

**The tree of life : or, Human degeneracy, its nature and remedy : based on the elevating principle of orthopathy / by Isaac Jennings.**

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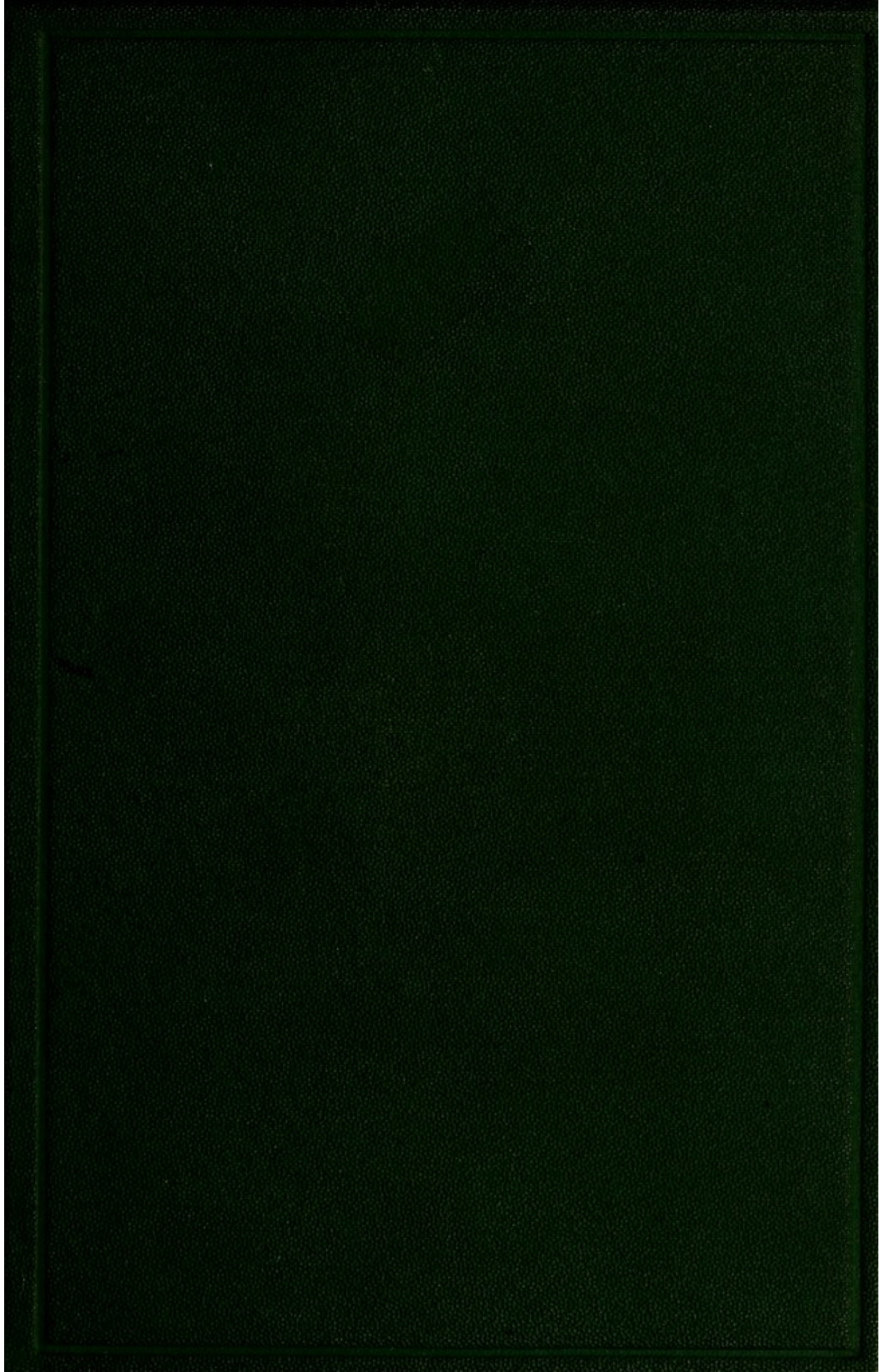
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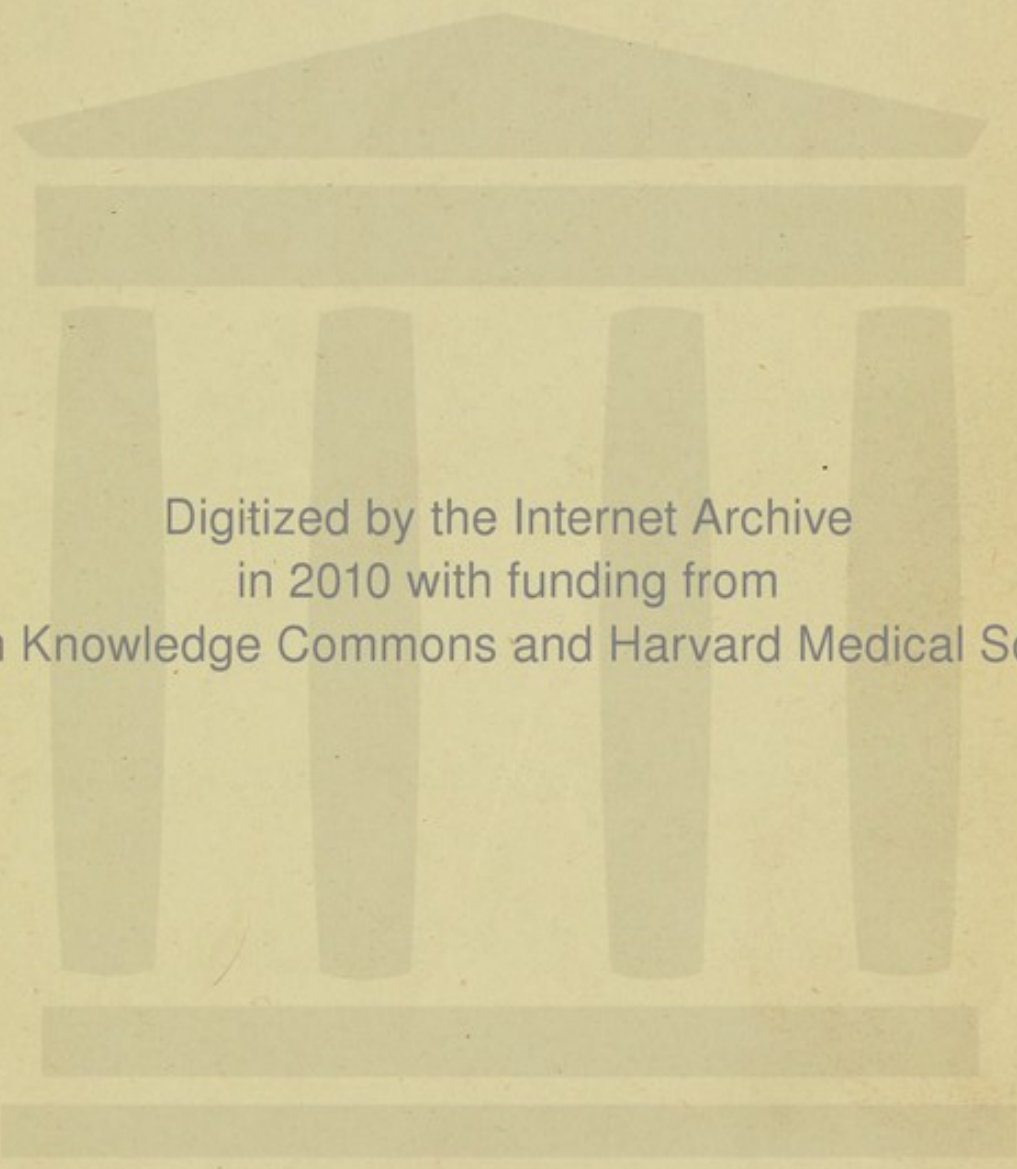
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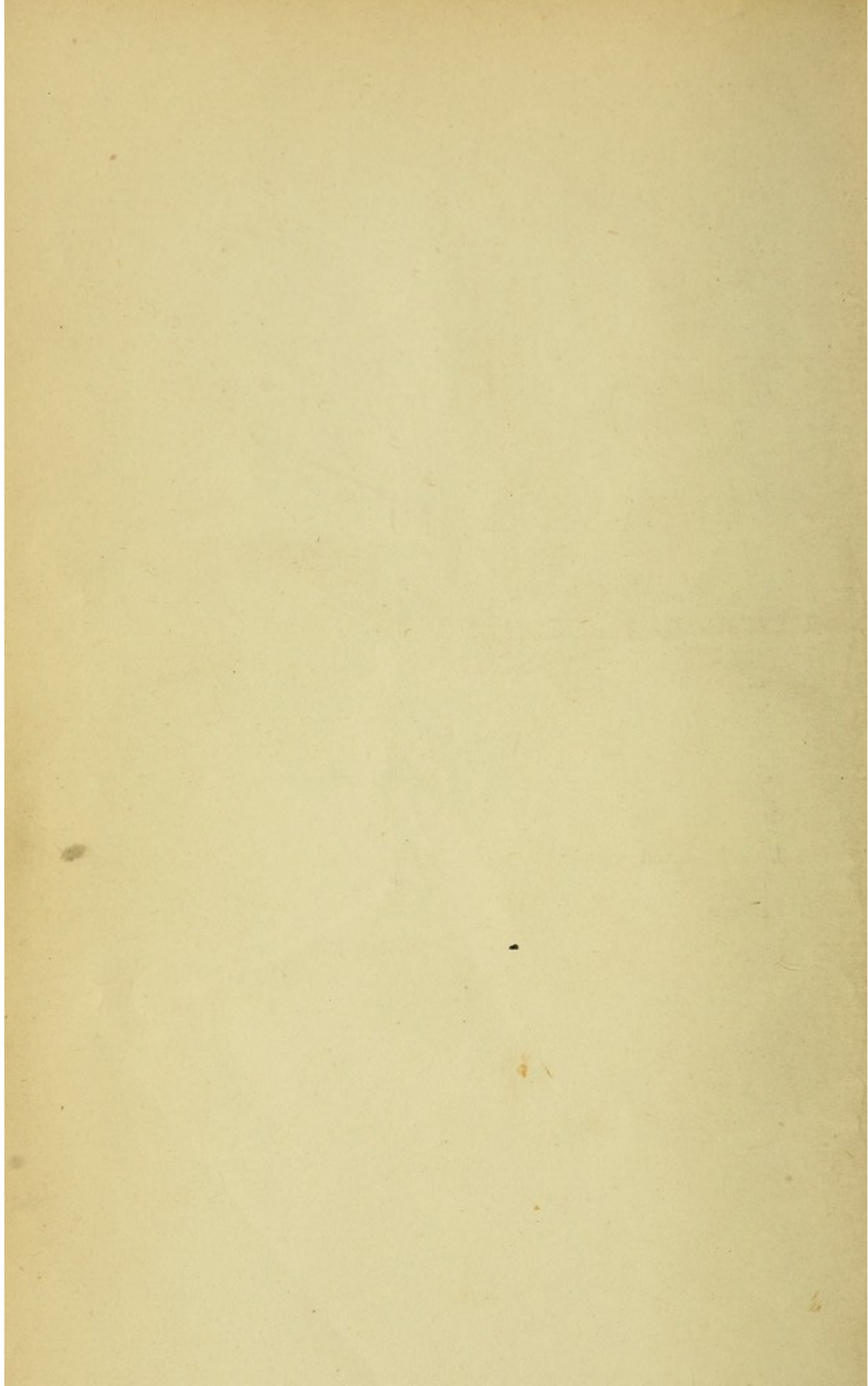
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THE  
TREE OF LIFE ;  
OR,  
HUMAN DEGENERACY :  
ITS NATURE AND REMEDY,

AS BASED ON THE ELEVATING PRINCIPLE OF ORTHOPATHY.

IN TWO PARTS.

Get wisdom : and with all your getting get understanding.—*Prov. iv. 7.*

BY ISAAC JENNINGS, M. D.

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NEW YORK :  
MILLER, WOOD & CO., PUBLISHERS,  
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## P R E F A C E .

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IN the Preface to my "Philosophy of Human Life" I announced it as my intention, at some future convenient time, to publish "a small treatise on the treatment of human life on Orthopathic principles."

That intention included only a design to give directions for the treatment of human *physical* life. But I became satisfied that it would be of but small advantage to endeavor to patch up the bodily ills of man, while his spirit, which inhabits and controls the body, was itself wofully disordered.

This thought was the foundation of the conception and plan of making a treatise on Human Degeneracy—spiritual and physical—its nature and remedy.

Not long after I had become established in the belief that medicine was a gross delusion, I was driven to the conviction that religion, as held and practiced by the Churches, was also, much of it, a delusion. The following narrative will show the origin and ground of this conviction, and indicate something of the nature of the delusion. In 1828, the Churches in Fairfield, New Haven, and Litchfield Counties, Conn., and adjacent places, enjoyed an unusual season of religious

awakening. The Congregational and Methodist Churches in Derby—one in heart and effort—shared largely in the refreshing. At that time what was called “Conference of the Churches” was held weekly, by alternation, in the parishes for a considerable distance around in that section of the country, composed of delegates from individual churches. The business of the Conference was to hear reports from the several churches, address different classes of persons present at a general gathering, assist in settling difficulties in churches where any existed, and, in general, devise means for the promotion of religion in the churches. I attended a meeting of the Conference in Fairfield, my native place, as delegate from the Congregational Church in Derby. In giving in an account of the state of religion in Derby, I told the crowded and listening audience that Derby had reached a point in the revival from which she would not decline, but would press forward in the cause of the Redeemer, until every soul in the place was brought into the kingdom of Immanuel. I could not understand why it should be otherwise. The Saviour was in earnest to have all come to repentance, and all impenitent persons were in perishing need of repentance and salvation. It is true, there had been two or three revivals there before within a few years, followed by declensions. But at this time the most prominent leading men had been subjects of the revival; all opposition was silenced; there was a general activity among Christians; sinners, hardened sinners, were generally disposed to admit the justice and benevolent nature of the claims of the Gospel upon them, and were steadily, in goodly numbers, yielding to these

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claims. One wretched, impenitent man, a ship carpenter, came into Derby from Milford with the doleful lamentation that religion had waxed too hot for him in Milford, and he could stand it there no longer. The poor man soon found that religion was too hot for him in Derby to stand it comfortably in his rebellious attitude, and bowed to the call of the Saviour. But notwithstanding these favorable and urgent circumstances, in less than six months Derby was a spiritual iceberg. Most of those who had been all absorbed in the work of saving souls "went their ways, one to his farm, and another to his merchandise." The general weekly prayer-meeting was deserted by the male members of the Church, with the exception of some half-dozen who still continued to be punctual in their attendance. Worldliness and vanity again prevailed. The declension was rapid and fearful. As I witnessed its progress, I was led to inquire why such sad issues should always await revivals of religion. God is stable, he changes not; his ways are equal. There must be a violation of some fundamental principle of God's moral government by the Church, else there would be uniform and speedy progress in the work of converting the world. Before the declension was complete, I called upon a warm-hearted Christian brother, whose presence and voice still continued to animate and encourage the waning prayer-meeting. I found *him* wondering why revivals of religion should ever be suffered to decline and stop, while a necessity for them continued. Presently a lad came in and handed him a paper. He read it, sighed, and handed it to me. It was a store bill for goods, amounting to about fifty dollars, requesting imme-

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ciate payment. Among the articles enumerated were cloth and trimmings for two or three silk dresses. The brother made some remarks indicative of perplexity in the case, to which his wife replied, "Why, my dear, we must have clothes."

This brother was now numbered among the absentees from the prayer-meeting. He was a mechanic, with a large family depending on his daily labor for support. While he had been devoting a portion of his time to visiting and other labor for the promotion of the revival, his financial matters had suffered, and he must now apply himself to his work until he is too much exhausted in body and spirit for profitable attendance upon a prayer-meeting, or other revival duties.

I had now got a clue to my difficulty, and no longer wondered why revivals of religion were short-lived. I learned, too, where the largest portion of the blame belongs. The half-dozen who were constant in their attendance upon the prayer-meeting, who were grieved at the absence of others who had been accustomed to meet with them, were themselves the unintentional occasion of the absence. They were so peculiarly circumstanced that they could live in some style, and at the same time engage in revival efforts and enjoy them the year round, without feeling it in their pockets. As they were the leading families in the place, it was natural and praiseworthy for other families to try to imitate their example, at the cost of leisure for even religious purposes—that is, if their example was good; and leading families should be careful to set no other than good examples. If there is intrinsic value in a silk dress sufficient to outweigh the good that might be

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done by the excess of its cost over a plain substantial dress in feeding the hungry and sending the Gospel to the destitute, or for the bestowment of labor for the salvation of souls, then mechanics and farmers, as well as ministers, lawyers, and doctors, and merchants, should withhold their charitable contributions and missionary labors, until their wives and daughters are alike provided with silk dresses. And so with all other parts and portions of style. The discovery that I had made led me to thorough self-examination. I wanted to know whether I was blocking revival wheels by setting an example to my brethren in other callings, that they could not copy without being so cramped in their financial affairs as to be unfitted for social and religious privileges and duties. I was told that my income would justify my style of living, and that my position in society demanded it. This was not satisfactory to me. I was not my own, but had been bought with a price. My Purchaser, Redeemer, and kind Master, had given me to understand that unless I forsook all that I had, in the consecration of myself and possessions to his service, I need not reckon myself his disciple. And he had given me a plain, unmistakable example of what I should do to others, in a personal transaction with his disciples, as recorded in the thirteenth chapter of John. And I felt that it was "enough for the disciple that he be as his Master, and the servant as his Lord." I was not indulging in what the popular sentiment would deem extravagance in any respect. Yet I found on careful examination, that I was expending more on myself and family than was necessary for our health and comfort, or than should be meet to answer the demands

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of a reasonable Christian public sentiment. I believed that my Saviour would be more honored and better pleased by my doing more for the advancement of his kingdom in the world, and less for myself, than I was doing. My wife united cordially with me in my views and their resulting action. We commenced a systematic course of retrenchment. I changed my style of dress to the saving of a number of dollars in a single suit of clothes. I dispensed with a rather expensive carriage that we had no special need of, etc. etc. I laid my views before the Church as I could get their ear, without being too obtrusive or repulsive. I told the brethren that we need not expect a continuous and triumphant revival, without we prepared ourselves for it by laying aside every weight that could retard our progress, and getting well armed, equipped and provisioned, so that we could hold out in a contest with the powers of darkness as long as they could. I was not successful with the Church—the leading portion of it. They thought my notions and plans would succeed very well in the millennium, but were impracticable then. But how were we to have a millennium without living it? I succeeded in forming a small retrenchment association, which promised well for a while; but the popular current set too strong against it, and finally swept it away. I became settled in the belief that the Church would never achieve the conquest of the world, until she cordially embraced and persistently carried into effect the undivided inheritance principle. The Christian brotherhood should be one with Christ as he is one with the Father, and should concentrate and exert all their influence from whatever source it may be derived, upon ef-

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forts for rescuing their race from the ruins of the Fall, as their first chief end.

I was watching the openings of Providence, expecting to find some indication of a disposition on the part of some portion of Christ's disciples to elevate the standard of piety, when I saw in *The New York Evangelist*, notice of a small colony of earnest Christians having just been planted in the State of Ohio, in a place to which they gave the name of Oberlin. As I had opportunity, I made strict inquiry with regard to this little settlement, and was pleased with the responses which I obtained. In the spring of 1837, I visited Oberlin, four years after the first tree was cut in the place. I found there much to admire beside evidence of thrift and outward prosperity. There was decidedly an elevated tone of piety, manifest in substantial acts of kindness toward each other, and toward all men. Their charity toward each other abounded, and they were ready for every good work. At that time the settlement was composed wholly of choice Christian families from the New England States—mostly from Vermont and Massachusetts—descendants of a noble puritanic ancestry. Their chief object in selecting a secluded spot for the scene of their future labors, was to free Christianity from some of its dross of worldliness, that its light might shine with greater brilliancy, and be more effective in the accomplishment of its grand mission in the world. I felt strongly inclined to cast in my lot with them, and to this end held long conferences with the Rev. John J. Shipherd, one of the founders of the colony; the other one, Mr. P. P. Stewart, had retired from the settlement. My only difficulty was with



the first clause of the third article of their "Covenant." The whole article stands thus :

"ART. 3. We will hold and manage our estates personally, but pledge as perfect a community of interest, as though we held a community of property."

Mr. Shipherd agreed with me in the opinion that Christians should have no separate interests ; and hoped that the experiment which they were then making would issue in the rejection of the separate interest principle from their covenant, their hearts, and their lives. They were then practicing substantially on the community of goods principle. They seemed to love each other as they loved themselves, and were ready to part with any thing they had, time, service, or property, when and where necessity called for their aid. I assured Mr. Shipherd that it was perfectly idle to think of having the selfish principle work itself out of existence, or of its being worked out where it is made a basis of action. It is one of the fundamental pillars, and the most substantial one in Satan's kingdom ; and wherever it is admitted as a legitimate moral element, or normal constituent in the social compact, it will be sure to show the cloven foot, magnify itself and produce its own fruit, "lust of the flesh, lust of the eye, and the pride of life," with all their accompanying abominations.

Let the Canada thistle or the white daisy get well rooted in your meadow, and among the rules of husbandry by which your farmers are to be governed, make an article to the effect that these pests of grass are not to be extirpated, and you may pledge the timothy and clover as strongly as you please,

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that they shall have as much freedom of growth as if they had the whole meadow to themselves, and they will be sure to get a terrible choking by their vile neighbors.

Let Oberlin continue to be based upon the principle of having every man hold and manage an estate personally, in his own exclusive right, no matter what he is pledged to or what his present practice may be, and the selfish principle will work itself into gigantic proportions in spite of all opposition. The people of Oberlin will fall back to the common standard of worldly Christianity, in amassing and using property for the unhallowed purpose of self-aggrandizement; and there is no power on earth or in heaven that can prevent it, unless the Almighty shall see fit to modify or override an established law.

I proposed to Mr. Shipherd that he and I should unite our property and activities on the true Gospel community principle, and show to Oberlin that there was a more excellent way of realizing the highest well-being and happiness of a community than by acting on the disjointed, discordant and debasing principle and plan of selfishness. Mr. Shipherd accepted my proposition. The necessary documents were drawn up, signed and sealed, and the little community commenced operations. We had not advanced far before we found that there were sharp points that would be likely to make ugly sores, if we were to continue to revolve in close proximity around each other, and we separated. This did not weaken my confidence in the correctness of my views of the Christian equality principle; it only served to confirm the truth of the old adage, "It is hard to learn old dogs new tricks;"

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and to convince me that for the breaking up of old rotten foundations and establishing new ones on solid bottom, dependence must be made mainly upon coming generations. The separate interest or selfish principle, general stimulation, and depraved sexuality, constitute the Satanic trio or wand by which he governs the human family. But strong as the power is which Satan derives from this triple human depravity, it will yet be broken; for there is a stronger than he. Heaven will suffer violence, and the violent may take it by force, with all its unbounded blessings. But at present the difficulty consists in an inability to concentrate a sufficient amount of force of the right description at the points where the enemy is the most effectually intrenched, directly in the only passage-way to pure, unalloyed, heavenly felicity, and there "break through the thick array of his thronged legions and charge home upon him;" and thus "reach his heart and free the world from bondage."

There is no difficulty in collecting any amount of means for building splendid church edifices, colleges, ladies boarding-halls, and private Christian palaces, which strengthen rather than weaken Satan's kingdom. But let an attempt be made to inaugurate a psychological, physiological, or ethical reform that would strike directly at the foundation of Satan's kingdom, and but few are found ready to engage in it. If no other argument can be brought against the proposed reform, the trite one is always ready: "The thing is impracticable." But "truth is mighty and will prevail." It is gradually working its way into popular favor, "through much tribulation," in breaking up old foundations, and in the laying of

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new and better ones ; and it will eventually destroy the empire of darkness, and establish the kingdom of righteousness and peace.

In the following "TREE OF LIFE," I have endeavored to give a faithful delineation of the nature of human degeneracy, spiritual and physical, together with its remedy, as the whole matter lies in my mind. In doing this, I have used plainness of speech ; and perhaps in some regards it may be thought that I have been too pointed, personal, and arbitrary in my remarks. My apology is, that I felt constrained from a sense of duty, in view of the importance of the subjects under consideration, to deal plainly in respect to them. In all that I have written my aim has been to subserve the public weal—the welfare of the great republic of the world, in reference to its grand millennial future. And I can say in all good conscience, in the words of the truly noble Dr. Rush, "I am in pursuit of Truth, and care not whither I am led, if she is but my leader." It will not be presumed, I trust, that I deem myself infallible on any subject. Entertaining, as I do, a profound conviction that our whole race, the highest and best, as well as the lowest and vilest of it, is yet merged in a distorting medium rife with the spirit of hallucination, whereby the mental vision is fearfully liable to be beguiled into imperfect and false views of truth and duty, it would be the height of arrogance in me to make myself an exception to this universal postulate. It will be strange, indeed, if I have not committed many errors, more or less serious, in traversing the extensive unbeaten, if not unexplored, track over which I have passed. Yet I am half inclined to believe

that none of the fundamental principles which I have brought to notice will be found to be unsound, or that many of the minor positions will prove to be untenable. And now, "with malice for none, and charity for all," I commend the careful reading of the book to the earnest inquirers after truth, in the hope that it may contribute something toward hastening the "good time coming."

I. J.

OBERLIN, Ohio, *April*, 1867.

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# THE TREE OF LIFE.

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## PART FIRST.

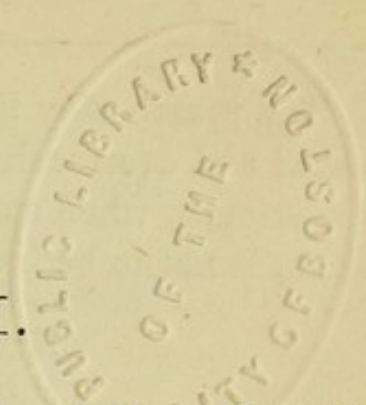
### MAN'S SPIRITUAL DEGENERACY.



THE HISTORY OF THE

STATE OF

NEW YORK



## CHAPTER I.

### MAN'S SPIRITUAL DEGENERACY—ITS NATURE AND REMEDY.

MAN by creation is a unit. Though constituted of flesh and spirit, these, in their normal state, are so intimately blended in their connection with and their action and reaction upon each other, that whatever seriously affects the condition of one will influence more or less the condition of the other. In a perfect state, the body and mind will reciprocally support and aid each other in the maintenance of the glorious, happy condition which it was the original design and is now the desire of his Creator that he should enjoy; while, in the present apostate state of man, "The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary, the one to the other." The nature of this degeneracy and its remedy is my theme.

First, with regard to the spirit. "God made man upright," with perfect adaptation and strong tendency in every department of his being to the subserviency and maintenance of his erect and happy position, so long as the divinely constituted union between man and his Maker continued undisturbed. The sundering of this union "brought death into the world and all our woe." "Our first parents, being left to the freedom of their own will," withdrew confidence from their Maker and bestowed it upon his and their enemy. And from that time to the present the arch Deceiver has held sway over the whole race of Adam, in such a sense as justly to entitle him to the appellation of "god of this world."

The reason why the grand adversary should be allowed to assail and overreach the first human pair, with their limited experience, when such dire consequences were to flow therefrom, is not to be inquired into by short-sighted mortals.

“Not Gabriel asks the reason why,  
Nor God the reason gives.”

“Even so, Father, for so it seemed good in thy sight.”

What is the nature of this estrangement? In what does it consist? is the first point to be settled. Most manifestly, lack of genuine, implicit faith in God, or confidence in his word and superintending providence, has ever been the fundamental element in man's degeneracy. And this glaring defect in his spiritual nature may well be regarded as the great wonder of the world. While frail, erring mortals are trusted to an almost unlimited extent, the infinite Jehovah, who can not lie or deceive, and whose word can never fail, has but slight hold of man's confidence.

Let a company or government of accredited soundness offer ten per cent. interest on loans for any worldly purpose, and the desired funds are at once forthcoming; while the Lord of Hosts, whose solvency no one would dare call in question, nearly two thousand years ago made a standing offer of one hundred per cent. interest for current use, with eternal life and endless felicity in reversion, for any amount of means that might be advanced to aid in carrying forward his grand enterprise for putting down the great Satanic rebellion and reconstructing his earthly kingdom, and as yet but a meager portion of what is needed for this work has been tendered. Implicit confidence in God would and will secure a rapid and thorough conversion of the world. The great Deceiver is the instigator and promoter of man's infidelity. On seducing our first parents from their allegiance to their Maker by base and false insinuations, he obtained vantage-ground on which

it has been easy for him to maintain his usurped dominion over the thus fallen race.

STATUS OF THE THREE PARTIES CONCERNED IN MAN'S DEGENERACY, AND ITS FINAL ISSUE.

God, as he justly might have done, never gave man up, as a race or family, to irretrievable ruin; but still "so loved the world" that he was willing, at an infinite expense, to make ample provision for the complete rescue of all who were willing to accept his gracious amnesty on the very reasonable condition of repentance and faith, and subscribe themselves by the surname of Israel. On God's part, therefore, every obstacle is removed out of the way of the repentant sinner's return to the home and bosom of his Father. And there is no necessity of being perplexed with theological tenets about the precise force and meaning of the atoning sacrifice—how and why the obstacles were removed out of the way and nailed to the cross. It is enough for us to know that "Christ died for our sins, according to the Scriptures." That he "was delivered for our offenses, and was raised again for our justification."

On man's part there is not and never has been a lack of constitutional ability to quit the service of Satan and return through the opened door to the service of his rightful Lord and Master. He exercised perfect freedom of will in changing his relation at first, and he still retains that same freedom of will to change the relation back again if he pleases. It is true that many, if not all of his faculties, mental and physical, have been greatly impaired, in consequence of his vile and cruel bondage to his present task-master; but he still has the liberty of choice, and can at any time throw off the heavy yoke of the Oppressor, and put on the easy yoke of his merciful Redeemer. And although he is not able of himself directly to recreate or renovate his impaired faculties, he can

yield himself to God's control, who will joyfully work in him both to will and to do while he works out his own salvation, in all needed respects, by obedience to the laws of his being. There can be no doubt but that God and man, acting together in perfect coalescence of the powers and faculties which they conjointly possess, can restore man to perfect soundness. What man can not do God can. While on earth, God, in the person of his Son, healed the bodily infirmities and diseases of all who made application to him, and at the same time exercised confidence in his disposition and ability to help them. "According to your faith" was the only condition imposed by the merciful and potential physician. Christ has lost none of his power or benevolence by ascending to heaven. He is still able and willing to save us from all the temporal or physical consequences of our sins and follies to the full extent of our trust in him. Of moral and spiritual evils we must cure ourselves, if we are ever cured. Sin consists in the exercise of the voluntary powers in a wrong direction—making a wrong choice, violating some principle or rule of right. "Sin is a transgression of the law." "Sin is any want of conformity unto, or transgression of the law of God." "The duty which God requires of man is obedience to his revealed will." The first step in obedience is *belief*. "He that cometh to God must believe that he is, and that he is a rewarder of those that diligently seek him." God will help those who help themselves. I must first put my shoulder to the wheel before I cry to Hercules. The voluntary power, power of choice, that of which alone moral character is predicable, is as free as the air we breathe. And this faculty is the only part of man that God has seen fit to put beyond his immediate control.

" Yet left me in this dark estate,  
To know the good from ill ;  
And binding nature fast in fate,  
Left free the human will."

And nothing but the free will in man has broken away from the wholesome restraints of law. His physical system still retains its integrity in this respect, and renders perfect obedience to law to the full extent of its ability. When crippled in its energies by excessive abuse, a derangement of its action is unavoidable; but still the tendency of its movements, all and singular, is to the recovery of its natural, healthy condition.

Let it be kept in mind, then, that the attribute of freedom of will, which God bestowed upon man, God has never by direct agency altered, trammelled, or in any wise interfered with. Whence is it, therefore, that man, for nearly six thousand years, in his best estate, has remained very far from God and satisfactory happiness? The Father has ever entertained and cherished an intense desire that his wayward children should be restored, "safe and sound," to his kind embrace and fellowship, in the full enjoyment of perfect blessedness, and has done all that he wisely could to effect a consummation so devoutly to be wished.

The children feel a deep sense of their forlornness, have a strong constitutional desire for happiness, which they can not repress, and though some of them have drunk deep at the fountain which has been opened for them, they are only the more sensible that there are heights and depths of pleasure which they have not reached, which they are confident have been provided for them, and after which they are panting as the hart panteth after the water-brooks.

A full and satisfactory answer to the foregoing question involves a lengthy exposition of the status or position held by the third party in the three-fold relation now under consideration—"the wicked one," in whom "the whole world lieth." When Satan had secured the fall of our first parents, he made it a prime object to envelop them in mists of error and delusion, until he induced them to reverse the order of things, and put darkness for light, and light for darkness; bitter for

sweet, and sweet for bitter ; evil for good, and good for evil ; and, through perversion of their intellectual vision, to beget in them a general doubting and disbelief of positive realities. One of his exploits—and an adroit one it must be—has been to beget in the minds of no inconsiderable portion of the race a disbelief of his own personality, against an overwhelming amount of evidence, internal and external, and direct, positive and ample Scripture testimony of his real existence. When the Tempter had started the race off with the belief that they would not surely die for the awful crime of disobedience to a positive divine command, his next effort was to root and ground them in the assurance that they would, at all events, escape future punishment. True, the Saviour had said, “He that believeth not shall be damned ;” “These shall go away into everlasting punishment.” And it is also true that the Bible is full of declarations, warnings and admonitions that would seem to confirm the declarations of the Saviour and leave no room for doubt respecting the endless punishment of the wicked ; yet these are all glosses, “glittering generalities,” that can easily be explained away. And many poor, deluded mortals lay the flattering unction to their souls, and vainly flatter themselves that in the future world, at least, they will be restored to the divine favor and endless, unalloyed happiness, whatever their lives or unhappiness here may be. And all mankind are so much under this delusion of the adversary, that none of them are influenced as they should be in their co-operative efforts to save a sin-ruined world, either from a consideration of the awful doom of the impenitent or the glorious reward of the righteous. As a general accessory means of reaching and ruining the soul, the Devil has placed much reliance on securing a dwarfed and depraved condition of the body, and in this bold adventure it would seem as if he had succeeded to the utmost limits of his wishes. It would not comport with his ambitious desire of having a large kingdom to reign over, to put

the race on a track that would lead to a short, abrupt termination of human existence, and he has stopped but a little short of this. To notice all the modes and measures which he employs for the deterioration and degradation of the divinely constituted human physical organism would be an endless task. Indeed, it would be difficult to point out a single important feature of human life, in what would generally be conceded as the best state of society, that is not directly or indirectly hostile to the fullest and best development of the physical system.

A few of the most prominent traits and results of his policy and practice in degenerating man's spiritual nature may profitably be noticed. The first of these, and one that stands out in bold relief as an open and flagrant violation of the second great command, "Thou shalt love thy neighbor as thyself," and which is the stock or trunk whence most of the abominations of our race take their origin, is the system of caste that prevails among all classes and conditions of men over the whole earth. It is truly astonishing with what an awful horror the arch apostate has imbued the human mind in connection with the idea of a "leveling down" process. In the lowest depths of heathenism no one can be found who would be willing to be put on a level with one whom he or she imagines is occupying a position a little below him or herself. All are intent upon having some variety of wampum, or other silly decoration, that shall distinguish them from their fellow-worms.

And as we ascend into civilized and more refined society the same eager desire for vainglorious distinction prevails, manifested by costly mansions, splendid furniture, elegant horses and carriages, rich dresses, etc.

In discussing the subject of human degeneracy it is important to remember that there are two, and but two, great central spirits or agents that control the destinies of men—God in Christ, and Belial. For wise reasons, God, the "author



and finisher" of all good, saw fit to suffer the procurer of all evil in this world to obtain and, for a limited period, bear almost universal sway over Adam's race. To arrive at any thing like a just estimate of the nature and degree of degeneracy and misery which sin, under Satanic delusion, has inflicted on this race, we must first ascertain what platform of principles was laid down by the Creator for their government; what, most likely, would have been the general course of conduct pursued under implicit obedience to law, and what the probable consequences of such obedience. Then we may conclude that whatever is found in man that is lovely and of good report, that is of happy tendency, is "from above, from the Father of lights, with whom is no variableness, neither shadow of turning;" and that whatever comes short of this condition of things is from beneath, from the Father of lies, with whom there is as much variableness as there are opportunities for deluding and misleading his wretched victims.

"God is love." Infinitely happy in himself, he desired and made provision for the happiness of his creatures. He made man upright, with large endowments for knowledge and happiness, on condition of perfect obedience to his revealed will. The binding cord was supreme love to God and equal love to kindred. Had this cord been kept sound, it is reasonable to infer that man would have possessed, in perfect symmetrical combination, in his individuality, all the superior, lovely and desirable traits of character that have distinguished individuals in all parts of the world, in all time, very largely amplified and embellished. Perfect in beauty of form and feature; infallible in memory and judgment; faculty of ratiocination intuitive and strong; good nature and general good feeling of the first quality and imperturbable, with all the graces of oratory, poetry, song, painting, sculpture, etc. etc. In a natural, heaven-ordained state the tendencies would all be steadily and strongly upward toward the acme of human perfection, with desire and panting for happiness which noth-

ing but "fullness of joy" could satisfy. With this, perfect contentment would be a fixture. There was originally a boundary line in man's constitution that could not be passed, and that limit all mankind could and would have attained to. Nothing short of it would have satisfied them, and its attainment would have been easy. "Perfect love," which "casteth out fear," would have flowed freely from heart to heart, including the Father's great heart of love, the source and fountain of all blessedness. As "the earth is the Lord's and the fullness thereof," and as God "hath made of one blood all nations of men to dwell on all the face of the earth," and "is no respecter of persons," there would, of course, be no separate interests or exclusive personal rights, but a universal conspiring together for the promotion and diffusion of general happiness. Nothing could have exceeded the fervor of their mutual love, if no foul fiend had disturbed the natural order of things. Happy experience would have confirmed an underlying principle of their nature, which makes it "more blessed to give than to receive." As the race multiplied and spread over the face of the earth, the equality principle would have gone with them and operated as a powerful incentive to the perfection of beauty—"beauty of holiness," completeness. Pride, a strong constitutional element of humanity that can never be repressed, would have magnified itself in a noble and lofty spirit of emulation in self-culture and development, for the three-fold purpose of self-happiness, good example, and augmentation of the power of usefulness.

While each and every man would have cherished a desire, and labored zealously for his own personal happiness, he would have made this desire and effort the standard by which to measure his love and labor for the happiness of others. "There should be equality." It is the Father's wise and benevolent enactment. It is the only sure and safe basis of prosperity and peace. It is the most simple and economical mode of managing a household or a republic. The "one

God and Father of all," whose resources are inexhaustible, and pledged to meet the full necessities of all who keep his commandments, having made it a foundation principle in his moral government that his children shall love each other as they love themselves, never has suffered and never will suffer this enactment to be infringed with impunity. Who but the infinite Jehovah can comprehend the length and breadth, height and depth of the unhappiness that has flowed through a single rill into the vast ocean of human degeneracy, that well deserves the name of "pride of life." In virtue of a rupture of the second great commandment, the great law of brotherly love, the constitutional element of pride, a principle that in its normal play would find delight only in restricting wants to the sole purpose of rational enjoyment, and in keeping the storehouses—public and private—constantly replenished with the requisite means of their ample satisfaction, has been transformed into an ignoble passion for exclusive self-indulgence and aggrandizement, at the expense or in disregard of the convenience, comfort and happiness of others. This perverted principle has multiplied wants to an unlimited extent—unnatural ones, such as when supplied minister only to the depravation of body and mind. And in the supply of these artificial wants—which are insatiable and imperious in their demands—or in getting the means for their gratification, any course and kind of action that is not severely censured by a lax public sentiment is deemed honorable, if the end is only answered—if wealth is secured. The conventional rules by which selfish, unrighteous gains are acquired and held, are at best only "after the rudiments of the world, after the tradition of men, and not after Christ."

"Pride of life" creates, fosters and sustains the gigantic system of caste, which, in its ponderous workings and hideous developments, evolves sleepless vigilance, anxious solicitude, corroding cares, mistrust, jealousy, envy, malice, and

every vile and hateful passion. It softens the brain of good men—that portion of it which is the seat of the conscience—till overreaching seems a commendable virtue; and they find but little difficulty in offering for sale any commodity that a vitiated taste—moral and physical—may crave, no matter how contraband it may be to individual health or the public weal. The inequality principle in full operation is simply the “grab game” on a stupendous scale. “Keep what you have got, and get what you can,” is its catechistic “chief end of man.” Scramble for place and power is its end and aim. And as “filthy lucre” furnishes the ladder by which aspirants ascend to a brief pre-eminence where they can a little outshine their fellow-worms, this must be amassed by some means. And it is proclaimed from the sacred desk that “it is not only not blameworthy, but it is praiseworthy, to desire and labor for wealth, that it may be poured out like water in benevolent causes.”

But how are we to labor for it—as Paul did, “night and day” with our own hands? And to what extent is wealth to be poured out like water—till it is exhausted? What rich man ever poured out his wealth in that fashion, except “the man Christ Jesus,” a few of the primitive Christians, and here and there one in later times, as, for instance, the Rev. John Wesley—though Wesley did not suffer his wealth to accumulate, but let it run out as fast as it came into his hands? How astonishing that Israel will allow herself to be “blinded in part” by such flimsy delusions of the adversary. Churches are laboring hard for the conversion of the world, and make but little progress. They seem not to be aware that in trying to reconcile Christ and Belial in the service of God and Mammon they are essaying an impossibility. They are wondering and wondering why they do not succeed better in the conversion of sinners, and in the extension of the Redeemer’s kingdom. They have truth on their side, “the truth as it is in Jesus,” the most important

truth that can be presented to dying men ; with the promised presence of the Saviour, to whom all power in heaven and on earth is given ; as also the Spirit's aid to the extent of their request for it. Men are naturally religionists, have an instinctive reverence for a supreme Being, have an innate thirst for happiness, and often feel deeply their emptiness and need of Gospel blessedness. And some churches, in their organizations and surroundings, are peculiarly adapted to the work of winning souls to Christ. The churches being composed largely of talented and influential lay members, and having leaders possessed of almost superhuman native power of oratory, who often pour their burning eloquence in such torrents upon their hearers as to startle them from their seats, and, as it would seem, almost enough to raise the literally dead from their slumbers. And yet, after all, the standard of true piety is not elevated one iota.

Four men took a boat one afternoon and went eight miles up the Mississippi River to attend a festival. Late in the evening they went on board their boat and commenced rowing for home. After rowing for a great while, they wondered and wondered why they did not make their destined landing. They had a good boat under them, had four good oars, all skillfully and energetically plied, were favored with a steady downward current, and yet it was evident that they were not making due progress. As the day began to dawn, one of the men said : " Put me on shore, and I will run up the bank and see where we are." In a few minutes he returned with this startling announcement : " We are just where we were when we commenced rowing—have not gained a single foot. And no marvel—we have not taken in our stern anchor !"

Before going on shore they dropped a small kedge-anchor into the river, a short distance from the land, to which they attached the boat by a bowline, in order to keep it off the shore. The harder they pulled at the oars the deeper the flukes

of the little kedger fastened themselves in the ground, and the strong arms of the boatmen could avail nothing until this mooring was broken up; then their passage down the gentle current was easy and pleasant.

As the millennial dawn advances—the day-star is now up—some of the watchmen on the walls of Zion will ascend the Satanic fog-bank far enough to discover the true cause of her long and bitter captivity, and call proper attention to it. Then will the set time to favor Zion speedily come. One will chase a thousand, and two put ten thousand to flight, and nations will be born in a day.

“The Son of God was manifested that he might destroy the works of the Devil.” At the opening of his manifestation he laid the ax “unto the root of the trees.” All the circumstances of his birth and life—which could not have been accidental, but providential, as devised in the counsels of eternity—administer a strong rebuke to the pride of man as exhibited in his love of pre-eminence. In establishing a kingdom in this world, it was manifestly the design of the Saviour to place all the subjects of his kingdom on a par as to duties and privileges. This is evident from his instructions to and example before his disciples, as recorded in the thirteenth chapter of John. The declaration, “So likewise whosoever he be of you that forsaketh not all that he hath, he can not be my disciple,” admits of no rational construction except on the equality principle. The sum of the declaration is: No man who is not willing to come out from the world, renounce its principles, maxims, customs and practices, and throw himself and all that he hath into the community which I have formed, and make common cause with us in the grand enterprise which I have undertaken for the subversion of Satan’s kingdom, and the establishment of my kingdom in the earth, is worthy of me, or can be regarded as my disciple. This was what the first little band of Christians understood by discipleship. Accordingly, they made an entire surrender

of themselves and all they possessed to the brotherhood, to be used at its discretion in the furtherance of the common object. At length Satan prevailed upon two consummate hypocrites, Ananias and Sapphira, to offer themselves to join the fraternity under the pretense of giving up every thing, while they held back a portion of their property. This brought swift destruction upon themselves, and the event so frightened others that no more dared to join the radicals.

Since that time great diversity of opinion has prevailed in regard to the signification of the term "forsaketh not all that he hath." A few are glad to accept it according to its obvious import: Enter heartily into the service of their divine Master with all the energies of their minds and bodies, and all their earthly possessions, asking nothing for themselves but food and raiment convenient for them, and the common blessings of "godliness," which "is profitable unto all things, having promise of the life that now is and of that which is to come." Others, comprising the largest class of professing Christians, make the "forsaketh" to mean: Giving up every thing as to God, but not as to man. There must be a *heart* consecration of all to God. But if by "providential arrangement" property has fallen into one's hands—millions it may be—he must renounce the ownership of it as between himself and God, but hold it firmly as between himself and his fellow-men, subject only to benevolent dispensations. And here, too, great latitude prevails as to views and practice in regard to benevolent giving; some are liberal and some penurious.

Why does God need a special quitclaim of our property to him? It is his by "divine right;" "the earth is the Lord's and the fullness thereof." If he wanted any of it for his own personal use he would not ask us for it. But he does need a large amount of men and means for the advancement of his cause on earth—the cause languishes for the lack thereof. "The Captain of our salvation," who is at the head

of this cause, and who gave himself to it, with all his immense wealth, not reserving enough wherewith to provide himself with a resting-place for his head when he was weary, is calling loudly for help and helpers, and in a great variety of forms offering large inducements to all who are willing to make a hearty, free-will offering of themselves and their effects to the grand enterprise, which must eventually triumph.

If our Saviour was in favor of the accumulation of wealth by individuals for benevolent purposes, or for any purpose, what significance was there in the destitute circumstances of his birth, kindred ties and associations, and in the general tenor of his life and teachings? Why did he not suit his example to his principle, if he held to the inequality principle? He might have amassed any amount of wealth without infringing upon his divine prerogative. He spake as never man spake; attracted multitudes of hearers wherever he went; and as an itinerant lecturer or fixed public speaker he might have filled his coffers with gold and silver. And surely no man ever had better opportunities than he had for pouring out wealth like water. He had a poor mother, too, dependent on him for support, whom he was under the necessity of intrusting to the care of a disciple on his crucifixion, without pecuniary consideration. And he doubtless had indigent brothers and sisters who would have been glad of a little "material aid."

Further. If "it is praiseworthy to desire and labor for wealth;" if it is not radically wrong to hold a separate interest and accumulate it as such; if there is no evil tendency in the accumulation of property on such a basis, why did the Saviour say that it was "easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God"—one of the greatest natural impossibilities?

"That which is highly esteemed among men is abomination in the sight of God." What is "that which is highly



esteemed among men" that "is abomination in the sight of God?" Not drunkenness and debauchery. The inebriate and debauchee detest these practices in their inmost souls, and would give worlds, if they possessed them, to be freed from the "law in their members" that keeps them in subjection to such horrible degradation. Nothing that is commonly regarded as vile is highly esteemed among men. What, then, is that referred to as being "highly esteemed among men?" Most unquestionably it is that which sustains the ruling passion in men for self-exaltation. And as money or its equivalent is the mainspring of the machinery for personal and family elevation and aggrandizement, the possession of this is highly, *very* highly, esteemed among men. It is so highly esteemed, and so universally, that almost any method of obtaining it is easily tolerated or winked at. And those who are so fortunate as to possess themselves of large estates are regarded as highly favored. And if the separate interest principle is the true one, and individual acquisition right and commendable, there can be no objection to the *quantity* of pecuniary means any one may amass, if it be hundreds of thousands or millions, so far as mere possession is concerned. "For, if the root be holy, so are the branches." And if the tree be good the fruit will be good, whether there is much or little of it. But who does not know that the constant tendency of wealth is to engender pride and arrogance, with all their accompanying vices—if not in the heart and conscience, in the outward life, where the bitter principle of selfishness gives a practical demonstration of its evil nature and tendency. One notable effect of wealth is to place its possessor in an elevated, commanding position, with the privilege of living without work himself and employing others to labor for him. And in the system of servitude there is a regular gradation from the man of small means, who hires help by the hour or day, to the millionaire, who employs his fellow-beings by the hundreds and thousands, hiring them during life, with their progeny in perpetuity.

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The difference in the two cases is simply that one man owns the right of property in his fellow-man for an hour or a day, and the other by perpetual lease. And the incipency in servitude bears the same relation to its culmination in the extremity of chattel slavery, that the moderate use of beer and cider does to besotted drunkenness. The beginning in either case is more reprehensible than the ending, inasmuch as it is easier to "leave off" evil doing "before it is meddled with" than afterward.

## CHAPTER II.

### PHYSICAL DEPRAVITY ACCESSORY TO SPIRITUAL DEGENERACY.

NEXT to the violation of the second great command—by which the golden cord that should have bound the human family firmly together as a band of brothers for mutual benefit, was ruptured, and the family torn into fragments, whence has arisen contentions, animosities and bloodshed—the device of the enemy has been to secure in individuals an unlimited breach of the sixth commandment of the Decalogue, “Thou shalt not kill.” This command in its true spirit “requires all lawful endeavors to preserve our own life, and the life of others;” and “forbids the taking away of our own life or the life of our neighbor unjustly, or *whatsoever tendeth thereunto.*” We have no more right to take life by piecemeal, gradually, than we have to kill outright. And we are bound to use all the means within our knowledge or reach to preserve life, and to avoid every thing that would tend to shorten it. But what strange infatuation everywhere prevails on this subject. Life “dwindled to the shortest span,” feeble health, bodily disorder or distress abounding on every side, and yet very little of it is ascribed to human agency, or is supposed to be under human responsibility; but is all wrapt up in a “mysterious providence.”

“Diseases are thy servants, Lord,  
They go and come at thy command.”

Parents on the death of their young children console them-

selves with the reflection that the Lord wanted them for a higher and better service, and had put them early into the school of heaven for training.

A minister preaching on the subject of faith, by way of illustration made the following case: "A man of immense wealth sends his son to a boarding-school, and, among other directions, charges him particularly to draw on him for money to the full extent of his necessities. And now, said the minister, suppose the young man fails to avail himself of his father's opulence and munificence, and it becomes proverbially understood in the school that he is in a destitute and uncomfortable condition, what would you think of it?" Sure enough—a strong case!

I marveled that the preacher did not push his analogical test of faith a little further, and inquire what would be thought of a young man at school who was out of health most of his time, unable to prosecute his studies to effect; while his father was very desirous that he should enjoy uninterrupted, sound and vigorous health; had an abundance of the "balm of Gilead," and a physician in the family with skill and power to cure all manner of diseases. It does not require much faith in God to get money; indeed, the less a man has of it the better for such a purpose. A man of *strong* faith could not accumulate property and hold it in his own name. "The man Christ Jesus," who had strong faith in his "holy Father," gained no earthly inheritance. Paul, a man of faith, had "no certain dwelling-place," except his "own *hired* house," for a short season. Many of the early Christians had too much faith in God to hold on to the "mammon of unrighteousness." In later times, John Wesley was too strong in the faith for money keeping, though much of it passed through his hands. He said, in the vigor of his days, that if his administrator found that he was possessed of fifteen pounds of property at his death, he might be called a thief and a robber. That amount was not found at his decease belonging to him.

Of all the doleful evils that flow from the damaged and depraved state of the human body, the most doleful result is the baneful influence which it has, or the ruinous effect which is thereby exerted upon the immortal mind which inhabits the body. In the early part of my medical life, more than half a century ago, before I had heard of phrenology, and before Gall, the founder of the scientific base of phrenology, had called public attention to the subject, I became satisfied by observations at the bedside of my patients that what I now understand to be held as the cardinal points of phrenology were true; viz., that the moral and intellectual faculties depended for their exercise or manifestation upon the brain, and that these manifestations are sound and natural, or otherwise, according to the structure and vital condition of the brain; and also that the general sensibility has the same dependence, and that the emotions and feelings will be kind and pleasant, or sour and crabbed, according to the varying state of the brain and nerves of sensibility therewith connected.

The phenomena to which I have alluded as the basis of my phrenological views, were mental, moral and affectional changes in various degrees, resulting from changes in the physical condition of my patients. One young lady, convalescing from the typhus fever, but still subject to mild delirium, would commence talking about eight o'clock in the morning and continue her discourse for an hour, with great fluency of speech, propriety of diction, and entire continuity and oneness of subject. This course was pursued regularly every morning for a week; having a new topic for every discourse. One morning she gave us a history of a visit which she made a few years previous, when she was in her girlhood, to the city of New York, in company with some relatives. The account detailed with great minuteness and particularity all the circumstances of the visit—dress, changes of dress, company, occurrences on the passage to New York, visits

in the city, what she saw there, etc. The simple narrative, closing with her arrival at home, occupied the hour with a well connected train of thought, handsomely expressed. After finishing a discourse she would fall into a dull, inattentive state, dosing most of the time from which it was difficult to arouse her sufficiently to get an answer to any plain, simple question. I witnessed two or three of these animated discourses, getting in a little before they were commenced. The young lady would wake up from a semi-lethargic state, be raised and bolstered up in bed, look pleasantly around upon her little audience, consisting of some half a dozen invited friends of the family, her countenance beaming with intelligence and life, and then commence her discourse.

The points noteworthy in this case are: First, the astonishing mental activity manifested during a paroxysm of high excitement under which the brain was held for a short period; especially the power of memory, far surpassing any thing the young lady had ever exhibited in her best health. Secondly, the almost entire obscuration of mind in the interim of cerebral excitement. The sudden and great change in the mental aspect of this person could not result from any change in the mind itself, abstractly considered; for if the mind were liable to change in the elementary texture and activity of its being, it might suddenly pass into annihilation. No one believes that mind is thus susceptible of change. In another case, a man in middle life, educated and of good parts, in health rather remarkable for a kind and very obliging disposition, while passing through a febrile affection would be ferociously cross for an hour or two every day, at a certain time of day. I never saw such an instance of rank touchiness in any other person. It was very uncomfortable for any one, even his wife, of whom he was very fond at other times, to be about him on these occasions.

Rum makes some persons cross and snappish, and others uncommonly good-natured. Rum does not act on "the

spirit of man that goeth upward," only through the medium of matter. A young man of great promise had his head broken by a fall; on his recovering his general bodily health his judgment was very much impaired, nearly lost, while his memory and organs of language were rather improved. This was evidential of a complexity of the mental organs.

Most persons are aware of great difference in their mental and emotional states at different times, even in what is usually considered pretty good health. At one time their faculty of memory is fresh and strong—they can call up old impressions with ease and clearness. At another time it seems almost impossible to start a train of thought.

Emotional attitudes also vary with many persons more or less, and with some are very fickle. Some very good pious folks, of particular nervous temperaments, are prone to run into storms of fretting and scolding; which, in their calm and collected moments, greatly perplexes and distresses them. They make their confessions before the church and their friends; severely reprehend themselves; solemnly engage to be more watchful and restrictive of their tempers in future, but all to no purpose. Although usually amiable and pleasant, these outbreaks of sour feelings into bitter and reproachful words will have their periods about as certainly as paroxysms of hysterics or epilepsy, and are about as little under self-control as these spasmodic affections are.

A little exhilarating or "laughing gas" will make a sober-minded man play strange antics. The conclusion of the whole matter with me is, that man for his intellectual and affectional character and manifestations depends upon the condition of the brain and its appendages; and also that his moral character is very much shaped thereby. And as the brain is a physical organ, endowed and governed like other physical parts, there must be a sound and perfect body to secure a sound and perfect mind—to make a man "perfect and entire, wanting nothing." Great inequalities may exist

between the mental apparatus and other departments of the organism. One man may possess a well-formed, strong and vigorous muscular frame, and a small, poorly developed and endowed brain, and, consequently, be feeble minded; while another man, with a slender muscular frame, may have a well developed and endowed brain, and therefore pass for a man of strong mind. But as all parts of the human system are intimately connected in their structural arrangements, vital endowment and governmental supervision, it would be irrational to suppose that one department of the body can be perfected without all parts are included in the finishing work. Whether all minds are equal or not in their spiritual attributes, every mind is equal to the entire charge and full exercise of one sound body, developed to its utmost limits and plenteously endowed with scientific memoranda or characters, including instrumentality and faculty for music, poetry, oratory, and every branch of science and art in combination that has ever been possessed and exercised by individuals in a separate capacity since the advent of man upon the earth. For no one pair of the human family has ever been clothed with procreative power and faculty to produce a single organ or faculty, or part or parcel of an organ or faculty, essential to the perfection of human character, that was not in the original programme as a common inheritance for every individual of the race. And although sin has greatly abridged and obscured the masterpiece of God's handiwork, in its best type, within present knowledge, yet there is enough of it left, even in the most degraded portions of the race, as in the Hottentot, to be restored or built up by proper culture, through successive generations, to the highest possible level of human greatness. And to that level, in some coming future, all mankind are to be elevated, and constitute one great, glorious and inconceivably happy family, with their great Father and elder brother at its head.

Recuperative faculty and power from a wise providential



forecast, will ultimately put the mind in possession of a set of apparatus or machinery by which it will grasp with unerring certainty all immediately essential truth, and fall in with and discharge promptly, faithfully and joyfully every incumbent duty—all as naturally as water runs down hill. And not only will man, with a renovated organism, have all the requisites for pleasant sociability, easy and accurate scientific attainments and solid compact ratiocination; but he will also have under perfect control complete sets of highly finished organic instrumentality for the embellishments of rhetoric, poetry, music, etc. etc. Notwithstanding the organs of tune have been hitherto very generally in a sadly dilapidated state, there is now fair promise of their being eventually restored to primitive soundness, as much attention is being paid to improvement in singing; especially with children and youth, where physiological reform must always begin to be effective. The time will come when the feeble in song shall be as David, when the least among the innumerable multitudes of singers shall quite surpass Jenny Lind, the Swedish Nightingale. For if these things are done in the green tree, what shall be done in the dry. If such power and pathos of music are compatible with an exceedingly defective state of the general system of organs; what may be looked for from the organs of tune when they, in common with all the other departments of the system, shall be complete in development, finish and force? How delightful, even in anticipation, to hear “babes and sucklings” caroling forth their “perfected praise;” and “young men and maidens, old men and children,” praising in elevated song “the name of the Lord, for his name alone is excellent; his glory is above the earth and the heaven.”

If the reader would get a glimpse of “the good time coming,” let him go with me in imagination to “the delectable mountains,” and witness something of “the beauties of holiness” as there manifested in every-day life. True, there is

now "a great gulf" between us and that "happy land," but it is not impassable in fancy, and is soon to be bridged over in a renovated humanity, so that "flesh and blood" will pass over and inherit it. Note first the personal appearance of the inhabitants. Of suitable size and admirable contour and proportion, they are all, without an exception, exquisitely beautiful—exceedingly handsome in form and feature. From the sole of their feet to the crown of their head there is not a blemish in them. Intelligence, vivacity and mirthful good nature sparkle in their countenances, and Samsonian strength, united with the agility and fleetness of the roe, characterize their every movement. From their simple mode of life, in strict conformity to law, they of course know nothing of disease, feebleness, nor infirmities of any kind. They have no pains nor aches; even parturient labor is performed with as much ease as any other natural function. Being held constantly in the great Providential hand, under special angelic charge, they are never liable to dash their foot against a stone or be subject to any disastrous casualty. Except for the single purpose of progeny, "there is neither male nor female," but all "one in Christ Jesus." Commingling together on the grand summit-level of human perfection, and standing erect in all the simplicity and power of conscious innocence, they have nothing to conceal from each other. As among the adults there are no grades of corporal stature and muscular prowess, so there are no grades of intellectuality. In these regards sex makes no exception. There is no *mental* sexuality. Feminine minds come of femininity, or effeminacy of body—an immensely pernicious quality, "highly esteemed among men," but is "abomination in the sight of God." It is the product of gross violations of heaven-ordained physiological laws.

The paramount and overtowering blessing enjoyed by the inhabitants of the New Jerusalem, and which is the source of all their subordinate blessings, is the complete restoration

of the long lost "communion with God." Basking in the sunshine of the divine favor, and living and moving and having their being in an infinite ocean of light and love, they can but see eye to eye in all things pertaining to God's glory and their own highest happiness. They "all speak the same thing," and are "perfectly joined together, in the same mind and in the same judgment." Their mutual love is fervent; stronger than death and as lasting as immortality. They enjoy life individually—take great satisfaction in the use of present temporal comforts. Their physical conscience or nervous sensibility being constantly maintained at the zenith of its purity and strength, they enjoy a fullness of pleasurable emotion, both in the relish of their food and in the general good feeling that flows steadily from thousands of well-fed, well-sustained and grateful organic functionaries. From this state of corporal felicity, good nature, as a spiritual or higher attribute of the man, is an inevitable sequence. The dwellers in Paradise Regained can not be provoked into an ill-natured mood. They may—or might, if the suppositive circumstances were a possibility—feel indignant at wrongs, but they could not be urged into that state of feeling which is denominated anger. The staple of their happiness, however, is of a social nature. Communion with their living head is the grand source of their spiritual activities and rational enjoyments. Being one with Christ, as he is one with the Father, they are of necessity one with each other. Hence, they find it to be more blessed to give than to receive. They withhold nothing that it is in their power to give or to do, when giving or doing will benefit others. They are indeed but one great brotherhood, with a common Father; and are inheritors together of the common bounties and blessings of their kind and bountiful benefactor. There is no necessity of a selfish division of property, any more than there is for such a division of the air they breathe. The windows of heaven are open, and blessings descend till there

is no room for more. Perfect contentment is one of the cardinal virtues of the renovated Edenic family. This is true through all the periods of life, from infancy to the extremity of earthly existence. Children are born in Christ, having passed the new birth in the loins of their progenitors. The last generation of the race of imperfect believers, as they ascended the mount of Psycho-physiological Reformation—these two branches of reform must go together to perfect manhood—and come fairly under the influence of the bright and quickening rays of the sun of millennial glory, comprehended the full intent of the Saviour's declaration: "Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." And parents, standing firmly on that promise, asked that their children might be sanctified from the womb in body, soul and spirit; and a petition so congenial to the Saviour's feelings, and offered in full confidence of the divine disposition and ability to grant it, was answered in all its length and breadth. From that time "old things passed away, all things became new." "Sorrow and sighing" passed away, and their joy is full and uninterrupted; their peace is like a deep-flowing river. Their faith in God is now a living reality, and knows no bounds. And their desire to please God is equal to their confidence in him, and therefore they have whatsoever they ask for. Indeed, in them is fulfilled the prediction, "Before they call I will answer, and while they are yet speaking I will hear." Their wants are anticipated and abundantly supplied. All the tendencies of their complex nature are strongly upward, culminating in the perfection of their being, which gives them the full and easy possession of themselves, their propensities, appetites and passions. At this juncture or grand climax in human progress, "mercy and truth meet together, righteousness and peace kiss each other." Henceforward truth and righteousness are easily distinguished from false-

hood and error in relation to all subjects, great and small. All *truth* is God's truth, which is transparency itself. The Devil has no truth. "There is no truth in him." "When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." And when the father of lies is dethroned, so that he can go no more out to deceive, there will be no falsehood or error to detect or reject. All will then be taught of God, and taught nothing but truth.

All *righteousness* is God's righteousness. The Devil has no righteousness; he is "the enemy of all righteousness." And when the Devil ceases to pervert the right ways of the Lord, it will be easy to do just right. The tendency to truth and righteousness will be stronger than life.

But time would fail us to notice all "the benefits which in this life do either accompany or flow from justification, adoption and sanctification." Therefore, let us turn from these enchanting visions of the future to a contemplation of the simple matter of fact state of things at the present time, and inquire what is being done to hasten on the latter-day glory. And where shall we look for pioneer labor and laborers, if not to Oberlin, which has now attained to vigorous manhood, and become a power in the world?

## CHAPTER III.

### PHYSIOLOGICAL AND PSYCHOLOGICAL REFORM A NECESSITY OF THE TIMES.

THE original founders of Oberlin, the Rev. John J. Shepherd and Mr. P. P. Stewart, were moved in their attempt to establish a new colony, in connection with a literary, moral and religious institution, by a deep conviction that all existing communities and institutions of learning partook too much of the spirit, principles and customs of the world, to fit them to be zealous and efficient co-workers with God in his grand work of the world's redemption. Their "beau ideal" of a Christian community for the times was as nearly perfect as erring mortals could well conceive of. In the compact or covenant which they drew up, and which was signed by the early settlers, is contained the following, among other stipulations:

"We will hold and manage our estates personally, but pledge as perfect a community of interest as though we held a community of property."

"We will, by industry, economy and Christian self-denial, obtain as much as we can above our necessary personal or family expenses, and faithfully appropriate the same for the spread of the gospel."

"That we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, especially the smoking and chewing of tobacco, and deny ourselves all strong unnecessary drinks, even tea and coffee, as far as practicable, and every thing expensive that is simply calculated to gratify the palate."

“We will renounce the world’s expensive and unwholesome fashions of dress, particularly tight-lacing and ornamental attire; and will observe plainness and durability in the construction of our houses, in our furniture, carriages, and all that appertains to us.”

“We will strive continually to show that we, as the body of Christ, are members one of another, and will, while living, provide for the widows, orphans, and families of the sick and needy as for ourselves.”

“We will take special pains to educate all our children thoroughly, and to train them up in body, intellect and heart for the service of the Lord.”

For awhile the community “did run well.” It was a united and happy fraternity; experienced in a peculiar manner strongly marked tokens of the divine favor, and as strikingly manifested evidence of popular displeasure. At length, “another king arose which knew not Joseph.” “The covenant was mainly laid aside, being found too specific to serve as a general pledge of Christian purpose and too general to be a guide to specific duty.”

“’Tis no surprising thing” that Oberlin should shrink back under the weight of opprobrium that the arch Deceiver succeeded in raising against her, and retire to a more secure and sheltered position. She had pushed her reformatory operations further into the heart of the seducer’s kingdom than had ever been done before, and of course was assailed with fiercer and more malign opposition than had fallen to the lot of any other community. It was impracticable for Oberlin to remain where she first dropped anchor; she must either go forward or backward. For, although approximating the only sure and safe anchorage ground, she was not fairly and squarely upon it; and without more support than there was a prospect of her getting, she could not long remain where she was. There was only one of two courses she could pursue. She must weigh anchor and get under way, grasp

the helm with a firm, unflinching hand, tighten sail, haul close upon the wind, keep a steady eye upon the polar star of Gospel principle and move forward, irrespective of the foaming billows around them or fears and misgivings within,—always bearing in mind the Scripture declaration, “All that will live godly in Christ Jesus *shall* suffer persecution”—until they reached the fair haven of pure theoretical and practical godliness. Once safely moored there, the banner of the cross unfurled, and the fruits of righteousness abounding, the Devil would flee from them.

The other alternative was simple, very feasible and quite congenial to the natural heart. It was just to cut the grappling lines, get up a little sail and run down before the wind to the capacious harbor of “God and Mammon” and cast anchor among the main fleet of imperfect believers, where all are permitted to rest in quiet composure; the Devil having but little to fear from any thing that they will be likely to do on their present basis. They may be as zealous as they please in spreading themselves. Satan knows full well that streams never rise higher than their fountains, and if the earth was filled with this kind of Christianity it would not shake the pillars of his kingdom. This alternative was Oberlin’s choice, and she now enjoys the common repose of the churches generally. She soon “lived down popular prejudice,” and also obtained wide-spread fame of pleasant gratulation for herself among the great ones of the earth, and has really accomplished much inferior good. Indeed, in the main lineaments of a wholesome Christian community, owing to the large proportion of good material in her first construction and other favoring circumstances, not to her being at present founded on better principles or holding the truth in stricter or sterner righteousness, Oberlin surpasses any other community within my acquaintance. But as she has lapsed from the advanced position in moral and physical reform which the noble founders of the colony at first man-



fully assumed, she can no longer be regarded as a desirable and safe model for a new community to pattern after in laying a foundation for psychological and physiological reformation; so that these two reforms still remain a *desideratum* for future adventurers.

It is, probably, yet too early to attempt storming the citadel or stronghold of the enemy, by the only mode of warfare that can ever be successful—a decisive execution of the pure Gospel code of ethics. The Author and Finisher of faith might not be able to work faith enough in the assailing party to effect the object, without too much impairing the freedom of will.

It is useless to attempt to lead Providence, but in this advanced age of the world the leaders of the sacramental host, standing as they do on the watch-tower for observation, should catch the first signal of the providential hand, and be ready to move on with alacrity in the execution of any orders that may be clearly indicated by the rapidly changing signs of the times, the overturnings of Providence, and not wait to be dragged along by the gills.

Would it not be well for ministers of the Gospel of all denominations and prominent lay-members of churches to inquire whether a thorough remodeling of the present mode of conducting operations for subduing the great rebellion is not called for—some essential change of base? Or might it not be profitable for the respective churches to come to a stand-still long enough to examine their modes of worship, and see if there is not something defective in them, something calculated to mislead the mind, though they may be canonical enough? They have frequent seasons of prayer, and plead and plead for the outpouring and aid of the Holy Spirit, and for the divine blessing upon their labors. This gives color to the idea that God is reluctant to help his children in their endeavors to build up his kingdom, which is certainly very far from being true. On the contrary, God

takes especial care to represent himself as exceedingly desirous and ready to give his spirit to those who ask him for it, more so than earthly parents are to give good things to their children. He is standing at the door and knocking for admission, that he may tender any kind and amount of help that may be needed. The parable of the Prodigal Son, and numerous other portions of Scripture, most unequivocally attest the unceasing readiness of God to be with and aid his loyal subjects in their efforts to advance his cause in the world, just as far as humble trust in him will warrant. Do not Christians lose sight of this great and glorious truth, and in the meager success of their labors in the cause of the Saviour get some consolation from the reflection that they have prayed long and earnestly for divine guidance and aid, while the fault is all their own, in overlooking and consequently not heeding plain instructions? What should be thought of a son who, with the plainest possible instructions in his hand and ample means at his disposal, manages his father's business in a loose, slipshod, unsatisfactory manner, and at the same time is ever importuning "dear, blessed father" for fresh directions and help? He thinks he is honest and heartily devoted to his father's interest, while, through the deceitfulness of sin, he is asking amiss that he may consume his father's bounty upon his lusts; use it for his exclusive convenience and comfort, to the inconvenience and discomfort of others who are entitled to an equal share of it with himself.

I think churches and individual members in conducting any Christian enterprise, or in the discharge of specific duties, should act on the most determined assurance, without reservation or equivocation; that they have an ample chart of general principles and rules sufficient for their guidance, without further revelation from heaven; and also that they have a guarantee for divine presence, blessing and aid, to the full extent of their necessities, both for the correct understanding of duties and the faithful performance of them.

Under a course of procedure in accordance with the foregoing suggestions, all loopholes for escape from personal responsibility would be closed. The relation between worker and co-worker would be better understood—one working in both to will and to do of his good pleasure, and the other working out his own salvation with fear and trembling. Christians would soon come to understand that there was something for them to do, and they would not be content until it was done or under a satisfactory process of being done. They would discover that they not only had new hearts to make, but also new bodies—every thing new. And if the regenerating process did not proceed more satisfactorily, both as to quality and progress, than it has hitherto done since the great commission for the world's conversion was first issued, they would not resort to daily prayer-meetings for a little solace or flattering unction for troubled consciences, but look around and within them for the difficulty and remove it.

But ministers of the Gospel and churches, as bodies, may not heed the preceding suggestions, pause in their present dreamy course and ponder their ways, and therefore I will appeal to the individual Christian.

“O stop, poor Christian! stop and *think*,  
Before you further go!”

If you are a master mechanic and are about to build a house, ship or steam engine, you are careful to get a plan drawn out of what you are about to build, in all its details, before you commence operations. You get a distinct idea of it well formed in your mind; know just how it will appear when it is finished. Then you are prepared to gather material, set your hands at work, and do up your job; and when it is finished you are satisfied with it.

And now how is it with regard to the vastly more important building that you have undertaken to construct—a Christian character and life? Have you even a faint, shad-

owy idea of what Christian manhood should be—will be in God's good time? Or are you satisfied with a "good and regular standing" in the church, with the enjoyment of a little "inward life" that "plays around the head, but comes not near the heart;" that leaves "old things" much as they were before you were transplanted into the garden or vineyard of the Lord, your love of the world, its customs, fashions, gross habits of living, which, by inevitable sequence, entails upon you and your posterity "to the third and fourth generation" the common ills of life, bodily infirmities, diseases and all their accompaniments of anxiety, pain, sorrow, perplexity, doubts, fears and premature old age or early death? "Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation."

It is to a correct understanding, patient care and unwearied culture of the TREE OF LIFE that I wish to call the attention of my Christian reader. I would have him give no sleep to his eyes nor slumber to his eyelids till he is satisfied that he is *aiming* for the strait gate and narrow way, until he has good reason for believing that he *really* desires to understand and obey the laws of life; and they are neither grievous nor hard to be understood. For as sure as grass grows and water runs, if he and his descendants render unto Cæsar the things that are Cæsar's, and unto God the things that are God's, perfection that *is* perfection will crown his posterity within the fourth generation.

Among the marvelous overturnings, foreshadowings and illustrative events of a wonder-working Providence may be reckoned a settlement made on a little island called Pitcairn's Island, in the South Sea, a century or more ago. The circumstances attending the settlement are briefly these: England sent out a government ship into the region of the South

Seas on a voyage of discovery, and for other purposes. While in that region, the ship's crew mutinied. A large majority of the sailors, by preconcert, put the officers of the ship and a few of the hands that would not unite in the mutiny into one of the ship's boats and set them adrift on the open ocean. The mutineers then sailed to one of the large islands, where most of them remained and formed connections with the islanders. Eight or ten of them took each a native female for wife, who with about an equal number of the native men and their wives went on shipboard, ran down to the previously uninhabited island laid down on the charts as Pitcairn's Island, and landed. After taking from the ship sails, spars and whatever they desired, they set fire to and burned it down to the water. Half a century afterward, more or less, a British man-of-war passing the island and discovering signs of inhabitants concluded to "heave to" and send a deputation on shore to find out who the inhabitants were. While getting one of their boats in readiness to go to the island they descried a boat coming from the shore with two men in it. As the boat neared the ship the men on board were greatly surprised to see two smart looking young men of decidedly English aspect. As the young men reached the ship's deck the surprise was heightened by hearing them discourse in good English. And the surprise rose to its climax as the young gentlemen, on being taken into the cabin and invited to partake of some refreshments, stepped up to the table, folded their arms on their breasts, and one says, "For what we are now about to partake, the Lord make us truly thankful." The captain of the ship with some of his officers and a surgeon went on shore and learned the following particulars: After the little settlement had been in progress on the island a few years, one of the Englishmen lost his wife, and took a wife from one of the natives. This created feuds that resulted in the destruction of all the men on the island, with the exception of one of the Englishmen

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named Adam Smith, but who had changed his name and was called John Adams. After the death of the other men, Adams became a penitent and humble Christian, and, with the aid of a Bible and Book of Common Prayers that were saved from the ship, set out in earnest to train up the children and youth thus providentially left in his charge in the "nurture and admonition of the Lord." At the time of this visitation the little community was getting on to the third generation of the descendants of the original stock, which it should be remembered was composed of hardened, wicked sailors and South Sea islanders, an ignorant heathen race. The report of the visitors to the island is exceedingly interesting in many respects, but my present purpose will be answered by noticing two features of it, going to show what proper instruction and training, under favorable circumstances, will do for the moral and physical well being of our race. The patriarchal Adams had been very particular in his instruction in respect to the seventh commandment and the golden rule or second great commandment. His rule for the marriage of young people, as to age, was that the males must be twenty-one years old and the females eighteen. The testimony through Adams and others is to the effect that there had never been any unchastity among the youth, "in heart, speech or behavior," notwithstanding they were promiscuously together much of the time, by day and by night, in their out-door rambles and at work and in their lodging apartments, and often everywhere in *deshabille*. They had none of them been known or believed to be guilty of untruthfulness; and their love for each other was steady, strong and ardent. With regard to their physical condition, the testimony of the report is that they were uniformly good looking, well built, straight and trim, strong and sprightly. Their strength and agility were tested by lifting, running and jumping. A number of the young men took up and carried with ease, singly and in succession, six hundred pounds of

anchor and other irons from the ship which had been burned. The surgeon examined them carefully and found no defect about them; looked into their mouths and found their teeth perfectly regular and sound, without an exception. Perhaps the best evidence furnished by the report of their muscular tone and power of endurance is that occasionally they swam around the island at one stretch, male and female, a distance of about seven miles. Of sickness the young folks had no knowledge in their own experience; had no colds, coughs, fevers, nor disorders of any kind.

Here is a specimen of "pure religion and undefiled," in its elementary or rudimental nature, from simple unsophisticated teaching, untrammelled by heterodoxical crotchets or theological technicalities. And this simple fundamental condition of normal humanity, as a basis for superstruction, may be wrought out in any part of God's earthly dominions where it is desirable that man should live. A physical fabric thus established, with just symmetrical proportions in all the departments of brain, nerve, muscle, stomach, lungs, liver, heart, and arteries, and hundreds of minor organic textures, may be expanded as a whole, in every instance, in successive generations, to its ultimate limits as foreordained; be compacted and solidified as it expanded, and be fitted with appropriate mental etchings and artistic skill for intellectual, scientific and social employment and enjoyments that shall do honor to its divine Architect.

And now, Christian reader, permit me again to inquire whether, as "a wise master-builder," or common worker together, you have entertained any thing like an adequate idea of what it is to "cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness—wholeness—in the fear of God?" Or are you aware that this work is to be done on a large scale within a few generations, and the earth filled with Christian man and womanhood?

But the fact should not be disguised that the regeneration

of mankind physically will be an arduous work. If the carcasses of old transgressors were, most of them, to fall in the wilderness, leaving a few thoroughly converted and enlightened John Adamses to rear the children and youth, with such physiological guides as they could now easily obtain, the work of reformation would be comparatively easy; but the will of Heaven seems to be that the work shall be carried on under the disadvantageous circumstances of old, vicious habits firmly fixed, which are verily stubborn things. Physiological reformers have, unwittingly, done much to retard the work of man's physical renovation by representing that strict conformity to the laws of life would soon renovate the worst cases of dilapidated constitutions—work them over and make new bodies of them. Thus encouraged, many have made trial of a change of diet, and some have held on their way for months, when, instead of finding themselves improving as they expected to, found that they were getting worse, apparently, as they ought to have known would be the case with them, and being thereby sorely disappointed have turned back again to their former habits of life, and in many instances “the last state of that man is worse than the first.” It is impossible that tissues of organs reduced to a seriously crippled state by a long course of transgression should recover even a tolerable degree of health and vigor in a few weeks or months under any treatment. Constitutions naturally strong that have been temporarily impaired, and that still retain considerable vital elasticity, may come up rapidly under proper care, and such do often recover their wonted soundness with surprising celerity when there has been no change in their dietetic habits. But, as a general rule, persons of medium constitutions and below this, especially such as are of a plethoric habit or are predisposed to any chronic difficulty of essential organs, whether sick or more than usually unwell at the time or not, who change at once from the ordinary course of living to a pure and good unstimulat-



ing diet, may calculate upon passing an ordeal that will test their patience, their power of endurance and confidence in dietetic reform. To a greater or less extent they will lose their appetite, flesh and strength, experience more or less of pain, distress or restlessness, and above all have a sense of emptiness and forlornness that will make them think often of old times and particularly of their former favorite stimulants. In some cases it will be years before as comfortable a state of health as was formerly enjoyed is restored. But let all rest assured that there is no danger in abandoning any bad habit suddenly and beginning to lay a foundation for a good one to take its place, under suitable precautions. In due time they will reap the advantages if they faint not.

The Oberlin colony took a decided and strong position in favor of dietetic reform, but not being aware that they must pass through the slough of despond before they could get on to firm table-land, but rather imagining that they would ascend at once into a hygienic elysium, they were terribly affrighted at the immediate results of a sudden strict abstinence from a stimulating diet and fled precipitately back to the flesh-pots of Egypt. The apostacy was general and thorough, and not only fixed those who were concerned therein in their old regime during life, but a traditional hobgoblin account of the disastrous consequences of their rash, erratic course has had the effect to establish their offspring and all new settlers in the place in the old stimulating mode of living. Indeed, the cloud of prejudice which has been raised in Oberlin on the questions of diet and medicine has been not only visible and tangible, but as impenetrable as the gristly hide of the rhinoceros. No iron-clad monitor could more effectually ward off shell and shot than the people of Oberlin do the shafts of physiological and pathological truths that are being hurled against old Allopathic medicine and a stimulating diet from many a battery placed enfilade under the dawning light of the nineteenth century. As

well might an attempt be made to penetrate an adder with sound, admitting the proverbialism of his auricular obtuseness to be a veritable reality, as to get the attention of this community to any thing new on the subject of medicine and diet. There seems an awful, solemn, studied, ominous stillness on this subject, as if there were a dread of encountering an "inscrutable decree" or falling upon some "providential arrangements" "rooted and grounded in the sovereignty of God," which it might be disastrous if not sacrilegious to disturb. The cause of this anomaly is not to be found immediately in the sovereign people, where responsibility rightfully attaches, but in the occupant of the chair of Physiology and Hygiene in the Oberlin College. From the great confidence reposed in him—which on many accounts is well deserved—the key of knowledge on the subject above referred to, for the institution and the inhabitants of the place, has been confided to his keeping, and vigilantly does he maintain the monopoly of its use. The Professor advocates, by precept and example, a liberal use of the milder stimulants, such as animal diet, tea, coffee and spices, and does not object to a free use of the corrosive condiments, as saleratus and the like, on the plea that their power to injure the system is forestalled by a rapid transmutation as calorific material; holding the Liebigian doctrine of the supply of animal heat by a combustible process—heat diffused from a central fire kept constantly burning in the pulmonic department. The combustion theory was not original with Liebig, but simply revamped by him. It was started by Crawford, before Liebig's day, but was never received into general favor by the medical profession, on account of its total inadequacy to explain the diversified phenomena of animal temperature in the various forms of impaired health. If the Professor would diet his horse and cow in accordance with his combustion theory he would soon learn his mistake. We have in Oberlin our full share of bodily infirmities, diseases

and death, from the new born infant to ordinary old age. It is sad, it is painful, it is humiliating to look out from my stand-point over the mass of semi-vitalized humanity around me and contemplate the amount of physical derangement, suffering and premature death constantly in progress, without being able to discover from any available quarter the slightest indication of anxiety or inquiry as to the why or wherefore of this state of things. From those who sit in Moses's seat, down through the Gallios on the bench, to the hewers of wood and drawers of water, there is a severe caring for none of these things. The general mass of thinking faculty is thoroughly permeated and imbued with the idea that "modes of living have nothing to do with fevers," and therefore it is the dictate of wisdom—or cherished appetite—to live as you list, asking no questions for health's sake.

"Eat and drink, for to-morrow we die."

It is with me matter of unceasing and unutterable astonishment that ministers of "the glorious Gospel of the blessed God," whose business is to deal with mind in its most important relations to the things of both the present and future world, should here and everywhere so generally ignore the fact that the spiritual man is very much under the dominion of the grossly debased and enfeebled carnal man; and in their teaching they proceed on the assumption that men can shake off the vicious habits that easily beset them, and enter upon renewed life as if such habits had not been formed. Only last Sabbath my preacher in discoursing from the memorable words, "Strive to enter in at the strait gate," remarked that "all that the drunkard had to do to qualify himself for such entering was to arouse himself thoroughly to action, get up an indomitable will and resolve that he would never again taste strong drink, and the work was done." Is it possible that sensible men living in the middle of the nineteenth century do not know that the confirmed

drunkard has no executive will power with which he can enforce obedience to a total abstinence resolve? He does resolve, has long been resolving with all the solemnity, earnestness and force of which he was capable, that he would abandon his cups; but his resolutions were mere ropes of sand swept away by the first and every wave of temptation. He can no more get up an indomitable will than he can create a new heaven and a new earth for himself. Will power depends on nerve power. Every specific or distinct mental function in its exercise has a specific organic function for its support; or rather the mental manifestation *is* the exercise of a specific organic function, and this organic function is sustained by nervous energy supplied from an independent central source of limited capacity. When this source of supply is exhausted, or nearly so, the organic function will be feeble in its action, and the mental exercise which is sustained thereby will be correspondingly feeble. I called in by request to see Mr. Arnold Buffom, the first President of the American Anti-Slavery Society, and found him on the steep declivity of life, with heart failing him. He had been a lion-hearted man through life, and his friends wondered at the recent great falling off in him in this quality of the man. The foundation of the indomitable iron will had given out, and that dropped the courage of the man.

Drunkenness is a physical vice or an abnormal physical condition. Remove the physical defect, which is the immediate occasion of the habit, and the man will be as free from any propensity to intemperate drinking as a new-born infant, and much more so than some infants whose parentage starts them on a drunken declivity.

The drinking of alcoholic liquors much short of the point of drunkenness produces most disastrous effects in some persons when they are not the least aware of it. The Rev. Mr. Nettleton, the great and successful revivalist, was wary in encouraging any one to indulge a hope of salvation while in

the habit of using strong drink, however moderately. He found it was easy for many of this class of persons when a little under the exhilarating effect of liquor to imagine that they were "rich and increased in goods and had need of nothing," when in fact they were very destitute of true piety. And there are other things besides alcohol in common use that play the mischief with the nerves, especially those connected with and forming a part of the mental apparatus and constitute the organ of sensibility, particularly tea, coffee and aromatic stimulants. How easy it is for men and women whose minds are pivoted on highly excitable nerves, to work themselves up to an ecstasy of devotion and warble out with rapture,

"My willing soul would stay  
In such a frame as this ;  
And sit and sing herself away  
To everlasting bliss,"

while they are festering with "covetousness, which is idolatry." The general truth here shadowed forth—which is apparent to all who are favorably circumstanced and disposed to see it as the sun in mid heaven—is persistently blinked by a large majority of the teachers of youth and preachers of the Gospel. And any proposition or attempt to arouse attention to physiological reform meets with cold repulsive favor, except in a few favored localities. A public teacher and preacher remarked that he had rather be instrumental in the conversion of one soul than head all the reforms that had ever been started. I suppose it should be allowed to be of great value to be gathered from the world into the Christian church as at present constituted, where it will puzzle the assorting angels to distinguish between sheep and goats. But how infinitely transcending the value of an occasional feeble conversion—put the sum of it as high as any friend of such conversion would be likely to estimate it—would be the gain of having a clean sweep made of the whole community ; every

inhabitant thereof elevated to the highest pinnacle of physiological and psychological perfection, standing "perfect and complete in all the will of God?" The leaders of the "sacramental host of God's elect" *might* inaugurate a reform that would lead on a "bee line" to such a result. They are commissioned to this end; have a grand chart of authority to this effect, containing ample and lucid instruction with regard to general principles of action, and ways and means by which the object may be accomplished. God and all holy beings are anxious that the event should be consummated, and are ready and willing to render all the assistance in their power compatible with man's free agency and duty. At any rate, the under shepherds should note and heed the fact that the responsibility of the world's conversion rests more with them than it does with the rank and file of their flocks, to whom they have been wont to impute a large share of the blame of tardy progress in the cause.

But "the world *does* move," after all. There is one or two bright green spots starting up on the hitherto unheeded and uncultivated field or barren waste of physical education that is full of cheer and hopeful results.

"Six years ago President Stearnes stated to the Trustees of the College (Amherst) that something ought to be done for the physical condition of the students, as well as for their intellectual and Christian character." In consequence of this suggestion and an accompanying recommendation, a Professorship of Physical Education was immediately established, a commodious building erected, the necessary apparatus and appliances furnished, and this department of the College put in full operation.

"The good results of this part of the College have exceeded the hopes of its projectors many fold. During the five years that it has been in full force, the physical appearance of the students has made a decided improvement in the opinion of those who are not connected with the College, and

the matter of self-reliance which the drill inculcates is considered as a sufficient equivalent alone for all the expense of the department, enabling the student not only to know upon what to rely in bodily force, but also instructing him how to use his mental faculties to their proper limits and teaching him when and to what extent he can rely upon his own powers." This experiment at Amherst in the physical education of youth, with a little extension, would of itself work a revolution in the theory and practice of education everywhere, but it has a powerful auxiliary to this effect in the school for girls by Dr. Dio Lewis in Lexington, Mass. Dr. Lewis has associated with him in his enterprise of enterprises Mr. Theodore D. Weld, and other competent teachers, who are heartily with him in his views of giving thorough development and force to the physical system of females. This is laying "the ax unto the root of the tree," and it will not require more than a generation or two to shame the old modes of female education out of existence. The world has more to hope for from this nursery of physical culture by Dr. Lewis, in freeing it from "the ills which flesh is heir to," than from all other schools of every description based upon the rotten, treacherous foundation of physical depravity, without a single purpose or thought incorporated in their plans or systems of instruction, looking toward a correction of the fundamental evil.

## CHAPTER IV.

### REMEDY FOR MAN'S SPIRITUAL DEGENERACY.

IN attempting to solve this problem or point out the remedy for our spiritual degeneracy, I will offer some thoughts under two heads: First, a fundamental principle in God's moral government, or the great law by which he designs and will ever insist that his rational creatures shall be governed in their social relations. Secondly, God's "line of policy" for "the reconstruction" of his rebellious human family.

#### A FUNDAMENTAL PRINCIPLE IN GOD'S MORAL GOVERNMENT.

"What is the duty which God requires of man?"

Obedience to his revealed will, which is summarily comprehended in the Ten Commandments, and "the sum of the Ten Commandments is to love the Lord our God with all our heart, with all our soul, with all our strength and with all our mind, and *our neighbor as ourselves.*" There is now no way by which we can with certainty test our love to God, estranged from him as we are by unbelief or lack of faith, except through our neighbor. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" How then am I to love my neighbor? In the first place I am to love myself; this is implied or taken for granted in the command, it is obligatory upon me, else I am under no obligation to love my neighbor. I can not love myself too much, can not too strongly desire my own happiness, nor too earnestly apply myself to the use of ap-



appropriate means for the attainment of that end. This is clearly inferable from the fact that my Creator has implanted deep in the center of my being an ineradicable desire for happiness. He would have me cherish and cultivate this desire, expand my capacity for happiness and keep it full to overflowing. I have now a definite and elevated standard by which to measure my desire for the happiness of my neighbor, it is to be precisely like my own in kind and degree, no more, no less. "There should be equality." The activities of both social and physical life are promoted by an equality of instrumentalities and powers. In the human body the vital forces are greatly economized by a uniformity of condition among the organs of which the body is composed, whether the general state is strong or feeble. Force is used to better advantage under such circumstances than when there is much inequality among the members. So in neighborhood affairs, when all are on a level so that love can flow freely from heart to heart, it is much easier to maintain a firm friendly understanding and efficient co-operation in the employment of means for the promotion of the general welfare than in a community where some are rich, surrounded with all the conveniences and comforts of life, and others pinched with poverty, exceedingly troubled to meet current expenses and "keep soul and body together." No other signification can with any degree of propriety be given to the second great command than the equality one here attached to it. Depart from this strict line of interpretation and all is indefiniteness and uncertainty. If one man may seek his own for self-gratification or aggrandizement, or for any exclusive selfish purpose to the extent of a single penny, another man may or will go a little further, and so on, until some men will see no impropriety in their amassing millions and millions of dollars, and disposing of *their* property as they please; intending of course, if they are professing Christians, to be what they deem to be liberal in giving to charitable and benevo-

lent objects. God does not act in this loose way in ordaining principles and laws for the government of his rational creatures. Exactness and precision characterize all his dealings with them in regard to foundation principles. "Strait is the gait and narrow is the way," are the distinguishing traits of the rules by which men are to govern themselves and be governed, individually and socially. No deviation from the straight line rule is permitted with impunity, while conformity thereto is always well rewarded.

There is no graduating wrong doing. Men can not say unto it, "Hitherto shalt thou come, but no further." Transgression of law has not only a self-perpetuating tendency, but also a self-aggravating tendency. It is therefore folly for human beings to attempt the *moderate* indulgence of any practice not in accordance with the eternal laws of their being. Intemperance, or a violation of the law of sobriety, furnishes a good example for illustrating this position. A confirmed habit of strict sobriety is easily maintained. Indeed, those who are firmly fixed in this habit by a long course of correct living, not only have no disposition or inclination to break from it, but their pure sensibility revolts at the slightest contact with alcoholic stimulants. But let a community practice moderate drinking, or the moderate use of alcohol in any form, no matter how guardedly, and there will be all grades of intemperance from moderate drinking to besotted drunkenness. Some will have stamina of fiber sufficient to enable them to hold out against the constantly disturbing effect of the alcohol and maintain the character of moderate drinkers, while others will be carried along on the current of intemperance at all stages in its course to its extremity, according to individual ability to resist the downward progress. So with regard to the golden rule. A portion of mankind have virtue enough in them to maintain a decent respect for it under a universal violation of its obvious meaning, and like Agur crave neither poverty nor riches. While

a large majority of men are anxious to be rich, and thereby "fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Such is the nature and tendency of a breach of the great law of love. It engenders evils of every description, natural and moral, and to an illimitable extent. Lust of money and power creates and maintains the abominable system of caste, with its inevitable accompaniments of envy, jealousy, hatred and strife. It leads to overreaching, defrauding, robbery and murder—in short, to every species of iniquity and wrong doing. It is indirectly the means of debasement and degeneracy of body and mind.

#### GOD'S RECONSTRUCTION POLICY.

It is manifest that God intends to have a world of human intelligences that shall govern themselves, under his general supervision and by principles and laws of his ordaining. He made man a little lower than the angels, crowned him with glory and honor in the fearful and wonderful construction of his body and the beautiful complexity and capaciousness of his intellectual faculties, and left him under favorable circumstances, with safeguards of a prohibitory and admonitory character, to the test of his fidelity to his Maker and established principle. Man turned rebel and traitor, voluntarily withdrew his confidence from God and put himself under the dominion of the arch Apostate, and thus virtually constituted and crowned this enemy of all righteousness god of this world, and thereby entailed on Adam's race woes unutterable, much of which is destined to be eternal. God, in infinite compassion to our race, devised a plan for the reconstruction of his rebellious human family and subject it again to his easy rule. He might with one stroke of omnipotence have annihilated the usurper, rescued man from his cruel fangs and restored him to his original position. But such a course was not in con-

sonance with his wise fore-purpose to give the universe a terrible and telling example of the legitimate results of transgression of law. At an infinite expense a way is opened for man's return to loyalty, every obstacle on God's part is removed out of the way of his return, man still retains all the natural power of choice, which alone constitutes him a free moral agent, that he exercised in his revolt from his lawful sovereign, and yet when a general amnesty is proclaimed on very easy and reasonable terms and men are assured that "all things are ready" for a cordial welcome to a sumptuous banquet at their injured Father's house, *all*, with one consent, make excuse. Such is the deceitfulness of sin in all its protean forms under the influence of the arch Deceiver, that the Almighty Ruler of the universe with all his infinite wisdom and goodness has never yet succeeded in getting a single descendant of Adam, "by ordinary generation," completely restored to soundness in every department of his being, or in either department—for perfection in one part denotes perfection in all parts—while a dweller of earth. But God's patience and goodness are inexhaustible. He is still unwearied in his efforts to make man what he should be and place him where he ought to be. His "line of policy" for "reconstruction" is to constrain men by the exhibition of love and truth, under the sanction of judgments and mercies, to turn from their evil ways with as little infringement of their freedom of will as is compatible with the greatest good of all concerned. In the early ages of the world, when Satan had lured men into the lowest depths of degradation and crime, the Lord was compelled to deal harshly with them, sometimes destroying whole nations, tribes and families. On such "fell severity." Under the Levitical or Mosaic dispensation many crimes were subject to capital punishment that in later times were passed over with comparatively light penal inflictions. God is never governed by a spirit of vindictiveness in his treatment of his rebellious subjects, nor does he inflict pen-

alties on the score of stern justice or the *quid pro quo* principle. He is "long suffering" toward all who are opposed to his righteous government. "His loving kindness, O how great!" "Come and let us reason together; though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." Yet the Lord will not clear the guilty, they must bow or be broken. For the encouragement of such as are in any wise inclined to forsake their evil ways the Lord loves to put them on their good behavior, and give them an opportunity to cultivate self-respect and manhood. Under this "line of policy" our kind heavenly Father is gradually winning back a portion of his great family to their paternal home. And when he succeeds in getting a small number of the returning prodigals so near to his great heart of love that they can feel its warm pulsations and be drawn into near and intimate communion with him, the work of a general reconstruction will rapidly advance. A prominent officer in the American war, whose name is now out of mind, predicted a year or two before the war ended, that when the rebellion began to cave in people would be surprised at the suddenness and completeness of its collapse. So with the great Satanic rebellion—of which the Slaveholder's rebellion was but part and parcel, a slight vile excrescence—when it begins to crumble to pieces the end will be near. Even now the angel having the key of the bottomless pit and a great chain in his hand wherewith to bind the dragon, "that old serpent, which is the Devil and Satan," and drag him to his own place and securely shut him in, is fulfilling his grand and glorious commission. The binding of Satan consists in man's coming to himself or his right mind and complying with the whole will of his Maker, or, which is the same thing, rendering obedience to all of the laws of his being. In this position all the dragons in the universe can not harm him. The most favorable indication in this reconstruction process is that in this country the Government is

beginning to examine with considerable interest the long half-fledged notion that "all men are born equal." And some of the prominent men in the nation are insisting that all men under this Government shall be held to be equal "before the law." And, as revolutions never go backward, the time must shortly come when it will be argued and admitted that all men shall be equal before the Gospel—be socially equal.

A thorough and cordial embracing of this principle will bind the strong man and spoil his house. Here is to be the decisive battle between Christ and Belial. The aristocratic, unequal social principle, or selfishness, is the main pillar in the kingdom of Satan, and consequently he has expended most of his strategic skill and power at this basis to fortify and defend it. And this selfish principle has been so long held to be legitimate and proper in practice, when not pushed too far—and where can a line of demarkation between reasonable indulgence in the premises and excess be established?—that it may, after the rudiments of the world, be claimed as a righteous principle by lawful undisturbed possession, if it was fraudulently acquired "in the beginning." While I am penning this article there lies before me a copy of The Evening Post containing an editorial bearing somewhat on this subject, under the heading of "Woman at Home, or Work *versus* Beauty." The article referred to is a critique on "The Theory of Work to Life, as found in Mrs. Stowe's Talk on Social Facts, in The Atlantic Monthly." A few extracts from the article will show its animus:

"But when Mrs. Stowe characterizes women of elegance and refinement as 'beautiful, fascinating *lazzaroni* of the parlor and *boudoir*, who make their boast of elegant helplessness and utter incompetence for any of woman's duties,' we would like to know what she understands by the term 'woman's duties?'

“Elegance and refinement in a woman are the best results of culture and inherent gentleness of nature, and that elegance and that refinement is a chief part of the charm of home. . . . .

“If, as we must infer, Mrs. Stowe means by the phrase ‘woman’s duties’ the daily drudgery of household cares, we certainly must protest against a doctrine of work which disfigures our mothers, makes our wives old before their time, and the hands of American women the surprise and regret of the beautiful. . . . .

“An ill-shaped, red-looking hand is witness that beauty has been sacrificed to utility. . . . . Women need love, men need beauty. The passion of love in woman and man’s passion for beauty are the two great and irresistible antagonists of duty in the social world. Man’s desire for beauty is as unquenchable and beneficent as woman’s need of love.”

I have no breath of censure for friend Post for his advocacy of “elegance and refinement” in woman, if the elegance and refinement are pure and undefiled as they were in the bowers of Eden before the polluting presence of the Prince of Darkness blighted them. I would that those women who possess these desirable qualities in the highest degree had them amplified ten-fold, and that all others might be elevated to the same plane. My exception to what seems implied in the article in question is that these accomplishments should be made a specialty for a privileged few of the feminine portion of the race. And does not Mr. Post know that these elegant and refined accomplishments are as desirable for and as valuable to males as to females? And does he not know that men need love as much as women do, and that women need beauty as much as men do? Both men and women’s desire for love and beauty—in a natural state—“is as unquenchable and beneficent” as their Creator could impress them with. Herein were they created in the image of God.

God is love and God is beauty, and all his works are beautiful—"very good." No doubt Adam and Eve were surpassingly beautiful, beyond our present power of conception, so handsome that no sculptor or painter on earth could do them justice in marble or on canvas. And when "reconstruction" shall have done its work, men, women and children will be exquisitely beautiful, and love—the identical principle which constitutes God's essence—will be perfected in them. Then their happiness will be complete, but sexuality will have but small part or lot in the matter. Sensuous gratifications will have their place, be spotlessly pure and severely appropriate, and the pleasures thence arising will be greatly enhanced from what similar pleasures now are, in consequence of the perfected tone and purity of the sensibility; but these gratifications and pleasures, exalted as they may be, will not come in competition with the noble, lofty and soul-inspiring joys that will be experienced by sound minds, in and by virtue of sound bodies, in the pursuit and enjoyment of knowledge. There will be much pleasant and sportive exercise for hygienic purposes, but in these calisthenic employments and the pursuit of knowledge there will be no sex. Blissful, happy state, which can only be attained through God's "line of policy," strait and narrow. Vain are all attempts to climb up some other way. Intermitting, spasmodic revivals based on a worldly "line of policy," "after the tradition of men, after the rudiments of the world and not after Christ," though they have their use will never accomplish the world's conversion. And now as we are on the eve of wonderful revolutions that are to usher in the "good time coming," will not the leading "women professing godliness" of some favored locality do themselves the honor and secure the glory and happiness of being the harbingers of the grand epoch? Woman led man out of Paradise and it is most befitting that she should lead him back again. This she *can* do and this she *will* do. The world



wants a model of pure, simple Christianity, and a small model that can fairly exhibit the excellencies of true religion will be as effective as a large one. Therefore in any village of some note where "strong-minded women" of decided religious character have a predominance of influence in the place, let them by well-timed, judicious and thorough pre-concert take hold of the work of reform and carry it steadily and boldly forward, without having the fear of this or the nether world before their eyes. In the first place they should decide upon a standard of female dress, in which they will make their *debut* as a signal for commencing operations, which should be plain, neat and in all respects adapted to the great end before them. If the "American costume," which has been prepared at a great expenditure of thought, skill and labor to adapt it to the purposes of health, comfort, convenience, economy and genteel appearance, does not meet their approbation, let them modify it till it does, or frame one themselves with which they will be satisfied. In the work of adjusting attire it should always be borne in mind that women, like beauty, "when unadorned are adorned the most." In the second place, let them make choice of help in whom they have confidence, who will heartily co-operate with them in the reformatory work, and treat them in all respects with true sisterly affection, have no "second table" for them or table in the kitchen. Consult with them fully in relation to all household matters pertaining to the woman's department, with a view to abridge the amount of labor and mitigate its severity, as well as a prompt and faithful performance of it. And in the prosecution of these inquiries, they may assume as an unquestionable fact that in process of time cookery will fall out of the calendar of "woman's duties," or "the daily drudgery of household cares." As was well said by Dr. Lambe many years since, "Man is not a cooking animal." In the primal state of innocence no cooking was done, and in the final state of innocence none will be done. But it may

be "good for the present distress" that the ordinary mode of culinary operations should in the main be continued, though a little acquaintance with modern physiological movements and their results will lead to essential abridgements in the labor pertaining thereto, and also to a discarding of much of its disagreeableness as well as unhealthfulness, particularly in the use of animal grease.

With improved washing apparatus, the use of steam or horse power, simplified modes of dress, together with augmented muscular ability and will power, the work of the laundry will soon be reduced to small dimensions and made a pleasant diversion rather than a hated drudgery. In the sewing department, Wheeler & Wilson, Grover & Baker, Howe, and others, will lighten labor and abate or entirely relieve from irksome confinement. Indeed, the whole range of "woman's duties" or "the daily drudgery of household cares" may be so reduced and mollified that there shall be no "ill-shaped, red-looking hands to witness that beauty has been sacrificed to utility;" on the contrary there will be sufficient leisure, buoyancy of spirit, muscular force and vital elasticity to enable both employer and employe to cultivate an "elegance and refinement" that shall make a solid "charm of home." In pursuing this course there will be no difficulty in obtaining good, reliable "help," "honest and capable."

If the gentler sex will take the lead in locking up to a higher level by Gospel rule, the sterner sex, "lords of creation," will speedily follow suit, and by joint action the ascent to the summit-level of human perfection will be pleasant, and made with a constantly accelerating progress. Means never compassed their end with more directness and completeness than will the proper observance of well-defined, feasible law prove a perfect remedy for man's degeneracy. This general thought has been expressed before, and more than once, but it is an ideal or, with me, a prospective moral certainty that I never tire in contemplating, however much I

may tire in the discussion of it or others tire in listening thereto. I take great satisfaction in looking forward to the happy period just before us, when the earth will be filled with the glorious compound of "beauty of holiness"—holiness perfected; and the holiness of beauty, "perfection of beauty."

"Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment and righteousness in the earth; for in these things do I delight, saith the Lord."

## CHAPTER V.

### OPPOSING INFLUENCES.

THERE are two sets of hindrances to the reformatory or restorative process that tend to depress free inquiry and retard progress that may be well represented by the two little mon-syllables Can and Can't.

#### CAN.

“You can be perfect, be just what you ought to be, it is as easy as to turn your hand over. You have only to *believe*, and the work is done. Moral character is predicable only of the will, the voluntary power, and this in its exercise is simple—must be just one thing or another. The volitions can not be half right and half wrong, half Christian and half infidel. If you *will* the highest good, if you purpose to serve and glorify God it is all that you can do, you are as perfect as you can be for the time being. Your understanding may be at fault, but this is an involuntary faculty, not blame or praiseworthy. If you honestly and devotedly determine to do your duty to God and man according to the best light you have, and you are at no time conscious of swerving from this purpose, you meet the demands of the Gospel and should stand approved at the bar of your conscience.”

Here is some truth and much fallacy. It makes the head the scapegoat for the sins of the heart. The voluntary powers must be held responsible for the judgment and doings of the whole man. And the whole duty of man is resolved into

faith, of which as a saving grace there are degrees. Implicit or perfect faith, which is the duty and privilege of all, will secure perfect knowledge of and entire obedience to all righteous law, produce perfect humanity and meet with a full justification at the bar of conscience and at the bar of God; but the *least* unbelief or deficiency in faith is sin, for "whatsoever is not of faith is sin," and, unless covered by the spotless robe of Christ's righteousness, will exclude the delinquent from heaven, while a little genuine faith *with* Christ's panoply—which it will be sure to have—will secure an abode among the just; though final blessedness will be proportioned to strength of faith here.

"To believe," effectively and prevailingly, in this dark world that lieth in the wicked one, is the hardest and most difficult thing that man ever undertakes to do. This position needs no other proof than the simple fact that God has never yet been able to get the confidence of a single son or daughter of Adam so entirely that there could be a working in, both to will and to do on the one part and a working out on the other of a finished character—one that reached the stature of a perfect man in bodily, intellectual and moral faculties. Paul, God's chosen vessel, attained comparatively to a high degree of faith, but he fell far short of being a perfect man or a perfect Christian. In his best estate, when he looked within and saw and felt the remnant of fleshly deformity, a law in his members warring against the law of his mind and bringing him into captivity to the law of sin that was in his members, he was forced to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" And it was only when he looked away from himself to the cross that he could take courage and thank God for deliverance. For special purposes Paul was put under spiritual duress, but in other respects God left him as he leaves other men—to his common, providential, "most holy, wise and powerful preserving and governing all his creatures and all their actions."

The Can-ites have no just conception—and who has?—of the exceeding sinfulness of sin, the inveteracy of a depraved, deceitful and deceived heart. They are not aware, at least not duly aware, that the voluntary and involuntary faculties are leagued together and all very much under the dominion of a depraved sensibility, which is constantly crying “Give, give.” A biased understanding makes out a plea of justification, the oft betrayed and too complacent will consents, and a deceived heart looks over the field of consciousness and sees nothing to condemn, while at the same time “the whole head is sick and the whole heart is faint.” Under the specious garb of “verily thought” all was right, the reverend slaveholder of the deepest dye is a spotless Christian. The Mormon, practicing his abominable polygamy under the New Testament dispensation, is doing God service in the propagation of “latter-day saints.” The maker, vender and imbibor of alcoholic liquors see no flaw in their lives, “their thoughts the meanwhile excusing one another.”

When I look within and scrutinize my “ultimate intention,” all looks fair. It is my solemn, my determined choice and purpose to serve God and my generation to the best of my ability. But when I inspect my life, I am not satisfied with it; it falls far below the standard which I think Christians ought to reach before they have been half as long in the vineyard of our common Master as I have been. And where is the fault? Not on God’s side; he has done all he wisely could to perfect me in body and spirit. And when I look around me and see standard-bearers in church and state, whom I know, as well as I can know any thing “in this dark estate,” to be most egregiously deluded in respect to matters of vital importance wherein they ought to know and do better, the conviction is fastened upon me that in all probability I am self-deceived in some material points, and am ready to cry out, “God be merciful to me a sinner;” “Lord increase my faith.”

Persons who believe that it is easy to attain to entire sanctification in the present state of the world and the church, are misled by "exceeding great and precious promises" on the one hand, and an exceedingly imperfect conception and judgment of things on the other. They read, "Ask, and it shall be given you, seek and ye shall find, knock and it shall be opened unto you." They ask to be sanctified, to be freed from all sin, and so held in a state of obedience that they may enjoy the consciousness of walking in the liberty of the Gospel wherewith Christ can make free. They know or believe that they are sincere and earnest in asking, and they have no doubt that the Saviour is faithful in the fulfillment of his promises. Therefore the conclusion is jumped at that they are sanctified. They ignore the fact that faith, the faith necessary to secure so inestimable a blessing, is the gift of God and has to be *worked*, and by a long, laborious process into the hard adamant heart. "How doth the spirit apply to us the redemption purchased by Christ? The spirit applieth to us the redemption purchased by Christ by *working* faith in us, and thereby uniting us to Christ in our effectual calling." To *be* a Christian, a whole Christian, when "the world, the flesh and the Devil" are put completely under the banner of the Cross, will be easier than to turn the hand over—nothing else so easy. And now, amid the darkness that covers the earth and the gross darkness that covers the people, the Saviour is faithful to his covenant engagements. "His eyes, as a flame of fire," are over the face of the earth, and wherever he perceives a sin-sick soul looking to him for help, whether it is a nominal Christian, Mohammedan, Pagan or Mormon, his ears are open to its cries. And "a bruised reed will he not break and smoking flax will he not quench, until he send forth judgment unto victory." And every one that asketh receiveth, and all who seek find. Every petition is analyzed with divine precision, and blessings are awarded in exact proportion to the amount of genuine faith contained in the

petition. Therefore, "whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Accordingly, a claim to the possession of an extraordinary measure of faith may be tested by a single item of fact. Does the mountain remove? The objection to the doctrine of easy perfectionism is that it tends to encourage a conceit of what may be called papal infallibility, a spirit of self-righteousness. "We are the people, and wisdom will die with us." This is unfavorable to a spirit of free inquiry as to the best way and means of escape from the wilderness of sin, and the most effectual way of reaching the mountain of holiness.

#### CAN'T.

"You can't attain unto perfection in this life. No man ever did and no man ever will. 'No mere man since the fall is able in this life perfectly to keep the commandments of God, but doth daily break them in thought, word and deed.' Sin has made such terrible havoc of every thing within and around us, that nothing but a general conflagration or a passage through the grave can efface it. Human depravity is like a mighty stream, if you dam it up in one direction it will break out and flow off in another. And 'where is the promise of his coming?' Look abroad and see what horrible iniquity is being perpetrated in high places and in low places. As it was in the beginning, so it is now, 'the earth is filled with violence.' Defrauding, robbery, murder, intemperance, licentiousness, cruelty of every description, fighting and killing by individuals and by nations everywhere abound. In the front rank of the best communities there is a general scrambling for wealth and position, to the depression and suffering of the lower classes. 'The chief end of man is to keep what you have got, and get what you can.'



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What encouragement is there, therefore, to labor for a perfect state of society?"

It is true that a surface view of things is exceedingly disheartening. The god of this world appears to be having every thing very much to his liking, not only in the outer world, but also in the Christian church, a body organized expressly for the purpose of destroying the works of darkness. And just here we get the most appalling and disheartening signs of the times. It has become fashionable to join the church and thousands are flocking into it with all their insignia and trappings of worldliness and vanity still flying, and there is not spirituality enough in any branch of the church to correct the evil. Even the Methodist Church, that once held a commendable position of non-conformity to the world, has been drawn down to the common level of other denominations by the fell demon—"mammon of unrighteousness." Still the church as the body of Christ has a broad and ample commission for the conquest of the world, and only needs some spiritual lieutenant-general, possessing much of the self-denying spirit of his Master to martialize the sacramental host anew, strip it of its worldly array, change its line of policy, and lead it on to victory. But we are told to "Judge not according to the appearance, but judge righteous judgment." "A more sure word of prophecy" makes it certain beyond all question that this world, sin-ruined as it is, is to be cleansed of its vileness before it is burned up, and the time for manifest activities in the work of cleansing must be near at hand. Good judges of prophecy make the grand sabbatical season or the millennial period date from the seven thousandth year of the world, some hundred and forty years from the present time, comprising four or five generations according to the ordinary average of human life. God has his own way of managing his affairs, which is far above man's ways, and though his providential mill grinds slowly, it grinds thoroughly.

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Thus I dispose of Can and Can't. I admit no Can't as a finality into my Christian code of ethics. And my Can goes further than to a sickly sentimental perfectionism that leaves mental deformity, bodily infirmities and social evils much as it finds them. I can be satisfied with nothing short of a positive, well asured conviction or absolute experimental knowledge, that I stand "perfect and complete in all the will of God," all dross of unbelief purged away and the exact image of my adorable Saviour stamped upon me. To this blessed state I shall attain in this then beautiful world, in my posterity, at no very distant period. And I trust, too, that with this vile body changed and made like unto Christ's glorified body, I shall be permitted to witness if not aid in the grand reconstructive process that is to consummate the glorious happy state. Though my faith for present use is defective and unsatisfactory, my faith in the ultimate triumph of a pure Christianity is without a flaw. And while I most heartily deplore my short-comings in faith and practice, I bless God for what he has done for me and mine, and for what he has done, is now doing and will yet do, for this deluded, wicked world. And here I am reminded of a good brother once connected with me in the Congregational Church in Derby, who was accustomed not unfrequently, while leading in public prayer, to thank God that it was as well with us as it was, even in the coldest and most gloomy periods of the church. There is no profit in despondency. "Cast not away, therefore, your confidence, which hath great recompense of reward."

## CHAPTER VI.

### FINAL ISSUE.

THERE can be but one eventual termination of the great Satanic rebellion in which human degeneracy is concerned, a full restoration of the lost communion with God, a full-orbed faith in the Almighty Ruler of the universe and a thoroughly renovated humanity. It must of necessity, in obedience to the law of progress, involve a *ne plus ultra* human perfection. All the inhabitants of earth of human kind will "live and move and have their being" in the sunshine of God's reconciled countenance, and in his light they will see light. There will be progress in the growth of animals and plants. Infants will grow to man and womanhood, but it will be in obedience to a perfect law of development, so that progress will be symmetrical and perfect at any and every stage of it. Knowledge will increase and abound, and this too will be in accordance with fixed principles and precise rules, giving it the character of exact science. All will be taught of God, and no error can attach to his teaching. We are now in an advanced transition stage in the working out of the momentous problem of human destiny. Will its solution, which is near at hand, realize the blessed results above faintly foreshadowed? To do it, one thing and but one thing is necessary—to convert little *i* into great *I*, little exclusive self into great inclusive self. Can this be done? Can mankind, steeped, double-dyed and habituated to selfishness and false pride, be induced to lay aside these sources of alienation from

God and all essential good, and the procuring cause of all human woe, and clothe themselves with true benevolence, a noble, lofty, magnanimous pride of soul that will only be satisfied with having every thing done that can be done, consistently, for the promotion of the greatest amount of general good? A superficial glance at antecedents would seem to preclude all rational hope of such an occurrence. But let us take a careful survey of the substantial scientific data that have a bearing upon the question, and see what conclusion they will warrant. First, from the humanity point of view. We *know* that all men, everywhere, at all times and under all circumstances, possess a strong, deep-seated, instinctive, constitutional desire for happiness, of which they can not divest themselves by any kind or amount of wrong doing. Under a terrible delusion that individual "gain is godliness," or may not be inconsistent with godliness, men are everywhere on the alert and eager for the possession of wealth. They will expose themselves to all manner of peril, by sea and land, to amass their "pile" of what they deem necessary to place themselves and families in an elevated and independent position. But heap up riches as they may, or distinguish themselves as they may, by any of the honors or emoluments that this vain world can afford, and the immortal principle within them, ever craving substantial happiness, is not satisfied, and they still inquire, "Who will show us any good?" And let man descend by an abuse of himself to the lowest depths of human degeneracy, with executive will power exhausted—so far as extrication from the specific condition to which his vicious habits have reduced him is concerned—the desire for happiness still clings to him, and let an available way open before him that seems to promise an alleviation of his wretched condition, he will gladly accept it. When Hawkins and a few others, under favorable circumstances, broke the chain of intemperance with which they had been bound and formed a Washingtonian Society, with the design and hope of

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thereby rescuing their former fellow inebriates from their bondage to strong drink, scores and hundreds signed their pledge and joined their society. And if there had proved to be talismanic power enough in that junction to save poor drunkards, all the unfortunates of that class in the land would have rushed into it. But it is needless to multiply proof of the existence of the ineradicable, innate principle here contended for, it is too patent and self-evident to need extrinsic support, for it stands clearly revealed in every man's consciousness. Nor is it necessary to look further on man's part for any instrumentality or motive agency to strip him of every vestige of selfishness, when he shall come into open daylight where the medium of mental vision is cleared of all Satanic mystification, so that he will be in no danger of mistaking evil for good and good for evil. Let him get a distinct view of *the* "pearl of great price," and he will sell all that he hath to purchase it. Like Paul, let him get his eye fixed upon the crown of righteousness which the Lord, the righteous Judge, has in keeping for him on condition of his forsaking all that he hath, and without delay he is ready for the sacrifice—he counts all else as loss for the excellency of Christian knowledge and experience. Let a man get a just conception of what true happiness is, or in what it consists, and he will pant for it "as the hart panteth for the water-brooks." All inferior good will be made subservient to this one great end. But will vain mortals ever get into a position where a clear discernment of the conditions of complete happiness will give the unceasing thirst for it sufficient power to elevate them to its possession and use? For an answer to this question we must pursue our survey of scientific data from the divinity station. From the word and providence of God, we know that God is good, immensely good, and that he sincerely and earnestly desires the happiness of the human family, and has done and is doing all that he wisely could and can for their happiness.

When man had been lured away from his allegiance to his Maker by the arch Apostate and was "far gone from original righteousness," God interposed a wise and beneficent dispensation of grace for the counteraction of the ruinous influence and effects of the wiles of the adversary and man's strange, infatuated perverseness. And from generation to generation he has succeeded in gradually bringing forward some portions of the race and educating them with special reference to getting a distinct and peculiar people, qualified to be co-workers with him in the conversion of the world from the error of its ways to purity and holiness and reunion with himself. It will be sufficient for our present purpose to come directly to the American nation and gather some statistics in its history that may throw some light upon our inquiry. God manifestly designs to make this a pioneer nation for spreading light, truth and righteousness over the earth. The Puritanic origin of the nation was most remarkable. A company of men and women unsurpassed for every quality of body and mind essential to qualify them for grand achievements, was selected by Providence and disciplined in a peculiar and rigorous manner for the first settlement of this country. And the principles and habits which these settlers brought with them and established in the hearts and lives of their posterity as firmly as the Plymouth Rock on which they first set foot is fastened to the soil, have been the occasion in a large measure, within a little more than two centuries, of the spread of the leaven of truth and righteousness to the remotest parts of the globe. And while the good seed sown by our pilgrim fathers in American soil took root and brought forth good fruit, and has been carefully propagated and nurtured from generation to generation as population has increased and spread over an extensive field, the enemy has been unweariedly busy in sowing tares among the wheat in the form of slavery, intemperance and debauchery, whose bitter fruits in every species of abominations have been abundant.

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At length the Lord of the vineyard came down and beheld the cruel degrading bondage to which his dusky but well-beloved little ones were subjected, and resolved on their deliverance. True and faithful anti-slavery men were first employed to effect, if possible, their emancipation by gentle means; these failing, a costly, bloody civil war was permitted and prosecuted, which thoroughly uprooted the system of chattel slavery in this country; for which, notwithstanding its soul-withering sacrifices, devout hearts send up unceasing ascriptions of praise to the Author and Bestower of every good and perfect gift. In the terrible strife through which this nation has just passed, the public mind was rapidly educated to a much higher standard of moral rectitude than it before possessed. Faith and love were developed to an unusual degree. There were times when men were made to feel that there was a God in the heavens that ruleth over the affairs of men. Our Government was pushed up to the point of uttering through its coin what it had never done before in any public embodiment, "In God we trust." And such wholesale benevolence as was manifested in free-will offerings of money, effects and personal service for suffering soldiers and freedmen by the loyal North has no parallel in history. And here it is in place to notice the extraordinary field of labor that is opened for the special benefit of this country, in connection with what are termed Freedmen, in greatly increased and long protracted benevolent effort. If there were any grounds for believing or conjecturing that the African people could be descendants of the lost tribes of Israel, it might be very plausibly argued that God had put some of them to school in this country to fit them for grafting into their old olive tree, from whence they were broken off, and use them in conjunction with the Christian church for the restoration of "all Israel" and the conversion of the Gentile nations. As it is, they are a peculiar people, and are destined to act a conspicuous part in the reconstruction of this

distracted nation, and to bear a prominent part in the conversion of Africa and other nations. The Freedmen are remarkable for their docility, meek and patient endurance of injuries of the most debasing, brutal and cruel character, strong confidence in providential destiny, and ardent desire for instruction and improvement of their condition. Those who go among them as teachers become deeply interested in their welfare, and largely imbibe and exhibit the spirit of their divine Master in the treatment of them; and herein they present a bright example of practical godliness that challenges admiration and invites imitation. And the boundless extent of the missionary field thus opened at our own doors, with its deep necessities and encouraging prospects is to test the soundness and vitality of American Christianity. The ball is in motion, and the two antagonistic principles of Gospel charity and petty selfishness are measuring their strength side by side. And although there can be no question with regard to the final issue, the contest may yet for many long years hang, apparently, in gloomy suspense. On the one hand there is large giving—the rich casting in of their abundance, and many poor widows putting in their two mites. On the other hand there is a fearful and most alarming greediness for wealth. And what is peculiarly deplorable in regard to it is, that this unhallowed cupidity is as rampant within the pale of the church as without it. But the Arbiter of human destiny knows well how to shape the overturnings of his providence so as to give successful *momentum* and happy issue to the heaven-born principle of Gospel charity which he has so marvelously infused into the heart of this nation. It will as assuredly achieve a complete triumph as that a little leaven hid in three measures of meal will work till the whole is leavened. If to secure this end another war is necessary, another war will be forthcoming; fiercer, more extensive, more heartrending and destructive than the one through which we have just passed. But our



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indulgent heavenly Father will now try us awhile with his mercies, as he has been doing since the heavy hand of his judgments was removed from us, in the rich effusions of his grace and the consequent ingathering of multitudes into the churches of the land, to the strengthening of the hands of his American Israel. At present the indications are favorable to the final prevalence of truth and righteousness. The sovereign people, the loyal portion of them, which comprises a clear working majority, are radically inclined, and are determined that right, at least according to the tradition of men, shall prevail. They will insist that all men shall be equal before the law. And when they have locked up to this level they will discover that there are immeasurable heights above them, which are attainable by them, and whose attainment would add essentially to their security, peace and happiness. They will begin to realize as they ascend the mount of observation, that "all men are created equal" in a much higher sense than that of political rights. That "all men," no matter how low they may lie in the scale of human degeneracy, still possess within them the germs of physical and intellectual greatness that are capable of development by suitable nurture and training, through successive generations to the highest point of human perfection, as originally designed by the Creator as the common standard for the whole brotherhood of man. As Christians grow in grace and in the knowledge of their Saviour, they will verify in their own experience the truth of the declaration of Christ, that "it is more blessed to give than to receive." Constitutional desire for happiness will urge them on with zeal and energy in the prosecution of reformatory labors, in accordance with wisdom from above, which will be earnestly and believingly sought and bountifully bestowed. And when Christians get a *little* of the love of God shed abroad in their hearts by the Holy Ghost, they will no longer be content to dwell in ceiled houses, promenade on Brussels carpets, and lounge on elegant sofas,

while a large portion of their brethren lie in the embrace of the wicked one. The work of converting the world will be handed down from generation to generation with a constantly accelerating spirit of animation, fitness for the work and encouragement in it, until the joyful tidings shall ring through the valleys and echo from the hills, *It is finished!*

With what amazement will the men of coming generations look back upon the history of this nation for the last few years, including the gigantic family quarrel that has convulsed the nation, and filled it with widowhood, orphanage and woes unutterable! And what excuse can be given for it? All parties bear the Christian name, and claim to be influenced by Christian principles. All have a common Father, who is "infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth," and who would gladly have settled all their difficulties for them, if they had consented thereto. If either of the two great parties had been on familiar, confiding terms with the Father of mercies, he would have healed their animosities and shed abroad his love in their hearts, which would have kindled theirs and enabled them to preserve peace, harmony and friendly intercourse. Both grand divisions thought they were right, honestly and sincerely—humanly speaking. Both parties deplored the misunderstanding or difference of views that was rendering them asunder, and both sides fasted and prayed much over their unfortunate situation; and yet they rushed together with frenzied zeal, sword in hand, till rivers of blood had been shed. And the only apology which can be offered for this most unnatural and disastrous conflict is that which should be felt by all concerned to be a source of deepest shame—want of confidence in God. But all parties were bewildered. Dr. Johnson, the celebrated lexicographer, said what was and is literally true, that no man was in his right mind. The people of the United States were beside themselves. The North is verily guilty concerning

the sin of slavery; not that we pursue it to the extremity that they do at the South, but we believe in the scheme or system of servitude, and practice it in various forms and degrees. Men of opulence in soft clothing employ day laborers, men of brick and mortar, wood and iron, to construct, in the sweat of their faces, that ignoble badge of primal curse, their splendid residences, while they stand coolly and leisurely by indulging in a complacent aristocratic feeling of superiority. The costly edifices must be furnished with splendid furniture, produced at the expense of much hard labor; and families residing in aristocratic mansions must be served by menials that are regarded as belonging to a lower rank in society. Here is genuine slavery, in rather a mild and specious form. Chattel slavery, in its extremest and most odious and oppressive state, is but the culmination of mild servitude.

It is now morally certain that universal suffrage will soon be the common inheritance of the male portion of the American people, without regard to the color of the skin; and the female part of community will not long be excluded from full participation in a function so essential to a just and equitable distribution of the loaves and fishes among all classes and ranks of society. This enlargement of the franchise in both directions will tend greatly to strengthen the loyalty of the nation, and to insure progress in every good cause. There is yet left one awful, detestable and corroding plague-spot among the people—intemperance—that is to be and will be removed. The American Temperance Union is taking hold of the subject with renewed animation, vigor and encouragement, and will push the work to ultimate completion. When this source of evil is dried up, the stability of good government will be secured, and all other evils, the worst of which are greatly dependent on this, will be disposed of with comparative ease. With the annihilation of intemperance, the prestige of the grand Adversary, now greatly abated, will

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come to a perpetual end in this land, and a good foundation will thereby be laid for pursuing him into all lands and disrobing him of his usurped earthly dominion. But, though the malicious and crafty foe of God and man is crippled, he still retains power and influence enough for evil to make it the duty and interest of every son and daughter of Adam to watch and pray and strive against his machinations. Just now, when this nation is rising into a purer atmosphere, and taking a loftier and nobler stand for God and suffering humanity, is the time for the wily Deceiver to summon all his forces and exert his strategic skill to the utmost for our ruin, or at least do us all the harm he can, and postpone the period of his overthrow as long as he can. As he can transform himself into an angel of light, his next great movement may be very different from what we might anticipate, and it behooves us to be on our guard and not be betrayed into an ignorance of his devices. The Devil is sometimes a great stickler for conservatism. He knows there are but two extremes: the extreme of right, which is Heaven's extreme, and to the attainment of which Heaven exhorts, "Be ye perfect;" and the extreme of wrong, which he delights in and down to which he would have all men descend. And when he finds individuals or communities tending toward the lower extreme, he is not careful to oppose obstacles to their descent. But when they are inclined to mount upward, he expresses great concern for them. "Be careful. Men are inclined to extremes, which should always be avoided. Get on to the golden happy medium, about half-way between extremes, and you will be sure to be about right." Now what the lovers of God and man specially need at this crisis is to make a joint, considerate and determined effort to get above this "golden happy medium," which has never yet been transcended by common humanity since the fall of Adam. To attain this most desirable end will be no holiday work for any number or quality of individuals. There is such a va-

riety of views on all subjects or points pertaining to man's elevation, and such pertinacity of opinion with regard to particular views and measures for carrying them into effect, to say nothing of the strong adverse tendency of long confirmed pernicious habits, that it will be difficult to get an association of persons to engage in reformatory labors with an eye single to the one great object aimed at—a perfect state of society—and to have them act wisely, efficiently and in harmony. As men are free voluntary agents, every one will and should have an opinion of his own, and propose some course of action for himself that in his judgment, if generally adopted, would result in the greatest amount of good. My purpose and practice is, to model as correct an ideal as I can of what will constitute perfection on earth, and then “strive to enter in at the strait gate.” Perhaps the best that can be done for the present is, for every man to stand in his lot and do what he can for the advancement of any and every cause that seems calculated to ameliorate the condition of our race. The most prominent benevolent enterprise now before the community is the care and education of the Freedmen. Here “a great and effectual door is opened, and there are many adversaries.” As reform in general moves onward and upward, a level will be reached where light and love blending happily together, will so illuminate and enrapture progress that henceforth there will be no necessity for effort to collect “material aid,” or procure laborers for any reformatory work. Religion will then be able to stand and go alone, and Christians will no longer sing,

“Jesus, thy church with longing eyes  
For thy expected coming waits;  
When will the promised light arise,  
And glory beam on Zion's gates?”

When Zion arises and shines, then will her light come, and glory will beam upon her gates. A little further on and

upward another plane is reached, where humanity shines out in fair proportions. Faith in God and the principles of his moral government, and in common humanity, has become so strong in connection with Gospel brotherly love, that armies are disbanded, navies dismantled, and prison doors are opened. All implements of war are beaten into implements of husbandry, and men learn war no more. Love, omnipotent love, has assumed its natural attitude, potency and sway, and all asperity and opposition quail before it. When in my night visions, and sometimes in my mid-day musings, I get a glimpse of the all-conquering Saviour, as he is "lifted up" by a host of well-developed and lovely "living epistles," while "majestic sweetness sits enthroned upon his sacred brow," so that he can "draw all men unto" him, the general sentiment of Christendom respecting the millennium, or the glorious future of the church, seems very strange to me. The belief is very prevalent that there is a "good time coming," in which there will be a great improvement of the present unhappy state of things; that diseases will be much fewer and milder, selfishness and evil passions greatly restrained; that knowledge will be largely increased over the whole earth, and that happiness will be more universal and unalloyed than it ever had been before. But I find none prepared to embrace fully the idea that sin, with all its deep stains, is to be completely eradicated, and the whole earth transformed into an Edenic garden, as if there had been no transgression of law. The Saviour has promised that every plant which his heavenly Father hath not planted shall be rooted up, and what he has promised he is able also to perform.

The little foolish planet that was seduced from its parent orb, after darkling through regions of bewilderment and gloom for six thousand years, returns to its old home, and as it nears the glorious luminary from which it had most unnaturally and wickedly broken away, and feels its yearning

attraction and influence, plunges deep into its warm gushing bosom and "loses all its guilty stains."

What exuberance of joy will swell the breasts of the heavenly hosts as they learn that man is rescued from the ruins of the fall and restored to himself, his Maker and his fellow man! There is joy in heaven over *one* sinner that repenteth, and how will the celestial arches ring with the joyful tidings that all earth has done sinning; that Satan is effectually and for ever dethroned, and that Jesus reigns triumphantly and without a rival, "far as the sun does his successive journeys run!" There is but a thin curtain of delusion between the advancing column of the sacramental host of God's elect, and "a consummation so devoutly to be wished," or a bold entrance upon some of its deep and hitherto unfathomed realizations. And God's providence, fulfilling "the word of his prophetic tongue," is steadily attenuating that curtain. "Whoso readeth let him understand."

But here stalks up the gaunt, ubiquitous, cold and heartless Mr. Unbelief, pouring out his oracular *pronunciamento*: "If the Lord would make windows in heaven, might this thing be?" How are these mighty changes to be effected? Will change of *position* change a man's *nature*? Will joining a society of communists convert a selfish man into a benevolent one? Can I not make as good use of my property outside of communism as I can inside of it? It depends upon a man's *heart*, whether he is right or wrong. As a man 'thinketh in his heart, so is he.' If I give all my goods to feed the poor and have not charity, I am as 'sounding brass and a tinkling cymbal.' "

Be composed, sir. You will have charity. When you get a little faith in God you will distinguish between Gospel charity and that fond affection that exists between husband and wife, and also that more natural and strong affection that prevails in parents and their offspring toward each other, and as strongly among the beasts that perish as among the hu-

man species. Gospel charity is strictly a voluntary exercise of the mind. At first it may be simply a matter of calculation, in which the sensibility need take no part. You have a neighbor who has rendered himself exceedingly odious and repulsive to you. You are required to love him as you love yourself. You can not love him complacently if you try, but you can love him benevolently just as much as you do yourself. You can desire and labor for his happiness the same as you do for your own. You circumvest him, unostentatiously, with innumerable acts of kindness. You get his attention, secure his confidence, subdue his enmity, and make him a warm friend, and you can "heap coals of fire on his head." The affectional nature now comes in for a share in the transforming work. There springs up between you and him a strong, glowing attachment of brotherly love, which you improve for mutual benefit. You consult each other on all occasions, and aid each other in the acquisition of useful knowledge and in the attainment of means for the promotion of your joint physical comfort and social happiness. Together you encompass and bring to terms another neighbor, and find that "a three-fold cord is not quickly broken." You enlarge your community borders on the same line of policy, and with the same kind of instrumentality, and prove that "union is strength." Of course, you have the Saviour with you, for without his kind monition and blessing you would not have engaged in such an enterprise, and without his continued presence and aid you would do nothing to purpose. Your example and influence become highly contagious, and spread far and wide. This is enlightened and sanctified Gospel charity—the stone cut out of the mountain without hands that is to become a great mountain and fill the whole earth.

There is no mystery about this. Let any community honestly and fairly test the Gospel principle, as beautifully exemplified in the example of Christ, and in accordance with his teaching, and the cold, mistrustful feeling and action



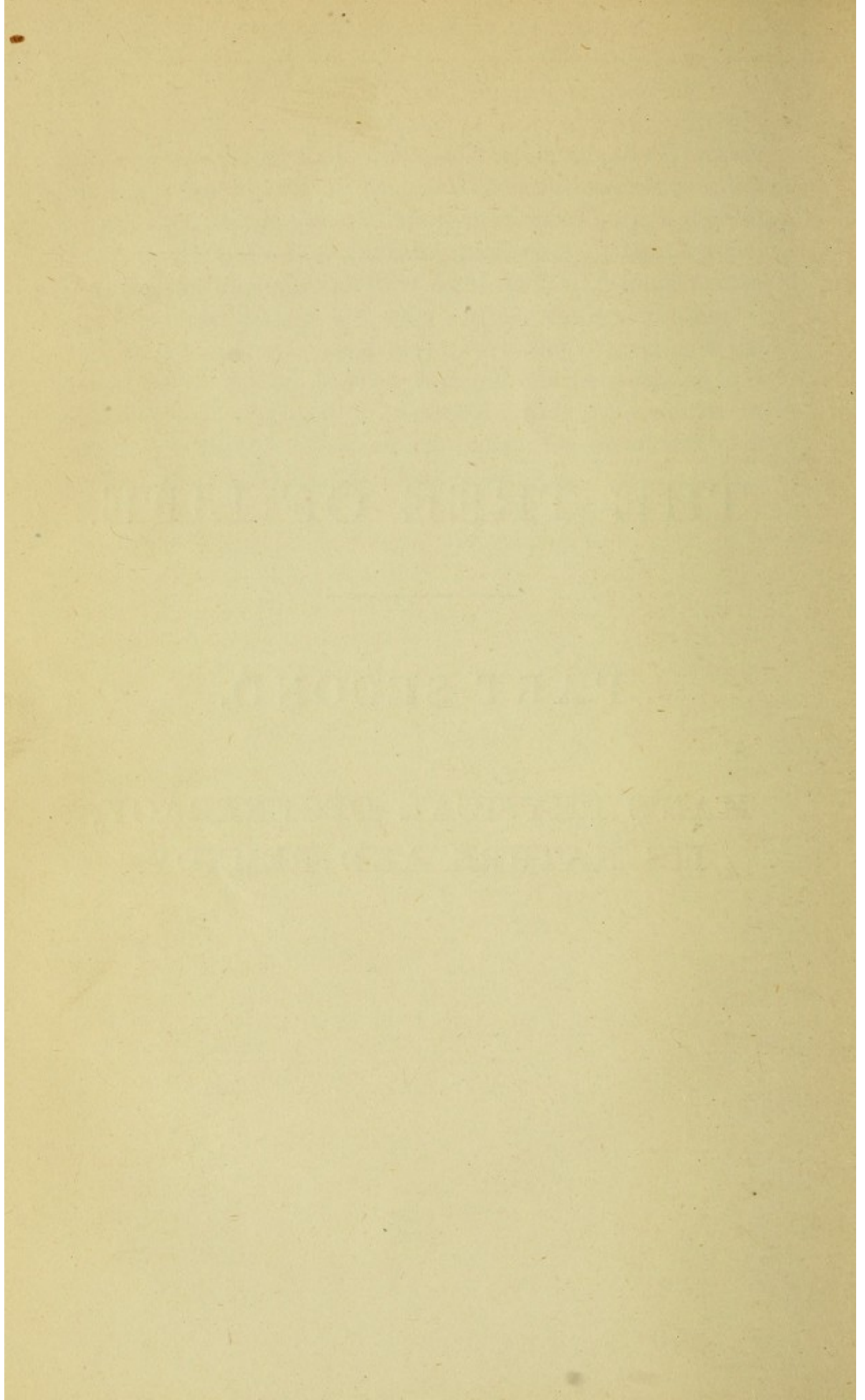
that now so universally prevail in all communities, and which effectually bar the human soul to those kindly influences that are essential to the growth and perfection of both body and spirit, would flee away. A little *speculative* confidence in God and common humanity to start with—leaving feelings to take care of themselves—would, after a while, demonstrate that a tithe of the care and labor now everywhere thought to be necessary to subsist society, with all the degradation and wretchedness inseparably connected therewith, would be sufficient to furnish all the means and conditions of confirmed health, long life, and perfect happiness.

# THE TREE OF LIFE.

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## PART SECOND.

MAN'S PHYSICAL DEGENERACY,  
ITS NATURE AND REMEDY.



## CHAPTER I.

### CONSTITUTION OF HUMAN PHYSICAL LIFE.

HUMAN physical life is constituted by the union of a real positive essence, denominated vital principle with organic structure, "fearfully and wonderfully made." The entire body is composed of many parts or tissues of organs, singly or in groups; and each tissue or group of tissues has a distinct and independent source of power, from which it, and it alone, can draw for its motive agency. Man starts in life with a fixed quantity of life essence, in an embryonic-elementary or rudimental form, to be gradually and regularly elaborated and supplied to the different parts of the body, till the whole is exhausted in "a green old age," or until, by a violent and premature extinction of life, the balance is lost. The vital properties have their origin in the lower brain, the spinal marrow and visceral ganglia. The power of each division is transmitted to its place of destination within its own precincts, by nervous channels that pursue their own course without intercommunication with other nervous channels. No kind or portion of the life principle retrogrades in its motion, or travels backward toward its source, but proceeds onward to its post of action, expends itself, and gives place to fresh portions as long as they can be supplied.

A great variety of functions are performed by means of the vital properties, in virtue of their operating different kinds of apparatus. One set of forces makes gastric juice for digestive purposes, another makes bile, a very different article,

etc. In the little orbit of the eye there are many parts differing widely from each other, all produced by the simple but most mysterious process of secretion. There are a number of different offices performed by the vital forces in voluntary muscular motion. In the first place, the muscular fibers, the instruments of motion, are charged with power by one set of nerves to give them the ability to act. A muscle thus endowed, with no higher law or power to control its motion, will yield obedience to the simple primary law of contractility and expend its energies in spasmodic action. To prevent this and make it useful, another set of nerves clothed with higher authority is commissioned to hold the muscular force in subjection to the will of its proprietor. But another and special nerve is necessary to carry out the mandates of the will and secure obedience thereto. And the muscles of voluntary motion, like all other parts, must be supplied with nerves of sensibility to give them the power of perception—sense of feeling. Still further, there must be maintained a regular telegraphic communication between the muscles and the *cen-sorium commune*—headquarters of executive power—that when noxious causes are depredating upon that part of the vital domain, measures may be taken to abate the nuisance. According to this estimate, there are five distinct sets of nerves connected with every muscle of voluntary motion. First, to empower the muscle to act; second, to control the muscular force and keep it in subjection to the will; third, to carry out the edicts of the will and secure their execution; fourth, to impart to the muscle the sense of feeling; fifth, to transmit dispatches to headquarters. Apply this reasoning to the arm. If its muscles are replete with power, they are ready to act vigorously, either with regularity or spasmodically. If they are but scantily supplied with motive energy, their action will be feeble, whether regular or irregular. If all motive power is lost in them, they are paralyzed. If the second set of nerves is in full force, muscular action will be per-

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fectly controlled and regular, whether strong or feeble, and if there is no muscular power to be controlled the second set of nerves is thereby rendered nugatory, whether they have force or not. If the third set of nerves, whose office is to enforce obedience to governmental orders, loses its power to act, the arm may remain at rest or move at its own option; the will can have no control over it until its enforcing agency is recovered. If the fourth set of nerves is paralyzed, the arm may be pricked, pinched or cut, and it will not perceive it. If the fifth set of nerves, the telegraphic ones, are severed or rendered powerless, and the communication between the arm and brain thereby suspended, although the arm may have a sensibility of its own, a perception of injury that is being inflicted upon it, and manifest a sense of this injury by wincing or twitching, this unfortunate condition of the arm will not be understood at the fountain-head of power, and means put in operation for relief, unless knowledge is conveyed through the medium of vision. According to this view of our subject, there must be in the whole system many separate sources of the life-giving and life-sustaining principle; but the properties of all the forces supplied by the separate fountains are probably alike, the difference in the results of their action depending on difference of structure in the machinery severally employed. The rudimental material from which the vital forces are wrought is deposited at the commencement of life, as has been already stated, in the lower brain, spinal marrow, visceral ganglia and ganglia generally; for the nerves are, many of them, convoluted or wound up on themselves at convenient distances, forming little medullary masses like brain, and doubtless serve as repositories of power where it may be in readiness for draft as circumstances may require. These ganglia are the largest and most numerous in the vicinity of the most important organs. The elaborating and recruiting faculty situated at the fountain-heads of power, at the origin of the nerves, is very

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much independent of all the other functions of the body, while it is the stay and staff of them all. It has its own material in definite quantity to work up, and is not, therefore, dependent on the nutritive function for this, nor very much on it for its organic sustentation. It is always in operation by day and by night, whether the individual for whose benefit it is laboring is in health or suffering from impaired health, or whether he is awake or asleep, busy or idle. Each branch of the great family of elaborating faculties stands on its own foundation in the discharge of its function, accelerating or retarding its action, according to the demand upon it for aid by its numerous train of dependents. When the vital funds are made ready for distribution, they are sent forth and distributed on the principle of simple elective affinity. Reference to a single department of the system will serve to elucidate the working of the functions concerned in the supply of vital force, and the manner of its distribution and use. The liver, like every other organ of the body, is composed of two sets of apparatus, the cardinal and recuperative; the former for making bile, the latter for keeping the viscus in good condition. The whole of the liver with its appendages is supplied with working force from a common fountain, brought to it by one set of nerves, the hepatic nerves, which are ramified to the different parts of the liver and its immediate connections. In a perfect state of the system, or in a tolerably sound and healthy condition of it, every part and parcel of the liver will be well supplied with motive energy; the organ will be kept in good working order and bile will be forthcoming, of good quality, and in just the quantity that the present circumstances of the body demand. If at any time more bile is required for a special emergency, more is furnished; when a smaller quantity will answer, less is produced. While the common stock of motive energy for the hepatic department is ample, the attractive call for aid by the dual functionaries is equal, and all promptly

honored, whether they call for much or little, and their work is done up promptly and efficiently. In this case there is no hepatic difficulty, no "liver complaint," no "overflowing of the bile," no "bile in the stomach." When by a long course of transgression of law by gross living the expenditure of power, in consequence of a greatly increased demand for it, has so far exceeded the income that the stock in reserve has been used up, and the current income is not sufficient to meet the necessities of both the cardinal and recuperative functions of the liver, there inevitably arises an inequality in their calls for help, on the score of inequality in the pressure of immediate demands. One party calls louder than the other, and calls are always answered, if they can be answered at all, in proportion to their urgency. As it is of prime importance that bile should be furnished of good quality and in sufficient quantity, the cardinal function will for a while make the heaviest drafts for organic aid, and get the largest share of it, at the expense or detriment of the recuperative faculty. The consequence of which is, that although the bile continues to be secreted as usual, and the general operations of the system maintained at the ordinary standard—so far at least as the supply of bile is concerned—and there are no apparent signs or symptoms of difficulty, yet the liver is becoming seriously affected structurally for lack of power in the repairing machinery to keep it in order. At length the organic lesion reaches and cripples the cardinal function to such an extent that the necessity for a thorough repair of the whole structure of the liver is imperative, and the call for organic forces for this purpose becomes paramount. Therefore the recuperative function, which has all along been calling loudly for reinforcements, and increasingly so in proportion to its destitution, now gets the ascendancy in the scale of attractive influence, and constrains a large share of the available forces at their common center of power to enter into its service and make a united and vigorous effort for a



thorough overhauling and repairing of the whole hepatic structure. Of course, the bile makers falter in their work, and the best that they now can do, in their lax, feeble state, is to furnish an inferior quality of bile—sometimes in large quantities, drained off in a crude and acrimonious condition, instead of producing a finished article, as is their wont when in full vigor. There is now no lack of “liver complaints,” “overflowing of the gall,” etc. Various general disturbances may ensue, according to the vital condition of the other departments of the system—at one time, cholera morbus; at another, a smart bilious fever, etc.

The general tenor of reasoning pursued here in reference to the liver is applicable to every other considerable organ of the body, in form and substance; for they are all constituted alike, in respect to vital endowment and functional duties.

It has been stated that distinct organs, and sets or groups of organs, have their independent sources of power for their respective supplies, and for theirs only. But, in addition to these sources of supply, the essential organs have a common fountain from which they derive some organic aid, and especially in cases of emergency, when their individual stock is scanty; hence, these forces may very aptly be called the *corps de reserve*. They are transmitted through the branches of the great sympathetic nerve, and these are distributed to all of the most important organs.

The following reasons are offered in support of the foregoing positions: That the living principle or essence of life is a positive entity or power; that it is transmitted through the medium of the nerves; that it proceeds directly outward and onward from its source to its post of destination for action, and does not return or retrograde in its motion; that individual organs and groups of organs are independent of each other in their source and supply of power, and that the power is exhausted by use and needs to have its place sup-

plied by new forces, are all unequivocally proved by the simple and well-attested fact that a division of the nerves passing to any organ suspends the function or functions of that organ; while the parts between the division and the brain, or the origin of the divided nerves and parts supplied by other nerves, continue to be supplied with power and proceed on in the discharge of their appropriate functions. Other proof to the same effect might be adduced, but this is deemed sufficient—conclusive.

That the elaboration of nerve-power, the principle of life, is very much independent of the general functions of the body is manifested by every protracted case of illness or impaired health, attended with extreme debility and entire suspension of the nutritive function for some length of time, that finally recovers. And, if possible, this substantiating evidence is corroborated by resuscitated cases of apparent death, of which there are multitudes on record. Persons have died to all human appearance, become cold and stiff, been shrouded, coffined and laid aside for burial, and in some instances, after a considerable period had elapsed, have come to life and recovered their health. These pathological and mortological facts can be rationally accounted for on no other theory of life than the one here assumed. And these palpable and telling testimonials put a triumphal veto upon some rather loose dogmas advanced by Professor Liebig. The Professor says: "In the animal body we recognize as the ultimate cause of all force only one cause, the chemical action which the elements of the food and the oxygen of the air mutually exercise on each other." "The only known ultimate cause of vital force, either in animals or in plants, is a chemical process." "All vital activity arises from the mutual action of the oxygen of the atmosphere and the elements of food." "The life of animals exhibits itself in the continual absorption of the oxygen of the air, and its combinations with certain parts of the animal body," etc.

If "all vital activity arises from the mutual action of the oxygen of the air and the elements of the food," how is that activity, when reduced to an exceedingly low ebb, to be sustained and elevated when there is not vitality enough in the system to receive and pass through the nutritive process a single particle of food that its elements may be so blended with the oxygen of the air by the exertion of chemical affinities as to evolve vital force? And especially how are the elements of food and oxygen of the air to exercise a mutual chemical action upon each other in a cold, inanimate laboratory?

The Liebigian school in its chemical philosophy commits some woful blunders that are exerting a wide-spread devastating influence in the world. As I shall have occasion to discuss these errors, or the most potential of them, in other connections, I will here notice but one of them which Dr. Lyon Playfair characterizes by the motto, "VITALITY *versus* CHEMICAL AFFINITY," with which he heads a short article:

"I have already stated that there is a constant conflict in the body between the two antagonistic powers, vitality and chemical affinity. In the state of health, vitality retains the ascendancy and subdues the chemical powers, but this subjection is the result of much effort on the part of vitality, for the strength of the rival forces is nearly equal. The moment, therefore, that vitality leaves undefended a single point in the fortress of the body, that moment the chemical forces begin the work of demolition on the unprotected part. Thus, if vitality be called upon by the superior power, volition, to execute some purpose of its will—to move the arm, for example—the vitality residing in the muscles of the arm obeys this command and occasions the desired movement. Before the production of motion, all its powers were exerted in preventing the encroachment of the chemical forces (*i. e.* of the oxygen of the air). But when it is employed in effecting a

vital movement, such as that of the arm, it is no longer in a position to resist the attack of its antagonistic power. This, therefore, immediately acts upon the muscles, which obey the will, destroys part of their substance, and occasions its separation from the tissues."

What a pitiful condition poor feeble humanity would be in, if this anti-vitality doctrine *were* true. As soon as an unfortunate organ gets tired and attempts to rest the chemical forces are upon it taking it to pieces! Fortunately, this chemical dogma is directly the opposite of the truth. Vitality far transcends chemical domination in its controlling ability. The inorganic affinities can no more prey upon matter under the seal of vitality than they can act on burnished gold. While any portion of the body is held by vital force, no matter how feeble the tenure by which it is held, chemical forces must stand aloof. The inorganic forces are always at hand, ready to advance their claim to animal matter as soon as vitality's lease of it has expired. But the last vestige of life must fade away before the decomposing process can commence; then the inorganic affinities take full possession and crowd their action to a speedy demolition of the lifeless substance, unless antiseptic authority interposes to restrain their action. Physicians have frequent opportunities of witnessing these transactions, as they occur on the transfer of a portion of animal structure from the domain of life to that of chemical affinity. The extremity of a limb may have been injured by frost, or otherwise, and the extreme portion of it loses its vitality. Of this defunct portion the decomposing forces take immediate possession and prosecute their labors with unabated analytical action, unless interfered with by art. Nature rallies her forces in the adjoining substance, where life still lingers and draws a line of demarkation between the dead and living matter, and says to chemical affinity, Hitherto mayst thou come and no further. If the vital

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economy fails to raise forces enough to throw off the dead matter and heal up the lesion where she first made a stand, and is obliged to yield up more of her domain to the possession of disorganizing powers, she recedes in good order and keeps up the circumscribed boundary line until she can muster reinforcements enough to complete the sanative process, and thus bar the further progress of the chemical affinities, or give up the fabric to them in case of final failure of the powers of life. There is a general decomposing process going on in man from the commencement of life to its close. There is a compound function concerned in the building up and sustentation of the body, the synthetic and analytic, or composing and decomposing functions. The great nutritive function, consisting of the digestive and secretory or assimilatory faculties, is in constant operation to build up and sustain the body; and the great excreting function, composed of the absorptive and excretive faculties, which is as constantly at work in removing effete matter. By the joint operation of these two grand functions, the body is built up and sustained in its corporate capacity; and its perfection in size, form and symmetry depends upon the integrity and activity—with a proper supply of building material and suitable *regime* in general—of these functions. Under the most natural and healthful operations of the complicated machinery of the human system there must be a constant wear and impair of substance, some portion of every organ is rendered unfit for its place, and if not seasonably removed will impede, to the extent of its bulk, the healthful motions of that organ. While, therefore, the general economy of nutrition is properly and vigorously sustained, no sooner does a particle of matter become disqualified for its situation than it is caught up by a vigilant absorbent, thrown into the general mass of circulating fluids and passed out of the body by the most convenient emunctory, and another particle of precisely the same size, form and character is prepared by the nearest

secretory vessel, put into its place, endowed with vitality and made a constituent part of the living body. By these synthetic and analytic operations a sound body, after reaching maturity of bulk, if the laws and conditions of life are complied with, will long retain its identity of size, form, weight and complexion, while at the same time its component parts are undergoing rapid and ceaseless changes, the most firm and permanent substances being renewed, according to the most approved computation, once in about seven years, and the least permanent in as many months. But in this wonderful construction and maintenance of our material fabric there is no "conflict," no "antagonistic powers." We are not based on so unstable a foundation as such unphysiological deductions represent us to be. All kinds of exercise, mental and physical, require the exertion and expenditure of power, and so long as the sources of power that lie back in the nervous centers, independent to a great extent of all the common functions of the body, are adequate to a good supply of the motive agency for the synthetic and analytic functions, there will be no such changes as the pseudo chemical philosophy propounds. In conducting her multiform operations, the vital economy makes just so much use of chemical affinities as suits her convenience, and no more. In the production of heat, in ordinary health, she doubtless turns the inorganic forces to some account, but does not depend on them for the supply and regulation of animal heat. And in impaired health she can and often does elaborate heat, without oxygen or combustible substance, just as she elaborates pancreatic juice.

The chemical affinities are always subordinate to the vital economy. While she has control of the organism she reigns supreme and without a rival. She may be crippled in her movements by external violence and internal noxious agencies, but strong or feeble, she never admits any power to a participation with her in the administration of her affairs.

It is all vitality so long as there is any vitality, and when vitality ceases it is all chemical affinity. Nor has the all-wise and benevolent Creator so constituted and arranged his providential affairs, with respect to our internal vital economy, that this can be antagonized by any agencies except such as are under the control of our own free will and accidental circumstances.

If there is anything susceptible of proof in the whole range of physiological and pathological data, it is that "vital activity does" *not* "arise from the mutual action of the oxygen of the atmosphere and the elements of the food." If it were so, there would be no lack of vital activity; there is a profusion of atmospheric oxygen and food is abundant, and therefore youthful activity should be prolonged *ad infinitum*. The single fact that persons are often reduced to extreme debility, and lie for days and weeks without any or but the slightest quantity of food, and finally recover, is proof positive that there is some other source of vital energy than that of "a chemical process." Although it does not require as much power to sustain feeble as it does strong, vigorous action, yet there must be a constant supply of it in some quantity, as identical power is not long lived, but is soon expended or used up; and in cases of suspended animation, where there is to be resuscitation, every part of the body must be kept constantly charged with a sufficient quantity of the revivifying principle, both to secure reanimation and also to hold possession against the claim of inorganic properties. For no sooner is a portion of the soft solids or putrescible fluids entirely bereft of vitality than a chemical process is instituted upon it to reduce it to its ultimate principles, that these may be used again in the formation of other bodies or substances. And decisive evidence that the decomposing process has commenced affords the only criterion by which it can positively be determined, ordinarily, that a person is dead. And no one should be buried until this symbol of

death is apparent, except in cases where an essential organ has been destroyed, so that there is no chance for continued life, as in most cases of wasting pulmonic consumption.

From the fact that mental derangement sometimes occurs in extreme debility, Professor Liebig draws an argument in favor of his theory of conflict between vitality and chemistry; maintaining that the inorganic affinities have destroyed or removed a portion of the brain, which occasions the derangement of mind. It is true that in some rare cases of debility, and more particularly in the last stages of pulmonic consumption, the mind wanders; but this is true of but a very small proportion of the cases of debility that occur, and of this class of persons quite a share of them recover the full possession of their reason a little before their death—which is fatal to the Professor's argument. The reason fails, not from disorganization of the brain, but from debility of that organ.

My reason for a plurality of powers in muscular motion—a theory, so far as I know, peculiar to myself—was forced upon me from being unable to account satisfactorily or even plausibly for spasmodic action on any other ground. When I stood by the bedside of a patient afflicted with tetanus, who a portion of the time reposed quietly, the muscles of voluntary motion now obedient to the will and anon in violent spasms, I was exceedingly perplexed and defeated in my attempts to account for this distressing phenomenon on the one-power principle. To say that there was a sudden augmentation or diminution of muscular power would not explain the difficulty, for this power may be plus or minus through all degrees of it, from the most robust health to the lowest stage of life, and there be no spasm. And with me the heteropathic doctrines of “wrong action,” “altered state of the vital properties,” “pathology and physiology (disease and health) express opposite or antagonistic conditions,” and the like, were obsolete—of no force. But when I contemplated



a second set of nervous influence of a higher grade of office, whose duty was to control the muscular power and keep it in subjection to the will, all difficulty vanished. The set of nerves which provide this power had been more obnoxious to debilitating causes than had been the nerves which supply muscular power, and consequently were not able to maintain permanent control of the latter, but were obliged occasionally to remit their official duty and recruit their energies; and in the interval of relaxation the muscles came under the dominion of the law of contractility, until the superior controlling power came again into the ascendancy and resumed the government of the muscular action.

The third set of nerves, nerves of volition, was suggested to me by the fact, as I conceived it, that the muscular power of the muscles of involuntary motion had a controlling agency over it, to keep it in subservience to the function of the organ of which the muscle formed a component part. It would seem from this fact that there must be a connecting medium between the brain and muscles of voluntary motion to secure their obedience to the will. The other divisions of the nerves and nervous power were not original with me.

## CHAPTER II.

### VITAL ECONOMY, OR ORGANIC LAWS OF LIFE.

MAN'S physical system, every department and portion of it, is constitutionally impressed and thoroughly permeated with a disposition or inclination to do its best for self-creation and preservation. Each organ is a law unto itself, has a depository of power of its own, and uses its power with divine economy for its own growth, expansion, solidification, and vigor, and for the prompt and efficient discharge of its corporate functions. The stomach has its independent head of power, its own building and recuperative machinery, and does its own work, which consists in constructing and maintaining its own fabric and the conversion of food into chyme, the first stage in the great nutritive process. In a sound state of the stomach, including the whole organ and its appendages of nervous centers and their channels of communication, every part of its complicated and important work will be performed with promptitude, ease, and efficiency, if the conditions of life are complied with. An unperverted stomach is an intelligent organ, understands its wants and can make them known, will manifest its gratification on the reception of good substantial food, and indicate its satisfaction as to quantity—asking for more when the nutrimental element is diluted, and less when it is concentrated. What is true of the stomach in its insulation, laws, and general vital characteristics, is true of every other organ and group of organs in the body. They all have respectively their own way of

doing up their work, do it well when they are in good working order, and have ample force to do it with, and fail of this only in proportion to their lack of sustaining energy. The laws of life are as fixed and uniform in their action as the law of gravitation or any other natural law. They are immutable, always tending toward the perfection, in every particular, of the organism, whether the power which they sway is sufficient for this purpose or is greatly inadequate thereto. In this connection let me state for the consideration of every reader that there are two things which art can never do. First, it can not, by any possibility, expedite the elaboration of power, augment its quantity at any given time in health, or under impaired health. Secondly, it can by no possibility secure a more efficient and advantageous distribution and use of the vital properties or forces, as they become available to the different departments of labor, than would be made by the vital economy if left to an undisturbed administration of its affairs. Art may supply wants—except vital funds—and attend to external circumstances; this is the extent of its profitable interference with Nature's internal vital economy.

A kind neighbor assisted me in planting some potatoes. The potatoes were cut. I said, "Mr. Nott, ought we not to be careful to place these cuttings in the ground with the chits upward, lest the sprouts start off in a wrong direction?" "No," replied Mr. Nott, "put them into the ground which side up we will, the sprouts will come up right." "But when the chits are on the under side, how do they understand the art of engineering sufficiently to give them an upward aim?" "They were made to aim and go right—that is all the philosophy I have about it." Yes, they were made to aim and go right, that is philosophy enough. The vital properties were made to act just as they do under the circumstances in which they act, and they have neither disposition nor power to act otherwise. The highest possible good of the organism in general, and of the special departments to which they

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are severally allotted in particular, is the grand end always before them, and toward this end they aim as steadily as the needle to the poles. When all departments are in force there is good health, general and local. When there is a deficiency of working force, or less force than is required to sustain action at the standard point of health, the health of that part, or those parts, must be impaired to just the extent of the deficiency of sustaining energy. In a sound state of the body, when all parts are charged with vitality to the point of saturation, there may be a large diminution of force in one department, or in all departments, without derangement of action. But when the stock of energy is reduced to a bare supply for ordinary use, any reduction below that level must be followed by disorder—disease. Or, if when any department has just working force enough for ordinary occasions, it passes under circumstances which require more power to keep action to the standard-level of comfortable health, then disturbance of functional action must ensue. Here may be found an explanation for the occurrence of disorders of various kinds in communities soon after sudden and great changes in the weather, and of colds, rheumatism, fevers, and the like, in men who are exposed in severe stormy weather by night at fires.

## CHAPTER III.

### SOURCE AND MODE OF TRANSMISSION OF THE PRINCIPLE OF HUMAN PHYSICAL LIFE.

ALL power of animal life in man originates in the lower brain and its appendage, the *medulla oblongata*. This proposition can not be proved by anatomical and physiological research alone, but it is fully established with the aid of pathology.

Ammi Salmons fell from a building and fractured the spine high up in the neck. Power of voluntary motion and feeling were immediately suspended in all parts of the body below the injury, while the mental faculties, power of speech, deglutition, and sensation about the head, were unimpaired. Mr. Salmons lived two weeks in full possession of his reason. Dr. Edward Crafts was thrown from his horse, and had the spinal column fractured at the lowest cervical vertebra. He retained some sense of feeling down the front side of both arms, and in the thumbs and forefingers of both hands, and a little power of motion in the thumbs and forefingers. The power of deglutition, relish for food, intellect, and speech were not impaired. Dr. Crafts lived six months as insensible and helpless in all parts of the body, with the above exceptions, as if he had been actually dead. Facts like these—and there is a large record of them—demonstrate unequivocally that at least the animal life of man originates as high up as the lower brain or its appendix. And the further fact that the division of nerves in any part of the body destroys the kind

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of life that the divided nerves were destined to carry out, in the parts beyond them, is proof that the nerves pass on from their origin to their termination without involving each other by intercommunication. And these, and other facts of a kindred character, show clearly that every part of the body has to depend on extraneous power for its ability to keep itself in health, or to work at all. Common colds come from a low state of the vital funds at the head centers of the nerves which preside over the catarrhal department. If there is cramp in the great toe, follow the bundle of nerves that supply the muscles of the toe with controlling ability back till the source of difficulty is reached, and it will be found at their cephalic origin. A man came to me with his left hand badly inflamed and swollen, apparently on the border of suppuration. I prescribed a warm, soft poultice. Two or three days subsequently he called again with his right hand inflamed and swollen, and told me that the swelling had gone from the left hand into the right hand. The left hand had recovered its natural condition, and the right hand was less fortunate, it passed through a tedious suppurative process to its former state. Nothing had passed from the left into the right hand. Both hands were dependent on a common source of power for their vital activity, and at that time their drafts for aid could not be fully met, and, on account of some local disadvantages, the left hand was first obliged to succumb to the depressed condition of the vital treasury and permit the bloodvessels to abate somewhat of their activity and become congested, together with some other derangements. And when the hand was put at rest in a warm poultice, the scanty forces succeeded in elevating the action of the tired vessels sufficiently to relieve them of their embarrassments. And the right hand in its turn was under the necessity of making a manifestation of its state of insolvency, or inability to maintain its entirety or soundness, and was not fortunate enough to recover its former condition without wading through a

tedious process of suppuration. The subject was a hard-laboring man, and felt that he could not afford to lie by and give the impoverished vital coffers a chance for replenishment. Very likely, a few days of seasonable rest would have saved him from a protracted and painful spell of phlegmonic inflammation and its consequences. The suppuration was not a necessity of the system for depurating purposes, for there was no purulent matter or depraved humors to be removed until they were produced by disordered action from feeble vitality.

EXTRACTS FROM SIR WM. HAMILTON'S PHILOSOPHY.

I append the following extracts to show what advance modern physiological science has made, in some respects, over that of half a century ago; and also to strengthen the assumption made in this work in reference to diversity of function by diversity of organs in muscular motion:

“The important discovery of Sir Charles Bell, that the spinal nerves are the organs of motion through their anterior roots, of sensation through their posterior; and the recognition by recent physiologists, that each ultimate nervous filament is distinct in function, and runs isolated from its origin to its termination.” (Page 400.)

“All nerves from their origin in the brain are, even in the spinal marrow itself, isolated from each other. The cause of paralysis is, therefore, not so much to be sought for in the spinal marrow, as in the encephalic heads of the nerves.” (Page 402.)

“A homogeneous nerve does not, as a totality, perform a single office; for every elementary fibril of which it is composed, runs from first to last, isolated from every other, and has its separate sphere of exercise.

“As many distinct spheres of sensation and motion, so many

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distinct nervous origins and terminations; and as many different points of local termination in the body, so many different points of local origin in the brain. The *sensorium commune*, the center of sensation and motion, is not, therefore, an indivisible point, not even an undivided place; it is, on the contrary, the aggregate of as many places—millions of millions there may be—as there are encephalic origins of nervous fibrils. No nerve, therefore, in propriety of speech, gives off a branch; and there is no intercourse, no sympathy between the elementary fibrils, except through the *sensorium commune*.

“That the nerves are made up of fibrils, is shown by various anatomical processes; and that these fibrils are destined for distinct, and often different purposes, is manifested by the phenomena of disjoined paralysis and stupor.” (Page 405.)



## CHAPTER IV.

### MAN'S PHYSICAL DEGENERACY.

I COME now to the gist of my subject, to show in what the infirmities of the flesh consist. Nearly half a century ago I became satisfied that the world, including physicians, was woefully deluded on the subject of disease, and that, as a natural result, the practice of medicine was an (almost unmitigated evil.) By a careful scrutiny of views and observation of facts I was led to conclude that the whole difficulty under which the medical profession was laboring, lay in a false assumption that disease, or that condition of the system which is so called, was a positive antagonistic activity, aiming at the subversion and destruction of life, and should be opposed and if possible suppressed. I suppose no one will question the correctness of the allegation, that what is called disease has been universally regarded as an enemy to life. Such was my opinion of it when I commenced the study, and when I first entered upon the practice of medicine. Dr. Cullen's "First Lines on the Practice of Physic," the first book on medicine put into my hands, opens with the following passage: "In teaching the Practice of Physic, we endeavor to give instruction for discerning, distinguishing, preventing, and curing diseases." Here it is unequivocally taken for granted that disease is a something that will certainly deplete on the body if left to itself, and should, therefore, be early "*discerned, distinguished, and prevented*" from getting foothold, if it can be; if not, it should be laid siege to and "*cured.*"

The whole system of medicine is based upon the hypothesis that disease is in some shape or manner hostile to life; and formerly it was deemed a very desirable and valuable acquisition to possess the faculty of pathological discernment in an eminent degree, that an early and effectual remedy might be applied for the prevention or destruction of the invading foe. But in the last half century a great change has been wrought in the practice of medicine. Down to a little less than half a century ago, physicians were and had been for a generation or two on the flood-tide of "heroic practice." The order of the day was, "Take the bull by the horns." "Nip disease in the bud." "Take disease by storm when you can; and when you fail in this, lay siege to it, and give it no quarter till you have routed and destroyed it." "When you go in to take charge of a patient, put Nature out of the door as you would a squalling cat." Now, physicians are disposed and content to "wait and watch," and let disease develop itself—only stand ready to give nature a jog when she needs it. "Hold a slack rein, but watch the progress and course of the horse, and be ready with curb, whip, and spur, to correct in season any unwarrantable or dangerous refractory movements." The whole drift of thought and action by physicians on the subject of medicine is in the right direction, and the faculty, and the world, will soon be ready to make a complete somersault and land on a solid scientific basis, with *materia medica* abated, and *materia alimentaria* substituted in its place.

Sir John Forbes, M. D., of England, has within a few years published a small work entitled, "Nature and Art in the Cure of Disease." "The error which the author regards as the great taint of medical science, and which he combats in the book, is a want of trust in the powers of Nature to arrest the progress of disease, and a consequent overweening in remedial agents as the sole means of cure." "He explodes almost, by a simple statement of it, the opinion of

disease being a separate entity, destructible by the introduction into the system of an appropriate remedy." (*Ed. notice of the work.*)

Although Dr. Forbes has improved his pathological vision sufficiently to see that disease is not "a separate entity, destructible by the introduction into the system of an appropriate remedy," yet he is still so much under the influence of old delusory errors on this subject, that he still clings to the opinion that diseases are *things* that should be studied and taken in hand. He states the matter thus: "Assuming it, then, as a matter of fact, that the phenomena which we term diseases have a character sufficiently marked and definite to constitute them individual things, we are not only justified in regarding them as such, but are authorized to take them in hand, as any other subject of investigation and do our best to present a complete delineation or picture of them in all their varying phases; in other words, to learn their history."

How much does this fall short of making disease "a separate entity?" Dr. Forbes thinks physicians are deficient in their knowledge of the "natural history of disease." A knowledge of the natural history of disease is important only as a means or guide to a knowledge of the *nature* of disease. This is the great *desideratum* of physicians and of the world.

Perfect organization and firm health is the normal state of man. Every thing below this state is degeneracy, physical depravity. From the summit level of corporal soundness to the opposite extreme there are three stages or gradations.

*First.* Declension of power.

*Second.* Functional derangement, called disease.

*Third.* Structural derangement, also called disease; professional wise, the first is called functional disease, and the other organic disease.

There is no propriety in the common mode of computing physical defection—that part of it that obtains the appellation of disease. Whatever name is given to physical degeneracy should be made to include the whole of it, first, second, and third stages. It is all a damaged state, alike needing recruit and replenishment. The gradation in the line of degeneracy, from the elevated point of perfect structural and vital soundness to the commencement of the second stage where functional disturbance begins, must always be a lengthy one; for the distance between the two points is immense, and can not be traversed by noxious agencies in one or two generations. It would be impossible by any mode or degree of abuse to reduce a sound body to a condition in which fevers, pleurisies, bilious affections, colds, etc., could be manifested. The vital economy might be broken up and destroyed by a great variety of violent methods, and the different parts of the body might be reduced by long-continued and excessive exercise to a tired, weary point; but the individual organs could not be made to take on the ordinary forms of impaired health. There are men in this degenerate age—men, too, who fall far short of physical perfection—who go on to a very advanced period of life under a constant strain upon their vital machinery from noxious agencies and practices; who never have colds, coughs, fevers, or any serious illness—“are never sick a day in their lives.” They are proof against “the pestilence that walketh in darkness, and the destruction that wasteth at noon day.” These men have vital force enough within call in every department of their systems to guard against injuries and repair damages without the necessity of making a palpable demonstration of unsoundness.

Such cases, however, instead of constituting the universal rule, as ought to be the case, are but slight exceptions among the great bulk of mankind that are near the lower border of the first grade of degeneracy, verging toward the second

grade, constantly liable, from a low state of vital powers, to be hurried into it.

In this second stage or grade of degeneracy, we have what is called functional disease—a change from the natural condition of the function of the body, or parts of it. It may be in the form of what would be called a pleurisy, fever, or other form of derangement to which the body is liable—some external or sensible manifestation of internal difficulty.

What then do the signals which Nature holds out in what is called disease signify? Deficiency of force, and nothing else. This is true in all cases, without exception. Want of ability to maintain accustomed healthy action is always the immediate occasion of any deviation from it. There never can be an excess of power; for the more power any part has, the nearer it will come to the standard of perfect health. And if a single organ in its individual capacity could be kept charged, surcharged and sparkling with the principle of life, it would maintain a steady, undeviating course of healthy action, and that, too, without infringing upon the rights of, or in any wise prejudicing the action of a weaker associate. Sometimes the failure of power in one branch of a compound organ gives occasion to an extraordinary exertion or manifestation of power by the other branch of the same organ. I shall notice this more particularly under the head of Analysis of Symptoms.

A ship's crew, in an exigency, will very well illustrate the orthopathic\* theory of disease. From the operation of causes beyond the captain's control, the hull of the ship has been badly damaged and is in a leaky condition. For awhile, the carpenters appropriated particularly to the work of repairs succeed in keeping the leak under, and no change is apparent

\* Orthopathy, right affection. From *orthos*, right, true, erect; and *pathos*, affection. Nature is always upright—moving in the right direction.

in the sailing of the ship—no symptoms of difficulty are yet manifested outwardly. But the men tire and falter under their protracted effort, the leak gains upon them, and unless their forces are augmented the ship will sink. The only alternative left the captain is to order some of the sails furled, and send the men thus liberated from deck service into the hold to assist in repairs. Now, the ship's motion is a little unsteady—symptoms of disease begin to manifest themselves. The difficulty increases, and sail after sail is taken in until every rag of sail is clewed up, the men all below, and the ship is left at the mercy of the wind and waves, tossed to and fro. The symptoms have now increased to an alarming degree; but it is the best that can be done. The captain has his eye upon every part of the ship, and understands exactly where the danger threatens the hardest. When the danger of upsetting from the rocking of the ship exceeds that of her sinking from leakage, some of the sailors are called on deck and a sufficient amount of sail put upon the ship to steady her and obviate the danger of capsizing. As the danger from this quarter abates, and the leak is still progressing and threatening, the hands return again to their task in the hold, and so back and forth till the repairs are brought to a satisfactory conclusion, and then the ship is put under full sail and proceeds on her course—the symptoms disappear, health is restored.

I have seen a very good counterpart of the above illustration, the latter part of it, where the sailors are passed back and forth as danger threatens successively above and below, acted out in cases of epilepsy in a striking manner. In these cases the difficulty consists in a gradual cumulation of little injuries, long and oft repeated, upon the fine, delicate texture of the interior portion of the brain, which Nature has not been able to cancel with current appropriations of power to that part. Life is threatened, and something must be done to repair damages. For this purpose a draft is

made for power upon parts involving the large bloodvessels of the brain. In consequence of this draft these vessels are enfeebled, the blood congests in them, presses upon the brain, prevents the free egress of the nervous influence which constitutes the fit. As the pressure of the brain from the continuance of the fit becomes a paramount source of danger, the forces are remanded to the large vessels, the blood is passed on, and the fit is temporarily suspended. The work within is not finished, another draft or diversion of power is made, and the fit returns. This alternation of diversion and restoration of power is continued until the difficulty is removed and the man restored to health, or the difficulty proves to be insurmountable, the forces become exhausted, and the man dies. Ordinarily one renovating paroxysm does up the work for the time. But in some cases a number are required. In one case which I attended the man had seven fits in regular succession, harder and harder or more and more protracted, and the intervals shorter and shorter to the seventh, which subsided into complete apoplexy; this continued for twelve hours—the man was then restored to a much better state of health than he had enjoyed before for months. In this case, as the brain became accommodated to the pressure that was made upon it, the last paroxysm was permitted to continue until the reparative work was done.

In the pathological ship the sailors and ship carpenters are interchangeable, as I have represented by a reference to the liver, where both cardinal and recuperative functions draw from one repository common to the whole organ.

In the foregoing nautical hypothesis but one ship has been noticed; there are others in company with her, forming quite a fleet, all under the command of one admiral or supreme head, with subordinate officers for each individual ship, each and all animated and actuated by one spirit or general orthopathic principle—binding them to do what they can to

sustain their respective charges and their joint interest. There is no direct communication between the several vessels constituting the fleet, so that they can transfer hands from one to the other in times of peril, but the flag-ship keeps open communication with the leading ships of the squadron, and furnishes them with forces as they need, while she has them to spare; when she has not, they are obliged to fall back upon their own resources.

In the common acceptation of the term, disease is made to consist in the signals which Nature is obliged to hang out when she is reduced to great straits. One medical author says, "Disease may be said to consist in the totality of its symptoms." The late eminent Dr. Smith of the New Haven Medical College said, "The symptoms constitute the disease, or all we know of it." This accords with the prevalent notion entertained with respect to it by all classes of persons. If a man appears well and feels well that is enough, no matter if he is on the brink of the grave, the essential organs so damaged and bankrupt in vital funds that as soon as they begin to falter the whole vital economy is at once broken up and the wheels of life stop. And if a person is sick the anxiety is to get rid of the symptoms, and against these all the artillery of medicine is directed, and when these disappear, no one stops to inquire whether the occasion of the symptoms is removed or not. It will be well for the reader of these pages to keep this view of the subject in mind, or he will be liable to misunderstand me on important points.

When I say that disease is not "a process of purification and reparation," I have reference to what is generally understood by that word, and mean that the assemblage of action that now deviates from the natural state is not concerned in a renovating work. To make this plain, turn to the nautical illustration. The popular notion is, that "disease consists in the totality of the symptoms." Here we have diseased ac-



tion represented by the irregular jerking motion of the ship and the rough, uncomfortable state of things on board, and I say that, viewed in this light, disease is not a reparative work, for this external demonstration simply denotes deficiency of force. Place hands enough on deck to unfurl the sails and get the ship under way, and the symptoms vanish. The reparative work is being done below, out of sight, and no account is made of this, while what is esteemed as the sum total of the difficulty is mere feeble vitality resulting from the abstraction or diversion of power to aid in the recuperative work. Make the term "disease," or whatever word may be used for the designation of the difficulty, include the whole series of actions embracing the occult dispensation of force, and there can be no objection to its being called a renovating work. This is my method of characterizing it.

Suppose the supercargo of the ship, holding the common view of disease, and alarmed at the appalling aspect of things on the deck of his ship, should call a nautical doctor on board to restore order. "Yes," says the doctor, "this phenomenal demonstration is the thing that we have to contend with, this is the disease, and as disease is wrong action, to be deprecated and subdued as soon as it can be, we must employ our counteracting forces here." The doctor has learned that rocking the ship, threatening to capsize it, is the best way to make a smart impression upon the disease and improve the symptoms. Accordingly, he commences a set of operations that soon promises to be successful. The captain says to his hands, "Boys, some of you must leave your work below—go on deck and get up sail enough to steady the ship, or that land-lubber of a doctor will have us on our beam ends, and if we must go into Davy Jones's locker, we may as well sink and go straight down as to be overset and whirled down in that style."

There is no end to the shifts which Nature is obliged to

make, in order to meet and remedy the difficulties that are constantly occurring in some portion or other of her extensive and complex physical structure, through violations of the laws of life. Every organ and part of an organ is liable to derangement from a reduction of its sustaining energy; and the manifestations, or external symbolic announcements of the defective state of the part or parts, will depend on the nature and functional character of the part or parts affected, the degree in deficiency of vital power, and the nature and amount of force present and in operation of impeding and disturbing causes and circumstances. Sometimes the pathological ship has to make her way through a narrow defile, under a full press of sail. At another time, she winds her way through devious channels to escape a lee shore, and get into an open sea. In this passage there will be frequent change in the external phenomenal display or symptoms—jibing and counter jibing; reefing and shaking out reefs; hauling close by the wind, or going free before it, or scudding under close-reefed topsails, etc. etc. In some cases, the ship merely lies by to rest the hands. The ship is stout and in good condition, and the hands are hale and hearty, but just now enfeebled by protracted and excessive labor, and only need a few hours of repose for recruiting their energies.

Structural derangement, or organic disease, is the third and last stage or grade of man's physical degeneracy. It results from functional derangement, as functional derangements result from deficiency of force. Every part of the body is susceptible of change in its substance from its natural state, to a greater or less extent. When the recuperative department of an organ fails to get power enough to remove the particles of matter pertaining to any part of the organ as fast as they become unfit for their place, and supply their places with new well-formed particles, a change of structure ensues. And sometimes crippled reparative machinery, from a combination of imperfect absorption and imperfect secretion, makes

strange work of living structure. In functional derangement there is ordinarily more or less of change in structure ; but as this is only temporary, the parts being soon restored to the natural state, it is not regarded by the medical faculty as organic disease. This term is applied only to cases of derangement in structural appearance that have obtained considerable prominence or permanence. Perhaps the liver is as often organically affected as any other essential organ of the body. Of the extraordinary cases of hepatic deformity that have fallen under my observation, I will mention two. In one, the liver was about twice its natural size—soft, spongy, and of a light ash color, resembling lungs or the lights of animals. In the other instance, the liver was not far from its natural size and shape ; but on cutting through it the substance was hard and gristly, or cartilaginous. Ossification had commenced at numerous points a little distant from each other all through the viscus, and spread in circular form till the diverging rings met and were merged in each other. The central points were the hardest and lightest colored, being as firm as cartilage and of the same color, and softer and darker, progressively, in the diverging circles, giving a cut surface a motley appearance. The biliary function had been completely involved in the induration and destroyed by it. For such derangements there is no remedy, natural or artificial. The heart is subject to a variety of structural changes ; but its palpitations are much more frequently functional than structural difficulties, and much less frequently organic than they are reputed to be.

Glands are subject to enlargement and induration ; sometimes readily recovered from by a natural process, while in other instances there is no remedy for them but in their extirpation.

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RETROSPECT OF THE STEPS OR STAGES OF DESCENT FROM VIGOROUS HEALTH TO THE DESTRUCTION OF A PART OR PARTS, OR OF THE WHOLE BODY, THROUGH ORGANIC DISORDER.

The first grade consists in reduction of power. No portion of the human system can be compelled or induced to take on disordered action until its energies have been reduced to a certain point; and the derangement will cease as soon as the energies rise again above that point, as surely as a plate of the best tempered steel will recover its rectilinear position when the distorting force that has curbed it from the straight line is removed.

First, then, there must be exhaustion of power to certain limits before there can be derangement of functional action. And the deranged functional action must be continued and still more enfeebled, before there can be structural derangement. And in the restoration of parts to soundness that are organically affected—where restoration is possible—the ascent must be made through the same line of grades that the descent passed through.

Enfeebled vessels must recover tone enough to remove deformities; then continue to gather strength to restore and establish firmly their own action at its normal standard; and, lastly, replenish their exhausted coffers with a stock of vital force as capital, to be held in readiness for future emergencies.

Structural disease is not always a harbinger of death, nor often; nor is functional derangement or disordered action always a precursor of the extinction of life. In some instances a number of the essential organs become bankrupt in vital funds at the same time and instantly yield up their respective functions, and the whole body is at rest before there is time for any morbid change either of function or substance, and physicians ply their autoptic art to little purpose for the discovery of the cause of death. But the doctors have been so

long in the habit of regarding disease as "a monster of such hideous mien," that they expect to find him ensconced after death in some "of the deep organs." A few years since, I was present at the *post mortem* examination of a young man who had died with—not by—consumption. The dissector opened to an abscess of some size in the lungs. "There," says he, "is cause enough of death; there is no need of looking any further." But how came the abscess there? It was an *effect*, like all the other morbid conditions which the case presented, not a *cause*.

At the close of some of the malignant diseases, particularly of small-pox, the whole body becomes much swollen and putrescent, so much so as to be an object of loathing. One might say, "Surely, there is cause enough for death. How can the man live, when he is nothing but a mass of putrefaction?" Yet some of these cases do recover from conditions almost as unpromising, apparently, as if death had actually intervened. The mass of effete matter is now an *occasion* of feebleness, indirectly exhaustive of power, and it will require much force to remove it. An aneurism of a large artery may burst and the man bleed to death, and the aneurism thereby becomes the *occasion* of death. Mr. Isaac Hinman, merchant and prominent citizen of Bridgeport, Conn., declined gradually and died. *Post mortem* examination showed that the pylorus, lower orifice of the stomach, was ossified, was a bony ring nearly closing the passage from the stomach. This was the *occasion* of the man's death. It is important to distinguish between cause and effect, cause and occasion, if we would ever get at foundation principles and open the way for the elevation of poor suffering humanity from its horrible degeneracy. What produces the immediate occasion of death? This is not a self-created destroyer of life. And of what use is it to find out what is blocking the wheels of life, unless you can find out the sources of the blocking and remove them? The remote causes—noxious

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substances and vicious practices—that induce physical degeneracy can be avoided, and the system saved from functional and structural disorder; but when organic function has been so far and so long-outraged that structure is damaged as an inevitable sequence, the offense must be expiated *unvicariously*.

## CHAPTER V.

### PREDISPOSITION TO DISEASE.

THE term disease has always been associated in the mind with the idea of antagonism to life, and this antagonizing tendency has been likened to a house on fire, a spoiled herring in a barrel of fish, leaven in a vessel of meal, a *bohun upas* seed germinating among important vital organs, etc., implying distinctly that death was in embryo, and unless seasonably extirpated or destroyed it would gain strength and mature to the destruction of life. According to this view of disease, it has been held that that constitution or condition of the solids or fluids, or both, that favored or disposed to pugnacious or baneful action, was a *predisposition* to disease. As Orthopathy rejects in toto the idea of a wrong or antagonizing tendency in disease, it equally rejects the belief in a predisposing tendency of the living solids or fluids to destroy life—to a suicidal tendency. The solids and fluids may be reduced to a state in which they shall be obliged to take on a diseased—that is to say, a changed—action and condition, just as a man may be so far exhausted of his strength by excessive labor that he shall tire and flag in his movements. There is no lack of predisposition to disease of this kind where persons are reduced so low in the scale of physical degeneracy that it requires but little more of debilitating agency to place them on the sick list. By reason of the isolated state of the several departments of the body, their being independent of each other in their sources of power, we often have well-defined local

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or separate organic derangement or disease. One set of organs may be reduced to the necessity of faltering in action, while others are able to maintain their usual standard of healthy action. This is true also of parts of organs, for every portion of the system is furnished with an independent source of power in its nerve or ganglionic construction, which, if it does not elaborate power, serves as a repository of it for temporary uses. This mode of explaining diseases furnishes a clue to the mooted question among Old School physicians, whether disease can ever be general in its commencement. As disease is presumed to be a *thing* that *attacks* persons, it is difficult to conceive how it can get "foot-hold" by attacking every part of the body at once. Orthopathy easily solves the enigma. Any portion or the whole of the body may be reduced to a disordered state at once, or gradually.



## CHAPTER VI.

### HEREDITARY DISEASES.

It is matter of general notoriety that some families are specially subject to lung consumption, others to epileptic and apoplectic affections, others to gouty or rheumatic difficulties, or some particular species of disease which is more common to those families respectively than to others, and that this liability is traceable in such families from one generation to another, and sometimes in a long line of descent. In a town in Connecticut there was a family by the name of W——, that was remarkable for transmitting insanity. And when a case of insanity was heard of in that region the inquiry was at once made, Has he or she any W—— blood in him or in her? And the answer would be pretty sure to establish a connection with the W—— family. The transmission is on the well-known principle or law of propagation—like begets like. Parents beget children in their own likeness, transmit their defects and vices as well as their virtues to their posterity. The origin of special physical defects is accounted for thus: Some important organ has been subjected to the action of noxious agency until it is unable to maintain its vital integrity and falls in its sensibility below the point of good feeling, which every individual craves. In a sound state of the body, stimulants or poisonous substances are always offensive, and are naturally detested and rejected. But when the sensibility has been impaired and depressed to a state of disquietude, relief is sought and, unfortunately, re-

alized most readily for the time by the treacherous agency which produced the evil, and in a manner well calculated to deceive. For while the vile deceiver is artfully and smoothly covering over an old wound which it had made, and which is just now manifesting uneasiness, with most consummate skill it inflicts a new and deeper one on the same parts, which will be sure at some future time to call for a repetition of the goading process.

The exposition of a sick headache, the product mainly of a long use of narcotic substances, in which tea is the greatest sharer, will explain what is here meant. Green tea is the queen of teas, and is the *dernier resort* of tea drinkers in extreme cases. The nervous sensibility of the brain is constantly kept in the margin of pain; but by the habitual use, in ordinary quantity, of common tea the head is preserved in a comfortable state for a considerable period. And when at length the headache comes in earnest to demand attention, a cup of strong green tea will set it aside for a season; but while with its well-tempered ethereal blade it cuts its way into the repository of power, and rallies or gives free egress to the properly retained and accumulating energies, and thus raises the dejected sensibility above the point of pain, and even sets it on tip-toe, it does by that very act lay a broader and deeper foundation for a recurrence of the same malady in an aggravated degree, which sooner or later *will* have a hearing.

This illustration furnishes a key to a stupendous delusion, involving every kind and degree of human woe as pertaining to the flesh; and much if not the greatest portion of that which relates to the spirit. The medical delusion, whose magnitude and dire results are beyond all human conception, is based upon the principle here disclosed. The doctors, as well as all other persons, judge according to the appearance, and fail to judge righteous judgment. Most people, under the action of appropriate stimulants "judiciously adminis-

tered," "feel better." By "appropriate stimulants," etc., I mean the excitants that are adapted to meet the feelings of each individual, based upon a knowledge of his antecedents or habits of life—his likes and dislikes.

"How is it possible," said a good woman, whose nerves had been unstrung by tea, coffee, and spiced dishes, "that tea and coffee can injure me, when they *seem* to do me so much good." Herein is to be found the why and the how these substances inflict injury. They possess no power but for evil in their action upon the living fiber. They can supply no want of the system; and when they are *apparently* beneficial, it is by an exhilaration and proportional exhaustion of the animal spirits. In this rallying process, there is a two-fold injury inflicted—a wounding of deeply sensitive and important parts, which causes the excitation, as the spur or whip in lacerating the skin of the horse arouses him to renewed effort; and also in the untimely and wasteful expenditure of power. When there is no power in reserve that can prudently be spared to meet the enemy in an encountering rally, the action of a stimulus does not "seem" to do good, but positive injury—intolerable injury. Its true character now stands revealed in its naked deformity; "It biteth like a serpent, and stingeth like an adder." Such cases sometimes occur, though unfortunately not often, under the use of most of the potent poisonous substances, such as alcohol, opium, tobacco, tea, and coffee. The most distressing occurrence of the kind here alluded to that ever fell under my observation was in an opium eater. The upbraidings of an abused physical conscience, or the horror of horrors of an agonized nervous sensibility, were beyond the power of language to describe. A portion of the time the patient was thrown into most excruciating distress by violent tetanic spasms. And in the intervals of spasms there was no abatement of suffering, for deep-anguished nervous feelings of different descriptions continued to call for vengeance on the violator of physiological

law, as was manifest by doleful utterances and a woful countenance. The vile offender, or poisonóus drug, which had been the procuring cause of this needless misery, and which had often served to assuage a rising remonstrance on the part of the vital economy against unnatural and abusive treatment, was on this occasion not only not tolerated as an assistant for mitigating distress, but its presence and very name were loathed and abominated. Taken into the stomach in any form it aggravated the sufferings intensely; and it was not taken into favor again as "a good creature of God," "to be received with thanksgiving," until the renovating process was well matured and the empty coffers replenished with ralliable vital funds. These cases of extreme dejection from exhaustion of power by excessive stimulation, when the involuntary cause of intense suffering is put *hors de combat* for a season, are not common, but do, very fortunately, sometimes occur. If they were very frequent, the practice of stimulation would be very much abated. Inveterate tea and coffee drinkers are sometimes dropped into "the blues," when their favorite beverage will only make their blues much bluer. The same is true of intemperate drinkers of alcoholic liquors and the inordinate users of tobacco. But ordinarily when the physical conscience has been so far damaged that it can not only welcome but crave the presence and interposition of its violator in seasons of distress, it holds on and holds out in this course, "seeking yet again" the aid of "both cause and cure" in quantity proportioned to the magnitude of suffering. This very obvious truth has given rise to the somewhat homely but truthful adage, "The hair of the same dog cures the bite." And also to the more elegant and equally truthful Latin aphorism, "*Similia similibus curantur.*" And here only is to be found the *dernier* argument for the use of medicine.

If patients improve *apparently* under medical treatment, it is satisfactory; it is taken for granted that the means are adapted to the case—the question of physiological adaptation

is not mooted. If the symptoms are not manifestly improved by one kind of treatment, "cut and try" till they do is the rule.

If all people lived alike in regard to kind and quantity of damaging material which they use, and modes of life which they pursue, hereditary disease and predisposition to it, would be similar. But this is not the case. Different families have something peculiar in their way of living; something in what they eat, and drink, or do, that is more prejudicial to one department of the system than to the others, which drops and keeps this department in the realm of disquietude, crying, "Give, give!" And on the principle that "the hair of the same dog cures the bite," the predisposition or tendency to a special form of disease is kept up in that family, and handed down by lineal descent to coming generations.

## CHAPTER VII.

### MODE OF RENOVATION OF IMPAIRED AND FEEBLE VITAL MACHINERY.

IN a sound constitution, where obedience to the laws of life is strictly maintained, the whole organism will be kept in good condition, with something of a margin for contingent outlays to meet extraordinary demands under all ordinary circumstances of life. But there are now but few constitutions that would be classed as sound, even by the present low standard of estimating soundness in this particular, and fewer still that are suitably cared for. Consequently, there is a great amount of enfeebled vital machinery that is liable to derangement by any unusual pressure from untoward circumstances. To remedy this evil, as far as it can be remedied, the general economy, by means of the reserved corps, or source of power, that is common to most or all of the important organs, in addition to their own independent sources of power, renovates enfeebled parts by a regular system of rotation—reinforcing A at one time, taking it up by a gradual recuperating process to the usual standard of soundness for that organ, and then B, and so on through the alphabet or list of enfeebled organs. As under ordinary modes of living, A will have declined in its stability to a greater or less extent at the close of a series of rotary renovating work, it will be fortified again in a new series, and thus this mode of restorative labor will be continued on through life, unless habits of living are changed.

The renovating work is performed under the jurisdiction of the individual organs and in consonance with their modes of operation in straitened circumstances, by the interchange and joining of forces by the cardinal and recuperative functions, as has been explained on a former occasion. It makes no difference in this mode of winding up run-down machinery, whether an organ is so reduced in sustaining energy as to be obliged to make an open declaration of its real condition or not. For there is no difference in the *quality* or *nature* of the pathological condition of an organ, whether it is above, down to or below the line of external manifestation—in the state of predisposition to disorder, or actually in a state of disorder. It is all feeble vitality and nothing else, differing only in degree. Nature never suffers an organ or fiber to deviate from its natural state to take on what is called diseased action, while she has power to prevent it consistently with the general welfare of the system. Sometimes an organ and sets of organs hover along just above the line of demarkation between predisposition to disordered action and open functional derangement for a length of time, before they are elevated to a higher position. At other times they fall below this line, gently or a little way, often, being called moderately sick. Again, very far below, near the point of death, and occasionally quite down to that point, and at all stages between these extreme points. In all cases, want of sustaining power is the occasion of the depression.

Any man subject to diversified illness may verify for himself the correctness of the rotary, renovating theory, by a careful observance of his bodily affections at different seasons. There will be times when he seems threatened with a cold, has a sense of fullness in the head, a disposition to sneeze, and experiences frequently and almost constantly a slight chilliness. These symptoms may be merged in a well developed cold of mild or severe type, or pass off without such development. After a few weeks or months he will be

in no danger of having a cold, whether he is careless in exposure of himself or not. The catarrhal tissue of organs which is concerned in the deranged condition of the system called a cold is now in tone, and will not be under the necessity of faltering again in its action until this tone is considerably lowered. So of other complaints, gout, rheumatism, fevers, biliary disturbances, and bleeding at the nose, etc. etc.

Many persons are subject to a periodical epistaxis or nose-bleeding. This has been my lot since my earliest remembrance—in early and mid-life, before my dietetic habits were changed, more frequently and inconveniently than latterly. For about two weeks I would be constantly subject to bleeding from the nose, from a few drops to quite a bleeding. A little tap on the nose at any time would start the blood. After a few days this liability to bleeding ceased. The vessels which had been under the necessity of parting with some of their priceless treasure, from a feeble, lax state, recovered their tonicity, and thenceforth would cling pertinaciously to their charge, and would not part with a drop of it, even upon a considerable thumping of the nasal protuberance. When any portion of the organic machinery has been recently and thoroughly wound up, it will keep good time until it has been compelled to part with a large share of its replenished stock of nervous energy.

It is a well-established fact among physicians that two different kinds of disease seldom exist in one individual at the same time. This fact has its explication in the general rotary system of renovating the different departments of the body, as they severally become impaired in their organic properties, and liable thereby to disordered action. And this wise provision or law by which the general economy of life is governed in the management of its internal affairs, is of itself indubitable evidence of wisdom and design in the construction of our vital organisms, as but for this provision a



number of important organs might fall into disordered action at the same time, which would proportionally embarrass vital operations and endanger life.

Persons that are desirous of learning something respecting the movements of their internal vital machinery, will do well to study this chapter carefully, and then observe the order of the bodily affections to which they are accustomed ; as it will serve to inspire them with confidence in natural cures.

## CHAPTER VIII.

### ANALYSIS OF A FEW OF THE MOST PROMINENT SYMPTOMS OF DISEASE.

#### IRREGULAR ARTERIAL ACTION.

STABILITY is a characteristic of soundness and vigor in vital mechanism. In a strong man the pulse is steadfast, unchangeable from day to day, the year through. No ordinary disturbing power can change its beat. Febrile causes, such as would be sufficient to throw common constitutions into feverish excitement, have no effect upon it. When the pulse is found to beat faster than, or different from, its usual beat it is a sign of debility. Feeble persons have a more frequent pulse than strong ones; women than men; children than adults. It will not be claimed that a weak pulse is not evidence of debility; but it is denied that the strong, triphammer pulse is proof of feebleness. As the same objection lies against violent tonic spasm, I will consider both objections together in an analysis of the next symptom of disease,

#### SPASM.

When I became satisfied that physicians were egregiously deluded on the subject of medicine, I set myself in earnest to ascertain, if possible, the ground of their delusion. The first step in the inquiry led me to conclude, or strongly conjecture, that the error under which the faculty was laboring, consisted in a misapprehension of the true *nature* of disease.

It could not be wrong, suicidal action, as it was then held to be by the profession generally. That doctrine seemed too irrational. Nor could disease consist in an "altered state of the vital properties;" the sudden transition from health to disease, and back again as suddenly, which was no uncommon occurrence, militated strongly against that view of disease. At length I came on to the ground which I now occupy in relation to the subject, viz., that the instruments of motion are the same in disease as in health; that the motive power which works the machinery is not altered in its nature or quality; and that the laws of life have undergone no change, and are not susceptible of change. That these laws are always present to the last flickering of life, in full force, capable of controlling with perfect ease any amount of forces that may come under their government. That no organic property can by any possibility escape from under the government of the animal economy, become lawless, or reckless in its course and action; but must repair with absolute certainty and unerring precision to the point where it can do most for the sustentation of life and general welfare of the system—within its own precincts—and there expend itself. That when the different departments are all well supplied with power, good health is an inevitable result; and that when any department of the system fails of getting an adequate supply of sustaining energy, impaired action in that department must follow as a necessary consequence. The conclusion, therefore, is that deficiency of vital force, or feeble vitality, is the proximate or immediate occasion of deranged action, or what is called disease. For more than forty years this theory of impaired or feeble health has constituted my platform in practice. For awhile, after adopting this theory, there were two forms of deranged action that I met with occasionally that seemed directly and strongly to oppose this theory, viz., strong tonic spasm and violent inflammatory arterial action. A patient would go into tetanic spasms that

would require a number of stout men to manage; and how could this be reconciled with the doctrine of deficiency of force? But I was so well satisfied of the soundness of the general theory that I entertained no doubt respecting a final solution of the apparent difficulty that should be entirely compatible with the idea of lack of force.

I reviewed my stock of physiological knowledge and found a serious defect in it. I had been taught that the motive or contractile power of the muscles was an inherent principle, a *vis insita*, resident in the muscles as the contractile property of gum elastic is resident in that substance. On the application of pathological tests, it was obvious that this was a great mistake. "A piece of wire pierced a boy just over the right eye; he immediately lost all motion in the left arm and leg." Here was proof positive that the power of motion in the arm and leg was derived from the brain, transmitted through the medium of the nerves. Facts of a similar character were familiar to me, all tending to establish the fact that tonicity is communicated to the muscles by a continuous process from sources independent of the muscles; and that when this process of transmission is broken up or interrupted the muscles are immediately palsied—deprived of the power of action.

This was an important advance toward an extrication of the "deficiency of force" theory, from the apparent incongruities that seemed to mar its soundness. It was evident that the whole mobile fibrous texture of the body had its ability to act supplied to it from extrinsic sources. To compass the end in view it was only necessary to suppose, certainly a very rational supposition, with much to strengthen its plausibility and nothing to weaken it, that there was another set of nerves connected with this texture, clothed with power of a superior grade, also from an independent source, whose office was to control the subordinate working power, and subject it to the mandate of the will in muscles of vol-

untary motion ; and in the muscles or fibers of involuntary action, to the subservience of the function of the organs of which they formed component parts. In a perfect state of humanity there will be perfect symmetry of organization, full endowment of organic agency, and complete harmony of action and equal diffusion of good feeling throughout the entire organism. In a tolerably sound state of the body, the controlling power is usually able to keep the subordinate forces in a regular systematic train of action, so that there is not often much obvious, well-marked impaired health that would be called disease. When there is a general deficiency of both sets of power, subordinate and governmental, there is general debility proportioned to the lack of power. Or if the deficiency is in the laboring department alone, the effect will be the same ; for if there is but just enough controlling power to maintain complete ascendancy over the feeble working forces, it will be in effect the same as if there were a large preponderance of controlling agency. In either case it will be general debility—feeble health. The stomach and other parts will do a small amount of work without complaining or faltering ; but if pressed beyond the point of easy endurance, they are obliged to manifest their destitution by external signs or symptoms.

If the *working* class of forces fails, there is paralysis to the extent of failure. If it is local and entire for a period, there is entire helplessness in the parts during that length of time. Sense of feeling may be continued in the paralyzed parts, or it may not. The nerves of sensibility are distinct from the motor nerves. If there is a general and final failure of organic working forces, while the general functions of the body in other respects are holding out, death will ensue under some form of paralysis.

Two brothers and a sister, who all lived to advanced age, closed their earthly existence in the following ways : The first, A. B., in good health for an elderly man, while doing

chores at his barn, perceived a numbness gaining upon his lower extremities, commencing at his feet. He was soon obliged to get on to his hands and knees, and in this posture he crawled into his house. The palsy continued gradually and steadily to advance upward to the close of life, leaving the use of reason and speech to the last. He lived about twenty-four hours from the time he first began to fail. The other brother, E. B., Esq., left his house in apparent good health, for an old man, and was soon after seen to lean over a fence, was found senseless, taken into the house, and lived about twenty-four hours from the time he was taken in. He revived a little two or three times during the twenty-four hours, for short periods, and once or twice with a little apparent knowledge of things, and was able to answer some simple questions. In this case the paralysis was general at once, commencing at the fountain-head of power. The sister, Mrs. N. J., declined gradually in general health for a number of months, suffering intensely with extensive neuralgic affection. While sitting in her chair her head dropped suddenly on to her bosom, with entire loss of reason and power of speech. After being laid into bed she was able, unconsciously, to move all the limbs for a while; first losing the use of the right arm, hand, and fingers; next the right leg, foot, and toes; then the left arm, hand, and fingers; and the toes on the left foot were the last of the instruments of voluntary motion to lose the power of action. The heart and lungs continued to move for a few hours after the limbs were at rest; then quietly and almost imperceptibly, a little within twelve hours from the time that the head fell, ceased to move. Here was sudden exhaustion of vital power at its source, while the sub-reservoirs were able to hold out, partially, for a few hours, yielding in regular succession from above downward; the order of progress being reversed from what it was in the first brother's case.

It is not usual for the subordinate force to fail before the

superintending or controlling power does. Indeed, the former is much more tenacious of existence than the latter, and hence paralytic affections are much less frequent than are spasmodic diseases and impaired health with various kinds of irregular action. When the superior controlling power fails to hold the muscular power under its sway, the latter comes immediately under the jurisdiction of a "lower law" that may be called the law of contractility, wholly or partially, as the controlling power is wholly or partially suspended. When the muscular power is replete in the muscles of voluntary motion, and the controlling power loses its hold of it, there will be violent spasmodic action. This will sometimes be of the long tonic kind, and at other times of the short clonic type, according to the circumstances of each case. When in the vascular system of organs the muscular or fibrous power predominates, there will be febrile action, more or less violent.

In some cases the arterial action is very strong, because the pulsative force is strong, and there is not controlling agency enough to calm it. It depends entirely upon the disparity between the effective or muscular forces and their controlling agency, whether spasmodic and febrile action is strong or feeble. Sometimes frightful cases of tetanic spasms occur, because the muscles are well stored with the *impetum faciens* of Boerhaave, or working force—and they should always be full of it—and for the time being there is no superintendency higher than the law of contractility to govern it. The same is true in relation to the action of the heart and arteries; when they have a good supply of working power, and nothing but the lower-law principle to regulate it, there will be inflammatory action of the synochal type, with a strong, bounding "trip-hammer" pulse. The type of diseases depends upon the correlative states of the working power and its controlling agency in the essential organs—at least, this is true with regard to diseases of a synochal type.

Low typhoid diseases have their foundation in a paucity of working forces, whatever may be the state of the superintending agency.

If the premises herein assumed are well taken, the conclusion is undeniable that deficiency of force, the superior quality of force, is the proximate occasion of spasmodic and inflammatory action.

#### CONGESTION OF BLOOD.

I can not better present my views respecting the immediate occasion of congestion of blood than by quoting and commenting upon an explanation which Dr. Sewell gives of Figure Second on his Second Plate, which exhibits the morbid aspect of the internal surface of the stomach of the so-called temperate drinker of alcohol :

“ Here the work of destruction begins. That beautiful net-work of bloodvessels which was invisible in the healthy stomach, being excited by the stimulus of alcohol, becomes dilated and distended with blood, visible and distinct. This effect is produced upon the well-known law of the animal economy that an irritant applied to a sensitive texture of the body induces an increased flow of blood to that part. The mucus or inner coat of the stomach is a sensitive membrane, and is subject to this law. A practical illustration of this principle is shown by reference to the human eye. If a few drops of alcohol or any irritating substance be brought in contact with the delicate coats of the eye, the net-work of fine vessels, which was before invisible, becomes distended with blood and is easily seen. If this operation be repeated daily, as the temperate drinker takes his alcohol, the vessels become habitually increased in size and distended with blood. Besides this injected and dilated state of the vessels of the stomach, the mucous coat of the organ becomes thickened and



softened ; and these changes occur in temperate drinkers, as well as in confirmed drunkards."

How important it is that pathological facts should be correctly interpreted. Says Dr. Rush, "What mischief have we done under the belief of false facts and false theories. We have assisted in multiplying diseases. We have done more, we have increased their mortality." There can be no such things as "false facts." A false fact would be a strange anomaly ; but there is no end to false exposition of facts, which has been a source of infinite evil. Care should be taken to collect and thoroughly sift all the known facts pertaining to a given case, that a construction may be given to the main fact that may be reliable. It is an unquestionable fact that congestion of blood results from the use of irritants ; but it is not true that "this effect is produced upon the well-known law of the animal economy, that an irritant applied to a sensitive texture of the body induces an increased flow of blood to that part." But directly the reverse of this is true, viz., that the flow of blood to an irritated and injured part in which a congestion of blood takes place is *diminished*. This fact is well established by experiments. Thin membranous textures, in which the flow of blood could be distinctly seen by magnifying glasses, have been subjected to the process of irritation until the vessels were charged with blood—congested. The current of blood is checked as soon as the vessels begin to dilate and become distended ; and the distension increases in proportion as the flow of blood diminishes, until the circulation ceases and the blood remains stagnant. Bloodvessels never send the blood forward faster than they do in their natural state—in full vigor of health. Though exceedingly minute in the "beautiful net-works" that constitute a large part of the soft solids of the body, they circulate the blood with great rapidity, without making any show of it. And when they hang out the little red symbols of

functional derangement, accompanied with a painful throbbing sensation indicative of embarrassment, it is conclusive evidence that they have been crippled and enfeebled in their propulsive power; and that the quantity of blood which they circulate per minute is diminished in proportion to their distension. These little delicate but all-important instruments of life and health take great pride in or have a strong instinctive tendency to keeping themselves in a slender, attenuated form, and convey the life-giving fluid to all parts of the body without making a visible or sensible manifestation of it. They never blush for themselves; and when they show the scarlet flag, it is a sure token that they have had abusive treatment.

*Appearance* in sanguineous congestions has been the source of delusion in regard to their proximate occasion, as it has in respect to the immediate basis of other disorders. From the fiery aspect and the impulsive throbbing sensation exhibited in inflammations, the theory has been deduced that disease is "organic war"—an effort of Nature to expel an enemy from the system, or part affected. And the manner in which Dr. Sewell presents his eye illustration is calculated to sustain this theory: "If a few drops of alcohol or any irritating substance be brought in contact with the delicate coats of the eye, the net-work of fine vessels, which were before invisible, becomes distended with blood and is easily seen. If this operation be repeated daily, as the temperate drinker takes his alcohol, the vessels become habitually increased in size and distended with blood." It might be expected from this mode of illustration that the result would be uniform if eyes were generally or promiscuously treated as here described. But a large experiment will show a very different result. The vessels of some eyes would yield to a few applications of moderate irritants, and not only become distended with blood but be permanently injured. Others, on the other extreme, would hold out—if the initiatory pro-

cess was carefully conducted, until the accommodating principle of the vital economy could arrange to have reinforcements supplied to the assaulted vessels as they might be needed—for a long time against powerful irritants. The eye might be flooded daily with alcohol, and the “beautiful net-work of bloodvessels” would not blush. So it is with other plexiform systems of bloodvessels in all the important organs of the body; stomach, brain, lungs, liver, etc. In some persons they give out under slight provocation, while in others they will hold out against an enormous amount of abuse. Major H. could drink his two quarts of brandy a day for a long time, without much apparent injury from it; and Governor C. his gallon a day with similar results. Neither the small bloodvessels nor the large ones ever yield in any respect to the annoyance of irritants, so as to change their functional or structural aspect or character, until their tone is abated; and then they become dilated and distended in direct proportion to their debility. I affirm, therefore, without hesitation, that “deficiency of force” is the proximate occasion of the congestion of blood in all ordinary cases in which it occurs.

Although Dr. Sewell failed rightly to interpret the inflammation of the stomach, yet his plates are faithful portraits of the ruinous effects of alcohol and other irritants upon this mainspring of our physical fabric; and they should be well studied by all who set much value upon good health. Dr. Sewell enumerates animal food and spices among the irritants that give the “beautiful net-work of bloodvessels of the stomach” a first start on the highway to ruin.

The foregoing analysis of symptoms will serve as a specimen of the manner in which all the symptoms that go to make up the sum total of disordered action and condition may be accounted for. The doctrine is, that wherever deviation from the natural state occurs, feeble vitality in some portion of the mechanism of the parts concerned in the derange-

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ment is the immediate occasion of it, or is the simple reason why the deviation takes place. If there is too little action, the subordinate organic forces, which perform all action, are deficient. If there is more action than is natural to the affected parts, the governmental influences are too feeble.

## CHAPTER IX.

### LAW OF CONTAGION AND GENERAL CAUSATION.

THERE is but one law for the action of morbid agents on the human system. And all substances are morbid that are capable of exciting an action without affording nutriment; in other words, any substance that acts merely, or at all, as a stimulus, a goad—that arouses to action by wounding a tender sensitive fibril, is morbid. Ginger is as really morbid or poisonous as arsenic is. It is not so rank a poison as arsenic is—can not be made to take life as soon; but the tendency or law of its action is to disturb and disconcert life's healthy movements and shorten life. Arsenic may be diluted until it shall be as harmless as ginger for internal use. There is no such thing as poison, in the sense which is commonly conveyed by the use of that word. The bite of the most venomous reptile is not. It may destroy life instantaneously, as a stroke of lightning does, by a sudden exhaustion of the present stock of sustaining energy. Or, it may maim important organs to such an extent that they can not wholly recover themselves from it; but whatever is left of life after the poison has expended itself will continue to be governed by its own laws, and do what it can to extend itself and improve its state. The common idea of a poison is that in some mysterious way it betrays living matter, solid or fluid, into a participation of its copperhead propensities; and thus getting "a foothold" in the system, and establishing a law of its own, "law of disease," it will work its poisonous way

through the whole mass of solids and fluids, as the spoiled herring in a barrel of fish spoils all the fish, unless seasonably counteracted and subdued. The tendency of the action of noxious substances is to exhaust to a greater or less extent the unreplenishable stock of vital funds that should always be esteemed of more value than gold. In some rare instances there may be a compensating effect in their action, as when vaccination forestalls small-pox, whose effect on the system is more to be deprecated than that of the vaccine disease; the action of an emetic procures the disgorgement from the stomach of a substance that would be more mischievous in its effects than the emetic; the toxicological administration of poisons, whose antidotal action on more virulent poisons compensates for their disturbing effects, etc.

Contagious poisons range in the common category of poisons in respect to their direct effect upon life. This must always depend upon the amount of force which the poison or noxious agent, whatever it may be, can exert on vital texture, and the susceptibility of the texture to its action, or the degree of inability of the texture to withstand the assault. Like causes, under similar circumstances, produce like effects. Inoculate ten men who are precisely alike in constitution, vital endowment, and all the circumstances that are to be concerned in the process, with small-pox virus of equal strength, and the phenomenal developments will be alike. Inoculate two men under opposite extremes of circumstantial adaptation for the action of the virus, and one of them will escape with entire impunity, while the other falls its victim.

A blacksmith apparently in good health receives a slight scratch on the knee from the point of a nail by the sudden jerking of a horse's foot. A slight inflammation of the part ensues, with general febrile action, loss of appetite and strength, and in two weeks the man dies—there is no help for him. Vital organs are bankrupt in power, and as there is a little faltering at one point, though remote from the

citadel of life, a neighboring post, before but just able to maintain its usual standing, now finds it more difficult to hold out and likewise flags; and so on until the main organs of life are reached and are obliged to succumb. A stone mason goes down with a broken scaffold from a great height, amid a mass of stone and tools, and is horribly mangled and many of his bones broken. He is laid aside on a mattress in a senseless state, just breathing, with not the most distant expectation that he could live more than a few moments. He lived many years, a sad cripple. These two cases represent the extremes of vital condition, and furnish a good criterion by which to judge of and estimate the law or tendency which governs vital movements in both the descending and ascending scales of life under the action and influence of noxious and destructive agencies. In one case, vitality had been reduced to so low an ebb that the essential organs of life had not power enough to make a successful effort to hold on their way against the embarrassment of a very slight disturbing cause. They held out as long as they could with what force they had. In the other case, there was vital energy enough in store to meet the crushing emergency.

Dr. Rush said, "Life is a forced state; a temporary victory over causes that induce death." This is very true; but not in the sense in which Dr. Rush viewed or held it. Life has no conflict with internal foes of providential appointment; but of opponents of a belligerent character of human invention and use, with whose doings it has concern to its sorrow, there are legions and all under human responsibility and control—proximately and ultimately.

There is a diversity of opinion with regard to contagions and contagious diseases; and to avoid misconception in the use of terms, some have employed the phrase communicable, instead of contagion and infection, and their derivatives contagious and infectious. When the subject is examined Orthopathically the difficulties cease, and any of the terms may

be used intelligently. To make the matter plain, I will treat of the small-pox on the Orthopathic basis, its nature, and mode of production. Let it be borne in mind that the human body is composed of many parts, each part having an independent source of power; that each head of power is liable to great reduction in its free available stock by over-draft, so that the function of the organ may be easily deranged. Let it be further noticed that noxious substances make their election of the particular portions or departments of the body on which they will exert their main force. It is on this principle that the classification is made of medicinal substances—falsely so called—in the *Materia Medica*, into emetics, sialagogues, diaphoretics, etc.

The small-pox virus has its choice of texture on which it prefers to expend its force, which may be called the small-pox department. When this department is constitutionally sound, and is amply fortified with defensive forces, the variolar efflu- vium may assault it with all its energy in its most concentrated form, and it will make no impression on structure or function to change them from their natural state.

If the small-pox department has been closed and sealed against the action of variolous matter by a previous operation by that matter, it is henceforth invulnerable by that foe of its peace; and as there is no other part of the body for which the virus has any affinity, or on which it cares to lay violent hands, the individual has nothing to fear in future from small-pox contagion. If the small-pox department does not enjoy the benefit of a foreclosure act, and is short of defensive forces in a measure to be vulnerable by its variolar adversary, and is vigorously assaulted by it to the top of its strength, the symbolical demonstration that will follow will mark the extent of the vulnerability. The variolous poison is a fixed quantity in any particular case, and immutable in quality. It strikes its blow and that is an end of it; this specific cause of disturbance is gone, there is no occasion for



looking further for it, or for taking measures to remove it. The *effect* is now all that needs attention. When the virus has expended its force, the vital economy takes its stand and makes preparation for advance movements in the work of reparation, purification, and vitalization. From this level, wherever it may be, whether but a small distance down on the descending scale of disordered action, denoted by few and mild symptoms; or far down the scale, near the close of vital existence, indicated by most forbidding and malignant phenomena, the line of march is taken up and pressed forward as fast as available power and circumstances will permit, without abatement, till the former usual standard of health for this tissue of organs is reached. Here is the law of causation for small-pox virus. It differs from the principle on which, and the manner by which, the generality of noxious agencies perpetrate their evil deeds only in securing as the result of its action a successor or crop of successors for an indefinite propagation of its species. And this indefinite prolongation and spread of small-pox is not effected by a kind of elongation or multiplication of the identical poison that acts in any give case; nor by its inducing a fermentative action in the fluids or solids, and thereby generating a new poison; but the new virus is produced simply by a depression of the natural secretions to a point of vitiation that gives them a poisonous or irritating quality, by which they are adapted to act on the same tissue of organs in other persons. There are many other kinds of impaired health beside small-pox that, under favoring circumstances, produce depraved secretions that are capable of inducing like derangements in other persons, when the susceptibility to their action exists in the departments corresponding with those that originate the noxious secretions.

Measles, hooping cough, and chicken-pox are classed with small-pox as specific contagious diseases; and these are more distinct and strongly marked in their general characteristics,

and more strictly conformed to rule in their observance of periods in the rise, progress, and declension of functional derangement after exposure to the action of the noxious effluvia than some other diseases that are evidently entitled to the claim of being contagious diseases, or that are sometimes produced by vitiated secretions. Even small-pox, the king of contagious disorders, must have been produced in the first instance without specific contagion, and doubtless has been many times since. And there are unquestionably many damaged states of the body, induced by more general depressing agencies, that do nevertheless sometimes generate specific poisons that are capable of causing similar disorders in other persons, when the localities on which, by express affinity, they are adapted and disposed to act are ready for their action. Passing over typhus fever, scarlet fever, yellow fever, and many kinds of typhoid affections, which are obviously in many instances the offspring of specific morbid secretions, I will notice lung consumption, sore eyes, scald head, and some malignant forms of bilious disorders.

I have known two large families depopulated, one entirely, and the other nearly so, by morbid lung effluvia, transmitted successively from one member to another. They were all, of course, strongly predisposed to lung disorder by hereditary construction; and it needed but little of a specific noxious influence to impart to the pulmonary tissue of organs a fatal declension. Persons of strong lungs, with no proclivity to pulmonic consumption, may be familiar in their attendance upon consumptive friends; but consumptively inclined persons should be cautious in this respect.

Sore eyes come from proximity to sore eyes, only where a little of specifically adapted exciting cause is necessary to depress the functional action of the organ below the boundary line of its ordinary healthy condition into what is called a diseased state. The same is true of scald head, which is more frequently caused by the action of transmitted morbid

secretion through the indiscriminate use of combs among children where a bad scald head exists. Biliary secretion may become so virulent as to seriously affect individuals that come within its influence. I was conversant with a case where, in the last sickness of a man who had been quite liberal in the use of alcoholic liquors, the discharges from the liver resembled liquid tar. A number of the attendants of the sick man were affected more or less with bilious derangements. One of his sons who was about him more than any other person, and whose drinking habits were not very dissimilar from those of his father, was confined to his bed a number of days, a portion of the time considered dangerously ill, with a bilious disorder bordering hard upon yellow fever.

#### ASIATIC CHOLERA.

Is cholera contagious or non-contagious? Both. The cholera department of the system like that of the small-pox, and all other special departments, is subject to depression and elevation in its defensive character. When it is in the zenith of its power, there is little danger that it will be disturbed in its functional action by either general or special hostile influences. In the atmospheric world above and around us, beside the short irregular vicissitudes that are of constant occurrence, there are great periodical revolutions or cycles sweeping around, in probably measured periods, that are the occasion of incalculable disturbance to man's physical well being.

There may not be, and likely is not in these revolving atmospheric changes, any positive pestilential property, or any quality that is calculated to derange sound constitutions, but on the contrary to expand, solidify, and strengthen them, as heavy winds cause the sturdy oak to strike its roots deeper and firmer in the earth, and spread its branches wider; while they wither and destroy the tender willow. But as human constitutions now are, these mighty atmospheric strides make

sad havoc of human life and comfort. They bear more heavily at different times upon different departments of the body; hence different disorders are more predominant or prevalent at different periods. At one time the exanthems or eruptive diseases, such as small-pox, measles, etc., are rife. At another time, influenza may prevail over a large surface of the earth, sometimes extending over America and portions of Europe, as an epidemic, at the same time. For the same reason the type of diseases vary in different seasons, synochal or sthenic, for a definite period, and then its opposite, the typhoid or asthenic. At one time, the plague scourges the people in different localities successively; at another time, the cholera, etc., etc. The make of the country, the prevailing course of the winds, and, most likely, many circumstances not within human comprehension, have much to do with the currents of the atmosphere charged with the condition that is to test the cholera departments of the people, whether they are cholera proof or not. The cases that are most and largely obnoxious to the exciting influence fall first, or are first to manifest the peculiar symptoms of cholera. Other cases that have come so strongly under the influence of the exciting cause as to insure their yielding to it sooner or later, to a greater or less extent, will hold out through different intervals of time, from a few days to a number of weeks from the time of exposure to the disturbing agency. This is in accordance with the law of causation in respect to some other forms of impaired health.

Men go from the East into the Western country and spend a few days in a fever and ague region, return home and turn shakers. Some soon after reaching home, or before they get home, but most of them do not learn till the next season, that the fever and ague department of their corporation has been tested and found wanting in vital funds. Not all who respire largely of marsh effluvia will feel disposed to shake, for many persons have no proclivity to Shakerism.

When cholera prevails in a place from any source, it may

spread by contagion ; not with the certainty and exactness of small-pox. Its past history is conclusive on this point. Probably but a small proportion of the cases of cholera that occur in any place produce a secretion sufficiently pestilential to bring down persons that are nearest the cholera border, while a few persons may originate a contagion that shall be more potent for action than the most concentrated atmospheric influence. But the sphere of its action is limited. It can only take effect within a few feet of the body that originates it.

Let me not be understood as supposing that what I have designated as special departments, comprise each a system of heart, arteries, viens, secretory vessels, lymphatics, excretory ducts, and nerves, ready to carry on general corporate functional operations on their own hook. My hypothesis in the premises hath this extent, no more : Special superadded sets of nervous filaments of encephalic origin are so connected with the different tissues of organs, or portions of tissues of organs, as to bear an important part in sustaining them in vigorous health ; and that when one set of these nerves becomes so much enfeebled in its official capacity that it can render but little or no assistance to the tissue, or portion of a tissue or organ with which it is connected, that organic structure, be it of greater or less extent, falters at once in its action, takes on impaired healthy action, and is known by the appellation of small-pox, intermittent fever, etc., as the case may be. The cholera department proper, or the arena within which the manifestations of the cholera are developed, comprise the whole extent of the bowels beyond the boundary of the lacteal absorbents. It is in this track, and here only, that the great characteristic and distinctive phenomenon of cholera is manifested. It must be through the defalcation of special nervous influence that this peculiar derangement of the bowels has resulted ; for nothing like it is ever apparent in any other disorders to which the bowels are liable. There

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are various other disturbances of the system usually concomitant with the cholera, and more or less dependent on it, that are met with under other circumstances.

#### COLDS.

A common cold makes a good exponent of the Orthopathic principle and doctrine, in showing their *rationale* when correctly understood in their relation to the laws of organic life, and the general law of causation in the production of impaired health, and especially in elucidating the law of renovation of special departments, by a regular series of rotary recuperative processes.

The lungs, with their appendages; the lining of the nasal cavity, including mucous membrane, bloodvessels and nerves; the pulmonic plexus of nerves, or the special nervous filaments that serve as satellites to this tissue of parts, constitute the catarrhal department that is properly the seat or arena on and through which what are called colds have their development.

This special department is more conveniently situated and circumstanced for a full and accurate observance of the phenomena of impaired health in the department, than any other department of the body; and colds are of so frequent occurrence that there need be no difficulty in collecting and embodying all the important facts in relation to them in a convenient form for proving or disproving a theory of their nature. And the establishment of a scientific basis for one form of disease, establishes a scientific basis for all forms of disease; for there is one principle, and but one, underlying them all. The remote causes of colds are numerous; tea, coffee, spices, and animal food are among the most effective, and animal food ranks first among the chief promoters of colds, according to the general testimony of consistent vegetarians, who have made a fair trial of use and abstinence. It is only

superfluous for me to say that the proximate or immediate occasion of colds is deficiency in vital force, for I have repeatedly given it as my opinion that lack of sustaining energy is the simple reason why any organ deviates in its action from the natural state, when all parts of the organ are taken into the account. Of the circumstantial occasions of colds, or the circumstances which frequently give them an introduction to, or bring them to the observance of, their foster parents, I will notice presently.

It would be needless to give a diagnosis of colds, as most persons are familiar with them by plenary observation, if not by ample personal experience. Facts are now in point, and to these I ask special attention, as I shall blend theory with them. There are some men who never have colds; their catarrhal department is "so strong" in the bulwark and munitions of defense that the common causes of colds, such as give other people a bitter experience with them, pass them by "as the idle wind which they respect not." They owe their immunity from colds to the native structural soundness and vigor of their catarrhal tissue of organs, and not to an anti-catarrhal diet. Other departments of their physical organisms may be obnoxious to the common causes of illness, and subject them to other forms of impaired health. Over on the other extreme, there are persons who are born with catarrhal organs so defective that they are always liable to be thrown by slight causes within the murky region of colds and coughs. But these persons may have soundness and vigor enough in other essential organs to give them "length of days." It is from the class of humanity between these extremes that I will select specimens, from which to glean facts for exegetical purposes; and I will take those that are a little above the mediocral line, who are pretty well endowed in their catarrhal organizations, and are generally free from colds and coughs. As a class, they are temperate in their habits—as the world counts temperance. They are, however, in the daily use of

substances and the indulgence of practices that make a requisition on the catarrhal department for recuperative force a little in excess of the current income, so that there is a gradual running down of this portion of the vital machinery by a constant cumulation of small uncanceled injuries. In process of time this unbalanced account must be settled; the machine must be wound up, and it is done in the unpleasant form of "a tremendous cold." There is now no discharge in this war. The debt must be paid to the last farthing; and useless, and worse than useless, are all attempts to resist the claim. The more there is done to break up a cold of the final settlement kind, the more it manifests a determination not to be broken up. It becomes a deep "seated," heavy breast cold, and the patient and his friends may be apprehensive that it will throw him into consumption. But the design and tendency of the operation is to throw him the other way. The previous tendency has been to destruction; that is, the effect of causes operating upon this important part of the body has been to lay a foundation for fatal consumption, and nature is now trying to obviate these effects, and place the system again in an elevated and safe position; and the subject had better accept the punishment due to the transgression of Nature's laws at her hands, and sin no more.

These final adjustments are at long intervals—from four or five, to ten years. There are occasional short settlements, in which some of the most exposed exterior portions of the general catarrhal tissue of organs are concerned, between the long deferred conclusive settlements. In these little matters, every body gets credit for being expert in curing colds. But whoever will fairly try letting colds alone for a few years, will be satisfied that a natural cure is best. There is no difficulty in "breaking up" short *periodical* complaints of any kind, or rather in compelling a postponement of them from time to time, to be brought into final adjustment when inexorable demand will be made for full and prompt payment, with



compound interest. Long colds can not be made short without stopping the breath, nor can short ones be very much lengthened without in some measure changing their form or complicating them with other derangements. Nature is not easily turned aside, to the right hand or to the left. After the catarrhal machinery has been effectually wound up, the damages repaired, and a good stock of nervous energy secured, it will be a good while before the individual *can* have another cold. Expose himself as he may, he can not induce this department to take on impaired or disordered action. He may bring on some other form of derangement, but it will not be a cold. But when the catarrhal stock of energy is wasted, and the structure injured, he will have a cold whether he is exposed unguardedly to severity of weather or not.

He will sometimes look around in vain for an excuse for his cold ; he can find none outside of himself. The time has come when it would be unsafe or imprudent to longer postpone a renovating process ; and accordingly a transfer of a portion of the forces is ordered from the cardinal to the recuperative function, to re-enforce the feeble reparative energies in their indispensable labor, in which they get some aid from the *corp de reserve*. When the catarrhal function is but feebly sustained, which may be known by the recurrence from time to time of slight premonitory symptoms of a cold, its action may be disturbed by small causes, yet these are regarded as the authors of the derangement ; whereas, they are only the occasional causes, bringing to light a state of things that existed before, and that had been produced by a long course of transgression most patiently endured. Going from a cold room into a hot one will sometimes bring on a cold as readily as going from a warm room into a cold one. Changing garments will often show the bankrupt state of the catarrhal funds ; whether it is putting on additional flannel or leaving it off. Any change that necessitates a little additional ex-

penditure of power to maintain the normal state, when the extreme of forbearance has been reached, will introduce the canceling process.

Physicians generally make the proximate cause of colds to consist in a collapsed or inactive state of the exhalent vessels on the surface of the body ; in consequence of which the perspirable matter is thrown back upon the internal organs, and deranges their functions. And this inaction is supposed to exist without good and sufficient reason ; has been induced by some hap-hazard circumstance ; and therefore art should interpose to restore the action of the delinquent vessels and save the patient from consumption or some other dire calamity. The collapsed state of the exhalents is sometimes represented, or *mis*-represented, by a cast horse. By an unfortunate move, or other untoward circumstance, the horse is back down in a small gully and can not extricate himself ; but with a little assistance can regain his former good standing. The pathological horse never gets into such a predicament ; he can always get up, if he has strength to stand after he is up. The atony of the extreme vessels, which undoubtedly does exist in colds, is but a symptom, an effect, and, like all other symptoms, has its fundamental reason for existing. And when this reason no longer exists the symptom will disappear. Debility, feeble vitality, constitutes the atony or collapse of the extreme vessels ; and recovery of their tonicity is identical with removal of their atony.

## CHAPTER X.

### MEDICAL DELUSION.

THERE are two principal sources of delusion under which medicine has rested that deserve careful consideration. One of the sources of delusion to which I refer is found in the excitability of the system, and may be called the Law of Stimulation. The other source of delusion springs from the general economy of life, and may be called the Law of Cure—a strong tendency to self-restoration from the effects of noxious causes and influences.

#### 1. THE LAW OF STIMULATION.

When the tone of any part is much impaired, and its sensibility depressed to an uncomfortable point, temporary relief may always be obtained so long as there is free excitable or ralliable power within the attractive influence of that part that can be drawn forth by any motive sufficiently provocative to that effect. A case in point will explain the law, and show how it can be effected.

In the fall of 1822, Mr. Isaac Treat of Derby, Conn., youngerly man of good habits, sickened with typhus fever, a disease then prevalent in that region. The case early assumed an alarming aspect, and, at my request, Dr. Dowe of New Haven was associated with me in its treatment. Among the most urgent symptoms were great general uneasiness, and short, laborious, painful breathing. After trying a number

of strong diffusible stimulants and other means to equalize excitement and relieve the chest, with very little sensible benefit, at the urgent request of our patient we made trial of a little brandy. To our great surprise it acted like a charm. It diminished the frequency and quickness of the pulse; removed the heat and dryness of the skin, and the soreness of the chest; relieved the difficulty of breathing and general uneasiness; improved the secretions; lighted up the countenance; and, in short, made him appear and feel like a new man. For eight or ten days the brandy held its sway, and other means were laid aside. It was necessary, however, to increase very considerably the quantity of brandy to obtain the same amount of relief; and in the course of three or four days, he was taking at the rate of two quarts of old and strong brandy in twenty-four hours. At length this potent excitant lost its influence over the vital machinery, palled upon the sensibility, so that its very name was loathed, and, of course, its use was discontinued. No other excitant could touch the case. Our patient fell into a death-like coma or stupor, entirely insensible to all that was passing around him; the extremities were cold, pulse gone at the wrist, the bowels tympanitic or bloated, the power of deglutition suspended, and hope departed. In this state, with slight elevations and depressions in the general symptoms from day to day, he continued about three days, then began very gradually to revive, and eventually got about and lived many years, with a lax, obese state of the soft solids, loss of the voice a great part of the time, and various other infirmities, the sad effect of the brandy, when there was not vitality enough to counteract its baneful influence.

This case ended my trying to *poison* sick folks to health. I was before satisfied that in ordinary derangements, medicine did more harm than good; but supposed that in extreme cases, something must be done to prop up and sustain the powers of life, or they would become exhausted. Here was

an extreme case, and the props had failed to sustain the vital forces, for they had fallen as low as they could fall and not entirely fail, with all the weight of the props upon them. For I knew that alcohol and all other excitants, were morbid agents, always inflicting injury by their action upon strong healthy persons, and more deeply upon feeble ones; yet I hoped that in the case of Mr. Treat the bad effects of the brandy and other stimulants would be more than counter-balanced by the increase of action which they were the means of getting up. And if Mr. Treat had held on and come up with the props under him, I should have thought favorably of their use. But it was far otherwise. Nature was obliged to fall back and rely upon her own resources for the restoration of her organic texture, under the great disadvantage of having it seriously crippled by the means that had been used, unwittingly, for her aid. When I saw that Nature was wading through the deep water quite beyond our reach, and was making for the opposite shore, I resolved to give her a chance for her life, in her own way, and in her progress upward, I only acted as her handmaid. I was now afloat on the broad sea of uncertainty, without chart, compass or pole-star to guide me in respect to the proper treatment of disease. I was yet befogged with the old notion of disease; regarded it in the light of an enemy, and supposed that something should be done to break it up and destroy it; and at the same time had lost all confidence in medicine used in accordance with any rules or knowledge then in the possession of the medical faculty. I looked over the whole field of pathological data, to discover, if possible, some clew that might conduct me to a sure and safe conclusion in the premises. I was then serving only as nurse for my patients, leaving a few small pretexts for medicine for their minds to rest upon; and was careful to watch the progress of disease from its earliest inception on through its crisis down to its evanescence, to learn in what the antagonistic properties of

disease consisted. I was particularly careful to inquire of my patients about their condition just prior to the accession of disease, hoping that I might thereby discover why it was that any portion of the vital fraternity should take on wrong proclivities, and wage general warfare. I was struck with one prominent fact while pursuing this investigation—the order and regularity maintained in disease, from the commencement of it to its close—which was more marked under the “let alone” treatment than under the perturbing one of medicine. The “no medicine” practice also showed clearly that diseases were shorter, on the whole, when left to pursue their own course, than they were when means were used to break them up, or shorten them, and also that recoveries were more perfect.

These considerations led me to suspect we were mistaken in our views of the nature of disease. That it was directly the opposite of what it was held to be. I was strengthened in this view of the subject by facts of another kind. I had recommended an abstemious mode of living to sundry individuals as a preventive to periodical affections with marked success. One man, an honest Christian man, was in the habit of taking brandy moderately as a preventive, and more freely as a cure for, when it occurred, of a neuralgic and somewhat spasmodic affection. On my advice, backed up by facts and assurances, he abandoned the use of the brandy, and at the same time parted with his neuralgic difficulty; thus showing that the brandy was both cause and cure.

This description of facts tended to prove that Nature was forced into a complaining or discordant attitude by harsh treatment, and that she was always doing the best she could to maintain a natural, healthy position. And the case of Mr. Treat, ever fresh in my mind, came in to top the climax of facts and arguments that served, with a little remodeling of my physiology, to fix me in my present Orthopathic position.

The Treat case, as it ended, furnished a very strong argument against stimulation. If when the brandy had lifted him up from his distressed condition he had moved upward to the recovery of his former state of health under a gradual disuse of the brandy, the facts would then, so far as they could be reached, have testified *in favor* of stimulation. But when the brandy, after having inflicted indelible injury upon some of the most essential parts of the system because of their defenseless condition, leaves the field, or is expelled from it with the utter disgust of the sensibility which it had seemed to befriend, and Nature retires within herself, recruits her forces, and then works her way up to the highest point of health that is attainable with the crippled state of her recuperative machinery, the state of the case is reversed. We have now another great fact that puts an entirely different construction upon the first fact. The sum of the testimony, correctly interpreted, now is that the brandy acts on the principle of the spur to a tired horse, goading and wounding feeble, unresisting, sensitive fibers, urging them on to increased effort while they have strength to sustain it, and when their strength fails, so that there is not power enough to react and cover the smart produced by the spur, this vile, treacherous foe stands revealed in all its naked deformity and ugliness, and is most disgustingly rejected. If Mr. Treat had been managed in the best possible hygienic manner he would have had a hard, distressing time of it, and would have dropped down to a low state of debility, but not to so low a point as he did drop, and would have recovered his former good state of health.

We get facts from another quarter highly corroborative of the position here assumed. The bodies of many persons, after the heart and lungs cease to act, may be so aroused by galvanism as to make bystanders unaccustomed to such scenes, and ignorant of their true character, think that life is about to be restored. The fact thus far revealed is in favor of galvanism as an assistant life-and-health restorer; but

when we look a little further we find another fact that turns the tables upon the first fact, and gives it quite another character.

The muscles of the human body are very tenacious of their motive power, the principle which enables them to act, or which is the foundation of their action, both regular and spasmodic. They often hold on to a considerable quantity of this force after all other forces are extinct; and this is excitable by the action of the galvanic current. But the only function which galvanism can perform in relation to it is that of excitation and exhaustion. It can whip life *out* of a muscle, but it can whip none *into* it. A few applications of the galvanic forces to the excitable muscles of an otherwise dead body will deprive them of every vestige of the life to which they cling with so much tenacity.

By thus canvassing the whole class of facts that relate to stimulants, learning the effects of their action on sensitive parts, direct and consequent, we find that the law of stimulation is only that of exhaustion. Stimulants add nothing to the essential properties of living bodies, but are sure to deprive them of a portion of that which is indispensable to their prolonged existence. Dr. Muzzy says that alcohol increases action, but diminishes the power of action. This is descriptive of all stimulants; they can arouse or increase the action of the parts on which they expend their force, when there is ralliable power to be called forth for that purpose; and in the same proportion they diminish the life power of those organs. But the ultimate end of stimulant action has but little influence in regulating the use of stimulants. In their proximate effect lies the secret of their great popularity, extensive use, and awful havoc. People "feel better" under their operation, and they are not careful to inquire further about their effects. This pleasurable exhilaration of animal spirits forms the foundation and bulwark of the whole system of medicine. The system has no other basis; it is wholly



destitute of scientific principle. Dr. Rush said in his day that the system of medicine was like an unroofed temple: open at the top, and cracked at the foundation. Physicians know, and it is a very easy knowledge, what medicine will ordinarily do. They know that tartarized antimony, and a number of other articles of the *Materia Medica*, will produce vomiting; that a combination of opium, ipecac, and a neutral salt will induce sweating, etc. The doctors give medicine, their patients get well, and they get the credit of the cures. Quacks, the most arrant and ignorant of them, give medicine, and they are loud and persistent in their claims for extraordinary skill and success in practice; and their claim is largely accredited, as is attested by princely Fifth Avenue palaces and millions of dollars in Government bonds. Providential Nature is not careful to distinguish in her cures between those attended by learned doctors and those prescribed for by the vilest quacks.

Families take medicine, some of them in large quantities, are perpetually dosing, and they get well—cure themselves over and over again many times a year, and why should they not have confidence in domestic medicine? They have just the *kind*, and just the *amount* of evidence in favor of the utility of their practice, that the parchment doctor has for his. And why should not families, the best of them, fill their cupboards with brandied cakes and pies, keep a cask of ale in their cellars, and give large patronage to lager-beer establishments? They get full warrant for such a course from the medical profession, the public conservatorship in, and the only responsible agency for, such matters. The doctors, by their theory and practice, justify general stimulation; and what if some do use their license to excess? The abuse of a thing should not be urged as an argument against its use. What wonder is it that the Army was flooded with whisky and other forms of alcohol? Stimulants *seemed* to do the poor weary soldiers so much good; and this is as far as the med-

ical faculty has yet penetrated into the realm of facts for evidence for or against their use.

Oh, if the vail of obscurity that hangs over the whole subject of stimulation could be drawn aside for a short period, until the world could get fair view of the tremendous evils connected with it, it would stand aghast at the appalling spectacle! In virtue of the universal and perpetual sapping of the mainsprings of life, caused by the uncompensated exhaustion of the nervous energies by the action of stimulants, humanity is reduced to, and kept in, a condition in which its three mortal enemies, "the world, the flesh, and the devil," find it very easy to subject it to their sway.

Stimulants might be used to some advantage or satisfaction as tests of vitality in some dubious cases of disease, if the operation did not involve an irretrievable loss, to a proportional extent, of the vitality of essential organs on which the experiment is made, just at the time when it is hazardous to have it diminished.

In 1813, a typhoid disease of a peculiar type prevailed to some extent in the town of Huntington, adjoining the town in which I was then in practice, called the "New Millford fever." The disease originated in New Millford, a few towns north of Huntington, in 1811, and spread rapidly over a portion of that town, at first with fearful mortality. At the request of my friend, Dr. Shelton of Huntington, I visited several of his patients with him. Most of his patients were hard sick, and some of them died. Dr. Shelton told me that his dependence was on calomel; for he found that in every instance where he could get a mercurial impression, though a very slight one, he was sure of a recovery; and where he failed, death followed. Fortunately, the doctor was very cautious in the use of calomel, and stopped it immediately on discovering that it had taken effect, for fear of a troublesome sore mouth. At that time I agreed with my friend Shelton in attributing the cure, where recovery took place, to

the calomel. But now I am satisfied that the calomel only served as a test to discriminate between cases where there was vitality enough to recover, and where there was not. The cases that did recover would have recovered better without the calomel than with it, and some of the persons that died, might perhaps have recovered if they had taken no calomel or other poisonous matter.

A number of years since I attended a young lady in Oberlin, sick with a typhoid affection, to whom I gave simple hygienic treatment while she was under my care. She ran down pretty low, with temporary suspension of the mental function; was taken from under my charge and put under the care of another physician. Active medication soon demonstrated by a general improvement of symptoms that there was still a good stock of restorative energy at, or that should have been left at, the disposal of the vital economy for renovating purposes. After a few days, however, the symptoms declined, and on a Saturday the case was given over as hopeless, and medicine withheld, as there seemed to be no support for treatment—no favorable response was received from medicine. Through Sunday there was but little change. On Monday there was an encouraging revival of symptoms, and medicine was resumed. On Thursday the young lady died.

## 2.—NATURAL CURES AS A SOURCE OF MEDICAL DELUSION.

Deviation from the natural condition of function or structure is Nature's "strange work;" and when, from the force of circumstances, disorder ensues, it is recovered from without needless delay, as soon as recruited energies can perform the curative process. Under the old dispensation of medicine, which regards and treats disease as perverse and ruinous in its tendency, natural cures are a fruitful source of medical delusion. One very common form of this delusion is seen in what are called "doctors' hobbies."

Physicians often laugh at or about each other for riding hobbies. One physician whom I used to meet occasionally in consultation was very fond of having a little soluble tartar—a very mild, neutral salt—in our prescriptions. His reason for it was, “I have known it do wonders.” Another physician was equally attached to iron, in some form, for all cases of debility; and his reason for its use was that he had known persons “fat on iron.” Under the new or Orthopathic dispensation, I found it very convenient to ride a small hobby in the form of a bread pill. It was a very small one, about the size of a common pin’s head. For as I had a good deal of pill making and giving to do, and found it more convenient to carry small pills in my pocket than large ones—I had thrown away my saddle-bags—and inasmuch, too, as small pills proved just as efficacious as large ones, I adopted the plan of making them small. They were made of different colors, and the prettiest one that I employed was a very nice little red one, colored with cochineal. A record of all the remarkable cures that were effected in connection with the use of these wonderful pills, would make a large volume; I will cite three cases, two of acute character, the other a chronic one.

#### FIRST CASE OF ACUTE DISEASE.

I was called to a distance a little after midnight to see Mr. C. B., whom I found afflicted with a violent inflammatory lumbago, or acute rheumatism of the back. I heard the poor man groan and cry out in his agony before I reached his house. On getting a history of the case, and giving it a thorough examination, I was satisfied that it was just in its crisis and would soon pass into rapid convalescence, and therefore felt safe in giving a favorable prognosis. I put out six little red pills—these were my favorites and dependence in “extreme cases”—with the following directions: “Give

a pill once in two hours, until there is decided abatement of the distressing symptoms; and as soon as the disease is well on the decline, stop the pills entirely, unless the disease springs up afresh." I predicted that two or three of the pills would do the work for the man.

The next time that I saw Mr. B., after the lapse of a few weeks or months, he said to me, "Doctor, what in the world were those little pills made of that you gave me? I grew easier soon after taking the first pill; and when the two hours were up, I told my wife I would take one more at any rate, notwithstanding your peremptory order to stop them when the disease was fairly subsiding; for I thought it could not kill me it was so small, let it be ever so poisonous. After that I rested well till morning—sleeping most of the time. I soon recovered my strength, and never enjoyed better health in my life than I have done since that turn of sickness."

#### THE SECOND CASE.

The Rev. Mr. Irwin and his wife came into Derby, Conn., and opened a select or high school—a business which they had previously followed for some years in another place. They had no children, and both engaged in teaching. They had not been long in the place before Mrs. Irwin was afflicted with a very distressing sick headache; an affliction to which she had been accustomed for some years. Mr. Irwin, in requesting me to visit his wife, was frank to tell me that if there was another physician in the place or vicinage of the *Æsculapian* or *Rush* stamp he should not have called upon me, as he had learned that I had discarded medicine from my practice; for he said his wife could not live through one of her turns without medicine. To soothe the poor man's feelings, I told him that I could give medicine in extreme cases, if circumstances seemed to require it, and assured him that his wife should not be the worse for the lack of it. It was the

most distressing case of headache that I had ever witnessed. Turns of violent spasmodic action of the stomach and excruciating headache alternated each other. To quiet apprehension and afford them something for faith and hope to fasten upon, I soon made a display of pills, powders, and drops, which were to follow each other in the order here expressed, at intervals of half an hour, until there was some mitigation of the symptoms. But in spite of the pills, powders, and drops, the sufferings continued without abatement until near the morning's dawn, when they began to yield and very gracefully subsided into a calm, quiet, peaceful repose.

A few days after this occurrence, Mr. Irwin invited me to his house for a social chat with Mrs. Irwin and himself on the subject of headache. After we were seated, Mr. Irwin expressed himself thus: "I have asked you in that we might ascertain your means of cure for the sick headache. My wife has had many of these spells, and been attended by a variety of physicians; but never had so satisfactory a cure performed on her before. She has been relieved by other physicians sooner than you relieved her; but she never recovered so perfectly from one of the turns before as she has done this time; and we are anxious to know what medicine you gave and how it was prepared." My response was, "All the credit that is due to me in the case is purely of a negative character; simply that of standing between good Mother Nature and rough treatment. There was not the slightest particle of medicine in the pills, powders, or drops that I left for Mrs. Irwin—it was merely *placebo* treatment. And the only and very good reason why Mrs. Irwin had better recovery from the last renovating spell than she had had before, is that Nature was permitted to do her own work, in her own way and time, and therefore did it up thoroughly, leaving the organs that were before laboring under embarrassment in a free, natural, and healthy condition. And now, if Mrs. Irwin will adapt her living in future to the laws of health, she may

avoid hereafter these terrible pathological inflictions. Mr. and Mrs. Irwin both expressed much astonishment at the announcement that she took no medicine. Mrs. Irwin requested me to give her particular instructions in regard to her living, which I did, mainly in writing; and they were faithfully followed out, and she had no return of the headache. Mrs. Irwin had devoted a good deal of time to teaching, and my instructions enjoined an abridgement of this exercise and the substitution for it of out-door exercise, especially brisk walking. A few months after the new course of life was entered upon, Mrs. Irwin came into my house and said she had just walked out from New Haven without fatigue, a distance of eight and a half miles; and walked in the day before—a feat she could not have performed before she changed her mode of living. Such testimony as this case affords, is what is needed to break up the medical delusion; and modern Hygienic institutions are furnishing it in great abundance.

#### A CHRONIC CASE OF DISEASE.

The chronic case of cure which I have promised to give, was in a town adjoining Derby. A maiden lady, at the urgent request of a brother with whom she was then residing, sent for me to see if I could do something to improve her health. She was an entire stranger to me, had but recently come into that part of the country, and was frank to tell me at the onset that she had lost all confidence in medicine; having suffered much of many physicians, and was nothing bettered, but was rather growing worse; and that it was at the solicitation of her brother, who she said had strong confidence in my skill for curing lingering complaints, that she had sent for me.

When she had gone through with a narrative of her past sufferings, endured for a number of years, she said, "Now if you think you can help me, I will be glad to have you make

a trial; but if you think you can not, I hope you will be candid enough to tell me so; for I do not want to take any more medicine without there is a fair prospect of its benefiting me." In response, I told her that I could prescribe a course for her that, if strictly followed out, would insure her health; but I had no idea that she would endure a course that would be necessary to renovate her physical system, and place it on a stable foundation for healthy action; and that any half-way compliance with my directions would be of no avail to her. Therefore, I told her I did not think it worth while for me to make a prescription for her. Arose, took my hat and bade her "good day." "Stop, stop! dear sir," she cried. "If you can help me, I will carefully follow your directions." I called for paper, pen, and ink, wrote out full regiminal instructions, and promised to send her a box of pills, of which she might take one every evening, so long as she complied implicitly with the written instructions; but charged her to stop the pills at once, if in any wise she departed from those instructions. I cautioned her against being disheartened or discouraged, if she had to pass through some very sloughy and ugly spots before she got on firm table land; And assured her that she would eventually reap, if she fainted not. I sent her a box of very choice little red pills. She was faithful in living up to instructions; recovered her health; got married; removed to West Hartford, some forty-five or fifty miles from Derby; and sent down from there a decrepit old lady to receive the benefit of my transforming and renovating pills. I fixed her out with a box of them, of the genuine stamp, accompanied with sanative directions. I got no return from this outfit—the old lady probably died before the pills got much hold of her.

The above are specimens of cures under the auspices of bread-pill practice.\* After this practice had been continued

\**Aqua fontana pura*, or pure fountain water, variously colored and scented, with divers kinds of powders and other substances of an en-



long enough to answer the purpose for which it had been designed, I called the good people of Derby together, and in a number of public lectures told them how anti-medically I had treated them, gave them my reasons for so doing, and asked and obtained leave to pursue my vocation among them thereafter without the formality of bread pills. And it would have puzzled a Jesuit to discover a difference in results, between bread-pill practice, and practice without bread pills. I will give one case of astonishing cure under this practice.

W. O. S., a lad of some half dozen summers, was most severely afflicted with an eruption, which, in nosological language, would be called *herpes exedens*, or corroding tetter. It continued through many long tedious months, disregarding alike cold weather and hot. It raged from the crown of the head to the soles of the feet, though mainly about the body, and often attended with such intolerable burning and itching that his mother was under the necessity of confining his hands in strait-jacket style, to prevent his tearing his flesh. The treatment throughout, with trifling exception, was simply hygienic—strict attention to diet, and ablution with soft tepid water with a little Castile soap dissolved in it, as it could be borne. The exception consisted mainly of a short trial of tar plasters to some of the most confluent portions of the eruption, in the early part of the disease—admitted under the strong importunity of friends. They aggravated the eruption and were soon discontinued. When the cure came, as it did at last, it was purely natural, rapid, and complete. In a very short time after there was a final marked improvement of symptoms, the eruption with all its disagreeable accompaniments was thoroughly removed, and in its place a fresh, smooth skin; making the happy lad appear and feel like a new boy.

This eruption was not an accidental affair, coming unbid-  
tremely inert character, served as filling in my “no medicine” practice; but “bread pills” constituted its warp.

den, without good and sufficient reason. The lad had reached a critical period in his life, when more force was needed for developing and maturing some important tissue than could be commanded for that purpose, without depriving the cuticular vessels of a portion of their regular allowance. In consequence of this partial deprivation of sustaining vigor, these vessels faltered in their action, and made a sensible demonstration of their distressed condition. Occasionally they obtained for short periods a small additional appropriation of power, which was manifested by corresponding improvements in the symptoms. Finally, their former regular quota of power was restored to them, and they lost no time in putting their all-important expanse of fibrous structure in prime order. Shortly after this cure was finished, I took up a newspaper that gave an account of a protracted and obstinate case of eruption that had baffled the skill of a number of doctors, and was at last cured in three or four weeks by the internal use of two and a half bottles of somebody's drops. I took the paper to Mrs. Stone, read the article to her, and asked what would have been her convictions if W. O. had been taking some of the many remedies that had been sedulously recommended for his use, for a short time previous to his recovery? "Why," said Mrs. Stone, "I don't suppose all creation could have convinced me that the medicine taken had not performed the cure!"

This was an "extreme case;" a *very* extreme one. I was in the almost daily habit of witnessing milder cases of eruption of different grades, that pursued their destined or "self-limited" course and were "self-cured." Very likely, many a physician on reading Oliver's case will say to himself, and perhaps to others, "If I had had the management of that case, it would have been much shorter than it was. Acrimony of the fluids, or some depravation of them, was the cause of the eruption; and I would have removed the cause, and the effect would have ceased." In 1847, Professor—now

President—Finney was confined to his bed on his back eight weeks, without being able to endure the raising of his head from his pillow, without experiencing a sense of faintness, under strictly Orthopathic treatment. A physician of some note in a neighboring town remarked to a friend of mine, that "If Prof. Finney was a patient of his, he would n't lie along from week to week, as he was then doing. It should be kill or cure." The "kill" might have been easily accomplished, and doubtless would have been effected under the superintendence of almost any "heroic" Old School practitioner; but the "cure" is not among the powers delegated to mortal man. It is a curious fact that physicians have sharp eyes when they look over into the fields of their medical brethren. They see exactly how all of their lingering cases could be cured up at once; while chronic difficulties lie at their own doors from month to month, and year to year, without a successful application of healing virtues.

Spontaneous or natural cures—and there are and can be none others—have to stand vouchers for all sorts and sizes of medical doctrines, whether they emanate from M. D.'s of the loftiest standing, or are the spawn of charlatanical cogitation. Whatever notion is entertained respecting the nature of disease, whether it be that of wrong action, altered state of the vital properties, bad blood, or general depravation of the fluids, or any thing of a heteropathic nature, the final appeal for vouchers to certify the correctness of their doctrines is to cures which have been performed, as is alleged, by means which have been employed by them respectively. Quacks are the loudest, and probably the most sincere in maintaining the incontrovertible nature of their doctrine of disease, and fill almanacs and newspapers with accounts of remarkable cures, evidential of the correctness of their views and of the appropriate adaptation and the sovereign nature of their remedies.

Even Prof. Liebig makes a similar resort. He argues his

cause thus: "It is singular that we find medicinal agencies, all dependent on certain matters, which differ in composition; and if, by the introduction of a substance, certain abnormal conditions are rendered normal, it will be impossible to resist the conviction, that this phenomenon depends on a change in the composition of the constituents of the diseased organism; a change in which the elements of the remedy take a share similar to that which the vegetable elements of food have taken in the formation of fat, membranes, saliva, etc." If medicine *could* be founded upon a solid scientific basis, so that the principles and rules by which the practitioner should be governed could be clearly demonstrated, Liebig is the man to do it. He is full of chemical doctrine and philosophy, as well in their application to living organized beings, as to inorganic substances, and he says, "The combinations of the chemist relate to changes of matter *forward* and *backward*; to the conversion of food into the various tissues and secretions, and to their metamorphosis into *lifeless compounds*; and his investigations *ought* to tell us *what has taken place*, and *what can take place* in the body." Now if the chemist *can* do all that Prof. Liebig says he *ought* to do, surely he ought to tell us what has taken place in disease, and what means "the healing art" should employ for the removal of disease. The Professor thinks he has done this; or imagines that he has demonstrated that "medicinal agencies" which are "dependent on certain matters which differ in composition," are adapted to do this work; can supply material for the repairs of damaged machinery, on a principle analogous to the one by which "the vegetable elements of food are governed in the formation of fat," etc. And how does he establish this very general position? By the same method exactly that all other heteropathic practitioners prove the soundness of their pathological views. A substance is introduced, and abnormal conditions become normal; *therefore*, the conviction is irresistible that "the introduction of a substance" has supplied

what was necessary to restore "the diseased organism" to soundness. According to this logic, the two little bread pills which had a regular systematic, if not scientific "introduction" into the interior of Mr. Cyrus Botsford's "diseased organism," wrought "a change in the composition of the constituents of the" said "diseased organism, similar to that by which the vegetable elements of food" had built up and sustained his large and compact physical fabric.

Prof. Liebig has given the whole weight of his large popularity to make medical "confusion worse confounded." The Professor, however, has a different view of the subject. In the Introduction to his work on Animal Chemistry, he says, "My object has been, in the present work, to direct attention to the points of intersection of *chemistry with physiology*, and to point out those parts in which the sciences become as it were, *mixed up together ! !*" "It contains a collection of problems, such as chemistry at present requires to be resolved, and a number of conclusions drawn according to the rules of that science. These questions and problems are to be resolved, and we can not doubt that we shall have in that case, *a new physiology, and a rational pathology ! ! !*"

## CHAPTER XI.

### REMEDY FOR MAN'S PHYSICAL DEGENERACY.

I PROPOSE to treat of the remedy for man's physical degeneracy under two heads—Palliative and Curative. By Palliative, I mean a proper care for and nurture of the sick and feeble. By Curative, a course of treatment that will eventually place man's physical system above the reach of disturbing causes, where it will no longer be subject to pains or disorder.

The ruggedness of the road to practical Orthopathy has been very much smoothed down by Homœopathy, and more recently by the Allopathic branch of medicine.

A few years since, Dr. Bigelow conceived the felicitous thought of a "self-limited disease." The glaring fact that small-pox and some of the other exanthems *would* have pretty much their own way, led the doctor to conclude that there was something peculiar in the nature and tendency of these maladies that destined them to pursue fixed courses, and to observe times and seasons in their respective orbits. And that perturbing treatment, with a view of breaking up these diseases, or very materially changing their course, or shortening their progress, would be futile, if not prejudicial. Many leading men in the profession have embraced the doctrine of self-limited diseases, and are putting it in practice to the great relief of good Mother Nature, and the comfort and safety of suffering humanity. The class of self-limited diseases is much enlarged from what it was when Dr. Bigelow first con-

ceived and fashioned it. The following is Dr. Bigelow's definition of a self-limited disease: "By a self-limited disease I would be understood to express one which receives limits from its own nature, and not from foreign influences; one which, after it has obtained a *foothold* in the system, can not, in the present state of our knowledge, be eradicated or abridged by art, but to which there is due a certain succession of processes to be completed in a certain time; which time and processes may vary with the constitution and condition of the patient, and may tend to death or recovery, but are not known to be shortened or greatly changed by medical treatment." This is a great advance upon old theories and practice; but the advancing column of medical reformers will not rest satisfied until it has included all diseases of every description in the general designation of "self-limited." Self-limited, not by any thing peculiar in the morbid condition of the part or parts affected, but by the extent of lesion in the injured parts, and the amount of recuperative energy that can be controlled by the parts for their recovery; just as the jobs of mechanics are "self-limited" by the quantity of work that is to be done in each job and the amount of force that can be appropriated to its accomplishment. The tendency of the "succession of processes" is always toward recovery, whether recovery is effected or not.

No anxiety need be felt about the mystic antagonism that "has obtained foothold in the system," and established "laws of its own." It is time that this figment of the Dark Ages had become obsolete. When it is found that a positive entity or substantive agency or force, differing from vital force, "has obtained foothold in the system," and is executing "its own laws," let the undertaker be sent for, that he may commit "dust to dust."

## PALLIATIVE TREATMENT—GENERAL DIRECTIONS.

The first duty of a physician on visiting a patient is to ascertain, as far as he can, whether there are any causes of disturbance now in operation; and if he finds any, remove them if practicable, and it can be done by art at a less expenditure of vital funds than it can be by a natural operation, whether they are foreign bodies in the flesh—such as splinters, bullets, nails, pieces of glass—or poisonous substances in the stomach. If a man has been recently exposed to small-pox effluvia, vaccinate him immediately, and forestall small-pox action, and thereby substitute a mild disease for a grave and afflictive one. But if the small-pox virus has struck its blow and finished its work, as it always has when the symptoms make their appearance, it is too late to interpose preventives; all the damage is done that the virus can do, and the reparation of it is to be effected, if effected at all, by the internal economy. In most cases of impaired health the causes of derangement have expended themselves before the physician is called, and are, therefore, no longer objects of his regard; and his next duty is to make all the external circumstances as favorable as possible for natural recuperation. If premonitory symptoms forebode a tedious, protracted, and dubious renovating effort while the patient is yet about, he should be careful to avoid all further injury to his system by accident or exposure, until the repairs in hand are well closed up, as fresh damage to some of the vital machinery, by complicating the renovating work, may be of fatal effect. When the restorative process is fairly commenced, and the organic forces are being withheld from the muscles of voluntary motion, so that sitting up and walking about is becoming irksome, the patient should be retired to the sick ward, a good-sized, pleasant, secluded room of easy ventilation, and committed to an ample, well-constructed hair mattress, with suitable cover-



ing for the season, and a fountain of pure soft water at hand. A good nurse completes the outfit. Now let Mother Nature go on with her work of bringing up the arrears of repairs without let or hinderance. She will need water as a diluent for keeping the blood in a condition to pass through the large expanse of capillary vessels, and let her have as much of it as she calls for. The great, extensive, and complicated nutritive apparatus, that requires a large amount of force to convert raw material into living structure, is put at rest, that the forces saved thereby may be transferred to the recuperative machinery within their respective limits, so that there is no call for food, and none should be offered until a crisis is passed, or a point reached where some nutritive labor can be performed, and there is a natural call for nutriment. Don't stop to inquire what disease is about to be developed, whether pneumonia or measles. In Old School times—and I suppose those times are not quite "already past"—physicians were sometimes puzzled to distinguish between these diseases, for often in their incipency they are easily confounded, and when they were bleeding, blistering, and dosing to break up and keep back a pneumonia, and at length discovered that it was a case of measles, they would immediately desist from their break-up efforts, and let the measles come out and develop themselves. Orthopathy has no trouble or perplexity of this kind. All diseases are "self-limited," and may be permitted to make a full display of themselves. Whether the symptoms run high or run low, let them run till they have had their run out. "The harder the battle, the sooner over;" and the less it is interfered with, the less there will be of it, and the more likely it will be to end well. There can be no wrong action, for whatever action there is, is controlled by an immutable righteous law which insures its tendency toward recovery, whether it reaches that point or not. Whether there is extreme debility, high inflammatory action, or strong tetanic

spasm, it is each and all feeble vitality, absolute or relative, as I have explained in former articles. Deficiency of force in different departments is the immediate occasion of deranged action. This deficiency can only be supplied by the recruiting faculties at their respective nerve centers which are independent of the puny arm of flesh. Medicine has no salutary control over these sources of life force.

And food has no more to do with the production of vitality, than the timber, planks, bolts, and canvas for the ship have in supplying ship-carpenters and sailors. In the mass of diseases—such as simple continued or remittent fever, scarlet fever, measles, mild bilious fevers—and most of the disorders that are termed febrile, that require a few days to do up their recuperative work in, the proper course of treatment to be pursued, is exceedingly plain and simple. So long as there is no call for nutriment, a cup of cool water is all that is needed for the inner man. A good nurse, however, who knows how to humor the whims of the patient, will often find enough to do in caring for the outer man. Indulgences should be granted freely, when they are not positively or seriously injurious. The great object to be steadily aimed at in all cases of sickness, is to favor the renovating process which is in constant progression within. *Rest, quiet*, is the great remedy. Let there be no unnecessary expenditure of vital funds, either through mental exercise, or any undue exercise of the bodily functions. When there is a disposition to sleep, let it be indulged. And as there is no medicine to be given by the hour, sleep may be protracted to any length, unless it is laborious, then a slight jog, or a little change of position, or a swallow of water, will start it in its regular train again.

“That is all very well,” said a good medical friend, “in mild diseases; but when disease becomes violent, if there is nothing done to check it, it will overcome the powers of life.” This friend admitted fully that disease was not a some *thing*,

emphasizing the word *thing*. It must be a *some-thing* or a *no-thing*; and Orthopathists are content to let *nothing* take care of itself. But just here is the tug of war; the pivot on which the question of medicine or no medicine hinges. Admitting that mild diseases do not of themselves afford a basis for a system of medication, the question arises, Does the extension or aggravation of symptoms change the *nature* of disease? I have argued the main points of this question before; but the intrinsic importance of the subject, and the difficulties that environ it, will justify a further consideration of it in this connection. I will notice the two extremes of disease—high inflammatory action, and extreme debility.

#### THEORY OF INFLAMMATION.

Relative debility, or feeble vitality, is the occasion of inflammation, high or low. Controlling power is deficient, while the muscular force is in excess of it, and now exercises its right of pre-dominant action. There is no danger to be apprehended from the pulsative throbbing of the arteries, while there is controlling power enough to keep it in check, or within safe limits; and this it will most assuredly do, while its ability holds out; and the only or best chance that can be given it to hold out and regain its ascendancy over the muscular force, is to leave it, as all other powers are or should be left, entirely to its self-acting and self-recruiting faculty. When the pulsative action threatens to overleap the bounds of safety, the controlling power will make a fresh effort to restrain it, and then recline its action in order to replenish its stock of energy; and in this way, and in this way only, can it recover and retain its superintendence of the muscular force. The muscular force can only be reached and curbed through its controlling agency.

*Example for Elucidation.*

Inflammation of the eyes, with general febrile affection of the whole system. Subject: Mrs. Lockwood Kinney, a young woman of good constitution, and usually enjoying good health. The development of symptoms was regular. The febrile character of the disease, remittent, and the general febrile diathesis strong, with an early and intensely painful inflammatory affection of the eyes. At the height of the disease, the inflammatory symptoms were exceedingly violent, and especially so during the exacerbations, which were repeated twice in twenty-four hours. The whole anterior portion of the eyes was covered with a dense coat of red vessels, obstructing the vision, and presenting the appearance of two intense glowing fireballs. At this stage of the disease, Dr. Darken, a particular medical friend, saw Mrs. Kinney, with me. "You will lose your patient," exclaimed my friend, as we retired from the sick room, "unless you do something immediately for the reduction of the inflammation. The eyes are gone already beyond all chance of recovery." I had no fear with regard to the life of the woman; and my confidence in the strong Orthopathic or upright upward tendency of natural law, based as it was in this case upon a good constitution, gave me strong hope that the eyes would be saved. The external phenomenal demonstration did not alarm me, only as it was symbolical of a seriously defective state of the all important interior mechanism of the eyes. To remedy this defective condition of the priceless organs, was at the time the great paramount object of the divinely constituted economy of human life. Every movement of every tissue, organ, and fiber of the body, had especial reference to the attainment of this end. All the free vital force that was available to this department of the body or that was within its circling range of attraction, contributed directly to the recuperative effort then in pro-

gress ; and all other departments that were not directly amenable to this department by way of actual contribution of power, were impelled, or rather self-inclined, to assume attitudes favorable to a propitious issue of the restorative process. The symptoms were precisely what they should be ; not one too many, nor one too few. Wherever danger threatened the hardest, immediately or mediately, forces were on the alert to repair to that point for its succor.

*Objection by Dr. A.*

“In inflammations, the lymph corpuscles of the blood are in excess, and in the eye threaten the destruction of vision, by causing an opacity of the lens. And it is demonstrable by microscopic observation, that calomel is a dissipater of the morbid viscosity.”

It is true that there is a tendency to the thickening of the blood in inflammation, or to an undue preponderance of the lymph or glutinous portion of it over the serum ; and this is an evil, a sore evil, one that should be remedied by art if it can be done without doing as much or more harm than good. It is also true, beyond all question, that calomel, as a general thing, does act wonderfully and powerfully as a present diluent and rectifier of both fluids and solids in inflammatory affections. But how does it do this ? Not by passing quietly and harmlessly into the circulation, and thence through all parts of the body, and by a direct hygienic process dilute the blood and mend the solids. It grasps firmly and most cruelly a delicate vital tissue, and thus compels good Dame Nature to desist from her curative work, and start afresh the wheels of life generally for self-defense. A twofold evil results from this operation. First, the infliction of positive injury upon vital machinery. This is extensive ; indeed, there is not a fiber of the body that can escape its searching and arousing action. There is no other article of

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the *Materia Medica* so tractable as calomel that can be made to act the part of a treacherous spur on all parts of the system as it can. On this account, physicians who are in the habit of using calomel hold it as a *dernier resort* for cases in which they are baffled by other means.

The second great evil that comes from the action of calomel, or any other powerful perturbing instrumentality, is a diversion and prodigal waste of power under the pressure of excitation, or law of stimulation, at a critical juncture, just when all the resources of life that can be safely spared from other operations, should be concentrated at one point to save a valuable organ from irretrievable ruin. Some present good is secured by having the forces remanded to their old posts, and the ordinary functions restored or reinvigorated a little sooner than they otherwise would be; but this is only as dust in the balance against the evils occasioned by an injudicious interference with natural law.

If Gen. Grant sees that a military post of great value to him will be wrested from him, unless the feeble guard is immediately re-enforced, and to this end calls off some forces from contiguous stations as a temporary expedient, would it be wise in President Johnson to countermand Gen. Grant's orders, because he perceives that some inconvenience will arise from the absence of the forces that are called off? Gen. Grant looks over the whole field, and knows exactly where his forces can operate to the best advantage; and while he has not forces enough under his control to meet all demands for them, he will be careful to dispose of what he has to the best advantage.

In the case of Mrs. Kinney, in due time the recuperative work on the interior portions of the eyes was finished, and the natural or usual allotments of power were again made to the vessels on the exterior portions of the eyes and all other parts of the body. The eyes were completely restored to their former soundness and transparency, and have remained

in that state to the present time, now more than thirty years. This case affords a perfect epitome of disease in general, and fairly illustrates its nature and tendency. It was not "organic war," for although the vessels on the exterior of the eyes looked angry, assumed a bellicose aspect, yet they indulged no belligerent feelings. The red flag which they displayed was a token of distress, not of wrath. Nor was that portion of the ophthalmia which professional nosological arrangement, and the popular sentiment, regard as constituting the disease—"the totality of symptoms," the visible or sensible manifestation of impaired condition—"a process of reparation and purification." The organs in which a change from the natural state was *apparent*, were only *passive* partners in the great work of renovation. The *active* partners were out of sight. In consequence of a transfer of power from one set of machinery to another, one set was enabled to do more than before it was able to do; and the other set was proportionally disabled from maintaining its natural position. The red vessels were in no danger of giving out, and making an unfortunate termination of the inflammation, while the general economy had power enough in store to carry the whole curative process through safely; for when those vessels were in danger of being pressed beyond the point of restoration, so as to endanger their eventual continuity or integrity, they were reinvigorated sufficiently to prevent so deplorable a result. And in order to insure the final safety of all parts, and at the same time secure a vigorous prosecution of the restorative work, there were semi-quotidian remissions of the most urgent symptoms during the heaviest part of the process. This case was probably on the extreme border of curability under any treatment. Had the difficulties to be surmounted been much greater than they were, or the available forces for their removal much less than they were, most likely partial or total blindness would have been the result.

It is in place to repeat here the sentiment which has been before advanced in this work—for it can not be too deeply impressed on the mind—that in all diseases, the symptoms or evidences of impaired states, are always proportioned with minute exactness to the nature and extent of the difficulties to be remedied, when they are remediable, under *existing circumstances*. In other words, Nature knows what needs to be done, what means she has to do with, and makes no mistake in the adaptation of means to ends. To express the same thing in another form, I would say that disease, or that condition of the system which has obtained that name, including all the vital operations therewith connected, or that are essential to the process of renovation, is an extra effort to bring up the arrears of repairs. A general renovating operation is in unremitting progress from the commencement of life to its close. In a perfect state of the human system, with a faithful observance of the laws of life, the repairs would keep pace with the impairs. As it is, the repairs are usually kept above the point of complaining or manifestation of symptoms; though no doubt a great deal of repairing is done just above the point of actual complaint—a clear demonstration of symptoms—in a state in which persons tire easily. And when from the operation of any causes, whether they are the constant routine of daily violations of the laws of life, which all persons are more or less guilty of; or from the action of causes now beyond our control, and which, in the present degenerate state of our common humanity take a deep hold of us—such as poisonous effluvia of various kinds, typhoid contagions, great and sudden changes of weather, and the like—open well-pronounced functional derangement becomes unavoidable, Nature arrests it as soon as she can, and reinstates the functional condition of the parts, at least above the point of complaining, or what would be called actual disease. Hence there are, comparatively, few diseases that proceed to an extremity. And hence, also, doctors prescribe frequently for



inflammation of the eyes, as for every thing else, and are wonderfully successful. I once thought that I had compounded a wash for sore eyes that was *exceedingly* efficacious for their cure, until I made trial of some pure spring water, put up in vials and labeled with name and directions as for the celebrated eye wash which took the gloss off from the "apothecary" wash. In my early practice, when I believed, as I had been taught, that "the bull should be taken by the horns," two cases of ophthalmia, under my supervision, terminated unfortunately. In 1814, Mr. Thomas Peet, a youngerly, robust man, had a violent "attack" of inflammation of the eyes. Bleeding, general and topical, blistering, calomel, antimony, and the whole round of anti-phlogistic medication were put to the test for cure, but failed. The inflammation was subdued, but the sight was lost—total blindness ensued. Without any treatment, the poor man would have come off better. A few years after this, Mr. John Lewis had a severe turn of inflammation of the eyes, and was treated pretty sharply by myself, and Dr. N. Smith of New Haven, associated with me in counsel in the case. Mr. Lewis escaped with partial retention of his sight. In 1837, I was introduced to the Rev. O. Eastman of Oberlin, nearly stark blind. In answer to my inquiry as to the manner of his blindness, he told me that he had three severe turns of inflammation of the eyes, at intervals of a few months, which were cured by large bleedings, and a liberal use of calomel, but soon after the inflammation was cured the third time, blindness came on him. From the fact that Nature held out under such fearful odds, and maintained visual soundness till she had made three distinct efforts to recuperate the eyes, it is my belief that if Mr. Eastman had been left wholly in the hands of Nature and a good nurse, in the first instance, he would have had a severe spell with his eyes, but would have saved his sight.

Formerly, physicians were much in the practice of bleeding and giving calomel in obstinate cases of disease, from a knowl-

edge of their striking effect. Of course, it was their belief that the apparent good effect of these means, was the result of their action upon something that was a foe to life. These, and other potent remedies, or means that were supposed to be remedial in their effects upon the system, act on the principle of antagonism to life, and can act on no other principle. And the greater their power for ill, the more certain they are to rally the vital forces and get up a make believe that they are very helpful to Nature. A good symptomatologist, armed with a few of the leading or most powerful instruments of "death and destruction," could make a grand display of knowledge and skill for managing diseases. And he would not need a large numerical patronage to give him sufficient employ and a comfortable support, for his cures would require to be often repeated. If I were a young man, and were disposed to go into the practice of medicine with a sole view to medical renown and "material aid," I would be content to take into the field with me only seven articles: the lancet, calomel, tartarized antimony, opium, brandy, strychnine, and arsenic.

#### EXTREME DEBILITY.

It is unnecessary to go into a labored argument, theoretically or statistically, to show that feeble vitality is the proximate occasion of debility; for they are only convertible terms,—debility *is* feeble vitality, and feeble vitality is debility. The only point at issue now between Heteropathy and Orthopathy is—and it is a very grave one; one on which hang momentous interests—can any thing be done to "help Nature" in recovering her strength, and in sustaining vital action, through the instrumentality of means and measures outside of what may be called good nursing? To this question, Heteropathy, with one accord, says Yes. And when we analyze the mass of Heteropathic opinions in this matter we find them to be like Joseph's coat—a motley composite. The most "heroic"

of the Old School men believe in doing a great deal to "help Nature." They have a large class of tonics and supporters, transient and permanent. The medium set of perturbators are more moderate in their "jogging" ideas and efforts; yet they would do a good deal to "help Nature."

The most moderate of the Old School medical men are very modest in their pretensions of knowledge and skill for "helping Nature," either by way of strengthening or curing. Still they would do something; stand by and put under little props when Nature was weary and exhausted. And this practice is as fatal to thorough Medical Reform as moderate drinking is to Temperance Reform. But Orthopathy gives an emphatic *No* to the whole scheme of artificial interference with the peculiar and appropriate sphere of the general economy of human life, including its resources and duties.

As in inflammatory affections, there are degrees of the inflammatory action from the mild to very violent and fatal; so in debility, there are grades from a little loss of tone to the loss of life. But in most cases of general debility, without fever, the range of feebleness of vitality is from an uncomfortable sense of weariness to a low but naturally recoverable state of typhoid declension. Every grade of atony is "limited" with great exactness—so far as the internal administration of affairs is concerned—by the quantity of nervous energy that can be supplied by the independent nerve centers. Therefore, if the mind is in a suitable, confiding state, and proper attention is given to the outer man, there is nothing left for art to do to expedite a cure. If it were otherwise; if it were possible by any human device to augment the current income of vital force, or in any way to accelerate the restorative process, a discovery of a way and means to the accomplishment of so desirable an end would long since have been made, and the "art of healing" placed upon a solid scientific basis, where its principles could be easily traced, and its rules put undeviatingly and successfully in

practice. Many, very many of the best minds that the world ever produced, have devoted their lives with untiring zeal and honest purpose to labors for the promotion of the science and art of medicine, hoping to be able to establish them upon a solid foundation, but have most signally failed. The "regular profession," the life and soul of it, is now in a state of paralysis. It has lost its prestige, power of controlling the public sentiment. For it has lost its confidence in medicine to a great extent, and yet clings to its old *ignis fatuus* idea of "wrong action"—"tendency to death," or antagonism of some kind lurking in or around what is called disease; and along with this idea, the correlative one of "do something" to subvert and destroy the subversive tendency must necessarily co-exist. This position of the medical faculty—comprising a set of men that are not surpassed in intellectual and moral greatness by any other profession or set of men on earth—has opened wide the flood-gates to every species of charlatanism; and all kinds of quack remedies have flowed in even to super-abundance. The popular demand is—as it should be, if the Heteropathic doctrine of disease is true—give us something for the removal of disease; something that you can give a positive assurance will be effectual to that end. Empiricism is ready to supply the demand, furnish the material and give the positive assurance.

In the treatment of most of the ordinary diseases of debility, Orthopathy meets with but little opposition from the first class of Old School medical men who have had much practice and have been careful observers of results; but from the subalterns of that school, who have been merely servile empirics, and from all unprofessional empirics, foreign and domestic, opposition proves too overwhelming to admit of a regular course of "no medicine" treatment in chronic cases with any degree of satisfaction, in most places at the present time, except in a few instances. Stimulants appear to great advantage throughout the whole field of feeble

vitality in some shape and quantity. And in this grand demonstration King Alcohol is master magician. A little brandy and water, brandy sling, cherry bounce, rum sling, egg-nog, milk punch, gin sling, champagne, sherry, and a host of other wines—including those of American manufacture, grape, currant, raspberry, etc. etc.—ale, lager beer, Hostetter's Bitters, etc. etc., *ad infinitum*, may be so used as to appear to marvelous advantage, not only for once, but through a protracted illness, in many cases. And what is the physico-philosophy of it? Life is sustained by vital properties; these, in their elementary form, are a fixed quantity, worked out by an unceasing gradual operation, by night and by day, in health and in impaired health, until the elementary material is exhausted. Debility results from a deficiency of present available vital properties. In a natural process of recuperation expenditure of power is kept within the income in order to meet present and pressing exigencies, let the debility and its accruing derangements be what they may; and as soon as the difficulty which has been the occasion of the phenomenal demonstration is surmounted, and the repositories of power sufficiently replenished to make it safe and prudent to elevate depressed action and remove debility, it will be done. No earthly skill or power can better this internal arrangement, any more than man can better any of God's "handiwork." Stimulants act on the principle of the spur, "increase action, but diminish the power of that action;" *always* leave less of power in any part on which they expend their action than there was in that part before they acted upon it. Dr. D. says that stimulants should not be given in large quantities and at long intervals; but in small doses, oft repeated, so as to keep up a steady, moderate action. This makes not a particle of difference so far as the principle under discussion is concerned. The law of stimulation is the same under all circumstances, and is simply that of exhaustion. If you stimulate largely, you exhaust largely. If you

have a moderate stream of excitation, you have a corresponding steady moderate stream of exhaustion. One drop of alcohol, when it is spread on living material on which it can exert its peculiar action, expends itself in that action, whether it is alone or is accompanied by a hundred, thousand, or tens of thousands of other drops. Each drop acts for itself, does all the mischief it can do—and it can do nothing but mischief—and requires a given amount of life force to repair the mischief so far as it is reparable. And it makes no difference in this respect whether it is pure, unmixed alcohol, or is diluted with water, or is mixed up with other vile ingredients, as in Hostetter's Stomach Bitters, ale or lager beer, or is artfully concealed in pies and cakes. A portion of the evil perpetrated by alcohol and other stimulants is not reparable in the lifetime of the individual on whom it has been inflicted. In ordinary constitutions the sum of irreparable injuries by stimulation, though small and insignificant in their separate capacity, yet in a number of years amounts to a serious calamity, inasmuch as it serves to impede the vital operations, and thus keeps them constantly depressed to a point or level where they are more easily thrown into derangement by any extraordinary occurrence, as a sudden and considerable change of weather, fatigue of body or mind, exposure to endemical influences that conduce to influenza, cholera, etc.

The general idea of the consequences of a transgression of the laws of life, is well expressed by the Hon. Horace Mann in "Thoughts for a Young Man:"

"Let the young man remember that for every offense which he commits against the laws of health, Nature will bring him into judgment.

"However graciously God may deal with the heart, all our experience proves that he never pardons stomachs, muscles, lungs, or brains. These must expiate their offenses *unvicari-*

ously. Nay, there are obvious and numerous cases of violated physical laws where Nature, with all her diligence and severity, seems unable to scourge the offender enough during his life-time, so she goes on plying her scourge upon his children and children's children after him, even to the third and fourth generations.

“The punishment is entailed upon posterity; nor human laws, nor human device can break the entailment. And in these hereditary inflictions, Nature disdains alike the primogeniture laws of England and the salic laws of France. All the sons and all the daughters are made inheritors, not in aliquot parts, but, by a kind of malignant multiplication in the distemper, each inherits the whole.”

#### *Example of Extreme Debility.*

In the fall of 1822, Miss Ann Hurd, with genuine typhus fever, that continued for a number of weeks, became exceedingly debilitated, and for a week was scarcely able to move a limb, and twice in twenty-four hours would seem just on the point of entering the dark valley.

The most alarming of these sinking turns occurred about midnight; and in one of these, to all human appearance, she passed away from earth. I closed her eyes, the family turned away weeping, and Mrs. Pool, her nurse, said, “I am glad to see her die so gently.” In a few moments I perceived a slight heaving of the breast. Breathing returned, and from that time, gradually for awhile, she rose to her former good health.

In this fall of 1822, the typhus fever was very prevalent in Derby. I was the only physician in Derby proper at that time, and none died that year with typhus fever under my care, though many sank very low with it. There were nine cases of marked severity in one family, that of Mr.

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William J. French—Mr. French, wife, six children, and a sister of Mrs. French, comprising the whole household. Fortunately, Isaac Treat's case was among the first of that season, and *cured* me entirely of trying to "help Nature" by means of morbid agencies.

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## CHAPTER XII.

### AN EPISODE.

#### APPEAL TO THE REASON AND COMMON SENSE OF NON-MEDICAL READERS.

At this point it may be pertinent and useful to inquire into the *rationale* of two opposite views of disease—the old one, which makes disease to consist in wrong subversive action, tending to the destruction of life ; and the new one, which regards disease as a modification of healthy action, still subject to the laws of life that control all vital action, and, therefore, however much it may deviate from the usual standard of healthy action, it must still be right action. A little attention to this subject by persons while in health may save them much perplexity and anxiety when sickness is upon them. Look at the rationality and irrationality of the two conflicting theories, and establish and fortify in your own minds the plausibility of one theory or the other by a fair argumentative collation of well authenticated historic facts, and facts within your own observation and experience ; founding the whole on what may appear to you to be most in accordance with the general analogy and laws of Nature. Napoleon Bonaparte said to his physician, “ Doctor, no physicing. We are a machine made to live ; we are organized for that purpose ; such is our nature. Do not counteract the living principle ; let it alone ; leave it the liberty of defending itself ; it will do better than your drugs.”

Is this rational or irrational? A few days since an es-

teemed physician asked me if I thought the vital properties were intelligent—knew where they could expend their strength to the best advantage? I told him they were under a law that knew what disposition to make of them. Outside of the voluntary powers of man, all matter and forces, or agencies, are punctiliously subject to law; and thereby universal order, beauty, and harmony prevail in the physical world, when not disturbed by the insane action of man's freedom of will. In the animal kingdom we have a marvel in the industry and skill of the "little busy bee." With what exactness it constructs its honey-comb cells. Uniform in all places and at all times. It is shut up by instinctive impulse to the performance of this cunning workmanship. In the vegetable kingdom, the number, variety, and qualities of the products of natural law that attest its divine Authorship, "are past finding out." Take one example: an apple tree, that by multiplicity of grafting bears different kinds of apples. The sap or nutritional material from which all of the apples are formed, as it circulates in one branch, is converted into a delicious sweet apple. Passing into another branch, an exquisitely sour apple is elaborated. While in the other branches, the saccharine and acid qualities are nicely blended, and choice apples of different degrees of tartness are produced.

In each branch of the tree the secretory function, variegated by grafting, takes the common aliment and compels its molecular particles to assume attitudes that shall not only fix the juice of the apple of its own production, so that it shall differ in taste from the apples grown by either of the other branches, but the apple is made to differ from the others in its external appearance, in size, shape, and color. One branch presents a handsome red apple; another branch, a fair white apple; a third branch, a pretty striped apple; a fourth branch, an apple with a handsome white face and a delicate beautiful flushed cheek, etc.

What an assemblage of stupendous and sublime wonders

does such a tree afford! How infinitely surpassing human comprehension! A man might devote a life-time to an unremitting anatomical and physiological study of the apple tree, without gaining a particle of knowledge to aid him in determining the nature or character of the organic secretory function of either branch of the tree—aside from the external demonstrations—the natural history of its productions. He could not, by any amount of anatomizing and physiological research, decide whether the tree could produce an apple of any description.

Let us now turn our attention to the crowning piece of mechanism of the Divine Architect—the human physical system. And here the momentous question that meets us at the threshold of our investigation is this: Can the great general law of the animal economy, ordained and established to preside over and control the motions of the body, jointly and severally be relied upon as adequate to the management of the vital properties at all times, whether there are many or few of them, in point of fidelity and ability?

And in the investigation and decision of this question, the non-professional man stands upon a par with the professional man; for reference by both must be to facts from under development of natural organic law in the different departments of the great physical world, for evidence for or against the plausibility of any theory that may be raised in regard to natural law in general, and to testimony from clinical practice to decide for or against the reliability of the vital economy in man in particular.

When we take a survey of the honey bee, we must conclude at once that all that art can do for it is to give it comfortable quarters, guard it against the moth and all depre-dating insects, and supply it with ample clover fields. Then, if it has sufficient health and strength it will construct its cells and fill them with honey. Art can in no wise improve its instinctive vital proclivities. And in regard to the apple

tree, when the horticulturist has faithfully performed his duty, made all the external circumstances favorable for internal operations, what finite power can beneficially interpose to "regulate, balance, and direct" the law of growth and fructification? How is it with respect to "the house I live in?" Is there a probability or possibility that the economy of life which has the working power in its charge will relax its grasp of these forces so that they may take on wrong or subversive action, and endanger the life of the whole organism? Or may the law of life itself become recreant of its high trust and misdirect the vital forces, or a portion of them, and thereby create discord in the system, disturbing its peace, and threatening its destruction? The doctors think that some of these unfortunate occurrences do take place in disease; although they admit that in a healthy state of the bodily functions, the law of the animal economy is trustworthy. Dr. D. says, "We all believe that in good health the laws of life work to admiration, and can not be benefited or improved in their management of the internal affairs of the system by artificial interference; but in disease it is otherwise. Here there is an inversion of right action, and the tendency of the diseased action is toward destruction, and this should be arrested by the hand of art. And in the treatment of disease we are to be governed by the symptoms.

When these are being aggravated, growing worse and worse, the action is wrong, subversive of life; but when the symptoms are improving, growing better and better, the action is right, tending to build up and sustain life. The province of the physician is to use any and all safe and suitable means to check and turn back wrong action, and encourage and support the right, healthy action." This is a fair exposition of the wrong action theory, according to the popular idea of it. Is it rational, and do facts, fairly construed, support it? First, is it rational?

In the apple tree, the specimen we have selected from the

vegetable kingdom for illustration, we see with what astonishing force and precision the different branches of the law of production, each for itself, controls and disposes of the common constructive material. And is it not a natural and rational conclusion, reasoning *a priori*, from what we know of the works of Creation and Providence, that "we are a machine made to live;" that our Creator has so thoroughly impressed the general law of our physical being with an instinctive inclination or tendency to maintain the life of the organism, that it must, at all times and under all circumstances, use what power it has, be it more or less, with a wise adaptation to the end in view—the prolongation of life? Under a flush of power, good health is a natural consequence; under a paucity of power, feeble health is unavoidable. In some extreme cases, it is requisite that sudden and great changes shall be made in the appropriation and distribution of the living principle; such changes as will necessitate intense suffering and fearfully alarming appearances.

The principle or rule of action is, that wherever danger threatens the hardest, any forces that can be attracted to that part without creating greater danger in some other quarter shall repair to it, whatever of suffering or appalling aspect may result therefrom.

Ordinarily, feelings and appearances are respected; but when life is at stake, they are disregarded. Is this view of our subject giving the vital economy an incredible amount of discernment and discrimination? Take an example of the law of crystallization in the mineral kingdom, where interests immensely inferior to those concerned in human life are at stake, and then consider whether the intelligent character here attributed to the law of life is beyond belief. Dissolve a piece of the well-known substance called alum in water, and let the excess of water above the quantity needed for re-crystallization be evaporated gradually, and the salt will be reformed in exactly its former shape, which consists of eight

equal sides called an octahedron. Now let the imagination try to comprehend the infinity or divinity of governmental agency compressed in what is here called the law of crystallization, that can so control and arrange the minute particles of alum as they are about to take their places in compact and solid form, that they shall present a figure with just eight sides of equal dimensions, every surface regular and smooth, and all the lines and angles drawn with mathematical accuracy; and this, too, if the experiment is repeated thousands of times. Nature makes no mistakes; is uniformly governed by principle, and harmonizes in her action with the particular law by which she is to be governed—always does the best she can under existing circumstances.

The idea of wrong action in the human system by vital machinery is as preposterous as to suppose that there may be wrong action in any other department of fixed natural law—as to imagine that the law of gravitation may become bewildered and inverted in its action, and turn streams of water about and send them running up hill.

Here are the two antithetic theories—wrong and right action. One of them must be true and the other false, so far as a fundamental principle is concerned. Which of them appears the most rational, viewed in the light of general analogy; and which of them is the best sustained by facts? In the first place, what results should we naturally expect would flow from the different kinds of clinical practice as administered by physicians of all schools, and by quacks of every description, including domestic quackery, on the supposition that disease is right action—is impaired healthy action; the tendency of all remaining vital activity being unflinching in the right direction toward the recovery of lost health? Just what we do find to be the result of such practice. Nature with but one aim before her moves on majestically in her recuperative work and does it up as fast and as

effectually as she can under the circumstances which she meets with in the prosecution of it.

In the cases where the perturbing treatment is the strongest, the natural order of the renovating process is the most disturbed, irregular, and protracted, and the event rendered proportionally doubtful. In cases where the hostile treatment is moderate, the general course of the recuperative work is not much disturbed in its progress or materially lengthened or hazarded in its issue. And where the treatment is truly hygienic, fulfilling the natural indications and conditions of impaired feeble life, there is great regularity in the curative process, the period of duration the shortest, probability of final recovery the greatest, and recovered health the most firmly established. And what would most likely be the course and ending of diseases under the different kinds of treatment which they would get by regular and irregular practitioners, if disease was an antagonism to health, in its nature and tendency subversive of life, justly represented by a house being on fire, or "a certain noxious something to be destroyed by medicine, as an acid by an alkali?" In this case the result would be, that physicians who had great depth of penetration and research; who had acquired extensive and accurate diagnostic knowledge and skill; had obtained a thorough and familiar acquaintance with means adapted to counteract disease, and an easy art of applying them, would make rapid and sure work of demolishing the enemy and restoring health.

Under the treatment of physicians who possessed but indifferent qualifications for "discerning, distinguishing, preventing, and curing diseases," the chance of recovery would be small in most disorders. And if physicians were to make a mistake in the selection and use of remedies, administer coinciding instead of counteracting means; throw spirits of turpentine on to the fire instead of water, disease would soon put an end to life, the building would burn down rapidly.

And in cases where disease had got well established in the system and there was nothing done to check its progress, death would be inevitable. Now every body knows that nothing like such results follow in the train of different kinds of practice. On the contrary, it would puzzle a lawyer to tell what practice was, apparently, attended with the greatest success, if in a populous place he were to pass in review multitudinous treatment of the sick. There is a difference, a great difference in the resulting effects between good and bad treatment of depressed feeble human life, manifest, too, to those who are competent to judge of such matters; but the populace do not discern it, and they are ready to accept and employ every description of pretenders to skill in curing diseases. And in a large majority of cases, Nature manages to restore her damaged machinery and revitalize it in spite of most oppressive and cruel treatment. This state of things is only reconcilable with the idea of right action in disease. It can be rationally accounted for on no other principle. And the doctrine of right action can now be substantiated beyond doubt or cavil by incontestable evidence of both a negative and positive character.

I introduce this chapter in this connection in order to contribute my mite toward securing a united and persevering effort by physiological reformers—and all men intend to be and should be physiological reformers—for breaking up the terrible delusion under which the world is laboring in regard to the use of stimulants. Of course, every man will want to know in what respects the world is deluded on the subject of stimulants before he engages in labor for the removal of the delusion. I will give in few words my view of the matter.

*First.* Nature is always true to herself, moving undeviatingly onward and onward in the prescribed path of eternal, immutable law; aiming always and steadily under all circumstances toward the acme of perfection; and with even a tol-



erable degree of fair treatment on our part, would in due time, in our descendants, place us securely on that desirable eminence.

*Secondly.* Illusive stimulation is the primary and most effective obstacle to our physical, and by a law of sequence, mental elevation. Stimulants do something, they benefit or injure the body. They seem to do good; they excite pleasurable feelings. Pleasurable feelings are produced—in defective constitutions—on directly opposite principles. On one principle or basis, good feeling is simply the pleasure of a want supplied. When the blood lacks dilution, Nature signifies her want of water by what we call thirst. Under these circumstances the reception of water affords us pleasure, sometimes very great pleasure, comparable to good news from a far country. Whenever a scarcity of nutriment prevails in the system, so that the millions on millions of little builders fail to get a supply of building material, these faithful, indefatigable workers ask us to replenish their stock; and we call this request of theirs appetite. In suitably meeting the demands of a normal appetite, we are abundantly repaid in good feeling. Stimulants never call up good feeling on this principle of supply of natural wants. There is never a want in any department of the body that they can meet and get therefrom a response of pleasurable sensation. They have to depend on an entirely opposite principle for working themselves into popular favor. They arouse a semblance of good feeling by doing *violence* to Nature instead of doing her good service. In sound constitutions, with pure sensibility, they have no chance for success in their nefarious work. Here they are spurned and abominated as aids to Nature. It is only where the sensibility and vital stability of parts have been dropped quite below a good healthy condition, that goading them up to extra effort will make the individual feel better. And stimulants are received into favor, and have an opportunity afforded them of

displaying their power of working a little momentary *apparent* good, and much enduring *positive* evil, in proportion to the depravation of the parts on which they have adaptation for acting.

This doctrine of stimulation is so hedged in and impregnally fortified by a wall of adamantine facts, that no sophistry, chicanery, or abstract reasoning can disturb it. Ample experience of the most reliable character demonstrates that it is safe, and in the end eminently beneficial, for younger persons to abandon the use of stimulants at any and every stage of their use. It is safe for old people, but not as remunerative with them as it is with persons in earlier life. And it is not only safe and advantageous for persons to endure long sickness without stimulants from beginning to end of their complaining, but if an unfortunate invalid or sick person has been pressed down to within ten hours of his life by powerful stimulants, he will live a little longer by having them discontinued, *in toto*, than he will by having them continued.

In such cases, Nature rejoices in the opportunity thus afforded her of uniting the remnant of her forces in efforts to save life and repair damages instead of having to employ a portion of them in defensive labor against merciless foes. The irrationality of using noxious or poisonous substances for hygienic purposes, in sickness or in health, is so glaring, and facts confirmatory of the inconsistency and ruinous nature of the practice are becoming so abundant and incontrovertible, that public attention will soon be aroused to a thorough consideration of the subject. It can not be long before parents, as they gather their families around the festive board and behold spread out before them a number of articles simple and compound that they must be aware are more or less obnoxious to human life, will have sober reflections crowd through their minds.

The world is not always to be fooled and led captive

by Satan at his will. People will not commit suicide when they know what they are about. They are now committing suicide of body, soul, and spirit, because "They know not what they do." A thorough airing of the medical or stimulant delusion will lead to the detection and breaking up of all other delusions. Let the sovereign people once get a fair view of the nature and extent of the stupendous fraud which they have been practicing upon themselves in the use of anti-vitality substances, and they will not be slow in discovering and *uncovering* whatever mask may envelop any doctrine, opinion, or theory that betrays the least suspicion of harboring or countenancing error in practice, whether it is of a physiological or psychological character. Let there be, therefore, a united and determined effort by all lovers of truth and righteousness to scatter to the winds of heaven the stimulating delusion. And in the prosecution of this inquisitorial and expurgatorial labor, let special attention be paid to the "little foxes that spoil the vines." Give no quarter to the doctrine or practice of "moderate use," even of "pure alcohol" in any of its delusive and fascinating forms.

In closing this appeal, let me address a few words especially to youth, and those who are still in the prime and vigor of their days. Friends of humanity! are you aware that you are living at a most eventful period of the world, when there are to be rapid turnings and overturnings that will introduce a transcendently splendid future; and that it is your glorious privilege and imperious duty to be devoted and earnest co-workers in these revolutionary scenes? Presuming that you purpose to throw the whole weight of your influence in favor of God and suffering humanity in the growing and decisive strife between truth and error, Christ and Belial, I will offer a few suggestions for your reflection and the government of your actions.

Try to form an estimate by mental arithmetic, of about how

many hundreds of millions of dollars are expended annually in the United States for stimulants, or poisonous substances to be used solely for the purpose—not designedly, except by the author of all evil—of breaking down and crushing human physical life. Cast an eye over the land and take note of the apothecary establishments that almost darken the horizon, the thickly studded groceries, the glowing distilleries and the foaming breweries. How many millions of dollars are expended annually in this country for alcoholic liquors, for tea, for coffee, for spices, for tobacco, for drugs and medicine under regular medical seal, and for nostrums under the more profuse dispensation of vile quackery? If all the ale and lager beer that is turned into human stomachs in the course of a year in enlightened America was poured into an extended excavation, how much of a sea would it make, and how many ships of the line would it float and give ample room for maneuvering in? When you have run up this estimate to your satisfaction, add to it all the evil and debasing practices that are directly and indirectly the offspring of drinking habits, which tend to debase human life and character; then reflect that all the accumulated evils herein contemplated are resting with mountain weight upon the unsubdued natural buoyancy of common humanity, preventing it from mounting upward into a pure salubrious atmosphere, to the possession and enjoyment of health, prosperity, tranquillity, and universal happiness. Reflect further that this huge mountain of iniquity is based upon, and has its being secured to it by, the false assumption that the use of mild stimulants may and does in some way uphold and strengthen feeble vitality. This doctrine of the moderate use of stimulants, and especially for the sick and feeble, is absolutely the key-stone of the arch on which rests, essentially, the stupendous complicated fabric of all wrong doing that is crushing our terribly-abused physical life. Knocking out this key-stone will drop the fabric and end our troubles.

*And nothing short of this will do it.* Do you ask how this key-stone can be knocked out? The best method of doing it is a very simple, peaceable, and effectual one. Form yourselves into physiological associations as compactly and conveniently as you can for the purpose of mutual instruction and support. Study carefully and thoroughly the laws of life as pertaining to soul and body—for this study, theoretically and practically, must be made a unit to insure success. Arrange and manage your household and business affairs on a plain, economical, but not parsimonious scale, that you may have every thing that is necessary for the highest health of the body, and at the same time be able to command sufficient leisure for mental culture and social enjoyment. Be especially careful to put yourselves under the guidance and guardianship of the Father of mercies, and to honor him in all your ways; for he hath said, "Him that honoreth me, I will honor." And be careful, too, to keep the Saviour with you; for without him you can do nothing.

Thus established, use plain wholesome food, and discard every thing from your table of a stimulant character, even to dill and caraway. Be particular and strenuous at this point, and let no one, friend or foe, divert you from this straight line policy. Nothing could induce you to vitiate your moral conscience by stealing a *little*, swearing a *little*, or by committing any immorality a *little*. Be as careful of your physical conscience. Pursue the course here indicated undeviatingly, in health and in sickness—after a little there will be no sickness—and you will teach the world a lesson that it is very hard to learn, and that nothing but ocular demonstration will effectually teach it. This will knock out the key-stone and let down the arch, with all its superincumbent abominations. Remember that "the kingdom of God is within you," and that you must "work out your own salvation." Every individual has the germ of perfect man and womanhood in him and herself, to be evolved in the grand unfolding of human

destiny that has auspiciously commenced, and that *will* "go on to perfection." There must be union, perfect union, a close soul-inspiring and beatific fraternizing; but individuality must not be lost sight of. Every one must see to it that he and she acts well his and her part. "He that *doeth* righteousness, is righteous;" and there is no other righteousness than that which is *done*. Do not expect too much of frail humanity at the onset. It would be a stretch of credulity to believe that a set of old, inveterate toppers, just started on a well-considered and determined course of total abandonment of their cups—no matter with how much honest zeal—could be met at every turn in their daily walks by alcoholic beverages bubbling up before them in their most fascinating forms, without some of them being seduced to a violation of their total abstinence pledge. And it would be about as difficult to believe that any considerable number of persons, with selfishness "bred in the bones," could come together and have property thrown into common stock, without having some of them play the part of Ananias and Sapphira. But "with God all things are possible."

Selfishness is an exotic, demoniacal and vitiating element of abnormal humanity, and must be subdued. And there is no way of subduing it but to starve it to death. So long as it is fed it will live and thrive. Make no direct assault upon existing institutions, however defective they may be in your estimation, but respect them as the ordination of Heaven; for "whatever is, is right"—providentially. Set up your ideal standard of right, according to your best joint wisdom; and then with wise and prudent discretion, youthful zeal, and manly vigor, set your face like a flint toward a practical attainment of the end in view. Obstacles, serious obstacles, you will meet with in your endeavors to knock out the last props of Satan's earthly kingdom; but solace yourselves with reflection that every obstacle or degree of obstacle effectually surmounted, "lawfully," is so much accom-

plished for your posterity and all coming generations. It is too late in the day for radical reform on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone," to fall back, so as to need to be done over.

## CHAPTER XIII.

### GENERAL DIRECTIONS RESUMED.

IN some conditions of the system, the calorific or heat-making function is so impaired and enfeebled that it is unable for the while to furnish as much heat to the body as, under the circumstances, could be used to advantage in the restorative process; especially is this true in some typhoid affections, more particularly in low petechial fevers. It is then the duty of art to supply the deficiency. At other times, the exhalants are depressed in their action, and fail to carry off the superabundant heat, as in high inflammatory affections, and it affords some temporary alleviation of feeling to have the body sponged over with cool water, or to have currents of cool air passed over it. In spasmodic affections of all kinds, art should interpose to prevent injury from violent struggles and contortions. In distressing cramps of the extremities, it is sometimes very useful to bandage the extremities with soft flannel rollers..

Patience and warm flannel were recommended by Dr. Cullen a hundred years ago for chronic rheumatism, and no better remedy can be devised for that complaint.

Art can furnish the flannel, and often do much toward the possession of patience; though some rheumatic persons, with naturally a touchy disposition, find it difficult to "let patience have her perfect work." But it does no good to fret, for instead of abating the very uncomfortable upbraidings of the physical conscience, it tends to aggravate them. At



any rate, if you can not "be clothed with humility," keep well covered with flannel, and muster resolution enough to let the rheumatism "have" *its* "perfect work." Mr. Hezekiah Nichols, a very respectable farmer, was severely afflicted with rheumatism that passed from the acute to the chronic form, and seemed in no mood for leaving abruptly. I counseled a careful and warm nursing of the unwelcome visitor, as being in the long run the shortest, cheapest, and best method of obtaining a final leave of it. Mr. Nichols and family were satisfied with my advice, and were disposed to carry it into full effect; but in my absence an arrant quack called at the house and, with unmeasured assurance, told Mr. Nichols that he could have him on his feet in less than a week as limber as he ever was. Showed a long list of remarkable cures and commendations. No wonder the afflicted man was duped. A thorough application of a penetrating embrocation was made to the extremities, with the internal use of a pungent stimulus to "guard the stomach." In less than twenty-four hours the man was entirely helpless. Every limb was paralyzed; he could not move hand or foot. I was sent for "in post haste," some distance from my patient. Much apology was made for going counter to my advice, with evident mortification and chagrin. I reminded Mr. Nichols that "wit once bought, was worth twice taught," and told him that as he had paid dear for the whistle that time, he had better make it worth as much to him as he could.

In some cases of chronic rheumatism in more advanced stages than this, where Nature has nearly finished her repairs, laid in a good stock of nervous energy, and is about ready to get up steam and start the locomotive, a similar treatment to that practiced on Mr. Nichols would work wonders in, apparently, the right direction.

In Mr. Nichols's case the repairs were far from being brought to a conclusion, and there was no ralliable force in

store to be hurried into the field, either for self-defense, or for external demonstration; and what little power there was in the muscles of voluntary motion at the time, was easily overcome.

The "patience and warm flannel" remedy is adapted to many other difficulties beside chronic rheumatism. But as patience is not a mercantile commodity, and can not be counted upon with accuracy in making out artistic prescriptions, I will leave it out of the compound and speak of flannel alone. It will be well when all human constitutions shall be sound and vigorous enough to go from infancy to old age without careful nursing; but that time has not yet come. Some infants have iron enough in their fabrics to enable them to bear rough usage. They may be plunged at once into cold water, and as they ripen into years may be subjected to the rigors of cold winters with scanty covering. But with most children of the present day it is far otherwise; and multitudes of them are cut off in the bud of life; suffer serious and permanent structural derangements, or have some of their essential organs imperfectly developed through lack of a little seasonable care. Feeble constitutions will often endure with impunity great changes of weather and of climate, if they can be saved from the effect upon their feeble frames of *sudden* atmospheric changes. And for this purpose there is nothing equal to good flannel. It was hardly hyperbole for the Paddy to say, "Good warm flannel is always warm and dry, let it be ever so cold and wet." Old or young people, who are easily affected in some important department of their bodies by exposure to sudden changes of weather, should be habitually incased in flannel. In consequence of a serious constitutional defect in my pulmonic tissue of organs, I have worn flannel next the skin, summer and winter, for many years; never go a day without it—woolen in winter and cotton in summer. The wearing of flannel is no bar to the use of means generally for giving the system the princi-

ple of endurance—a point of the utmost importance to be attended to—but, on the contrary, affords a great advantage in the use of such means.

A delicate person with the surface of the body well guarded by flannel can much more safely and profitably expose him or herself to drafts of air, changes of weather or low temperature, than he or she could without such a safeguard. When the skin is accustomed to the presence of flannel it is in no wise injured by it, and the body needs less of other covering.

There are what may aptly be called critical periods in slender human life, from infancy to advanced age, growing out of new developments or essential changes called for at different stages of life's progress. Teething forms one of these changes. After a few months many children have trouble with their teeth, and the reason of it is obvious. Teeth cost something. There must be a special outlay of vital force to bring them forward, and there is not enough in store in the depository pertaining to the group of organs concerned in teeth making for this purpose without curtailing appropriations to other organs; and these parts are thereby left so deficient in sustaining energy that they falter in their action; and this faltering is manifested by various phenomena called symptoms. The child becomes feverish, fretful, with a disturbed state of the bowels, and, in some difficult cases, rapid wasting of the flesh, and occasionally with fits. This is the best that can be done under the circumstances. The child must go without teeth or submit to the penalty of ancestral transgressions. Patient and careful nursing is all that is called for on the part of the mother. Keep the babe well covered with flannel, dandle it as its unfortunate condition calls for, let it have the breast at suitable intervals, and as you value the future welfare of the child, eschew "Winslow's soothing syrup," and all such baby quieters. As the gum swells over a protruding tooth, it may be rubbed

gently, occasionally, with any smooth hard substance, and as the tooth nears the surface, the gum over it may be divided.

Early in childhood there are extra appropriations of vital force made to the head for the purpose of expanding the brain; and this necessarily includes an enlargement of the bony structure, as well as the soft parts. The heads of children, in proportion to the size of their bodies, are larger than in adult age. To turn one of these critical corners successfully, and without manifesting any tokens of straitened circumstances, is often more than the economy of life can do; and consequently we have brain affections of various kinds with and without fever. Occasionally these brain affections terminate fatally in effusions of water, called dropsy of the brain.

Mr. Dolbere, for a season a resident of Oberlin, lost two children with dropsy on the brain, from two to three years old, before he came to Oberlin. He brought with him a little daughter two or three years old, his only surviving child. The little girl soon began to complain in a manner presaging an ending similar to that of the other children. Mr. Dolbere, who had given some attention to my views and method of treatment of disease, requested me to take charge of the case and manage it as if the child were my own. The disease passed through the several changes common to this affection, to a fixed apoplectic state—the pupils of the eyes dilated to their utmost extent, with total insensibility to light and touch. In this condition, motionless, pale, and almost breathless, it lay four or five days, and returned to life and health. This case, like all other defective states of the body that pass triumphantly through a liquidating process, is illustrative of the nature of disease.

The cerebral capillaries need a fuller development and a higher vital endowment. And so imminent and pressing has this necessity become, that the general operations of life are

suspended in order that all the departments of life may become subsidiary to the accomplishment of an object so vital to the well being of them all. The case admits of no other construction in consonance with the facts of it. If means had been used to counteract and break up the action of a suppositive antagonism that had got a "foothold" in the system, there would be some ground for a Heteropathic theory of disease to rest upon. But no such means were used.

With the two former children, break-up means were thoroughly tried; and all the breaking up they effected, or could effect, was wrought out upon unoffending vital organs; for there was nothing else for them to act upon. And whether their action was needed to make an end to life can not be known in the present limited state of knowledge on the subject. With this child no attempt was made to modify or abate a single symptom, except by having the child well cared for, as it was by kind parents and friends. While passing through the febrile stage, water was needed, called for and given freely, and all its little wants were promptly attended to. When it passed into the apoplectic state, nothing could be done for it, Orthopathically, but to let it lie and breathe—what it did breathe—good air. From first to last the internal economy was in no wise interfered with in its important restorative effort.

A critical period of great moment occurs with some young people of defective constitutions as they approach the age and state of puberty. And the derangements of these periods press with much greater severity and danger upon females than upon males, because the baneful, constitution-ruining fashions and customs of society bear more heavily upon the former than they do upon the latter; especially is this true in what is regarded as the upper circle of polished society. Great, essential, and expensive developments are to be made, and, as explained in teething, there is not force

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enough in store to bring forward and complete the changes that are to constitute man and womanhood without embarrassing and deranging some of the established operations of life. These derangements will vary in kind, severity, and duration, in different individuals, according to the constitutional defects, and the vital condition of the tissue of organs immediately concerned in these operations in each case, respectively.

Not unfrequently, females go down with some general and fatal decline in the passage of these critical periods, not so much in many cases from the magnitude of the intrinsic difficulty with which Nature has to contend, as from the injudicious treatment which is pursued with them. The complainings are looked at in the light of Allopathy, or the Old School notion of disease, and treated accordingly; and as they are in some instances protracted for months and even years, an interference with the natural and healthful operation, in the form of what are falsely called tonics, such as bark and wine, spiced wine and wine bitters, zinc, iron, etc., and chlorotic abominations of various kinds, finally exhausts the vital energies and Nature yields the conflict.

The general mode of treatment in these cases may be reduced to a simple form by viewing the complainings from the Orthopathic stand-point. Nature has a great work in hand, and her plan and aim are to do it well, which she can not do at once, nor at all, without leaving some parts to suffer and complain at times, with the scanty means at her disposal. This is the grand epoch of human physical life, and should be well pondered and wisely provided for. In cases where it is clear that time will be required for a thorough accomplishment of the work, let the allotment be made without stint, whether it is to be for one year or for three years, and make due provision for a hearty co-operation of Art with Nature. The first installment of aid which Art is called upon to tender to the vital economy, especially in the case of girls, is "patience and warm flan-

nel." And flannel, in the form of substantial woolen stockings, should envelop the feet; for the sympathy or connection between the feet and the central organs is close and intimate, and if the feet are exposed to cold and dampness, the feeble central organs will be seriously affected thereby. At some future time, when the general state of the organism will admit of it, means and methods may be used for imparting condensation and toughness to the muscular fibers, so that the *woman* may leave off her flannel and be subjected to ordinary exposures without being injured thereby; but the present is a very inopportune season for that kind of work. With a good understanding of the pathological difficulties that are being encountered, and a generous outlay of patience and warm flannel to start with, there need be little or no apprehension respecting the final issue. Nature will overcome formidable obstacles with small means, only give her time for it, and proper care, and about all that she asks for, in this respect, is food convenient for her, pure soft water for internal dilution and external ablution, rest when she is weary, a cheerful, hopeful, and happy state of the mind, with freedom from care and brown study, and gentle exercise in the open air, when there is strength to bear it without fatigue. Local matters may be left to be regulated by the general economy.

During the period of utero-gestation, women with defective constitutions—and there are but few women who have soundness and vigor of constitution sufficient to put them out of the pale of the present category—suffer more or less at different stages of the term. These derangements, like all other bodily ills, come directly from deficiency of force. Vomiting is occasioned by deficiency of nerve power, or controlling energy. There is muscular power enough to act with considerable energy, and this obeys the primary law of muscular motion—simple contractility. The vomiting is not called up for the purpose of ejecting something from the stomach, for

it comes on and continues sometimes for a number of days, whether there is any thing in the stomach or not. If there is any thing in the stomach, friend or foe, it is thrown out without ceremony, and the vomiting will continue on until the nerve power is sufficiently restored to control and quiet the muscular action.

Febrile disturbance, biliary derangements, and every variety of disordered action occurring in pregnancy result mainly from a diversion of power to the uterine tissue of organs, to aid in the work of reproduction. When there is power enough in store to commence and carry forward the reproductive process, without the necessity of an infringement upon the resources of other departments of life, none of them will be disturbed. And if any organ has a good supply of sustaining energy of its own, it will not be disturbed in the discharge of its function. In all cases, the general good of the whole system is consulted in the distribution of force, and no draft is made on any organ beyond its just proportion, so far as the general stock of power is concerned, which is alone subject to draft for general purposes. And in the apportionment of a draft order, respect is had to the importance of organs in the sustentation of the vital compact. For example, the lungs are necessary to the maintenance of life; for life could not be continued long without some action by the lungs. If, therefore, the lungs are in danger of giving out, they will draw to themselves power enough to sustain their action, if that amount of power is within their attractive influence, if it is at the sacrifice of fetal life, for maternal life is paramount to that of fetal life, and if one must fail for want of support, it must be the latter.

I will state the main features of an extreme case, for explanatory and instructive purposes. Mrs. J. B., about five months advanced in pregnancy, suffered intensely with general spasms for more than forty-eight hours, with but trifling intermissions, exhausting in succession all the strong women



in the neighborhood, and some of the men, in care of her. Under an apprehension that I was directing my treatment with a view to the prevention of an untimely birth—for I was then in my bread-pill administration and dealt out pills, powders, and drops liberally in this case—the women besought me with great earnestness to desist from that course and do what I could to save Mrs. B.'s life. "Non intervention," in fact, though not then in form, was the rule strictly adhered to on this occasion. My opinion was, that the life of the woman was the safest in the hands of Nature alone, so far as internal vital operations were concerned. Mild, counteracting or assauging means would bring no valid relief, and strong ones would do mischief. At length, Mrs. B. dropped into a profound lethargic state, in which she continued some twelve or fourteen hours, then came to herself, soon recovered a good degree of health and strength, fulfilled her period, had a good accouchment, and both mother and child did well.

It is in point to state here, that the spasms with which Mrs. B. was affected, though exceedingly distressing to her, and frightful to the attendants, to a practiced professional eye were of a very different character, and much less dangerous than the puerpural convulsions that sometimes occur in parturient labor.

In cases of this description, it was my rule and practice to interpose promptly for as speedy a delivery as was compatible with the safety of the mother and offspring, having especial reference to the life of the mother. Here the fruit of the womb is ripe for a separation from the parent stem, and there is not power enough to effect a timely and satisfactory separation, and Art can step in and "help Nature."

There are critical periods in the latter stages of human life in some persons of defective constitutions, which render them liable to functional and structural derangements of a serious

nature, especially in females in passing a peculiar "change of life." But they are all to be accounted for on the same general Orthopathic principles, and be treated on the same common sense method of management for all ordinary physical derangements.

Thus far in writing this work, I have dealt in general terms without stopping by the way to notice what might be offered as exceptions, in some cases, to general rules. There is no exception to the Orthopathic or right-action principle, so far as organs have freedom of action in their own spheres, without unfortunate complication with other parts. In strangulated hernia, a portion of intestine or other viscus has passed through an opening made by a laceration of muscular fibers. These crippled fibers close spasmodically upon the protruded portion and strangle it. It is the best that these fibers can do. They act in obedience to the lower law of their being, to which alone they are now amenable. In this case, an exception must be made to the "do nothing" doctrine in practice, or the strangulation will end in sphacelation and death. As soon as any one who has an inguinal hernia—these are about the only ones that are in much danger of strangulation—finds a difficulty in reducing a protruded part, he should suffer no delay in the use of proper means for its reduction. He should place himself at once upon his back, and, by gentle efforts with his fingers, try to restore the deranged part, taking care not to induce soreness in it.

If a fair trial of this kind is unsuccessful, he should lie on his back with his shoulders lower than the hips, and have a quart of warm water thrown into the bowels, and at the same time have a large, moderately warm poultice laid over the hernia. In a few minutes, under the conjoined influence of the internal and external emollients, the depending water will retract the displaced bowel, or a little dexterous use of the fingers will put all right. If not, after a half-hour's trial,

throw up more warm water, and renew and enlarge the poultice. If from too long delay, or from any other cause, adhesion has commenced, a surgeon should be called, and the knife used to liberate the incarcerated part, before mortification has commenced. Persons having ruptures should keep them well guarded by nicely adjusted trusses.

There are a few, very few, emergencies or straits of extreme hazard in which men may be placed where something should be done instantly to excite a general rally of the vital forces and bring them into the field for conservative purposes, sooner and faster than they would come to the rescue if left to the operation and influence of natural law. The most prominent of these is the sudden asphyxia, or suspended animation, from drinking cold water in hot weather. It is not uncommon in some very hot seasons for men to drop suddenly senseless and helpless at the pump; and a portion of them expire past all means of resuscitation. The sudden abstraction of heat from the heart and arteries suspends their action; and the brain, being thus suddenly deprived of the blood's influence, fails to send forth the nervous energies, and a general prostration of action ensues. This occurs only in old toppers, whose excitability has been worn down and blunted by a long course of excitation or stimulation.

The object to be aimed at in the treatment, is to arouse and quicken the activities of the system, and get the body warmed up again into natural life. For this purpose, nothing is more effectual, or can be more appropriate, than a sharp flagellation with the cowhide. I once announced this remedy in a lecture. At the close of the lecture, a woman came to the stand and told me that she had witnessed a successful application of this remedy, essentially, on an intemperate young man in her neighborhood. The father was called, and informed that his son was lying senseless at the well from drinking cold water. He caught up a small cord

of some length, made a convenient scourge of it, put it on to the young man smartly, and soon had him on his feet again.

A man may find himself under circumstances in which he must exert himself to preserve life. For instance, he may be crossing a prairie of some extent and be overtaken with a sudden change in the weather, from temperate to extreme cold, with but slight covering. If his powers of resistance and endurance are feeble, and no means are used to keep up action, aside from voluntary effort on his part, the sudden abstraction of heat from the body may so depress arterial action, that the man will be in danger of freezing before all of the vital properties that might otherwise be brought into play can be advantageously exerted. If his own resolution fails him, as it will be likely to, let his robust companion administer to him, now and then, a gentle switching. In this driving, compulsory process, care must be used in grading action; for if motion is too slow, the man freezes; and if his strength is exhausted unnecessarily, and he fails before reaching a place of safety, he freezes.

Perhaps a little further exception may be made in favor of artificially quickening the action of parts that have been suddenly injured, where the parts are not themselves flush with accommodating power to meet promptly the call made upon them for extra effort to repair the injury. When an ankle is sprained, it may be served for a few times, at short intervals, with cold water poured on it from a little height, as it can be borne; then rubbed briskly, but lightly, and covered with warm flannel. This practice will call in some assistance from the neighboring depositories of power a little sooner than it would otherwise reach the injured vessels, and thus help them to sustain their action until the general economy has time to forward to them their full quota of power under their new circumstances. A few hours only will be required for this circumstantial accommodation; and then proper

dressings and care will be all that will be necessary to give the injured vessels a fair chance to recover their natural state. On the same principle, little bruises and pinches on other parts of the body may be gently rubbed, and well cared for, for a short time.

#### CLINICAL DIET.

So long as persons are confined to their beds without appetite, there is very little to be done for them by way of feeding. It is of no advantage to urge food upon the stomach when there is no digestive power to work it up. If nutritional substances lie a few hours in the warm bath of the stomach without being sufficiently vitalized to protect them from the action of chemical affinity, they will be converted into acrimonious fluids and gases, and be sources of mischief.

There is never any danger of starvation so long as there are reserved forces sufficient to hold the citadel of life and start anew its mainsprings. For when sustenance becomes a prime necessity, the digestive apparatus will be clothed with power enough to work up some raw material, and a call made for it proportioned to the ability to use it. And if there is not power within the domain of life to save the organism, it must perish. No kind of aliment can carry life force into the system, or by any action, severally or jointly, create it within the body.

A few simple articles of diet, and very simply cooked, should be relied upon, until there is considerable digestive ability well established. Rice is one of the best articles of diet for the sick. It is nutritious and easy of digestion. It may be pretty well boiled in water, and then have a little milk added to it, and simmered until it is cooked. Unbolted wheat meal is good cooked in a variety of forms; as is also oat meal, tapioca, and other farinaceous substances. Corn meal

in the form of pudding or gruel does well where it digests readily, especially in cold weather.

Never use provocatives to appetite. If sweetening is used—and a little of it is admissible—it had better be refined loaf sugar, as this is less liable to fermentation in the stomach than brown sugar or syrup.

#### INVALID EXERCISE.

In passing through a grave, renovating process, rest, *rest REST*, is the remedy. The vital organism has been seriously damaged, and the general economy of life can not effect a thorough repair, without making heavy drafts upon the muscles of voluntary motion, as well as on most or all of the other large departments of the body, for aid in carrying on the recuperative work. Until the crisis is past, therefore, no more motion should be indulged in than is necessary to relieve the tedium of sameness of posture. And after the crisis is past, great care should be exercised for some time, or till the exhausted coffers are suitably replenished of vital treasure, lest there be a relapse of the advancing and promising reparative labor.

It should be well understood, and kept in mind, that neither exercise nor eating adds a particle of vitality to the stock in store, but, contrawise, diminishes it. Food is necessary for building purposes as timber and plank are for constructing and repairing the ship; but in both cases, the material is useless, unless there are forces to work them into shape and fasten them in their places. Exercise of the voluntary muscles is an absolute necessity to give them expansion, symmetry, and beauty of form, and solidity of fiber; in the latter property reside their elasticity and principle of endurance.

When the muscles possess vitality enough to insure compactness and firmness of fiber, the more exercise they have the

better. But if the nervous energy falls short of answering the purpose of condensation, the fiber is relaxed and enfeebled by the exercise. And what is true in regard to exercise as applied to the muscles, is true also in respect to its application to the stomach and other organs.

## CHAPTER XIV.

### SPECIFIC DIRECTIONS.

#### CROUP.

COVER the anterior part of the neck and breast, from the chin down, with a soft linen or cotton cloth, spread over with tallow, and cover this with a good thickness of cotton batting, and have the whole well secured, so that the child in its struggles will not disturb it. There is no specific healing virtue in this dressing; it merely serves to keep up a moist, uniform temperature of the skin, that the feeble vessels underneath may carry on their recuperative work without being liable to embarrassment from change of temperature and condition of their surface texture, between which and themselves there is a close sympathy. The nostrils may be smeared over occasionally with a little olive oil, or other mild limpid oil, with a view to a gentle lubrication of the dry membrane of the throat; though but little stress is laid upon this application, and, if it annoys the child, let it be discontinued. In all other respects let the treatment of the croup be conducted on general principles. When children are subject to short, mild croupy turns, it may suffice to put one thickness of wet cloth, cool or warm, around the neck, and have this covered with two or three thicknesses of dry soft flannel. But when the recuperative work promises to be protracted, this dressing had better be superseded by the one above named.

In my *Philosophy of Human Life*, I give a case of croup



in a little son of R. E. Gillett of Oberlin, which was of great length and most distressing aspect, and in the progress of which, toward its close, there were three separate distinct spells of—to human appearance—entire suspension of all signs of life. The child had a good recovery, and is now an esteemed young man, with a little family of his own. This was the hardest and most alarming case of croup that I had ever treated Orthopathically. It has been my good fortune never to lose a case under that treatment. In the work to which I have alluded, a number of cases are recorded of diseases of different kinds that proceeded to great extremity and recovered, with extended remarks explanatory of their nature.

#### DYSENTERY.

When there is great soreness in the lower part of the bowels, with a harassing tenesmus, let small injections of starch, about the consistence of cream, be thrown into the rectum immediately after each stool, or as often as may appear to be advantageous. On account of the irritable state of the bowels, caution must be exercised in the use of cold drinks; in other respects, let the treatment of dysentery be similar to that for fevers in general.

#### CHOLERA.

Cholera, like all other diseases, should be treated on rational scientific principles, as far as these can be traced and settled, for empiricism, after having “boxed the compass” to find an artificial cure for it, has left it enveloped in more darkness and perplexity than naturally pertains to it.

My prescribed limits for this work preclude an extended disquisition of this subject, but I offer for consideration the

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following Orthopathic axioms applicable to cholera, as to any and all diseases :

*Axiom 1.*—A sound, highly endowed constitution can not be broken down suddenly, or within the compass of a few years, by any known morbid agencies, so as to exhibit a well defined set of phenomena that would be recognized as small-pox, measles, typhus fever, cholera, or any other kind of functional derangement that has obtained a special nosological arrangement and name.

Such a constitution might be destroyed suddenly, or permanently maimed or crippled, but it could not be depressed in its general tone and action so that—for example—small-pox virus in any quantity or degree of virulence could so effect it that it would manifest a regular train of small-pox symptoms.

*Axiom 2.*—The human system can never be so broken down, damaged, or depressed in its energies and actions—as a general rule—that it, or any part of it, shall take on wrong or subversive action ; but, on the contrary, there will always remain while life lingers, a fixed, unbroken, unsubdued, immutable, upward tendency that only needs accession of power and a free open field to enable it to restore a natural healthy condition.

*Axiom 3.*—When any part of the human system is reduced to a complaining point, where it is obliged to take on deranged action, the immediate occasion of the derangement is *always* debility, absolute or relative.

*Axiom 4.*—As disease, including cholera, is not an individual substantive or positive entity warring against life, but is simply a modification of its normal condition, it must of necessity be subject to the laws, general and special, that govern healthy action, or all vital action,

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Bearing these axioms in mind, we will pass to a brief consideration of the

*Treatment of Cholera.*

The cholera department, or that portion of the body immediately concerned in the cholera phenomenal manifestation, consists of the capillary blood-vessels of the lower portion of the bowels, beyond the boundary of the lacteal system of vessels contained in the *primæ viæ*, or first passages, and the nerves that preside over these capillaries. The source of difficulty is in these presiding nerves. For the while they are bankrupt in vital funds, and are obliged to suspend payment, or are unable to honor the drafts made upon them as they have been accustomed to do. In consequence of a failure to receive their usual allotment of power, the capillary vessels become relaxed in their extremities—millions on millions of them—that open on the inner surface of the intestines, and strain off or exhale the thinner portion of the blood in large quantity. This is in effect a bleeding, a reduction of the volume of blood, and endangers life in the same way that a large bleeding from the bowels would. The sudden and extensive abstraction of the vital fluid seriously affects the whole brain, and thereby threatens destruction to life by disarranging some of the essential organs. The proper remedy consists in placing the body in a horizontal position, to favor the circulation of the blood through the brain; in closely and thoroughly enveloping the body in flannel, and in keeping the temperature of the air of the room a little elevated—to about 70 or 75 degrees. The object of the flannel and gentle warmth is to maintain a steady and uniform action in the cuticular vessels on the surface of the body, so as to favor the action of the intestinal capillaries; for the connection between the two sets of vessels is very close and intimate. The above conditions should be scrupulously adhered to, until the enfeebled nerves

are recruited and the danger past. Thirst will be distressing in consequence of the thinning of the blood, but the drinking of water will greatly aggravate the alvine dejections, and must be persistently refrained from. A little cool water may be used in gargling the mouth, and a little of it held in the mouth a portion of the time, but should not be swallowed.

A striking peculiarity of the cholera, and its great characteristic, consists in the "whey-colored" stools. The vitiated secretion from the inner surface of the bowels possesses a strong and marvelous property of transmuting whatever it finds in its way, with astonishing rapidity, into the whey-colored fluid. I knew a case of chronic cholera that continued for six weeks without abatement. There were two and three alvine discharges during twenty-four hours without pain, invariably a purely simple, limped, whey-colored liquid, and for two or three weeks there were no other visible or sensible tokens of difficulty, except a constant and very disquieting thirst. The man kept about his ordinary business, feeling as well as usual, and was only anxious and careful with respect to himself from the extraordinary aspect of the case. His appetite continued unimpaired, and he indulged moderately in the use of suitable food. At first, there was no apparent loss of flesh, but toward the close of the renovating process, there was an evident change of countenance and waning of flesh. A return to a natural state of the bowels was gradual; the first indication of improvement was change of color in the discharges, and then in their consistence. From the uncomfortable thirst throughout the affection, the inducement to drink was urgent, but if it was indulged in beyond a very small quantity at a time, a gurgling sound was soon perceived issuing from the bowels, followed immediately by a free passage. The subject of this singular affection had a short but sharp turn of the acute cholera three or four weeks before the accession of the chronic form of it, and therefore the vital economy had time to fortify somewhat the cerebral text-

ure, and, in general, to so arrange the vital operations, that the local recuperative work could be conducted through a protracted period without seriously embarrassing other tissues of organs. This case showed clearly, to my mind, that the cholera department proper is of limited extent, and does not include the first passages, as the nutritive function was not *directly* sensibly infringed.

When cholera prevails extensively, persons will frequently drop very low with it, sometimes into the collapsed state, and occasionally even below that, and recover. The chance of recovery from an apparently hopeless extremity of vital condition is greater when there has been the least done by way of medication or internal stimulation. Dr. Hawthorn, in his treatise on Epidemic Cholera, after recommending much and varied heroic treatment for the prevention of collapse, admits that patients do sometimes come up after having reached that stage, but says, "Almost all the recoveries from collapse I have ever witnessed, were of persons who refused to take any medicine whatever, and who recovered through the *vis medicatrix naturee*—healing power of Nature." The facts here disclosed—an unpremeditated and undesigned compliment to natural cure—accords well with similar facts within my observation. I have many times seen persons recover from depths of vital depression under Orthopathic treatment, the like of which I have seldom witnessed in heroic Heteropathic practice.

In closing my remarks on cholera, I will repeat that too much stress can not be laid on the practice recommended of having the body placed and steadily maintained in a horizontal position, covered with flannel, from the first serious outbreak of the disorder until it has passed its crisis. Bed-pans or other conveniences should be put in requisition to avoid the necessity of disturbing this arrangement. As the cholera complaint is more under the depressing influence of mental agitation than almost any other derangement to which

the human system is liable, it might be well for individuals who are not firmly established on an Orthopathic basis, to be plied with pungent aromatic stimulants that play smartly upon the sensibility, without making heavy drafts upon any important vital domain, to suffice to keep them from being frightened into a spell of the cholera, when there is no necessity of their having one.

Cleanliness and sobriety, always cardinal virtues, and imperative duties, are peculiar necessities in seasons of cholera.

#### BURNS AND SCALDS.

Dust on to the burnt surfaces liberally of wheat flour, and cover with cotton batting. The cotton may be removed gradually as the febrile excitement subsides; but the crust formed by the flour should be permitted to adhere to the surface until it is thrown off by a healing process. The pathological philosophy of this treatment is, that the excitement of the burnt surfaces needs to be abated gradually, that the scanty remnant of vitality of the vessels concerned may not be overpowered by a sudden depression of temperature. On the same principle, frozen parts should first be covered with snow or powdered ice, and let their temperature be raised gradually. Sores that remain from burns and scalds, and frost, need the same kind of treatment that sores from other causes do, under similar circumstances of vital condition.

And all that any sore needs, as a local application, is a mild, smooth, soft covering that shall simulate as near as practicable the qualities of the true skin, to afford protection to the tender denuded surface, and guard it against the presence and action of the atmosphere. Lint, or old soft linen cloth, thinly spread with simple cerate, made by melting olive oil or lard with beeswax to the consistence of tallow, or tallow

itself, makes a good dressing. The healing is to be done by the internal economy of life, and can be done by nothing else, and will progress just in proportion to the vital ability of the repairing machinery of the affected parts. If the ability is ample, the healing will be rapid; if it is slender, the healing will be slow and fitful. Not unfrequently, sores from scalds and burns are very tardy and irregular in their progress toward soundness. For one while they manifest an encouraging disposition to heal, and then for a season scarcely hold their own, if they do not fall back some. And yet the vessels concerned in the recuperative work are doing the very best they can, under existing circumstances, at all times.

When there is a good degree of ralliable power in store, indolent ulcers may be compelled to heal up sooner than they would do if left to themselves. I once made an old phagedenic ulcer on the thigh of a stout man, with edges as firm as sole leather, close up in a few days with a liberal use of powdered blue vitriol. I afterward learned, however, that it would have been better for the general health of the man to have left the ulcer to take its own course. When sores are of long standing, great care should be taken of the general health, and every thing done to favor the healing of the sores that can be done to advantage. Sores on the extremities may often be benefited by attention to position, keeping the members in a position to favor the return of upward-bound fluids, by giving them the benefit of the force of gravitation. On the lower extremities, when there is a tendency of the limbs to swell, great assistance may be derived from a well-fitting laced stocking, or from nicely adjusted bandages of soft elastic cloth. It is sometimes surprising to see how rapidly old sores and eruptions of the most inveterate kind will heal up when they "get ready," under every kind of treatment, and no treatment at all. This has given occasion to the celebration of every description of salve and nostrum

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for remarkable healing and strengthening virtue. There are two kinds of sores that require the interposition of art for aid toward their cure, *syphilis* and *scabies*. These dire calamities are maintained by peculiar tenacious and voracious animalculæ. These must be destroyed before the sores can be healed; and the destruction of these *causes* of disturbance is all that is required of art. And in scrofulous habits, where sores when once produced from any cause are slow to heal, much mischief is often done by continuing the use of virulent means beyond their necessity.

#### BLOOD PURIFIERS.

Millions of dollars are expended annually in the United States for so-called "blood purifiers." Blood is a manufactured article and is always just as good as the blood-makers can make. If they are healthy and vigorous, and are furnished with good material, they *invariably* make good blood. But if they are feeble and have bad material, it will be impossible for them to make good blood; but still they will come as near to it as they can; and it is the quintessence of folly to think of purifying impure blood by vile, impure material.

#### BLOOD LETTING.

Nature dreads almost above any other injury that can be inflicted upon her domain a stab "under the fifth rib." It costs her a great deal to make a quart of blood—good, bad, or indifferent. It is her life; she has nothing else to subsist upon. The extraction of any quantity of this life-sustaining material is so much loss to the vital economy, in her specie currency, for which no compensating consideration can be offered. It is alleged that in apoplexy bleeding is necessary to relieve the brain from compression by a congestion of the



blood-vessels. But the congestion does not arise from a general plethora of the blood-vessels; at least, the general plethora is not the *reason* of it. A plethoric state of the blood-vessels is usually a *concomitant* of an apoplectic diathesis; but *debility* is the *occasion* of the plethora; and a more serious and threatening debility of the all-important plexus of capillaries that constitutes the fibrous portion of the brain lays the foundation for the congested state of the large cerebral vessels. So much nervous energy is withdrawn from the large vessels to re-enforce the recuperating and fortifying power of the capillary system, that the former are obliged to fill up with blood and compress the brain. For the time being they have not power to maintain a free circulation of the blood through them. This congestion of the large vessels would occur as soon if there was but a small quantity of blood in the general circulation, as if there was a fullness of it. Indeed, local congestion would be more apt to occur where the vessels were partially filled, than where they were full enough to enable them to give a firm, steady beat. But facts are relied upon for rebutting this theory. And the main fact depended upon, which is a fact, is the apparent benefit derived from bleeding. This apparent good is produced on the same principle that all noxious agencies are instrumental in getting an apparent favorable response to their action; which is by threatening to turn the ship over and thereby constraining the captain to remand some of the hands from the hold of the ship, where they are much needed for the present, on to the deck to get on more sail and steady the ship. Vital forces go where danger threatens the hardest. And a heavy bleeding makes a loud call for them; not only by detracting seriously from the stock of expensively prepared sustenance but also by tending to embarrass every department of the vital operations by a sudden depletion in the mass of circulating fluid. But facts of a different character are showing,

incontrovertibly, the fallacy and unsoundness of the verdict formed by the above single fact of apparent good. The fact that bleeding, like other noxious agencies, tends to perpetuate and aggravate the very condition of the system which its use seems to benefit, is sufficient of itself to warrant a sentence of condemnation against it. But it has been proved by an experience to an unlimited extent, that it is safer and better to trust inflammation, apoplexy, and all other disorders of the system, without the use of the lancet than with it. There is but a small proportion of the intelligent experienced practitioners of the present day that make any dependence on venesection.

In the early part of this century, The Boston Medical and Surgical Journal contained an obituary notice of Dr. Danforth, who had long been an eminent practitioner in Boston, in which it is said that he seldom used active medicine, and more rarely caused a patient to be bled. With regard to the latter remedy, the notice states, "Though considered one of the most successful practitioners, he rarely caused a patient to be bled. Probably for the last twenty years of his practice, he did not propose the use of this remedy in a single instance. And he maintained that the abstraction of the vital fluid diminished the power of overcoming the disease. On one occasion he was called to visit a number of persons who had been injured by the falling of a house-frame, and, on arriving, found another practitioner engaged in bleeding the men. 'Doctor,' said the latter, 'I am doing your work for you.' 'Then said Dr. Danforth, pour 'the blood back into the veins of those men.'"

There is no "disease" to be "overcome," no positive antagonism to be subdued, but there is debility to be recovered from, and bleeding is a grand aggravator of debility.

## HELP NATURE.

In the present degenerate state of poor suffering humanity, Art may interpose its kind offices and "help Nature" in a great variety of ways, without stabbing her at heart or thrusting her through with all manner of darts. Defective teeth should be filled and nicely fitted up, or removed. For a defective tooth costs more to keep it in a comfortable state than it is worth. Indurated glands that threaten to become cancerous should be early removed. Nature has done the best she could under the long-continued opposition to her sanitary laws and regulations to keep these glands from getting into their present predicament, but could not succeed. And now, unless they are speedily removed, they will fall still lower in their vital condition, take on a vitiated, poisonous secretory action, and produce a sharp acrimonious fluid that will undermine and destroy the whole vital fabric.

The extremities of broken bones should be nicely adjusted to each other and kept in proper coaptation. Cut arteries should be tied, and bleedings generally suppressed. Felons or whitlows should be opened early and freely. And many such like things should be seasonably and faithfully attended to, as proper and salutary adjuncts to natural cure. I have heard lately of attempts being made to help Nature by the transmission of life force from healthy persons into feeble ones. Some individuals fancy that they have the gift of imparting genuine vitality to invalids of peculiar temperament. And some are so strong in the faith of their ability to communicate life to others, under some circumstances, that they affirm and probably really believe that they have, in some instances, performed instantaneous and thorough cures, not only by direct contact with the sick, but also through the medium of handkerchiefs sent to some distance. The life-principle can not pass from one fiber to another in the same

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person, where the fibers lie side by side with each other, from their origin in the brain to their termination in the extremities, with nothing but the slightest membranous film between them.

My object in this division of this work has been rather to evolve the Orthopathic principle, and outline general rules of practice, than to give a minute detail of treatment.

## CHAPTER XV.

### FINAL AND EFFECTUAL REMEDY FOR MAN'S PHYSICAL DEGENERACY.

“PREVENTION is better than cure.” And prevention of man's physical degeneracy will be easy when the race is once restored to perfect soundness. But to reach that condition is the problem now to be solved. And for the solution of this problem, or for getting it in process of solution, dependence must be made principally upon childhood and youth; for the Ethiopean will not change his skin, nor the leopard his spots. But every person of mature judgment, and who feels the importance of the subject, should contribute something toward the accomplishment of the grand *desideratum*. And yet no one with confirmed vicious habits of living should attempt to break up those habits and supersede them by good ones, without knowing what he is about; otherwise, he will be sure to backslide and bring dishonor upon the cause. For the benefit of those who feel disposed to right themselves on the subject of diet, I will give them some of my experience in this matter. In the early part of my medical life, as I have elsewhere stated, I was led to believe that excitants of every description, the mild as well as the pungent and corrosive, were more or less prejudicial to the human constitution, under all ordinary circumstances of either health or disease. And, as a professed disciple of Him who came to “save that which was lost,” I felt it to be my duty to do what I could by example, as well as by precept, to rescue my race from

its bondage to depraved habits, and particularly those that pertained to the physical system—as this sphere of duty lay more especially within my province as a physician. I had never indulged freely in the use of strong drinks, and it was no cross for me to sign and keep a pledge of total abstinence from all intoxicating liquors. With tobacco it was otherwise. I had become its bond-slave, and it was not until I had made a number of ineffectual attempts to rid myself of the vile habit of its use, that I succeeded in obtaining a complete victory over it. The giving up of coffee cost me a severe struggle, and for weeks and months after I had given it final leave of absence from the palatal field of relish in a liquid form, a sight of it on the table, and especially a fresh perfuming of the olfactory nervous expanse with its ambrosial fragrance, would excite within me a desire for a renewal of its exhilarating power and effect. Tea gave me no trouble. This beverage did not take sufficient hold of my nervous excitability to attach me strongly to it. And if tea and coffee drinkers wish to know which of these substances injures them most, they have only to decide which of them touches their gustatory nerves the most to their liking. It is an excitation or exhilaration of the nervous influence which occasions the pleasurable feeling, and in the injury done to the nervous filaments and the waste of power consists the damage. In parting with condiments or spices, I not only suffered in my feelings from the absence of accustomed stimuli, but had to endure an inconvenient derangement of the bowels for months, in broken series.

But, the turning my back upon the flesh-pots put my power of endurance to the severest test. I had subsisted very much on animal food, and was fond of fat, juicy meat. Abandoning the use of meat was about the last overt act of my dietetic reform. I had some time previously discontinued the use of butter, on account of a painful little eating sore in my mouth. I had long been satisfied that butter, es-

pecially butter of some age, possessed a strong irritative quality that predisposed the system to sores, eruptions, and inflammatory affections.

I was slow to believe that animal food was bad for the human system. On the contrary, I thought it was indispensable to the attainment of the best human fabrics, and a realization of the highest forms of manhood. I withstood manfully the pleadings of my good friend Dr. Alcott on the subject, and became quite familiar with the pro-meat eating arguments—such as the Bible doctrine; the superiority of flesh over vegetable matter for flesh and heat making purposes; its advantage in supplying feeble digestive organs with a large amount of nutriment in small bulk—the *multum in parvo* quality; being more readily digested; my own convictions in dietetic experience, for I felt that I could not do without meat, and a good deal of it, etc. After a while my pro-meat eating current of thought was arrested by a trivial circumstance, and my mind brought to a more thorough and candid investigation of all the facts and circumstances connected with an animal diet; which resulted in a strong verdict against it, and a determination to quit it. I was feeding a couple of fattening swine with fine bright corn; and as I stood watching the process of mastication which they were performing upon it, the question arose in my mind, “How is this corn to be bettered for my use by being wrought into soft second-hand nutriment by these swine? I know that the corn is now good for food; exactly adapted to supply, in large proportion, both flesh and heat-making material; and wherein will it be improved when it comes from the pork barrel instead of the meal barrel to be served up for human stomachs?” This question wrought my conversion to vegetarianism.

The Bible argument for flesh-eating is akin to that which favors the putting away of wives by giving them a writing of divorcement. “From the beginning,” the Bible neither

authorized the putting away of wives nor flesh eating. There are a large number of good vegetable substances that contain more than double the percentage of nutriment than any kind of animal matter does. And some of the vegetable matters, such as rice, are digested more readily and in a shorter time than animal food. My experience in suffering from the absence of a few meals of flesh meat, instead of being an argument in favor of its use, was a very strong one against it. No one suffers from the substitution of one kind of good alimentary substance for another one of like character. It is only when some kind of irritant that has been used for a long time, and has damaged important tissues, is rejected, that trouble is experienced from its absence.

Meat diet tends strongly to produce and establish a plethoric and feverish diathesis in the system, which disposes to colds, febrile affections, biliary disturbances, apoplexy, epilepsy and palsy, congestion of the brain, liver, lungs, stomach and kidneys, and a host of other bodily derangements.

After a full consideration of the *pros* and *cons*, my mind was made up for dispensing with the use of flesh meats for the balance of my earthly pilgrimage, and I have tasted none since. I was satisfied from a defective state of my physical system, its lack of general vital vigor or accommodating principle, my past experience in turning sharp corners, and from a full persuasion that my long and large use of animal food had left a heavy balance of uncanceled injuries to be adjusted when Nature should be allowed an opportunity to make a full settlement of her difficulties in the absence of the enemy of vitality, that I should have a serious time of it before the renovating work was well done up.

I came square off at once from the flesh-pots in the month of July, 1838, and was fifty years old the following November. While using a meat diet my average weight was two hundred pounds, with a full florid countenance. The first



part of the reconstruction process consisted in a diversion of about one-half of the forces from the nutritive apparatus, and a somewhat smaller proportion of them from the general system of voluntary muscles, to aid directly and indirectly in the work of taking me to pieces; or in taking up and carrying off useless and cumbersome matter. Of course, I lost weight and strength, and was pretty well bleached in the face. I was at first cut down to considerably less than three-quarters of my former weight; but subsequently it was made up to just about three-quarters of the old meat-diet standard, and has never varied much since from the one hundred and fifty pounds. Through the whole of the succeeding winter, I was much troubled to keep comfortably warm when out of doors, owing to the calorific tissue of organs being under repair. After they were well recuperated, I could endure heat and cold much better than before. During the first stage of the renovating work, my friends were unremitting in their endeavors to induce me to retrace my steps, and resume my former mode of living. "Why, don't you see," said they, "that you are going straight down to the grave?" "Oh, no. That was my condition and destination under a stimulating diet; but I have been switched off from that line, and am now taking a circuitous rout to the terminus of life, and shall be a number of years longer in reaching it than if I had continued to move on with my former straightforward and rapid career." The same friends, the survivors of them, now admit that I have been a gainer, so far as health and length of days are concerned, by abandoning a stimulant course of living.

A little incident will show something of one advantage which I have gained by my vegetarianism. A few years after adopting my new mode of life, when my fleshly fabric had been well consolidated by a vegetable diet, I called on Dr. Joseph Tomlinson of Huntington, Conn., who had formerly been a pupil of mine—was some two years in my office. He

asked me to go and see a patient with him at the head of a long hill, and inquired whether I would walk up. I told him I had rather walk than ride. As we reached the place and he opened the gate for me, he said, "You don't puff and wheeze coming up a hill as you used to; what is the reason of it?"

I told him there were two very good reasons for it. One was that I had not so much superfluous matter, by fifty pounds, to lug up hill as I formerly had. And the second reason was, that I had better muscle for taking up what there was left of me than I formerly had. My treatment of myself at every stage, and under every form of the renovating processes through which I was passed, was in strict accord with my Orthopathic principles. I had unbounded confidence in the vital economy's administration, and never attempted to control any of her movements otherwise than by carefully observing her indications and fulfilling them to the best of my knowledge and ability. I fed her with food convenient for her, such as the necessities of the system demanded, and there was digestive and assimilatory ability to use advantageously. When the heat-makers were feeble, and unable to keep "the house I live in" comfortably warm, I "helped Nature" by artificial means. But in every thing that related directly to vital action, "non-intervention" was my rule.

I could at any time have relieved myself of present trouble, by calling in to my aid the foe or foes that had produced it. Coffee would have restored the quiet that had been disturbed by its rejection. Tobacco would have relieved me at once of the tobacco blues. Black pepper, allspice, cinnamon, cloves, ginger, mustard, horseradish, etc. etc., would have smoothed over very nicely, for the time being, my bowel difficulty. And some good roast beef and fried chicken, would have dispelled the dismal gloom which they had been instrumental in laying a foundation for. But I preferred to

let them go and sin no more, lest worse consequences should come upon me. The change in my dietetic habits wrought great beneficial change in every department of my physical system. Organs were relieved of cumbrous and oppressive matter, and put in a better condition for service. Many difficulties that had been frequent and troublesome visitors passed me by entirely, or made but light, short, and distant calls. Common colds, that had always been very common with me under the old regimen, took my disuse of a meat diet in high dudgeon, and stood aloof from me. The pulmonic department of my system is so constitutionally defective that no mode of living would be likely to free me altogether from liability to occasional winding-up spells in these organs.

Different individuals, in passing through a thorough renovating process, would be differently affected. Some would suffer more and longer than I did; while others would suffer much less. In every instance, the suffering would be graded with great exactness to the nature and necessities of the case. Some lean persons would gain flesh, and all corpulent ones would lose much, if not all, of their obesity. In all cases it is safe to stop short, and *in toto*, in sinning against soul or body, if the mind is suitably informed and confiding. It should be generally known that in the physical system the tendency is always to health and longevity, proportioned to free reserve power that can be made available for the promotion of the health tendency. It should also be known that it is easier in the long run, and far more profitable, to abstain *in toto* from wrong doing, than it is to attempt to maintain a graded moderate use of, or indulgence in, transgression of law. But the most and best that can be calculated upon from the general public of confirmed violators of the laws of life is, that they may become so well informed on the subject of human physical degeneracy, and the necessity of its being remedied, that they will not only refrain

from outward opposition to efforts that are being made for the physiological regeneration of the world, but throw the weight of their influence, aside from their practice, in favor of them.

And physiological reformers have reason to thank God and take courage, and press forward in the very arduous and stupendous work before them. The success that has hitherto attended the efforts of individuals, associations, hygienic institutions, and educational establishments, in the improvement of the physical condition of the individuals immediately concerned therein, is a sure presage that the final and complete restoration of the race to bodily soundness is feasible; and the law of progress justifies the conclusion that the happy event is a moral certainty.

The result of the experiment so auspiciously in progress by Dr. Dio Lewis in the education and training of girls, will show that the physical education of youth may be reduced to a very simple and successful science. Boys and girls should be educated together, and early and effectively instructed in relation to their sexuality. They should come to understand why they were created male and female, and acquire such perfect control of themselves that they can go through with the whole range of gambol, fun, and frolic pertaining to childhood and youth without having the thought occur to them that they differ in sex.

The ends to be answered in the education of youth, in the transit to a perfect state of society, may be comprised in two divisions—positive and negative. Things to be done, and things to be avoided.

#### POSITIVE ENDS.

The prime object to be steadily aimed at in devising ways and means for remedying our physical degeneracy, is to secure sound bodies; for this will be the most direct and, indeed,

only effectual way of securing sound minds. The mode and means of educating and training the race to physical soundness would be of comparatively easy apprehension and application, but for the all-pervading and time-honored phantom of "original sin."

Any attempt to perfect humanity, in body or mind, is sure to meet with opposition based on this fabulous but hitherto impassable barrier to crowning efforts for man's complete emancipation from wrong-doing and bodily infirmities. All the actual force of obstacle to a full compliance with the reasonable requirement, "Be ye perfect, as your Father in heaven is perfect," which has come down to us from "Adam's fall," consists in *disinclination*—voluntary and wicked disinclination.

Communities are perfectly voluntary in supporting their ponderous, onerous, and ruinous modes of life, in style of living as pertaining to dress, buildings, furniture, equipage, etc.; and their expensive and pernicious dietetic habits; all of which not only tend to debase, distort and cripple the whole being, but also to keep society in such a constant, giddy, whirl of feverish excitement in pursuit of sordid gains wherewith to support their unrighteous habits, that they have no time for sober reflection, through which to ascertain their true wretched condition and its remedy. And it is perfectly optional with communities to arrest this wild, unnatural, irrational, anti-Christian and demoniacal state of things; and to substitute in its stead a calm, natural, rational, Christian, and healthful order of events. This will shortly be done. A few leading minds, male and female, will ere long move in this matter, and salutary changes will speedily follow.

Then ministers of the Gospel will not tell the people of their charge, as Mr. Beecher did his, last Sabbath, that the millennial state of the church is yet "a *great way off*." On

the contrary, they will assure them, with much earnestness and positiveness, that it is "*nigh, even at the doors.*"

Down three or four generations from this, in the advancing column of millennial pioneers, babes will imbibe and be nourished by the "sincere milk" of full developed, beautifully proportioned, sound, and healthy mothers. And when their young, vigorous, physical corporations are sufficiently matured and prepared for other forms of nourishment, their after supply of material for the growth and establishment of their bodies in the symmetry and beauty of perfected man and womanhood, will be derived directly from the ample storehouse of choice and indefinitely varied products of bountiful Mother Earth, without having them previously worked over into the loathsome carcasses of filthy swine, or other four-footed beasts and creeping things.

When this line of reconstructive policy is entered on, there will be no difficulty in deciding what special methods and means shall be adopted and used to answer the positive ends of education for youth. "Then shall we know, if we follow on to know the Lord."

"Social science" is inquiring how the ills of human life can be abated. There is one way, and but one way in which it can be done effectually. There must be "first a willing mind." This must grasp firmly, and hold on unflinchingly, to its living head; from which alone can be derived the universal panacea. The individual branches that draw their vitalizing nourishment from the true vine, their common source of supply, must open a free communication between each other and their common fountain of life. In this fraternizing transaction, there must be no reservation—no keeping back a "part of the price." There must be nothing to obstruct a free circulation of the warm, gushing sympathy, as it flows back and forth from the vine through the branches. Nothing to diminish the aggregate of mental effort that strict

unity would produce in devising ways and means for the promotion of the comfort, health, and happiness of the brotherhood. And nothing to detract from the sum total of manual labor, that a close and intimate union would bring into the field for the common benefit. "Freely ye have received, freely give."

This is the appointed "constitutional" method of remedying human degeneracy; and no other method can ever be successful. And, reader, what better method can you desire than this? Would you prefer a shorter course, one through which you could reach the Father's great heart of love by some mental process, and satiate your depraved sensibility with a little shallow, sentimental gratification, while the whole head was sick and the whole heart was faint? You must first present your "*body a living sacrifice, holy*"—without blemish—"acceptable unto God, which is your reasonable service." Then, and as the process of physical regeneration advances, you may, through non-conformity to the world, get a transformation by the renewing of your mind, by which you can "prove what is that good, and acceptable, and perfect will of God."

#### NEGATIVE ENDS.

The negative ends to be answered in the education of youth in order to free the world from bondage to sin; or the most prominent and overshadowing evils that are to be lopped off and avoided, may be arranged under three heads: Covetousness, Intemperance, and Licentiousness.

##### *Covetousness.*

This is the head and front of all offending. Coveting forbidden indulgence was the first act of transgression, and it

“brought death into the world and all our woe.” Wrong consists in deviation from the erect perpendicular line of moral obligation. The least departure from this standard of rectitude opens the flood-gate to all manner of evil. An effectual cure for the evil of covetousness is to be found only in a strict observance of the second great command, “Thou shalt love thy neighbor as thyself,” in accordance with its very obvious import.

This command is not an arbitrary, oppressive enactment, but is founded in true benevolence. It constitutes a rule of duty which, if faithfully observed, will promote the highest happiness of all concerned therein. A brotherhood encircled by the golden cord of love, securely attached to the great heart and fountain of love—and there is no cord of *love* that has not such an attachment—can not but be a happy community. Each member feels that in an important sense he is his brother’s keeper. It is a mutual insurance association, where interest is identical; and the instinctive, undying desire for happiness prompts them—as they learn the true source of happiness, and realize and appreciate its blessed fruits—to unite their efforts with divine economy for the promotion of the general good. There is individual enterprise and emulation; but it is all in strict subordination to the general weal.

#### *Intemperance.*

The only effectual remedy for this evil is to dry up its source. Let “touch not, taste not, handle not,” be the ever ready and persistent motto when a cup is offered containing a particle of alcohol in any shape. Nothing short of this point should be aimed at by the American Temperance Union. And all friends of Temperance should rally without delay, and throw the whole weight of their influence in support of the effort that is being made by the Rev. Dr. Marsh,



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the Apostle of Temperance, to check and turn back the mighty tide of death and destruction which the arch Apostate has so adroitly set in motion in this land, and which will assuredly overwhelm us, if it is not stayed—the use of fermented wine from grapes and other small fruits.

*Licentiousness.*

Here, again, we must go back to first principles to get an effectual remedy for a tremendous evil, with which the Devil is scourging our race. God “created male and female” for the express and sole purpose of propagating the species. And if the human species had kept themselves within this divine purpose, the evil for which we are now seeking a remedy would have had no existence. Within appropriate use of the procreative faculty, in a general normal state of the body, man would find no difficulty in maintaining pure and perfect continence at all times, and at the same time remain in full possession of ready ability for the discharge of marital duty.

And in respect to the female, she would not only be able to maintain a general easy continence, but would feel a natural and most abhorrent repugnance to sexual communion, except for the single purpose of conception, when the genital system was in a condition to participate in that act, which would be indicated by unmistakable phenomena.

And in a perfect state of society, arrangements will be made to have the feminine call for sexual intercourse, promptly and duly honored. I have heard of only two reasons that have been urged for an abnormal use of venery. One is to multiply and enhance connubial pleasure. And the other, on the part of the male, to maintain a state of manhood or virility.

It is a sufficient answer to the first assigned reason to

say, that in a healthy state of society, abundant enjoyment may be derived from various sources of a social and intellectual nature, more rational, elevated, permanent and satisfactory, than can be elicited from transient, impure sexual connection.

The other reason, and the one which is generally given and depended upon for a defense of the common legalized practice of sexual commerce, that a moderate indulgence in abnormal sexual intercourse is essential to a realization of the highest form of manhood, has its foundation in a misapprehension of the relation which the genital system of organs holds to the body in general with respect to the law of exercise.

The animal economy has a general rule, of which the one laid down by the Apostle Paul was but a counterpart, that a member that does not work shall not eat; shall not be fed to the full, and consequently must become more or less emaciated and feeble. If the right arm performs its regular round of duty, it will receive a corresponding supply of nutriment, and be kept in a sound and vigorous state; while the left arm, gloved and held in a state of indolence, will be scantily fed and wax flabby and feeble. The reproductive organs are an exception to this general law of the animal economy. They not only retain their virile vigor in full proportion with the general tone of the system of which they form a component part by exemption from use, but sustain an actual loss by every act of coition, whether it is legitimate or spurious.

In the wonderful and mysterious process by which, under the joint action of a compound sex, a germ is started into life and form to be developed into a full grown organism, the procreative faculty is obliged to sacrifice no inconsiderable portion of its highest vitality; far beyond and more exhaustive in its effect upon the particular tissue of organs concerned therein, than is required of or experienced by other depart-

ments of labor in the performance of their ordinary duties. But doubtless this portion of the corporate body has, in a sound state of the corporation, a margin of sustaining energy over and above its present necessities; sufficient to restore losses that are incurred in legitimate use in consonance with original design. Beyond this divinely instituted boundary, expenditure of vital properties exceeds the income, and for the supply of this deficiency, no provision has been made. And although the loss may be inappreciable in good constitutions where forbidden indulgence is temperate, yet, like the letting out of water, it is opening a door to a precipitous and awful declivity, where uncontrollable lust, like the fires of the nether world, consumes whatever is lovely and of good report.

A close parallel, in a number of important particulars, may be drawn between intemperance and fierce incontinence. Both have their foundation in physical depravity, which has been induced by violation of physical law; and both are, therefore, physical vices which no will power can remove directly, any more than it can remove other bodily defects and infirmities. To will, may be present; but to do, is absent. And the period is probably past when grace will interfere to work a miraculous cure. Careful observation will show that the violations of physiological law are now left to be expiated unvicariously.

Every erring mortal—and no man, as yet, liveth and sinneth not—should live near the throne of grace, and get what divine aid he can to relieve him of any ills to which violations of law may be subjecting him; and he may be sure of getting full as much assistance as his faith in God's ability and willingness to help will warrant. But the most promising method of ridding ourselves of evils that are now our inheritance, as well as of avoiding future evils, is to study carefully and observe strictly the laws of life. Intemperance and incontinence are alike in this, that they are both more or

less remittent in their exacerbations. The remissions occur on this principle: Good feeling in any department of the system flows directly from full-toned sensibility in that department; and disquietude and bad feeling from its lack of sustaining vigor. When the vital barometer is low, an inexpressible hankering—inexpressible by any signs of ideas known to the English language—for means of relief impels the poor victim to clutch it wherever he can find it. And the means which has produced the disease, is the specific thing for its temporary cure: *Similia similibus curantur*. The excitement of the occasion, by rum or venery—when there are ralliable forces to be drawn forth for the purpose—gives momentary relief in either case. When either tissue of organs that has been broken down by rum or venery succeeds in getting temporarily recruited in its vital condition, the morbid desire for the accustomed means of relief is for the while very much abated.

The alcoholic intemperate man will sometimes tolerate an abstinence from the means of his sore degradation for months, with a good degree of fortitude; and then plunge headlong into the gulf of infamy. So it is with the incontinent intemperate man. Both tend alike toward a cataract of ruin from which neither rank, fortune, talents, nor position, affords any security. Fierce and vile incontinence has dragged its victims from the pulpit and polluted the ermine.

Incontinence in women that sustain the relation of mother is to be deplored, on account of its baneful effect on both parent and offspring. The deteriorating process is the same with women that it is with men. And there are degrees of it in women as there are in men. Some women are entirely self-possessed with regard to their sexual habits; while on the other extreme, some females are reduced to the wretched condition which the doctors call *furor uterinus*, or *nymphomania*—uterine madness; characterized by excessive

and violent desire for coition. It must be obvious to any considerate mind that the only effectual remedy for the widespread desolating evils of licentiousness is a thorough reconstruction of society in regard to sexuality; and give "male and female" no other function to perform than to "Be fruitful, and multiply, and replenish the earth." But to reconstruct, transmute, and make all things new, in the above particular, against confirmed habit of opinion and practice, will require time, patience, and wise and judicious management.

While the great transforming work is in progress, special pains must be taken to so adjust the old order of things with the changes that are peremptorily required, as not to occasion unnecessary jostling, outbreak, or disorder. As a first step with regard to youth, it will be well to have the sexes educated together. And yet to throw hot-blooded youth of both sexes into juxtaposition for educational purposes, with their present depraved proclivities, without vigilant and rigid surveillance, would be as irrational as to kindle fires around an open powder magazine in the heart of a populous city. And to remodel and regulate sexual commerce in established married life, so as to have it conform to correct foundation principle, will be a nice and delicate matter. "Present distress" will plead hard for indulgence; and, while passing through the first stages of reform, no better directions can be given for the regulation of conjugal intercourse than is contained in the seventh chapter of the First of Corinthians. God will "lay judgment to the line, and righteousness to the plummet." He will straighten all crooked ways; but he will be patient and long suffering in doing it.

If the young children of this land, North and South, from every grade of caste, of every complexion and nationality, were placed on a Pitcairn Island, under the sole superintendence of an Adam Smith, a converted sailor, they would grow up directly into a beautiful Christian community, fearers and

lovers of God, and haters of covetousness. They would love each other, with pure hearts, fervently. They would be temperate in all things, and spotlessly chaste in all their deportment. They would be well formed and healthy in their own persons; and lay a broad foundation for entire soundness of constitution and vigor of health to be perfected in after generations—"the corruption of their whole nature, which is commonly called original sin," to the contrary notwithstanding.

No lack of estimates have been made to prove that but a few centuries would be required to cover this earth so densely with inhabitants that there would not be space left for them to move in, under a steady course of natural population, if there were no sweeping diseases or desolating wars to thin them off. But I have never known of an attempt being made to compute the ability of the Almighty to create a new earth as occasion might require, for the reception of the surplus population of this earth.

It has occurred to me that it might not be difficult for the Creator of worlds to fit up a neat, commodious planet once in a few centuries for the residence of the inhabitants of this planet, who had satisfactorily finished their probation and mission here, after a sojourn of eight hundred or a thousand years; to be translated as Enoch and Elisha were, and transformed or semi-glorified, by dropping off their nutritive apparatus and their sexual organization, and taking on a higher and more refined form of existence, as a medium through which to pass to the celestial regions, at the final winding up of earth's career. I suppose that something like this method of disposing of the Adamic race would have been pursued, if there had been no transgression of law. And when the race stops sinning the primitive state of things will be restored, and there will be no more death. But be this as it may, we are now on the earth under a standing injunction to "Be fruitful, and multiply, and replenish the earth."

If we are obedient to this injunction, in accordance with the design and will of our heavenly Father, he will see that we and our posterity shall have room to move in, and sustenance for our support. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

## CHAPTER XVI.

### AN ALLEGORY.

Some of my readers may think that I am fond of taking flights into the airy region of fancy. Well, I confess to a good deal of satisfaction in occasionally forgetting the things that are behind, and of looking forward to the "good time coming." And if my courteous and patient reader pleases, I will ask him to come into Oberlin with me, and take a telescopic view of her glorious future, and compare it with her present condition. I invite you into Oberlin to make this comparison for two reasons. One is, that Oberlin is, in some respects, a model community. There is here more of the religious element diffused in the society, in proportion to the population, than can be found in any other community in this or any other land of its size. Not a Christianity of a purer quality, or of a deeper-toned basilar vitality, than can be found elsewhere; but a larger quantity of common Christianity.

A much larger proportion of the inhabitants of the place are good common Christians than can be found in any other place. This gives us great advantage in conducting our secular affairs. There is a decided preponderance in favor of good order. Rowdiness can be suppressed at its outbreak; tippling houses, gambling, and all irregularities can be easily kept at bay. On account, too, of a large balance of Christian influence, Oberlin can fearlessly respect the rights of the colored man, and admit him to an equality of



social, religious, and educational privileges. She can educate young men and young women together to great advantage, with strict propriety and perfect security. If some communities were to attempt this kind of affiliation of the sexes, it might be at much hazard. Religious and social privileges must, of course, be much enhanced by the wide prevalence of the Christian element.

My other reason for selecting Oberlin as an observatory from whence to get an ideal comparative view of the present and future state of things is, that we pride ourselves on being "independent thinkers; on educating independent thinkers; and upon encouraging independent thinking."

Now let us take our prospective glasses and throw our vision forward through the vista of six generations, and take a view of the Oberlinean "Paradise Regained." Our annotations must be brief, for to go into detail on the field of grandeur and beauty opening before us would very far surpass the allotted limits of this work. To get a general idea of the personal appearance and habits of the people of New Oberlin, with a perception also of something of their moral, social, political, and physical condition, turn to the thirty-fifth page of this book and read the fancy sketch that is there given of some of the traits of character, modes of life, and general prosperity, that will pertain to and characterize the people at large of the millennial period. After perusing that imperfect ideal sketch of future blessedness, you may put your imagination upon the wing and let it take its loftiest flight and make its widest range, and it can not bring to you an exaggerated picture of the glorious future of our race. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Your imaginative perception of the state of things in the renovated world may be very different from what will prove to be the reality; but the actual will far surpass the ideal

in every substantial and desirable particular. But I take especial pleasure in contemplating the nobility of our common nature as it is rounded out in complete development of corporal structure and endowment. Its majestic, beautiful, and lovely aspect; its noble and lofty bearing; its elegant, refined manners; in short, its perfect fitness for the residence of a pure spirit, to be a meet companion for other spirits, and to hold communion, singly and socially, with the divine Trinity of Spirit. And the universality of this glorious beatific state greatly enhances its blessedness—there being no room for more blessing. “Herein is my Father glorified.”

The government of the people is a theo-democracy. Every individual has his place and falls into it and performs its appropriate duties, as naturally as the planets move in their spheres. Self-possession is a prominent characteristic of this happy people. They have the most facile control of their appetites, propensities, and passions. All of the tendencies of their complex nature are strongly convergent toward the central point of holiness.

Young children take to ways of righteousness as naturally as young ducks take to water. Education commences with the child, and never ends—they have no assigned periods of education. As soon as a child is well on his feet and gets a glance of an alphabet the letters are indelibly fixed in his memory, and he is prepared to arrange them in any form of composition and proceed to scientific attainments. All memories are infallible, and the acquisition of knowledge is easy and rapid. The leaders or teachers are exact in the acquisition of knowledge, proceeding *always* under the immediate guidance of the Spirit of all Truth, and consequently never learn any error, and never teach any. As they advance in knowledge, new fields of scientific investigation open before their delighted minds, and fill them with holy rapture as they contemplate the wisdom, power, and goodness of the Almighty

Maker and Governor of the universe, displayed in his ways and works.

With regard to the social relations of the people of regenerated Oberlin, they are "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

In short, they are at home in their Father's house, where light, and love, and knowledge abound; where it is easy to distinguish between truth and error; to know what is right, and to do it. Numerically, the sexes are just equal. They pair early, and every man has his own wife, and every woman has her own husband, and they have a numerous offspring: "And the streets of the city shall be full of boys and girls playing in the streets thereof." There are no old bachelors or old maids there. They are regular in all their habits, and systematic in their business affairs. The toil and drudgery of labor "in the sweat of the face" are known only in history. And many kinds of business common in former days are dispensed with. They have no butchers' stalls and meat markets to maintain; no lawyers, doctors, or ministers to support, or any class of salaried men; no apothecary shops, grocers, confectioners, bakers, mercantile houses, or buying and selling of any description; no banks, life and fire insurance business to conduct, or any kind of book-keeping to attend to. The amount of manual labor which they have to perform is but pastime to them; for all are workers, adroit workers, with no lack of well-drilled muscular energy, highly improved mechanism, and thoroughly trained steam or other power to aid them in their manual labor enterprises. They want no expensive ceiled houses in which to enervate themselves; nor costly furniture, nor dress, for aristocratic display. They are plain and simple in their attire for the sake of convenience, elegance, and health. The fine arts are brought to perfection; and they are neat and tasty in all that they do. They take especial pains in

laying out their grounds, and in cultivating fruits and flowers. They are all expert scientific botanists, and can give you the name and characteristic habits of every plant and flower at sight. The soil has been rendered innately and in perpetuity rich and fertile, and instinctively hostile to weeds and all manner of noxious plants. It is proof against mildew, blight, the weevil, and all depredating insects. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord."

We will now lay aside our optic glasses, and take a common sight view of Oberlin as it is at present, and then resume the apocalyptic view of it, which will enable us to judge correctly of the relative merits of the two conditions. We need not be detained here long, for, excepting the larger proportion of common Christianity for which I have given Oberlin credit, she does not differ essentially in the main features of her general policy, and its results in practice, from other orderly communities. Competition in business is as brisk, eagle-eyed, and clutching here as in other places. The arts of trade and dodges that are common in the neighboring towns are well understood and imitated here: "Selling out at cost;" pompous advertisements in grand, open, display columns in newspapers, etc. Commodities are brought into the place, and sold with reference to the pockets of the traders, rather than from regard to the health and happiness of the purchasers. Our professional men are no more averse to accepting good fat salaries and fees than professional men in Cleveland and Elyria are. Our farmers inquire where they can get the highest price for their wool, wheat, cheese, and whatever they have to dispose of, with the common avidity of other farmers. Mechanics and day-laborers are not satisfied with less wages than are paid to the same class of men in adjoining towns. Capitalists are careful to

invest their means where they will be the most remunerative in a worldly point of view. This is all a necessity under the sway of the inequality principle. To get up in the world is a prime object. Those who have attained to the highest position and rank in society are—by a law of inequality progress—increasingly eager to get up higher. And all below are scrambling to get as far up the ascent of worldly prosperity and consideration as they can.

Of course, this policy or mode of life creates and maintains much disparity among the families of the community in the means of subsistence, education, social pleasures, and, consequently, in development of body and intellect. While some will necessarily be rich, a considerable portion of the community must be poor, or more or less straitened in their circumstances. And the rich have their share of perplexing cares and corroding anxieties; and as all are participants to about an equal extent in the common dietetic habits of the world at large, they are sharers together in the common doom of "infant of days," general prevalence of bodily diseases, and the usual short average of life. Such is unavoidably the result of the inequality principle in practice.

There are two, and but two principles by which people can be governed in their commercial intercourse. And but one of these can be made a governing power at a time, for they are as immiscible as oil and water. One is the Gospel or Christian principle, which assumes, with all confidence and fidelity, that God is the author and proprietor of man and property, and that brethren of a common parentage should be joint and equal inheritors of the bounties of Providence, and feel it to be a duty and privilege to devote their joint energies, mental and physical, as a mutual benefit association, for the promotion of the happiness of each and all.

The other principle is the common, worldly, inequality one,

which makes it the duty, or imperious necessity, for every individual to look out for "number one." Those who have the best skill for driving a bargain, or the most popular talent for commanding large audiences, will get the most money, and make what use they please of it. The gospel policy may be perverted, abused, and made to appear ridiculous and odious; but it is the only one on which holiness can be perfected. Christianity may be infused into a community that is founded on the worldly principle, after the tradition of men, to a definite extent; but incompatibility precludes all rational hope of a perfect state of society being effected on such a basis. Oberlin has tried the experiment, and has furnished demonstrative proof that if she were to continue on through all time on her present line of policy she would get no nearer perfection than she is now.

And what encouragement can there be for any association of persons to attempt hereafter to perfect humanity on a similar foundation? It is difficult to conceive how any community could engage in a like enterprise, on a similar basis, under more favorable auspices, whether regard be had to the qualifications of the persons engaged in the undertaking, mentally, morally, and physically; to the location of the colony; thoroughness of consecration to the work; fidelity and unflinching zeal in the prosecution of it, and a favoring Providence. And now, after thirty-four years of unexampled outward prosperity, and an unbroken series of success in every thing that Oberlin has set her hands to on the duplex policy of benevolence and selfishness, or Christianity and worldliness, the world claims a full moiety of the results; and it has so indelibly stamped its image and superscription upon them, that, as poor, dwarfed, distorted, blighted, limping, agonized humanity casts a longing and half-despairing glance over the record, she is constrained to reiterate the old and bitter cry: "How long? oh, how long? how long?"

The two antipodal principles of selfishness and benevolence,

on which the Oberlin Colony undertook to rear a perfect Christianity, were singularly combined and as singularly expressed in its early covenant: "We will hold and manage our estates personally, but pledge as perfect a community of interest as though we held a community of property."

Put such a basis under the Temperance cause and it would read thus: "We will continue the common practice of using intoxicating liquors, and enjoy the exhilarating and cheering effects of their moderate use, but pledge as perfect a state of sobriety as if we were to adopt and practice the total abstinence principle." Or give it a nautical aspect, and it would read after this manner: "We will continue to sail around the outskirts of the maelstrom, and indulge in the pleasant, fascinating hallucination of its extended revolving circles; but pledge as perfect security against the engulfing influence of its converging and giddy whirls as though we were to keep at a respectful distance from its borders."

We will now return in vision to the Edenic Oberlin, and wind up our comparative view of her distant and present aspects. In this last edition of Oberlin, Christians have brought all the tithes into the storehouse, and proved the Lord therewith. They learned from God's word and providence that it would be wise and safe for them to commit their whole being and effects into his hands, to be subject entirely to his control; and, accordingly, they made the consecration without stint or reservation.

And where understanding, will, and conscience took the lead, warm affection followed; and they found it to be easy and delightful to love God with all the heart, soul, strength, and mind; and to love each other as they loved themselves. And God, on his part, was true to his pledge, opened the windows of heaven and poured out blessings till there was no room for more. Of course, full perfection was the result; for under such circumstances, no one would be satisfied with any thing short of having his whole "spirit, and soul, and

body" put into a state of entire sanctification. Since that crowning act of God's providence nothing has been withheld from them that could in the remotest degree contribute to their happiness as perfected human beings. And do you inquire when and why Oberlin wheeled into line, and started for the strait gate and narrow way, through which she passed to the land of Beulah? About the year 1890, through the persistent permeation, and consequent irresistible pressure of cumulative reformatory influences coming in from various sources and operating on and through the minds of *real* "independent thinkers," the stereotyped and semi-petrified incrustation, which for an age or two had effectually suppressed all innovation that had not on its brow a full and clear impress of the Oberlinean stamp, gave way, and let in such a flood of light that "the powers that be" saw distinctly, and admitted freely, that there was "rottenness in Denmark." A spirit of earnest and searching inquiry was aroused, and decisive and energetic measures of reform were entered upon. Salaries that had attained to an enormous height began to topple over and come down. Plethoric moneyed coffers threw open their portals and poured out their treasures like water. The poor, not merely church and town paupers, but all who were in straitened circumstances, were forthwith relieved and started on the ascent to a grand common level to be reached by the whole community. A professor of Hygiene,\* one

\* In the fall of 1851, while a member of the Board of Trust for Oberlin College, at a joint meeting of the Trustees and Faculty of the institution, convened especially for the occasion during Commencement week, when the Trustees were together in their official capacity, I urged the importance of having a professorship of Hygiene attached to the College, the duty of whose incumbent should be to look after the health of the students; give instruction in regard to the laws of life; carefully supervise the exercise and diet of the students; see that studies were not disproportioned to physical ability; and, in general, secure such a training in all the departments of physical and mental culture, that it should come to be understood that education at Oberlin meant a thorough educ-



who understood and practiced the laws of life, was called in to preside over the sanitary interests of the community and College. A thorough overhauling was made in dietetic habits. Early attention was paid to the adjustment of female attire, as an absolute pre-requisite to a systematic course of culture and training adapted to bring on the desirable prophetic period, when "there shall be no more thence an infant of days, nor an old man that hath not filled his days." Strict scrutiny was given to business affairs, and modes and quantity of study, to have them conform to gospel principle and physiological laws.

In remodeling the affairs of the colony, close and very special attention was paid to children, to train them up in the way they should go, so that when they advanced in life, they would not depart from it. For good habits when firmly fixed, are stronger than bad ones. The first endeavor was to imbue young susceptible minds with a true knowledge and love of their Creator and Redeemer, and acquaint them with their relation to God and the duties pertaining to that relation. Then, or conjointly with such instruction, give them a knowledge of themselves, their relation to each other and the world at large, and the duties which they owed to themselves, each other and the world. Great pains was taken to secure a strict observance of the second great command, in its broadest and largest sense. To love each other just as well and just as much

ing of the whole being, with the view of securing sound bodies for sound minds. And I offered to go out as their soliciting agent to raise money for the professorship endowment. The Hon. Norton S. Townshend, M. D., one of the Trustees, warmly commended the object, the joint meeting voted its approval, *nem. con.*, and the Trustees passed a resolution authorizing and directing the Secretary to give me a commission to solicit subscriptions for an endowment fund. But a prominent Trustee of controlling influence, who was out of the place at the time, and of course not at the meeting, on learning what had been done, interposed objections and had the arrangement set aside.

as they loved themselves. Never allow self to indulge in any preference for either substantial good, or for any amusement or petty gratification. To keep a strict guard over their feelings, thoughts, and actions, and at all times maintain a conscience void of offense toward God, each other, and toward all men. In regard to dietetic training, children were taught especially to avoid the use of all kinds of stimulants or excitants. Great stress was laid upon this particular duty. They were reminded of its importance when they lay down and when they rose up. Youth were familiarized with the fact that a good physical conscience was second only to a good moral conscience. That a pure state of the sensibility was the best safeguard to the reception of noxious substances into the system, as it would be sure to warn the transgressor of any violation of physiological law in this respect. A single particle of common pepper taken into a stomach well endowed with a correct physical conscience, will "bite like a serpent and sting like an adder." It is of the first importance, too, in the internal administration of the vital economy that the telegraphic nerves, which are exceedingly numerous and intricate, should be in a sound and healthy condition, that they may transmit intelligence and power promptly and correctly. Under such auspices, all the functions of the body are performed with freedom, efficiency, and an economical expenditure of power.

On the subject of sexual intercourse the Oberlin reformers took a bold and peremptory stand. Here had been the Devil's stronghold, the very citadel of his empire on earth, and the reformers determined that whatever was satanic about the divine structure should be demolished and the foul fiend expelled from this coast. To do this "precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

The hearts of parents were turned to their children, and the hearts of children to their parents; and parental and

filial affection was strong, and filial obedience was perfect. *A sic pater dixit*, or a *sic mater dixit*—father says so, or mother says so—was authority and motive enough for doing what ought to be done, and for leaving undone what ought not to be done. Youth were expected and encouraged to choose mates early; and at a proper time, and suitable periods, signalized by natural law, they were to engage in procreative duty.

Under a pure vegetarian system of diet, with appropriate exercise, mental and physical, the corporal structure became more consolidated and compact, with proportional greater power of endurance, and was longer in ripening, or reaching the puberal period, than under the old stimulating regimen, or hot-bed culture.

As the people of Oberlin moved on in their new line of march, they met a smiling providence at every corner and stage of their progress. Soundness of body and vigor of health improved steadily and propitiously. As gospel faith and charity increased, selfishness faded out. Indeed, it was not long before the community settled down upon a full belief that the individual holding of property in exclusive right against the brotherhood was not Christ-like. And they had become possessed with a strong desire to be like Christ in all his imitable traits of character. The people lost entirely their anxiety about what they should eat and drink, and wherewithal they should be clothed. Under a favoring providence, it was easy for them to provide these things to their highest satisfaction. With an increase of strength and skill for labor, and a universal disposition and determination on the part of every individual to do his full proportion of work, which would not exceed two or three hours in the twenty-four, they could supply themselves with all the necessaries and conveniences of life, and consequently have much time for mental culture and social intercourse. Many new laborers were furnished by the abandonment of various occupations.

Lawyers and doctors were no longer needed in their professional capacity. There were none to litigate, and there was no sickness. There was no longer any necessity for professional teachers, for all were teachers as well as learners. Butchers, meat market-men, apothecaries, merchants, and others, were released from their several callings and entered cheerfully into the common field of labor and study. The theological school was closed, and a number of young men were drawn from this source to swell the amount of community help. For it was seen to be sheer folly for young men to spend two or three years in learning the art of talking about religion, when the whole thing "fitly framed together," and drawn out in living characters "known and read of all men," was not only exceedingly beautiful and irresistibly attractive, but as simple as it was attractive.

Renovated Oberlin sent out missionaries of a pure gospel stamp to unite with kindred missionaries from other places. These missionaries went forth in accordance with divine injunction, providing neither gold, nor silver, nor brass for their purse, nor scrip for their journey; trusting to the promise, "Lo, I am with you alway, even unto the end of the world," for their *support*; and to the exemplification of the love of Christ shed abroad in the heart for their *passport*. The undiluted gospel which they carried forth—the Lord working with them mightily—commended itself to every man's conscience as being adapted to the elevation and happiness of the whole human race. Christ was "lifted up" so that he could draw all men unto him.

The work of converting the world proceeded with advancing railroad speed, until the glad tidings rolled the earth around, that the great rebellion was subdued. Satan was dethroned, and Christ's kingdom was established in the hearts and lives of all men, and his will was done on earth as it ever has been done in heaven. This brings us down, as you will see in the prophetic vision before us to the middle

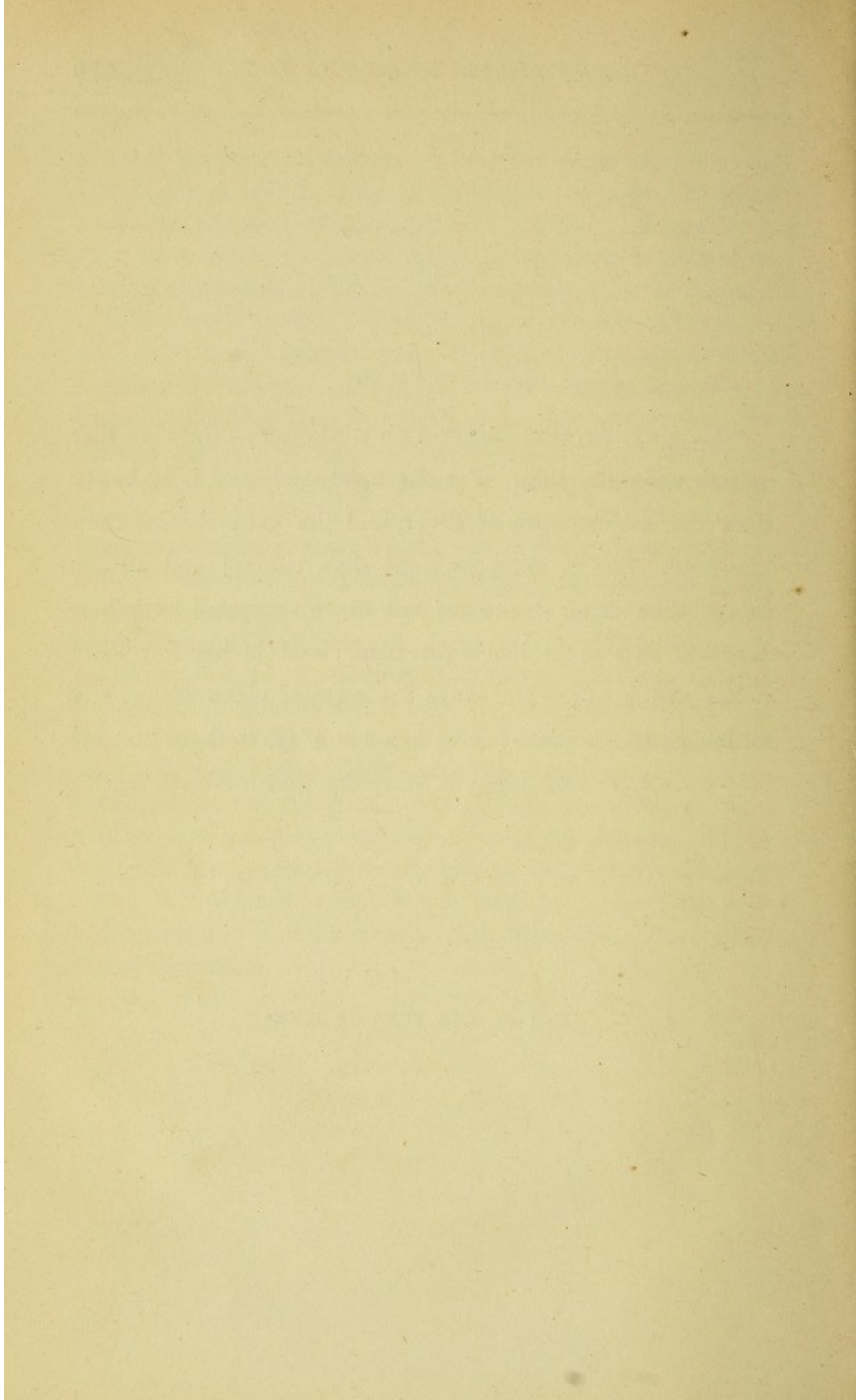
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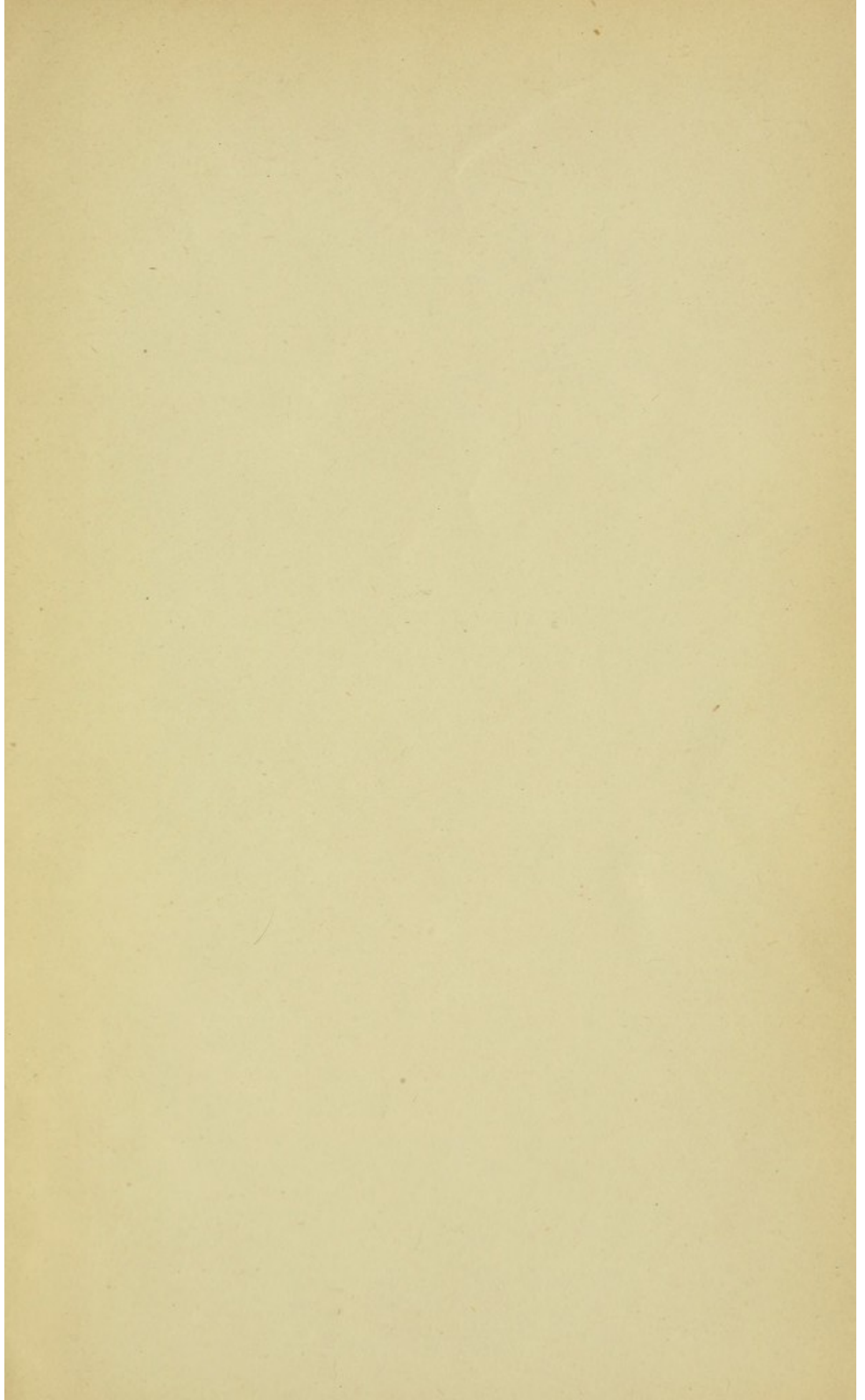
of the twenty-first century, when the millennial sun of righteousness with healing in his wings, has been fifty years above the horizon. Blissful period! "Man's inhumanity to man" has come to a perpetual end; and there is nothing to hurt or destroy, in all God's holy mountain. For "the earth is full of the knowledge of the Lord, as the waters cover the sea." Every plant that was not of the heavenly Father's planting is rooted up. The whole human family is perfect, as their Father in heaven is perfect. And how simple the principle and process by which the grand consummation has been effected. Just passing over from the current of selfishness to the current of holiness, and flowing on its placid, peaceful bosom as gently as the planets move in their orbits. Simply getting *right*, the most lucid and natural position in the world, when rightly comprehended. Ceasing to do evil, and learning to do well. Rendering obedience to law, which is easy and pleasant; instead of violating it, which is hard and painful. Throwing off Satan's yoke, which is heavy, and his burden, which is grievous; and putting on Christ's yoke, which is easy, and his burden, which is light. And now, indulgent reader, as we are about to separate, shall we not resolve that as for us, we will *hunger and thirst* after righteousness? There is a right way. And there is but *one* right way. The entrance to it is strait, and the way itself is narrow; but it is wide enough to give passage to every thing that is lovely and of good report.

## CONCLUSION.

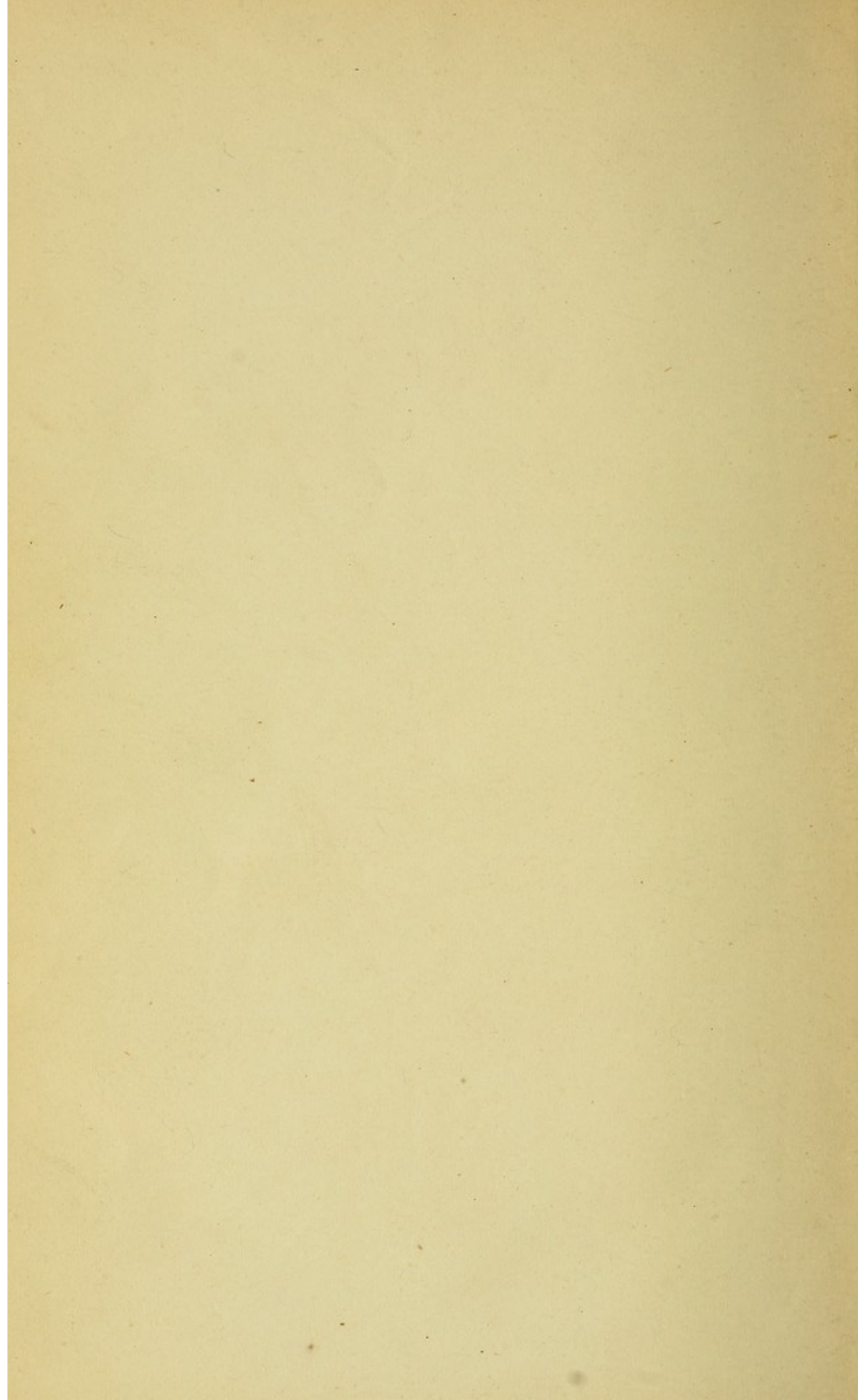
“Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. *Length of days* is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a *tree of life* to them that lay hold upon her; and happy is every one that retaineth her.”

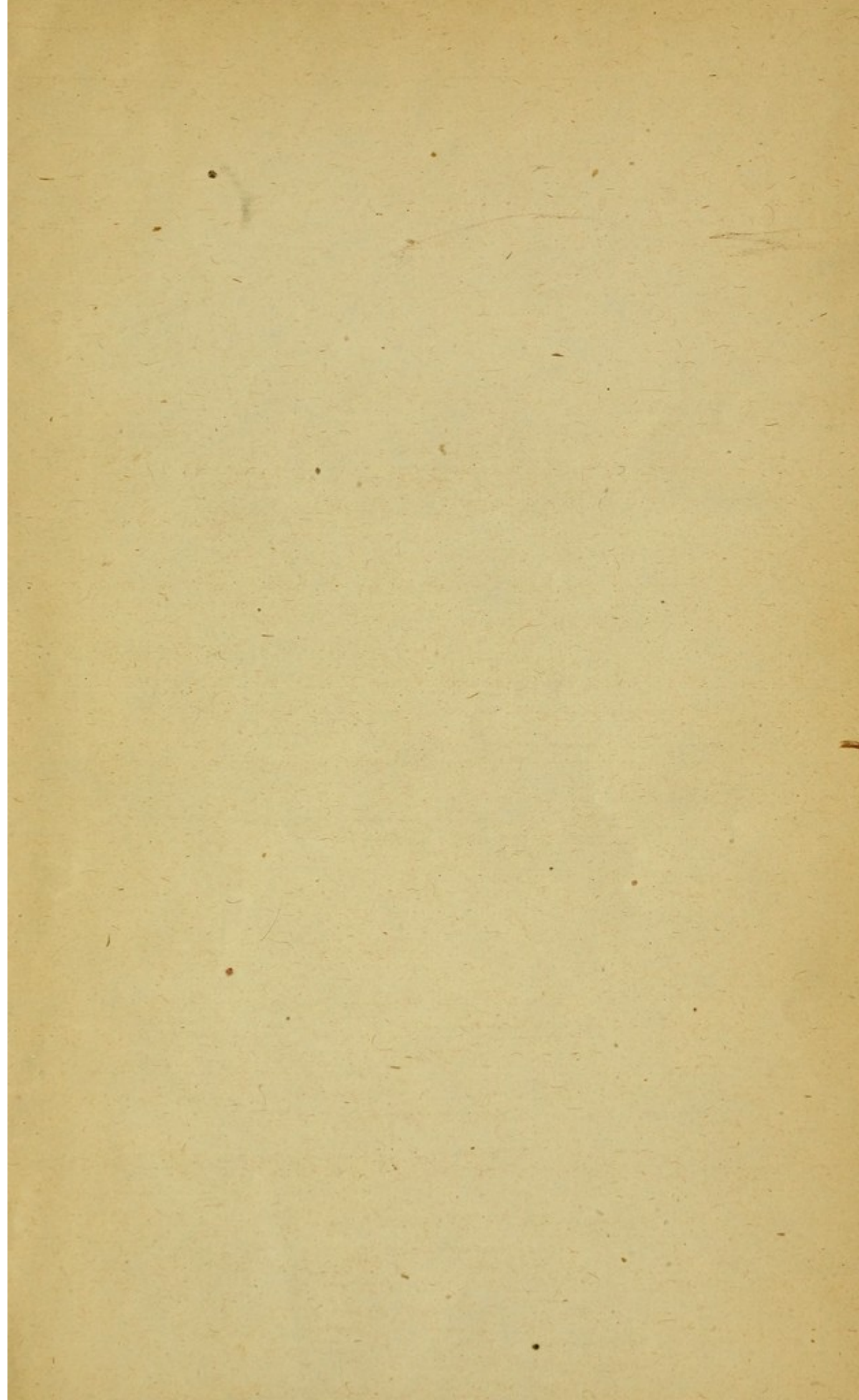
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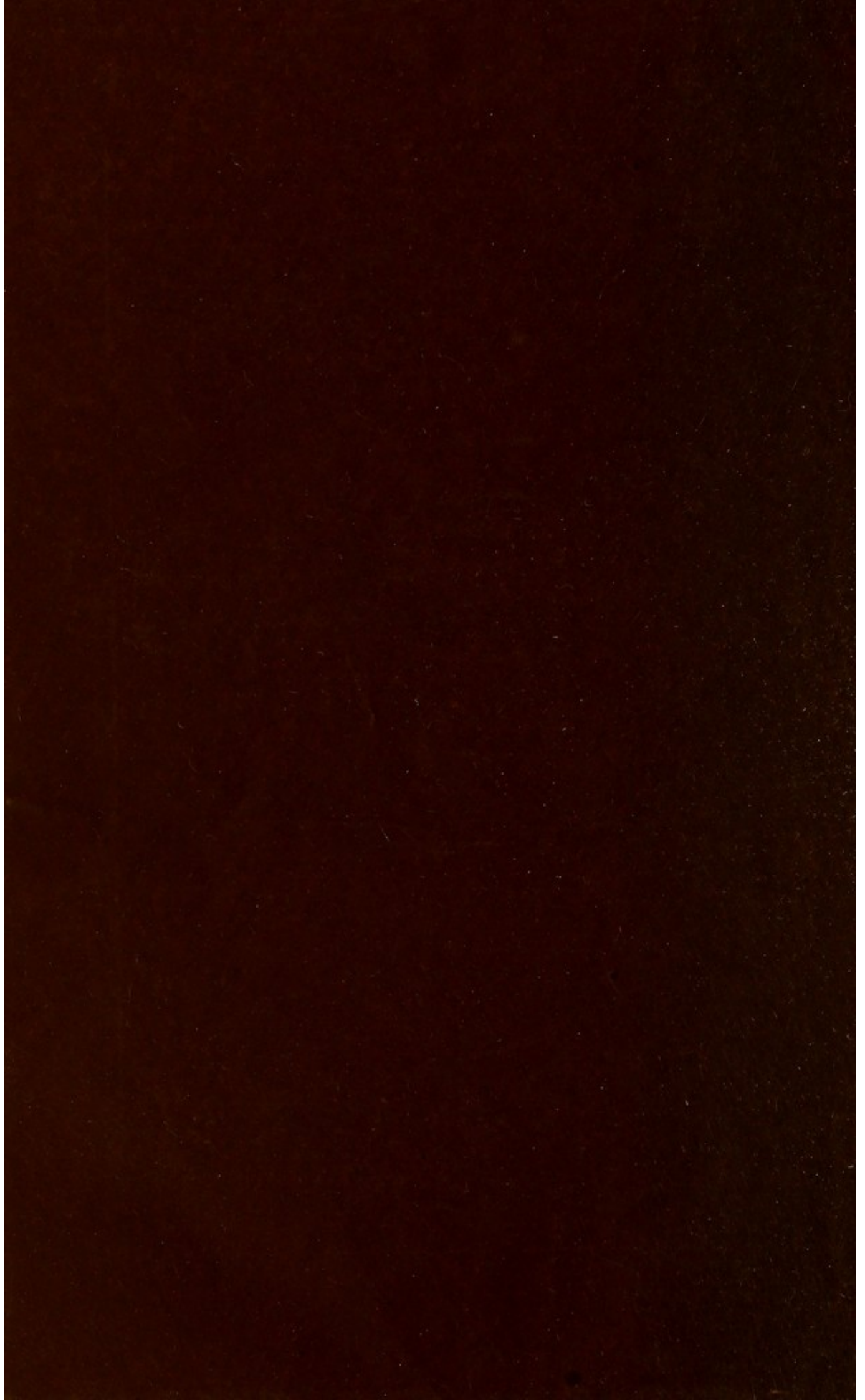












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