalized Tissue Salts for Cancer of the Womb. When I began the treatment I was in a hospital in Denver, Colorado. At this time the doctors said the womb was badly ulcerated and as hard as a stone, also very sore and tender. My general health was very bad, could not sleep nor eat, losing flesh all the time. At this writing, I am completely cured. I now menstruate regularly, and have a good appetite, and feel as well as I ever did."

"MRS. G. H. SMEDLEY."

"P. S. My husband is connected with the People's Heat, Light and Power Co. Any inquiries concerning my cure, addressed in care of them, will reach me. I will gladly answer any letters."

"MRS. G. H. S."

Case of Cancer of Nose.

Alexandria, Indiana, May 27, 1908.

More than three years ago I employed Dr. Charles W. Littlefield to treat a cancer on my nose. It had bothered me for some years. There would form on it a heavy dark brown scab, which would peel off occasally and leave a very sore, raw, ulcerated place as large as a nickel. I took Dr. Littlefield's Vitalized Tissue-Salts for nine months, since when I have had no further return of the trouble. The hole in my nose filled in with natural tissue and skinned over, not even leaving a scar. Save for a little whiteness over the spot, it is no longer noticeable. I believe these Tissue-Salts are capable of curing any disease, as I know of several other very bad cases the Doctor has cured."

"MRS. SOPHIA ZIMMERMAN."

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Case of Consumption of Bowels.

"Clay Center, Kansas, January 8, 1907.

I am a marble cutter by trade. My father died of Consumption of the Bowels. In 1894, I was taken with the same disease. For a year I was treated by the home doctors. I continued to grow worse, and my Lodge, the Knights of Pythias, sent me to a sanitorium in Denver, where I remained until April, 1896, when I was returned home on a cot, being as poor as a skeleton and as weak as a mortal ever gets and lives.

On May 1, 1896, I began taking Dr. Littlefield's Vitalized Tissue-Salts. In ten days time I could sit up and eat, and in less than a month I could walk down town. In six months I was sound and well and have remained well ever since. No return of the old trouble."

"CHARLES DIXON."

Case of Ulceration of Stomach.

"Manilla, Ind., August 3, 1906.

I am glad to state that Dr. Littlefield's Vitalized Tissue-Salts completely cured me of Ulceration of the Stomach after many physicians had utterly failed to furnish even temporary relief."

"MRS. SIDNEY SPRINGER,
R. R. No. 27."

Case of Bright's Disease.

"Summitville, Ind., March 5, 1908.

After taking Dr. Littlefield's Vitalized Tissue Salts for six months, I am completely cured of what the doctors called Bright's Disease. It developed during the time I carried my last baby, which is now eighteen months old.

I believe I would have died had I not taken these tissue salts."

"MRS. BERTHA ALLMAN,
R. R. N. 20."

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Case of Progressive Paralysis.

"Noblesville, Ind., April 1, 1907.

For fourteen years I suffered from paralysis of the whole left side of my body. This included the face, eyes and tongue, so that my sight and speech were greatly affected. I had taught school for many years, but had to give it up on account of the progressive nature of the paralysis, which constantly grew worse. At the time I began to use Dr. Littlefield's Vitalized Tissue Salts, I was almost helpless. Now I am as strong and well as I have ever been and enjoy almost perfect health. I owe my present state of health entirely to Dr. Littlefield."

"MRS. R. W. LYON."

Fibroid Tumor.

Alexandria, Indiana, Aug. 1, 1906.

Dear Doctor Littlefield:

In answer to your inquiry about my present state of health I wish to say that I am in almost perfect health. Since the tumor came away, a year ago, I have had no further trouble of any kind. I now menstruate freely and have not the slightest pain at the time. I am fully convinced that your Vitalized Tissue Remedies will do all you claim for them.

Signed "MRS. ISAAC BLACK."

Case of Cancer of Lower Lip.

"Alexandria, Indiana, May 20, 1908.

Over four years ago I finished taking treatment of Dr. Charles W. Littlefield for epithelial cancer of the lower lip. I consulted many physicians before going to him and they all advised an operation. He said that he would not only cure the cancer, but would grow the tissues new, so that the lip would be as good as ever. This wonderful work he fully accomplished. Now after more than four years, the lip remains well and no one can tell it was ever disfigured by a cancer. I hope that all who are similarly afflicted will take treatment of him, as he has certainly discovered a wonderful secret of nature. I know him to be a Christian gentleman, and among the foremost physicians of our state.

Yours truly,

"JOHN T. REESE."

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Seattle, Wash., March 10, 1910.

To Whom it may Concern:

With C. W. Ireland, we yesterday called on Mr. and Mrs. H——— of this city. They stated that Mrs. H——— for ten years had been ailing, and for three years had been constantly under a doctor's care, with nervous trouble, pleurisy and bad headaches. The last two winters, before this, she had spent a good share of the time in bed.

Last October, when they first heard of Dr. Charles W. Littlefield and began treatment, she weighed about 95 pounds, and they were utterly discouraged as to her ever being well again. After two months' treatment all traces of the pluerisy had disappeared. She has spent only two days in bed this winter, and those from an ordinary cold. The headaches have also left her, and she has added 10 per cent to her weight, and has never felt better.

At the same time they started treatment for their boy, aged 8. The two previous winters he had been very sickly from bowel trouble and tubercular glands in the neck, and could only attend school two months during the later school year.

Since Dr. Littlefield began treatment he has not missed school, the glands are now nearly normal, and the bowel trouble has disappeared.

Yours truly,
FRED H. LAIVING,
GEO. H. PARK,
Members Queen Anne Christian Church.

Seattle, Feb. 15, 1910.

To Whom it may Concern:

At the request of C. W. Ireland, I called with him on Mrs. G. A. Bunting, of Tacoma, regarding the health of her boy, aged 10. She stated that at age 6 he was vaccinated and tuberculosis developed from this. He was at a hospital several times, because of pus cells developing near his knee and later tuberculosis of the lungs set in. He became greatly emaciated, twice having pneumonia. The doctors she had, said it was tuberculosis, with tubercle bacilli showing both in pus and sputum. After three years she heard of Dr. Chas. W. Littlefield, and placed the

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boy under his care. In three months, she stated, a complete cure was made and the boy is still well, after nine months' freedom from the tuberculosis.

Yours truly,
J. L. GREENWELL,
Minister Queen Anne Christian Church.

Seattle, Wash., March 4, 1910.

To Whom it may Concern:

When 11 months old, our baby became troubled with tubercular glands in the left side of the neck. Our doctor removed them after five months, but the trouble then went to the eye, causing great suffering. The child kept its hand to the eye, would frequently drop on the floor sobbing. The shades had to be kept down several months. One year after he was first taken, we took him to a specialist, with no improvement in the one month he treated him. At this time we heard of Dr. Chas. W. Littlefield, and the good results he had gotten in similar cases. We took the baby to him, and there was a noticeable improvement from the start. He has gained weight, sleeps well, never puts his hand to the eye, and seems normal again. The ulcers have not entirely left the eye, but give no pain, and are gradually disappearing.

Dr. Littlefield has had the child between four and five months.

Yours truly,
MRS. CHARLES EARDLEY,
Members Queen Anne Christian Church.

Seattle ,Wash., March 4, 1910.

To Whom it may Concern:

With Mr. C. W. Ireland we called on Mrs. S———, of this city, aged 40. The facts were verified later by her sister, a nurse. Mrs. S——— for a year previous to last September had been gradually getting worse, having periods when her mind was a blank. For a month previous to calling in Dr. Chas. W. Littlefield, she had been out of her mind. Had had treatment from another physician. Dr. Littlefield took the case September 20th, and an immediate improvement was shown. She has had no bad periods since. At times now she gets a

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little confused, and is still under treatment. Mrs. S——— conversed in a normal manner, and both she and her sister are out-spoken in their praise of Dr. Littlefield. Yours truly,

D. J. PATTERSON,
MRS. D. J. PATTERSON,
Members Queen Anne Christian Church.

Case of Epileptic Spasms.

"Elwood, Ind., June 9, 1906.

Dr. Littlefield's Vitalized Tissue Salts have completely cured our little boy, seven years old, of epileptic spasms, which were so severe and often as to seriously interfere with his mental faculties and growth.

"C. V. TROTTER,
Agent L. E. & W. R. R."

Case of Bright's Disease.

"Fowlertown, Ind., January 1, 1908.

Dear Dr. Littlefield:

I write to tell you that I am now as well as I have ever been. The hemorrhage from the kidneys has entirely ceased for the past year. There is no longer any pain on passing my water, and my strength in my back is as good as it has ever been. The doctors here said that I would never be cured of Bright's Disease, as it was never known to be cured after such profuse hemorrhages as I had. I hope others suffering from kidney troubles will try your remedies.

Faithfully yours,
"MOSES T. HOUSE."

From the Author's Case Book.

Case of Gastric Catarrh.

Child three years old, bottle-fed, had had typhoid fever which left him very weak and unable to digest anything. Everything soured on his stomach; breath sour; vomited sour-smelling fluids and curdled milk when given; green, sour-smelling stools, alternating with con-

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stipation; troubled with colic; tongue coated with yellow, creamy coat, white around the mouth; fretful, cross and peevish. Vitalized No. 12 cured in one month. No return of the trouble after 10 years.

Case of Heart-burn.

Lady complained of troublesome burning in the stomach after eating and continuing until next meal time. Pain and burning worse about two hours after eating. The burning was so troublesome as to keep her awake of nights. Vitalized No. 12 cured in two weeks.

Case of Chronic Dyspepsia.

A young woman, a student in college, complained of pain and burning in the stomach after eating. Stomach would sour, bowels constipated. Mind dull, unable to think clearly. Vitalized No. 12 cured this case in one month.

Case of Bilious Sick-Headache.

Miss R. M., aged 16 years, student in High School, had suffered for years from periodically returning headaches. The pain, of a boring nature, was principally in the right temple. There was a burning sensation in the pit of the stomach, bitter taste, and great lassitude. Vomiting of bile would follow and then improvement would set in. Vitalized No. 11 cured the young lady entirely in two months.

Case of Chronic Diarrhoea.

An old soldier, age 71 years, had suffered from periodical attacks of chronic diarrhoea since "war days." Stools watery and gushing, would hurry him out of bed about 4 o'clock every morning. There was a general chronic catarrhal condition of the whole alimentary tract. Vitalized No. 11 cured this case completely in two months.

Case of Asthma.

Mr. N., a tall, strong man, with family history of consumption, himself rather narrow-chested, would have attacks of asthma every spring, especially when he would begin his summer's work, for he was

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a farmer. Spells had so increased in severity that he had to abandon all work. Vitalized No. 11 cured. No return in ten years, although he has ever since attended to his farm.

Case of Diabetes of Nervous Orgin.

Mr. S., a merchant, grain buyer, farmer and stock-raiser, had diabetes from overwork and nervous strain. Vitalized No. 11 completely cured in three months. No return in several years.

Case of Profuse Menstruation.

Mrs. G., a fat, robust washer-woman, would have such profuse hemorrhages at her menstrual periods as to become alarming. She attributed her trouble to the fact that she had to work in the cold water in finishing her work, as when she would leave this off her menses would be normal. Vitalized No. 2 completely cured her of this trouble.

Saved her Foot from Amputation.

A girl aged 14, parents very wealthy, had been under treatment for a long time for disease of the bones of the foot. Her foot grew worse instead of better and her physician advised amputation. Her friends were greatly distressed and applied to me for help. I gave her my vitalized No. 2, and in three weeks the foot was so far improved that the physician gave up the idea of amputation. In three months the foot was entirely well. No return of trouble after eleven years.

Case of Hydrocele.

A man who had suffered for years with a large hydrocele was cured by a four months' course of Vitalized No. 2. This was over eight years ago. Since that time I have cured many similar cases with the same combination.

Case of Ulceration from Injury.

Within the last two months I have succeeded in healing up an old chronic ulcer on the leg of a woman of 27 years old. I did not at first

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see her myself. The mother came to me and told me that her daughter was suffering from an open sore on her right ankle as the result of an accident nearly seven years ago. She told me that the medical men treating her had given up in despair and that the only help was to amputate the foot. She said it was fearfully swollen and that the discharge of matter was excessive; that the leg was bent at right angles at the knee and had not been straightened for about four years. I put the woman on my vitalized No. 2. Within three weeks the patient herself came to me walking without any assistance. I continued the remedy, with the result that within two months the leg was entirely well.

Case of Facial Neuralgia.

Miss J., age 24, dark complexioned; nervous temperament; milliner. She had been under treatment for a long time for facial neuralgia, the principal remedy being morphine by hypodermic injection, but with only temporary relief. The attacks would keep her away from her business days at a time. On being called to the case I found the patient much prostrated, the right side of the face swollen and the pain severe, relieved by hot applications. I gave her my Vitalized No. 8, with the result that since two weeks afterwards, when she had a light attack, she has not had it in now more than eight years.

Case of Whooping-cough with Spasms.

In the spring of 1900 we had an epidemic of whooping-cough in Alexandria, Indiana. A little child of ten-months was given up by the family doctor. I heard this from the father of the child, who was in great grief. He told me that the spasms, which were about ten a day, were so severe that the little face became quite livid, blue and swollen. I gave him some of my Vitalized No. 8, with instructions to put in a half-glass of warm water and give the little sufferer a teaspoonful once every half hour. In two days the whoop and spasms were gone. The other physician never knew until afterwards that the remedy was being used. But as he had ordered his remedies discontinued, there was no wrong done to him.

Case of Painful Menstruation.

Miss S. aged 22 years; brunette; short, plump, round body; active brain; intellectual; school teacher, was since she was 14 troubled each

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month with severe pains, which would confine her to her room for two or three days. This seriously interfered with her school duties. Finally, in despair, I was sent for. Found her in bed wrapped up in hot blankets, since heat seemed to relieve her. I gave some of my Vitalized No. 8, with the result that she soon became easy and fell asleep. The next month she took the remedy four days before the period. This she repeated for four consecutive months. She is now entirely well.

Case of Neuralgia of the Ovaries.

Mrs. D., 42 years old, was thrown from an automobile, which caused inflammation of the left ovary. Her family physician finally advised removal, to which she would not consent. Finally the trouble involved both ovaries, with increase of the pain and tenderness. The case finally drifted into my hands. I gave my Vitalized No. 9 steadily for two months, with gradual diminution of the pain and tenderness until both had entirely disappeared. No return of the trouble.

Case of Sciatic Rheumatism.

Mr. A., aged 62, bill distributer, occupation required much walking, had been complaining for several weeks with pain in the back of the leg, which ran from the hip to the heel of the right leg, but was worse in the knee and ankle. Finally had to give up his occupation, was greatly distressed, because it was his only means of livelihood, had a wife and two little grandchildren to support. When I saw him he was unable to leave his bed. Had tried many remedies without relief. Warm applications were the only thing that afforded relief. I gave him some of Vitalized No. 8, with the result that he was out of bed in two days and about his work in two weeks. He continued the remedy for one month, since when there has been no return of the trouble.

Terrible Case of Spasms.

Early one evening I was called to attend baby W., aged 2 years, who was in spasms. She had been in this condition nearly half an hour when I saw her. It was the worst case of spasms that I ever saw. The limbs were drawn up and perfectly rigid; head drawn back, teeth set, face black, eyes crossed and staring, and she constantly uttered the most

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piteous cries. The first spasm lasted a full hour. I immediately dissolved a small powder of Vitalized No. 8 in half glass of warm water and gave a few drops every two minutes, which I had to force between her teeth. In one hour the baby relaxed, the spasm passed off and there were no others following.

Case of Epithelioma of the Face.

Mr. William W., a factory worker, came to me on September 4th, five years ago. He suffered from epithlioma, which was situated on the right side of the nose, almost immediately below the inner corner of the eye, and about the size of a half-dollar. The eye itself was red and inflamed, with considerable dullness of sight. The ulcer itself had existed for about four years. He told me that it came at first as a slightly red spot, which was a little raised and swollen. Later on it became covered with a horney scab, which after a time fell off and left a raw sore. This spread slowly but steadily. The patient had, through the whole course of its existence, consulted a great many physicians, traveling to New York and Chicago for this purpose. With few exception they all advised removal with the knife. When he came to me, I immediately put him on Vitalized No. 6, dose night and morning. After only a few days the inflammation disappeared, the ulcer began to heal, and under this steady treatment the sore was entirely cured in three months.

Case of Rheumatism.

Mr. Robert D., aged 34 years, contracted rheumatism by getting wet. He had severe pains, which would flit about from one joint to another, confining him to the house for days at a time. This lasted for more than two years. Finally he applied to me for help. I gave him my Vitalized No. 6, a dose four times a day. This remedy, after a few weeks, completely cured the case.

Case of Suppression of the Menses.

Miss S., aged 19 years, full-blooded, active habits, had suppression from getting wet. Trouble had lasted for more than a year, until the nervous system began to be severely affected. Vitalized No. 6 cured the case in two weeks. Menses normal ever since.

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Case of Painful Suppression.

Mrs. R., aged 22, a widow, with 15-month-old babe. Husband was killed by accident, which greatly shocked her. Non-appearance of the menses for six months, but severe pains at each period. Vitalized No. 6 cured in two weeks, when the menses returned in a normal manner without pain. No return of the trouble.

Case of Rheumatic Fever.

Mr. H., a healthy man, aged 26 years, had taken cold during a state of perspiration and contracted rheumatic fever, with severe pain and swelling of the joints. At first right shoulder was attacked; then the left knee-joint. In this way it flitted from joint to joint, each in turn swelling and becoming very painful. He had not slept any for several nights. Fever was very high and no appetite. Many remedies were tried, but in vain. At last his heart became affected and I was called to see him. I gave him Vitalized No. 6, and in three days his rheumatism was gone.

Case of Chronic Inflammation of the Brain.

Mr. L. C., of Dayton, Ohio, a wholesale druggist, had inflammation of the brain, following La Grippe. When I first saw him, symptoms of softening of the brain were beginning to show themselves. His speech was affected; he seemed to lose momentary consciousness; could not remember things; could not control his movement; would sit for hours as if in a dream or stupor. I gave him Vitalized No. 7 which completely cured him in six months, so that he resumed his business.

Case of Impaired Mental Faculties.

Mr. C. G., aged 45 years, bookkeeper for a large manufacturing establishment, worked much at night, was compelled to give up on account of his impaired mental faculties, could not sleep at night, worried over the accounts until he became a physicial and mental wreck. Did not want anyone about him; could not eat; everything seemed to annoy him; very impatient with everyone about him; condition border-

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ing on insanity. Was finally sent to me by his employer after many other medicines had failed to give relief. Put him on Vitalized No. 7, dose night and morning. In one month he returned to work, and after three months' treatment was as well and bright as ever.

Case of Recurring Insanity.

Miss R. H., daughter of a wealthy merchant, had been suffering since her sixteenth birthday from occasional attacks of aberration of the mind. As years passed by these attacks became more frequent and more severe, until it was deemed advisable to call a lunacy commission and commit her to the asylum. As a last result the mother of the girl's lover came to see me if I could render them any service in the case. I assured her that Vitalized No. 7 would cure her in a few months. She took the remedy and gave it to the girl's brother, who, unknown to the rest of the family, gave it to the the girl four times a day for four months. The result was most satisfactory. After beginning it she never had another severe attack, and is now completely cured. This was six years ago. She is now married and the mother of two bright, healthy children.

Many severe cases of a similar nature have been cured by this remedy among them four cases of insanity following child-birth.

Case of Acute Mania.

Mr. Frank C., a grocer, became heavily involved in debt, due to speculation on the board of trade. His troubles so weighed on his mind that he could not sleep; often walked the floor of his room the entire night. When he would fall asleep from exhaustion, would mutter and talk in his sleep; could not lie still; very nervous; loss of appetite; wanted to be alone. By advice of his physician he had been using chloral and morphine to make himself sleep. Finally he became violently insane by spells. During these attacks he would whistle and sing and dance and yell by turns or would strike and fight and tear his own clothing from his body and injure himself; I immediately put him on Vitalized No. 7, one-grain powders, four times a day. In three weeks he was much improved in every way, and in six months was entirely cured.

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Case of Insanity From Headache.

A lady 54 years old, had had such excruciating headaches as the result of La Grippe, that she became partially insane. She had the delucion that her brains were running out of her eyes. She had been suffering for some months when I first saw her. I gave her Vitalized No. 7, and in one month she was entirely relieved.

Case of Facial Paralysis.

Mr. H., barkeeper, was brought to my office by his father for treatment. The whole right side of his face was paralyzed. There was entire loss of sense of touch in the cheek, which, he said, felt as if it did not belong to his face. It caused much impairment of speech. Mouth was drawn to the left side. He walked with a shuffling gait, which led me to believe that there was some brain trouble. His hands would shake as if he had the palsy. Hands and feet very cold, even in warm weather. I gave him a bottle of Vitalized No. 7, with instructions to take a powder the size of a green pea dry on the tongue four times a day. Two months of this treatment entirely cured him.

Case of Diphtheria.

During the fall of 1892 there was an epidemic of Diptheria among children. During that fall I treated sixteen cases in all, without the loss of a single case or any severe after-effects, such as paralysis, defective vision or Kidney troubles. In all the cases I used Vitalized No. 9 for the fever and No. 3 for the membrane in the throat. These two remedies given in alternation every hour, if used in the beginning of this disease, will cure every case.

Case of Chronic Constipation.

Mr. F., aged 30 years, had been troubled for years with constipation. A movement of the bowels would not occur unless a heavy cathartic was taken. Stools were hard, small and difficult to expel. Liver very torpid. I prescribed Vitalized No. 3, a powder the size of a green pea, dry n the tongue, at bedtime. In two weeks his constipation had had disappeared. Since ten years ago he has not again been troubled.

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Case of Chronic Tonsilitis.

One evening a gentleman brought to my office his son, aged 10 years, who had been compelled to quit school on account of enlarged tonsils. As he stood before me I noticed that his breathing was very labored, and that his chest was bowed out like a chickens. I looked into his throat and found both tonsils inflamed and so enlarged that there was scarcely room between them to insert a slip of writing paper. He complained of constant pain in his throat. His tongue was coated white. I gave him a bottle of my Vitalized No. 3, with directions to take a powder the size of a pea dry on the tongue night and morning. In three months the tonsils were normal in size and the boy much improved in health in every way. I have cured many cases of chronic enlargement of the tonsils with this combination.

Case of Acute Rheumatism.

A woman, aged 38, was attacked with acute muscular rheumatism while making a trip through our town in an automobile. Her whole right side was affected, the pains were very severe, especially aggravated by movement. High fever, but no thirst. Spent a very restless night at the local hotel. Next morning I was called to see her. I gave her a powder the size of what would lay on a nickel, of Vitalized No. 9, in half a glass of woter. Ordered a teaspoonful every hour. The next morning she left the hotel entirely well. A letter a week later stated that there had been no return of the trouble.

Case of Inflammation of the Bladder.

Miss T., aged 18 years, very nervous and easily excited, was greatly frightened by a runaway team. This resulted in a falling of the womb and inflammation of the bladder. She could scarcely void any urine, then almost drop by drop. I prescribed Vitalized No. 9, which brought almost instant relief, with no return of the trouble.

Case of Acute Inflammation of the Larynx.

Mr. J., aged 50; veteran of the late war, took a deep cold, which resulted in acute laryngitis of a very severe form. Voice was husky and hoarse; cough painful, with much pain low down in the windpipe, very

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croupy. Throat dark-red, with tendency to ulceration when I first saw him. I think I never saw as bad a looking throat get well. I gave him Vitalized No. 9, small powder in half glass of water, teaspoonful every hour. In twenty-four hours the throat had cleared up and the pain all gone. In two days he was entirely well.

Case of Apoplexy.

Mrs. H., aged 72 years, large, corpulent woman; dark hair and eyes; subject to attacks of congestion of the brain. One morning was found lying on the floor of her bedroom with cold extremities, clamy sweat on forehead and face, head hot, low, difficult breathing, and unconscious. When I first saw her death seemed certain in a few minutes. I placed a small powder of Vitalized No. 9 in some water and forced a few drops into her mouth, then ordered a teaspoonful every half hour. In two hours consciousness returned, and the next day she was up and about the house as usual. Strange to state, she has had no other attacks.

Case of Pneumonia.

The worst case of pneumonia that I ever saw recover was that of a man 22 years old. He awoke in the night with a severe chill, which lasted for two hours, followed by very high fever. Both lungs were involved. He expectorated large quantities of blood, amounting at times to actual hemorrhage. On the second day he was delirious. At this time I first saw him. I immediately put him on Vitalized No. 9, and in a week he was able to be up. The second and third stages of the disease were cut short. It is my firm conviction that had he not had this remedy he would have died in another twenty-four hours.

Case of Incontinence of Urine.

Lady, aged 35 years, had been troubled for five years with inability to retain her urine, and especially when she laughed or coughed. General health good. I gave her a bottle of Vitalized No. 9, and ordered a powder the size of a green pea taken dry on the tongue night and morning. A week later she reported that she could retain her urine much better and in a month the trouble had entirely disappeared.

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Case of Abscess of the Ear.

Mollie N., aged 16 years, came to me complaining of severe pain in the left ear, with all the symptoms of a gathering. I prescribed Vitalized No. 5. Next morning there was a discharge from the ear and all the pain was gone. In two days the discharge ceased and the ear was well. No return of the trouble.

Case of Ulcer of the Leg.

Mr. H., aged 42 years, came to me for an ulcer on the leg, which was sore and very swollen. Three fistulous ulcers, secreting a thick, yellow pus and discharging splinters of bone, was found. He was poor in flesh and had poor appetite. Vitalized No. 5 cured the ulcers in six weeks, so that the leg was as well as the other one.

Case of Anaemia of a School-Girl.

A young lady, aged 17 years, became anaemic and chlorotic after long continuance at school. She had become so debilitated that she could attend no longer. Had no appetite and desired only to lie about the house, having no ambition to go anywhere or do anything. Her study gave her such intense headache that she had to give it up entirely. Her menses were irregular, absent for months, then would flow but little. I gave her Vitalized No. 10, dose the size of a green pea, dry on the tongue night and morning. In two months she became well enough to resume school and in four months was entirely well.

Case of Delayed Dentition.

A little boy, 18 months old, had cut but two of his teeth, these in the lower jaw. The child was thin, poorly nourished, "pigeon-breasted," had hard work learning to walk. There was general lack of development. I prescribed Vitalized No. 10, small powder night and morning. In six months the little fellow had so far developed that I scarcely knew him. He then had all his teeth.

Saved a Child's Life.

Several years ago, a baby seven months old was brought to my office. It was the most scraggly, skinny and starved speimen of infant humanity that I ever met. The mother was a tall, angular woman, who had not married until she was 42. She was unable to nurse her baby boy and tried to feed it on the bottle. The result was that it was poorly

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nourished from the beginning, and was slowly but surely starving to death. I prescribed one month's treatment of Vitalized No. 10. Months rolled by and as I heard nothing more of the baby I supposed it had died. Not long since, now, nearly a seven-year-old boy, with his mother came into my office. The woman grasped my hand said: "Don't you know me?". I confessed that I did not. Then she told me the story of how her baby boy had improved from the very beginning of the treatment and how proud she was of him and how thankful to me. The boy is now the picture of health.

Ranula, or Frog.

A lady had a hard tumor under her chin about the size of a pigeon's egg, and being in close communication with the floor of the mouth, she dreaded to have it removed with the knife. Many remedies had been tried in vain. As a last resort she came to me. I prescribed Vitalized No. 4, which effected its complete removal in three months.

Case of Pile Tumors.

A lady, aged 42 years, made a bad getting up from her tenth confinement. She suffered untold agonies from pile tumors and severe constipation. Vitalized No. 4 relieved the constipation and cured the piles completely in four weeks.

Case of Tumor in the Breast.

I was called to see Mrs. H., who had been confined six weeks previous. Her breasts were in a very bad condition. I found the breast on the left side very sore and painful and as hard as a rock. I gave her Vitalized No. 4, and in two weeks the breast was perfectly normal.

Case of Tumor of the Womb.

Mrs. B., aged 47 years, suffered for years with painful menstruation. The doctors called it change of life. On examination I found a large fibroid tumor in the womb. A three month's course of Vitalized No. 4, caused the tumor to come loose, and after the womb expelled it into the vagina, we removed it under chloroform with the forceps. I have cured twenty-two other similar cases of tumors of the womb with this remedy. It is one of the greatest blessings ever given to women-kind.

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DR. CHARLES W. LITTLEFIELD'S

VITALIZED TISSUE BUILDING COMPOUNDS.

Prescribed in the foregoing pages are prepared according to the formula given under Illustration Group No. 1. page 45. Each one of the salts is then combined with the "Vitalized Human Form Compound," making twelve combinations in all; hence they are called "Vitalized Tissue Building Compounds."

The essential role of the mineral elements of the body was not fully understood until the experiments in building living tissues and organisms *anew* as described in PART ONE; and the mind control of the vitalized salts as described in PART TWO was demonstrated in the laboratory.

These experiments show that the mineral elements are by no means confined to the building of cell-structure *only in the beginning*, but are also the means whereby the brain and body are *renewed* day by day, under the influence of the mind.

By their use, therefore, anyone can re-build his brain and body day by day under the influence of his own mind and thus keep the vital powers at *par* throughout the entire course of life. In the treatment of disease they are no less essential and powerful. The mineral salts are the *weapons* with which the white blood cells destroy bacteria of all kinds. They also maintain the alkalinity of the blood which is at all times essential to health and healing.

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