

## **Philosophy of the three ethers / by William Thornton.**

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E [library@wellcomecollection.org](mailto:library@wellcomecollection.org)  
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PHILOSOPHY OF  
THE THREE ETHERS  

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THORNTON



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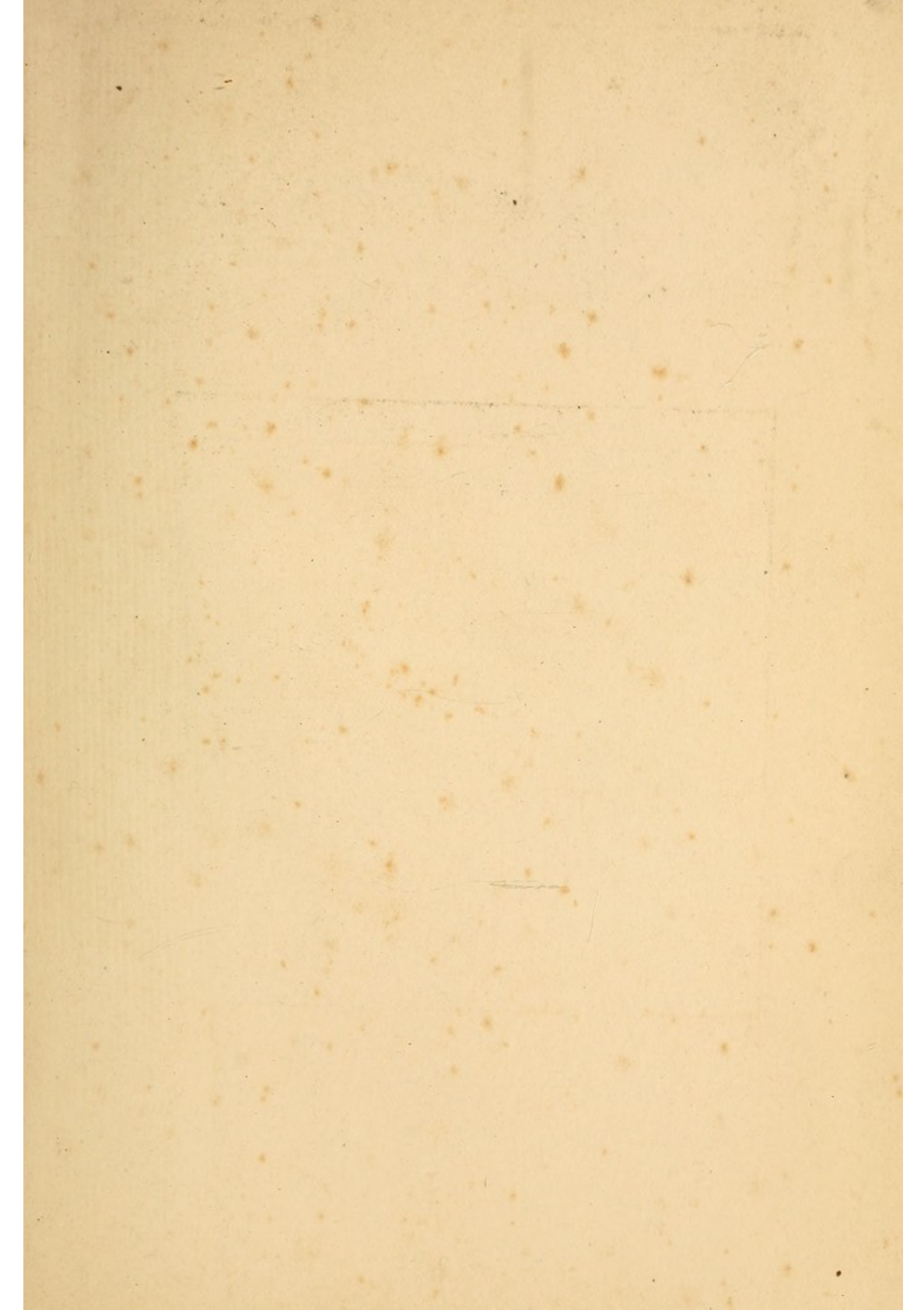
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PHILOSOPHY OF  
THE THREE ETHERS

BY  
WILLIAM THORNTON

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1893



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## PREFACE.

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THIS book, entitled "Philosophy of the Three Ethers," is a continuation of my work "Rationalism in Medicine," issued in 1885, which was so flatteringly reviewed by the many medical journals in different parts of the medical world, and was merely a summary of that which the present volume contains more fully elaborated. This volume does not completely finish the subject, but leaves it still open for another which will give the formulation of the means, that can be adopted in the treatment of those diseases which are now



the *opprobria medicorum*. The subject matter of this book is an explanation of the method adopted, by which I arrived at the conclusion, that a science of medicine could be founded with mathematical precision.

WILLIAM THORNTON.

3 HAMILTON PLACE,  
BOSTON, MASS., U. S. A.

April, 1891.

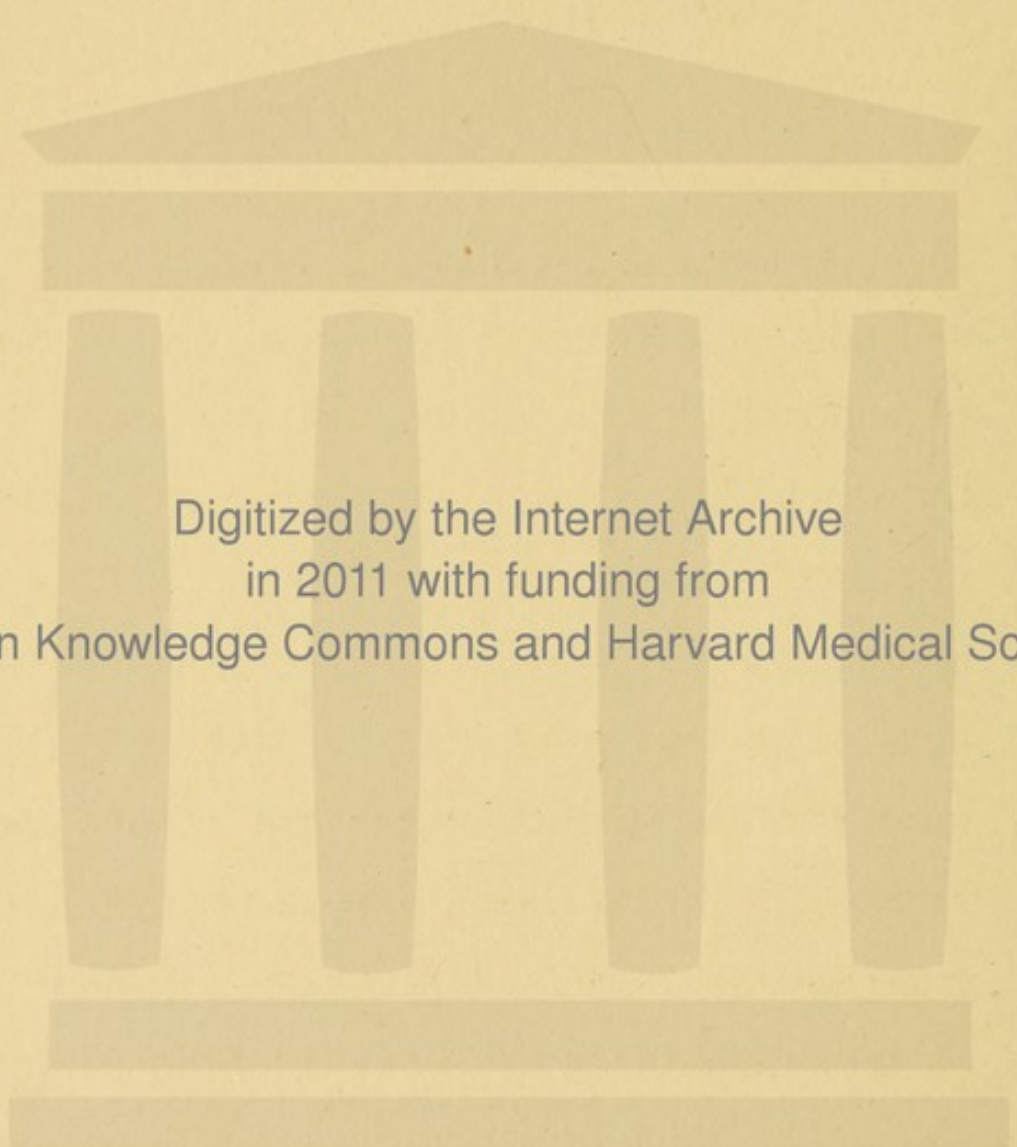
Philosophy of the Three Ethers.

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## INTRODUCTION.

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BECAUSE there does not seem to be much of a possibility of finding out the exact way by which things came into existence, it does not preclude one from having the license on a speculative ground to theorize on this subject. Upon a more certain ground and by more rational deduction we can obtain some knowledge as to how man came into existence and was formed, since he is a compound of those chemical and physical elements that we know something about and which are passing quite rapidly off speculative ground.

In examining existing methods of scientific research, I found that by proper application



there was much to encourage investigation in the right direction. Having a love for philosophy and being engaged in the medical profession, I had the best of opportunities for investigation, the results of which it is the intention of this volume to set forth, so that others engaged in scientific pursuit may have the author's contribution to the advancement of scientific thought and research.

With this object in view I entered first into an examination of the commencement of things, and from my observations have been obliged to conclude that all things animate and inanimate, organic and inorganic, are made up of three states which I call the three ethers. Life I call the first ether, which is a continuous aggregate. The second ether I call a composition of the potential-

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ties heat, light, electricity and magnetism, mechanical power being manifested during the activity of these potentialities. The third ether is a material nucleus which permits of the action of the other two ethers. All bodies manifesting the second and third ethers independently of the first make up all inorganic bodies. Organized bodies require all three ethers. These two conditions constitute all things natural and supernatural.

I commence at the beginning where life by divine impression enters the second ether, a composition of the potentialities. From thence it passes to the tangible substances, nature having prepared them for the inception of life. Finally man's state is reached by a process of evolution, that is in no way discordant or inharmonious with religion or the genesis of things. The progressive differ-



entiation from the lowest forms of life to the highest known type, man, is presided over by the supernatural agencies, in which intelligence in the form of the Creator reigns supreme and the impression on the three ethers becomes evident.

According to my philosophy the Creator is not to be found in the universe in any morphological form. He has only a subjective existence, that is He dwells in the mind in a subjective sense, and although omnipresent is never objectively manifested; it is only when the subjective part of man exists as a distinct entity that he can ever know God.

Upon this method of reasoning I shall attempt to show the way in which wrong ideas of questioning nature have arisen, causing irrational methods of application; and that the origin of the powers of the mind



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and the faculties of observation are due to intuition from the gestation of thought, to which man is indebted for his accomplishment in whatever direction, whether poetry, painting, sculpture, invention, discovery, etc. After a general survey or examination into the present tendency of scientific thought, I show what is required for the establishment of a science of medicine. I then prove the germ theory of disease to be untenable, and institute the transmission theory of disease, concluding with an argument for immortality.

Scientific progress manifests itself in every part of the world, in the effort to discover the best means to secure such results as can contribute to the advancement of civilization, by removing those obstacles which are in the way of obtaining the best results whether in

medicine, chemistry, or the arts and sciences, which contribute to the wealth and commerce of nations.

Science is the application of past experience to present knowledge. All institutions of learning and scientific bodies in general should at all times be ready to encourage everything that will render service to humanity; this should be the end in view. Prejudice should never be tolerated against any source from which knowledge is derivable. All should take hands and help in the good cause of humanity.



# PHILOSOPHY OF THE THREE ETHERS.

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## CHAPTER I.

### PHILOSOPHY OF THE THREE ETHERS.

As every material thing in nature is the representation of all those units which produce it, so man is a representation of all those units which produce him. Evolution teaches that the one "living" unit was the cause of the appearance of all "living" units; the simple monad gave rise to those complex aggregates over whose formation preside the most mysterious of agencies. We may not be permitted to say, in the process of evolution, that supernatural agencies lend their aid; although nature could not in virtue of its own power elevate matter,



without supernatural assistance, in such a way as to produce all things animate and inanimate, organic and inorganic. So that supernatural agencies must have impressed nature with the power to originate the means for animation to appear, in addition to continuing incessantly all those peculiar changes which constitute its eternal passivity.

As the perpetual changes of eternal passivity are established, nature in that form and the supernatural combined for the production of man. This process began with the simple unit in which life was first manifested, the mysterious division and subdivision of which is not understood ; yet it goes on splitting up and taking to itself by selection, as though possessed of a supernatural intelligence, those things only which it requires in its differentiation, till ultimately a complete species is evolved. Wisdom, whether possessed by the unit or the influence directing the unit to form its aggregate, is here manifested.

If natural philosophers and scientists in



general try to explain the origin of the simplest unit in nature, they are at once lost in mysticism ; and still more so when they philosophize for the origin of any one of the more complex organic units. Many physicists assert that all we know of the universe is derived from our investigation of matter and force, and that of the essential nature of these we can merely approximate to a knowledge, because the physical agencies, or potentialities pent up in matter, cannot be disassociated so that their exact nature can be demonstrated. The agencies of the physicist are apparently heat, light, electricity, mechanical power and magnetism ; but the supernatural agencies never can be brought into the sphere of observation or experimentation. There seems to be an agency not acknowledged by all physicists and chemists, engaged as an architectural designer in directing the influences to form exact units, a combination of which permits them when examined to bear evidence of perfection and symmetrical



aggregation. This must be explained in order to show how nature and the supernatural reciprocated in the production of man.

Supernatural agencies were at work before matter was in the state necessary to evidence life, in the form of influences of design; the origin of these influences it is simply absurd by any known natural laws to explain.

As the condition for life must have arisen before its appearance, it became necessary for nature to arrange her units in a particular order. When this arrangement was completed the units were ready for the inception of life coming from the supernatural sphere. The forces acting in the accretion of the units of the nebulae to form all the chemical compounds were the forces used by nature, to prepare the units for the manifestation of life. Such being the case, it should be no longer a momentous question as to how the binary became ternary, or how life first made its appearance on earth; thus demonstrating that the means of preparation were chemical



and the endowment of life must have been supernatural.

If we had a microscope powerful enough to magnify sufficiently, we should be able to see the granular form of matter, since none but discrete aggregates exist in nature. We can see most of the "living" units of "infinitesimal" proportions now. So we have no reason to think that by such a microscope we could not bring within the field of vision other "living" units, whose bodies would be little removed from the mathematical point which is position only without magnitude. If such were the case how far would the life acting through their material be removed from a continuous aggregate? An entity which has no relativity with matter or force, nor anything in common with them, must be of like nature throughout and the only thing that could preserve its eternal identity. It would require to be an entity without viscosity, permitting of no internal friction nor offering any resistance to change of



shape ; having neither internal nor external resistance to overcome ; passing with impunity through any known tangible substance ; and requiring no tangible material source of supply. From which fact comes the license to assume life to be a continuous aggregate.

No such thing as a continuous aggregate exists in nature. The most perfect solid and the most perfect fluid of which we have a knowledge evidence degrees of viscosity ; nothing with parts can be conceived of as being continuous. The only continuous thing which is itself a nonentity is space, which is known as the condition of phenomena or the container of all the contained. Space is a concept of relations and contains the principle of infinity. Every phenomenon in nature is a manifestation of the attributes of all discrete aggregates. For a continuous aggregate we must look to the supernatural, which is why life is assumed, as before explained, to be a continuous aggregate acting through a material nucleus, for the



inception of which the simplest units of matter had been prepared by a process of elaboration by the physical agencies of nature, at which stage they took on the process of vivification. No known process of molecular arrangement by artificial means has ever manifested life, as is evidenced by the many abortive attempts to produce spontaneous generation.

By infinite disintegration of all compounds and elements we reach that state equal with the commencement of things, the states and conditions of which are divided into three, which I call the three ethers.

In order to explain the relative positions occupied by the three ethers in forming the human body, and about which I am philosophizing, a simple experiment will illustrate. If we evaporate a given quantity of water into steam inside of a globe of a given size, from which the air has been removed and to which a stopcock is adjusted, we shall find this vapor to fill the globe. If the same



quantity of alcohol be evaporated in the same way in the same globe, we shall find the alcohol vapor to occupy the globe as if no steam were present. Now, by the same process if we evaporate the same quantity of ether in this globe, each one of these things will occupy the globe as if the other two were not present.

We will suppose the globe to be a man. Take the water in the form of steam in the globe to represent the third ether, from which all chemical compounds in nature are formed; the alcohol to represent the second ether, a composition of the imponderables or potentialities, heat, light, electricity and magnetism; the evaporated ether to represent the continuous entity, life. These three vapors in the globe exist in the same relativity as the three ethers representing all organized beings.

The whole process of evolution, summed up, means that the discrete by separation is an emanation from the almost continuous, the successive stages of which can be mani-



fested in no other way than that life is the continuous aggregate or the first ether, the luminiferous ether itself is the second ether, and all tangible substances of which we have a knowledge in the inorganic world are a composition of the second and third ethers. All organized beings are made up of the three ethers.

Life, which is the first ether, enters into the potentialities of the second ether; from thence it passes to the third ether which is the material tangible to us. The second or so-called luminiferous ether is a discrete aggregate upon which the play of the continuous aggregate is manifested, and is a highly attenuated material, said to offer little or no resistance to the motion of the heavenly bodies. The second ether permits the manifestation of heat, light, electricity and magnetism, which are present in the form of a mechanical atmosphere of these agencies. Heat is drawn from this atmosphere by molecular agitation, more of which enters as the



agitation is becoming intensified, and at a certain degree of this agitation light is attracted. Light is the visible expression of heat. Electricity is a modification of the same influence that produces light. Its presence is not perceptibly expressed till molecular agitation reaches a certain degree. It is so sensitive that it can be thrown instantly into line, the transmission from one end of which is almost instantly expressed at the other. The same registration takes place at any part of the line of influence, which accounts for the method of tapping for messages. Magnetism is a mode of electrical attraction.

The imponderable or physical agencies of nature are the molecular groupings of the second ether. These agencies are pent up as potentialities in all the solids, liquids and gases in the third ether; the disturbances of them give rise to the activities of atoms and molecules, and they may be called the directing influences for combination, in the pro-



duction of different states of bodies. Material changes represent the disturbances of these potentialities. Electrical fixity is the cause of the relativity of the units in combination in solids, liquids and gases, this fixity being the most feeble in gases. The unvarying inclination to combine is the cause of motion. Heat, light, electricity and magnetism are highly attenuated agencies in the form of vapors, and it is the inclination of one vapor or agency to combine with another that causes the motion of atoms, by which the first process of mixing of the elements for the production of all the compounds took place.

In the process of evolution we can only say that the first heat came from the clashings of the first elements, producing incandescence which was the first catastrophe and the cause of the first process of mixing, giving rise to the nebulæ or fiery vapors. Then came the liquid from the heat and light becoming latent, electrical fixity being the cause. Then by



closer electrical fixity of units came the chemical compounds in which the potentialities heat, light, electricity and magnetism are all pent up, mechanical power being the equivalent of the work done in combining. Through all of these natural processes the divinity of impression is manifested, whether in chemical combination or physical states. Before mixing commenced, everything was elemental. Chaos was the product of mixing. The condition is still the same where law and order does not show itself.

The force of cohesion is the reciprocal expression of that energy which holds the units of the same elements together. Sulphur wherever it comes in contact with sulphur will exert a harmonious influence when combining. Material always has more or less inclination to combine and will do so by overcoming the forces opposing its unity. This is the cause of chemical affinity, elective affinity being the incentive for combination. In this process the electrical fixity of the units



takes place. The combining peculiarities of the elements to produce compounds by multiple proportion is evidence of divine impression, which is the creative manifestation in preventing them from exerting more than a given amount of energy, making evolution possible and in harmony with creation. Through evolution, law and order manifest the divinity of impression.

It may be said that God could have created things as they are without the catastrophe which gave rise to the process of mixing ever taking place. The purpose of God may have appeared in this way in order that man's intellect should develop, by reasoning the production of things.

Matter being of like nature in all instances, the elements can be described only by their potentialities. Oxygen for instance promotes combustion because of the intensity of the potentialities of its units to combine with combustible matter, greater chemical activity being required than in any other process.



The enormous amount of nitrogen in our atmosphere is to protect all living beings from being consumed by oxygen; notwithstanding which, oxygen does its part in accomplishing this purpose by oxidation, consuming the body and supporting life at the same time, till the end of that process which culminates in the liberation of the spirit. This is certainly the case if we examine into the nature of chemical activity going on during the time that life is associated with the body of man.

An example of the change of state, which is evidence of divine impression, is seen when sulphur and iron combine chemically to form sulphate of iron, after which they manifest different properties from those that each manifested before uniting. Iron and sulphur are still present and have combined to form crystals. A molecular arrangement takes place which permits the passage of light through them. Iron and sulphur, both opaque before combining, are by the change



rendered transparent in a measure, and are made to approach nearer to the state of the second ether by the presence in their bodies of more of the modified potentialities. Sulphuric acid added, containing more still of the potentialities, will in the presence of water place them still nearer to the second ether. Then we have four of the most powerful agents in nature so different in appearance from what they were originally. Now if we could continue the same process of division to infinity, we should have a discrete aggregate whose units would equal the most attenuated matter in space; in fact infinite division would bring them into the state little removed from the condition of phenomena, which is space itself. Imagine all the other elements and compounds reduced by a process of infinite division, and we approach a continuous whole.

The above would be also an example of how, by an opposite process, substances



came from infinite division into the state of solids by accretion, during which process the potentialities were becoming pent up in them, which is evidenced by a liberation of these potentialities again when required, in experiments of every kind known to the chemist and physicist.

If the different colors arise from the action of light upon molecules of matter, agitated till they assume specific vibrations before their manifestation, then light must be subservient to many more molecular arrangements, even part of that mysterious arrangement which is essential for the manifestation of life itself, as light appeared before life. Perhaps this is in part the way that the sun breeds maggots in a dead dog. As the atmosphere which we breathe is an emanation from the solar system, there is also an atmosphere of potentialities emanating from the ethereal system. Most of the units of the earth which contribute in giving rise to the chemistry of all the formation of which we have a knowledge



are present in a molten state in the sun, as evidenced by the spectroscope. Of the units emanating from the ethereal system we have only that knowledge derivable from experiment.

We have both a solar and an ethereal breathing, since we are surrounded by an atmosphere from both sources. The form of breathing required for chemical interchange is derived from the solar breathing. The breath of life is derived from ethereal breathing. At death the chemical breathing stops, but the breath of life continues onward to eternity.

The transformation for reproduction is going on as fast as the apparent reduction of available energy. The order of incessant change, seen on all sides in the universe, is synonymous with formation, transformation, — formation, transformation in all things, from eternity onward to eternity. The visible energy of the seen universe becomes the invisible energy of the unseen universe.



Suppose all the energy, pent up in the form of the potentialities, were to accumulate as an atmosphere when liberated from the matter in which it was during activity manifested, instead of entering other states of matter; then we should approach the state existing before the first catastrophe or clashing of atoms took place, or the first process of mixing. The marriage of oxygen and carbon is a good example of motion; their gradational combination is the cause of animation, which makes life at all possible. Nitrogen stands between these two elements to prevent oxygen from consuming the very thing it is sustaining. Hydrogen is attracted to the conflict to tranquillize in all forms of life.

The tidal wave of respiration may be accounted for, by the entry and expulsion of chemical matter in contributing to that process which causes the gradational combustion of the body. The chlorophyll of the vegetable cells is as necessary to perform the



function of decomposing carbon-dioxide into carbon and oxygen, as is the iron of the red blood corpuscle indispensable in causing these corpuscles to become the oxygen carriers. In the absence of light, vegetation becomes as much impoverished as one would be deprived of more or less oxygen. Chlorophyll seems to be as much essential to vegetable life as oxygen is to animal life. Chlorophyll and oxygen respectively must be the incentives to what appeared to be the vital dynamics of vegetable and animal life.

Generation becomes evident and is that process possessing the ability to abstract and appropriate to itself the matter of its surroundings, the simplest units busying themselves in the separation and conversion of the matter acted upon into something distinct and different from the original. Fermentation is evidence of this, by which the different fungi show their work, some types analyzing as it were and other types building or syn-



thesizing. So that vivifying processes, by differentiation in the production of types or species, resemble the immutable changes going on in all inorganic phenomena.

The generation of the plant from the seed takes place when associated with that fit soil from the womb of Dame Nature which gives forth its fruits for the sustenance of man, furnishing him with pabulum for all his needs. The germ is in the seed waiting for that natural opportunity furnished by the soil of the earth to manifest its presence. The seed first came from the earth and was developed in the earth, fruition again taking place between the earth and the seed to bring forth another being in the form of the vegetable, flower, or any type of vegetable life. Nature is prolific and has many children. She is the mother of all animation and certainly knows as well how to select such nourishment as they require as she did to select the proper elements for their formation.



Generation gave rise to the organizing process which commenced when nature had sufficiently elaborated matter to take on this agency of life from the supernatural sphere in which intelligence reigns supreme. The first degree of organized intelligence manifested itself when the monad abstracted from the external world its matter of subsistence, upon which it lived, grew and reproduced its kind. From the propagation of the simple unit commenced the formation and colonization of the simple cells, which continued upwards by a process of evolution in the scale of vitality till the grandest effort of nature and the supernatural culminated in the production of man, the paragon of animals.

Nature formulated specific differences in the formation of the different morphological types, both in the organic and inorganic world. As one vegetable differs from another, so one animal differs from another. This takes place in the inorganic products of nature



as well as in the organic, giving rise to the different elements out of which all compounds are formed. Since there are specific differences in natural products, all things must have had a gradational formation; or else everything in nature was produced at the same time, in which case evolution could not be considered.

Progressive differentiation is the same process of structural change going on throughout all the necessary stages for the production of species. The term "morphological change" is synonymous with every material alteration going on, as manifested in the disuse of some organs and the appearance of others. In short every change taking place in the process of differentiation can be explained by this one word morphological. Biologically there is no change. That unchangeable entity called life manifests itself in the same way under all circumstances, and is the only thing in nature that purely represents an unchangeable continuity possessing the ele-



ment of infinity. During every morphological change this entity remains the same, carrying with it evidence that it has passed through successive stages in the process of developing species, in addition to possessing that divine imprint of registration. By accident, as it were, after the endowment of reason and intelligence has taken place, it selects its favorites in the lottery of life for the production of a genius, poet, painter, sculptor, or whatever else, not excepting the kings, princes or nobles of the earth, directing and giving out its prizes to the eligible ones in its path.

The supernatural impression is manifested by the power of continuity, by which matter receives its influences to reproduce its kind, which are morphologically differentiated. The sexes were instituted for the division of labor in reproduction. The same supernatural influence directing matter to combine could have impressed it to reproduce its kind without the institution of the sexes;



this is the same influence which is now divided between the sexes. Of this we have evidence, in the vegetable world, in the hermaphroditical plants ; and also after the period of ovulation ceases in the human female we have an evident inclination to masculine assumption ; this is very marked at certain periods in the lower animals. Nature aided by the supernatural in sexual feeling fixes a desire to combine as manifested by the sexes in the division of labor for reproduction.

The body of man is a discrete aggregate, its complexity being derived from chemical and mechanical compounds plus vitality or life which is a continuous aggregate, the measure of which is limited by the boundaries of his body ; so that life, a continuous aggregate, dwells in the body, a discrete aggregate, and continues present so long as those chemical interchanges in his body go on in harmonious activity. His life and chemical activity are distinct entities, in no way re-



lated but only temporarily associated. At death, which is not a reality but only an appearance, there is a separation of these distinct entities, the chemical passing back into the inorganic state, the living into the supernatural state from whence it came. By this it will be seen that no matter entering the body as food ever becomes "living" matter, but is merely taken in to minister to the chemical activity of the body. This chemical activity is continued by what is called physiological functionality, which is the process necessary in abstracting and appropriating the energy pent up in the different kinds of food containing it, heat and the other forces being necessary to continue the metabolic activity in the histo-chemistry of man.

Life requires for its manifestation, or temporal presence in the body, the sum total of the activities of the potentialities pent up in the different chemical elements and compounds contributing to the formation of the body.



If life is not a distinct entity and continuous whole, then we must consider matter as an entity endowed with sensibility. Therefore all units entering the body for its sustenance must possess their part of sensibility and consciousness which they give up in the process of chemical transformation, thus contributing as it were to the formation of life ; in which case there must be sensible and conscious material. Accept this and the same recognition must take place between any two particles of matter that takes place between any two animals. It is much more marvellous to conceive this than to conceive of the conscious entity being distinct and different. I do not agree with what is ordinarily accepted, that the body possesses the power to elevate the dead matter of the surrounding world into the "living" matter of the body ; but I believe the above to be the distinction.

If we could establish life to be identical with matter and force, or to possess any-



thing in common with either, then and then only could we argue for it the same natural process. But the most advanced thinkers discover such a dissimilarity that they are at a loss to know how to define it. Yet these are the men, or some of them at least, to claim for it annihilation or else the same change for it that all material undergoes, which means that it is to be returned to whence it came as all things in nature are. In which case, it having been shown to have nothing in common with matter and force, where does it go?

This entity, life, about which the least is understood, is the most positively manifested thing in nature. It appears in the same way, and is the same thing, in every living species. Yet no one has ever been able to bring it within the sphere of experimentation, although a great many attempts have been made to establish spontaneous generation without avail. The origin of species was and their differentiation is presided over by



this mysterious agency which is the same in all instances, irrespective of whatever complex matter in whose composition it appears. This is the only real and positive entity that is associated with any material environment.

## CHAPTER II.

### HOW TO MAKE MEDICINE A SCIENCE.

AFTER his evolution to the present state, man is the product of a venereal act; so that there must be contained in the seminal fluid a representation of all the units or cells of his body, which cannot be held in this solution as anything but an image or impression that is to be produced, and takes the full period of gestation for its development. Here we have further evidence of the presence of the image of the Creator; for this image is without form, till its development is complete through the material. This solution takes deep root in that fit soil furnished by the female, and by a synthetical process takes all those elements from the body of the female, to build up the cells of its own body. Here the supernatural comes in, as a controlling



power presiding over his formation. Life is that evidence of the supernatural endowment, which originally entered nature during the formation of those units for the evolution of man.

This being understood, the question naturally arises, what were the elements that nature first selected from the chemical world for man's formation? An analysis of his composition shows that she selected those elements, which are the most abundant in nature : oxygen, hydrogen, nitrogen, carbon, sulphur, phosphorus, fluorine, chlorine, sodium, potassium, calcium, magnesium, silicium, iron, and many of the derivatives of these elements.

If nature had been as successful in the selection of durable material in the formation of the more complex compounds essential to life, as she was in selecting the material to form the bony system, then her efforts would have been less abortive in what had the appearance of an attempt to perpetuate man's



existence. This is evidenced by the bony system which persists, preserving a comparatively unlimited identity, long after those complex compounds have passed away. The bones of man and animals are found well preserved, which were formed during the prehistoric ages. From this fact, she commenced with good intentions. Man's foundation was of the most durable material, carefully selected from the most abundant compounds in nature, upon which she also relied in her foundation of the earth.

Such being the case, it becomes an easy matter to see the glaring absurdity of trying to reproduce man's normal composition, by those elements and compounds which are not at any time found in the body of man. The most powerful irritants and disturbers of the potentialities are to be found in those incompatibles prescribed by different members of the medical profession, — incompatibles that could not enter without violently disturbing the normal composition of the body by inhar-



monious action, and for this reason they should never be used. The following is a list of some of the remedies, in their crude state, now used by the most eminent practioners, none of which are ever found in the body in a healthy state, and would therefore be incompatible with it :

Dulcamara,	Asafœtida,
Bismuth,	Hemlock,
Kamela,	Uva Ursi,
Coriandrum,	Juniper,
Opium,	Mercury,
Aloes,	Copper,
Lead,	Arsenic,
Myrrh,	Gold,
Camphor,	Silver,
Antimony,	Arnica,
Turpentine,	Guaiaicum,
Stramonium,	Benzoin,
Cubebs,	Lobelia,
Belladonna,	Colocynth,
Taraxacum,	Senna,
Catechu,	Kino,
Hæmatoxylon,	Copaiba,
Squills,	Ruta,
Indian Hemp,	Senega,
Paregoric,	Veratrum,
Santonica,	Dog Rose,
Rhubarb,	Gamboge,

Cantharides,	Digitalis,
Savin,	Valerian,
Hellebore,	Rosemary,
Galls,	Quassia,
Hyoscyamus,	Styras,
Simaruba,	Chiretta,
Tormentilla,	Sagapenum,
Scammony,	Serpentaria,
Gentian,	Croton Oil,
Cardamom,	Iodoform,
Elaterium,	Podophyllin,
Colchicum,	Kajeput,
Buchu,	Morphine,
Ergot,	Laudanum,
Santonin,	Tragacantha,
Cascarilla,	Canella,
Toxicodendrum,	Ipecacuanha,
Petroleum,	Aconite,
Prussic Acid,	Cerium,
Columba,	Nux Vomica,
Jalap,	Mucuna,
Tolu,	Krameria.

If such materials as the above list contains are never found in the body, they should never be used in the different forms of sickness for which they are now prescribed. Every thing prescribed in the form of medicine should act more as a chemical food, in building up the body by promoting organiza-



tion ; this could not be done by those means never found in the body at any time.

The analyses of the different kinds of food taken into the body furnish us with an excellent guide in finding out not only its normal composition, but also its matter of nutrition. This knowledge will enable us to replace any of the lacking elements, which give rise to malnutrition and diseases other than those of so-called miasmatic or contagious origin. The same method should be applied in formulating medicines, as is expected will be the ultimate result obtained in the laboratory, in the formulation by chemical means of those complex compounds which are the essential principles of the human body.

The skilful use of the deadliest drugs, in this age of medical enlightenment, establishes a man at once as a light of the profession. Ordinary cathartics do their work by irritating the bowels till they expel their contents. One of the hospitals in London offered a prize for the best treatise on the elimination



of poisonous drugs from the mammary glands. This is enough to show how the wrong direction is encouraged, even in the greatest institutions of medical learning throughout the world. If nature selected the most abundant things in nature from which to produce man's composition, is it not the highest absurdity to look for the least abundant things in nature, to repair his condition when disease arises? From this fact, common sense as well as science shows distinctly why there is no science or system of medicine now practised or taught in any medical school throughout the world. I have obtained such results by using the most abundant things in nature, in formulating the different chemical compounds that I use in the so-called incurable diseases, that the facts by publication would be considered almost incredible.

There is no known method to-day to be relied upon in the removal of sugar, when its formation is once established in diabetes mellitus: neither is there any knowledge of



how to renovate the kidneys in Bright's disease. It cannot be said, that an absolute analysis of urine has ever been made in a single instance. A relative analysis can be made, which answers many practical purposes. The clinical import of some of the pathological products in the urine is not understood, and hardly likely to be from the present methods of investigation. Anything, in fact, which arises and passes beyond a comparatively slight ailment and merges into a grave condition, medicine as practised to-day is unable to cope with, for the simple reason that common sense and science are not permitted to harmonize. The whole practice of medicine, as it stands to-day, is founded upon an empirical basis; in fact, if we examine minutely the history of medicine, from Hippocrates to the present time, we find nothing that will enable us to reduce medical practice to a system or science. The need of medical reform is evident in every direction we look. Not one single organ of the body is under-



stood thoroughly ; and while this is the case, we must expect nothing but empiricism to prevail. Not until we formulate medicine rationally, can it be said that medical treatment will be able to render much if any service in the so-called incurable diseases.

The doubts and uncertainties from wrong ideas prevailing in modern scientific research, show why, by the present methods of investigation, we can never formulate the means to the end of absolute security in the preservation and continuation of life. Notwithstanding that the opportunities for scientific research are possessed by the many institutions of learning, in which are engaged distinguished experts in every branch of special investigation, one becomes bewildered and at a loss to know where any real benefit has resulted, since so many so-called incurable diseases exist.

Medicine can never become a science, when wrong ideas in formulating prevail. When so many foreign ingredients, that are never



found in the body at any time, are used as remedies for disease, we shall never obtain any but the most unsatisfactory results. On all sides it can be seen, that there is a complete absence of system. The principal cause of there being no system is to be found in the great mistake made by chemists and pathologists, in not formulating upon a rational ground the essential compounds required in those nutritive changes going on in disease. Some expect to discover, already formulated by nature, many of those specifics necessary in the treatment and cure of the "incurable" diseases. They do not seem to understand, that none of the elements of the body's composition are to be found in that limited part of the vegetable kingdom containing the incompatibles, and that the most abundant things in nature are indispensable to its integrity and formation. Some of the elements fabricated by the vegetable world are of important consideration in a morphological point of view; but the stable



compounds, containing the potentialities essential for the presence of life in the body, could only be formulated by selecting the proper elements from the animal, vegetable, and mineral worlds. Everything given in the form of medicine should promote organization, and prevent all those regressive changes going on in disease, by increasing the spermatic influence of cells.

I am railing against wrong methods, 'to stimulate medical men to investigate the right method ; this should be directed towards such discoveries, that would enable them to extend that intolerable boundary line beyond the so-called incurable diseases ; these diseases could then be brought within the pale of understanding for proper medication, thereby expunging them from the world, thus annihilating the fear and dread of their consequences.

Disease could never arise unless some alteration took place, either in the matter of supply in the form of nutrition, or from the



metabolic activity of each particular cell being altered ; these two conditions give rise to all those formations and transformations, which when summed up constitute the different forms of all pathological processes.

Such being the case, it follows as a necessity that to bring the part or parts into their normal condition again can be done only by proper medication. To do this we first require to know the source of the trouble ; whether it is from an abnormal modification in nutrition of the matter brought to the part, or a chemical alteration going on in the tissue itself, for which the cells of the part would be accountable. Functional causes arise from emotional disturbances. The gravest conditions are from other sources. Admitting that metabolic function is at fault in transforming the matter of cell supply, the potentialities will cause a differentiation of tissue ; this is the cause of growth, or enlargement, and degenerative changes. Degenerative changes, in the form of growths of malignant



types, come from an irritation of the protoplasm of the cells, or some modification in cellular nutrition.

What I wish to bring forth from the above is, that if the potentialities be at fault in producing degenerations or regressive changes, we must see that a correction is brought about in any of those chemical compounds that have departed, from whatever cause, from their normal integrity. Since we know that nature selected the most abundant things at her disposal for man's formation, we could never reinstate the same condition without using the same means which she first selected. If the normal chemical compounds are present in the body, we have physiological integrity. The incentives to disease are the excesses and indulgences beyond the physiological limitation of functionality; such as taking into the system too much matter of ingesta, thereby taxing the digestive power beyond the above-mentioned limitation; taxing the mental faculties to the exhaustion of their



reserve, after which the drain is upon the nervous tissue itself; violent exercise involving the extreme of muscular effort, — all of which affect the metabolic activity of the cells, and thus alter the potentialities directing chemical and physical transformations. After the above conditions are established, they give rise to chemical alterations that produce diseases.

Another category of diseases is of extraneous origin; that is, they are caused by other influences, aside from the intrinsic causes just mentioned, where the infectious or contagious diseases arise: these also influence the chemical changes going on in the body.

Now, the important point is, what should be done in any case of disease under consideration; whether to restore the original condition which nature requires, or try to do that which she does not require? The latter would be to introduce those incompatibles usually prescribed, for want of better knowledge, that are named on page forty-four;



from which fact how can we expect medicine to ever become a science? or obtain any result founded on common sense? This is doubtless the cause of so many incurable diseases existing at the present time; and makes all diseases, beyond comparatively slight ailments, rapidly merge into grave and incurable conditions, from the lamentable ignorance of the knowledge of proper medication. How can we expect different results, until we treat the body on the principle of preventing disorganizing processes? What else can we do for deliverance to make safe the citadel, if not by building it with its own natural, durable material?

Decrepitude commences between the ages of forty-seven and fifty years; without any kind of sickness interfering, the quality of tissue reduces perceptibly during every five or ten years. This is the result of a reduction of the spermatic power of the cells. The daughter cells do not possess for so long a time the vigor of the mother cells. The sper-



matic influence is derived from the strength of its impression during coition ; it continues upward till the period of decrepitude commences, at which time the material of the body, or its cells, becomes gradationally less vigorous, which evidences the fact that the full strength of spermatic influence is exhausting ; this is manifested by a deterioration of tissue formation, which becomes less qualified to continue that quality of material environment to sustain life. Material, being discrete in all instances, can never become equal in durability to an influence that is continuous ; if it could, there would be no difficulty in prolonging life indefinitely. The incessant changes going on in material render it unqualified to sustain life more than for a limited period. The potentialities pent up in matter, after this period of life has been reached, are becoming less and less qualified to sustain life. This becomes more and more evident as age advances, until ultimately old age appears. This process, in the absence of any extraneous



influences, is a purely physiological process, and constitutes the period of decrepitude unto death. Now if anything could be introduced during the above-mentioned period to increase the spermatic influence of the cells, so that the mother and daughter cells would manifest no perceptible reduction of power in reproduction, the process of decrepitude would be prolonged. It is quite evident that nature does possess the means, or evidence would never have presented itself of her ability to make the daughter cells more vigorous than the mother cells up to a given period of life, at which time she seems to gradationally deprive the mother cells of the power to reproduce so vigorous an offspring; this is where she institutes that process of decrepitude unto death. This being the case, if we find out what nature first selected in increasing that vigor, and could introduce it, we certainly would have the power to prolong life. There are elements to be found in nature that can accomplish this, to a certain extent, when formulated into the neces-



sary compounds. Therefore it does not seem impossible to infuse the elements of youth into the old man; although nothing has yet been discovered to accomplish this.

I was led by a process of eliminative chemistry to the conclusion, that infinitely better results could be brought about by the use of compatibles, in the treatment of every form of disease, than could possibly be obtained by the use of those remedies which I found were incompatible with the body. An increase of the spermatic power of the cells can never be brought about by any other means than those which promote organization; nor could there arise a regressive transformation, if the tissues contained the normal proportion of the natural elements of their composition.

Now if phosphorus could be introduced into the nerve centres unoxidized, a train of diseases, the treatment of which is not understood, would be under perfect control. I have found that phosphorus can be introduced by a menstruum of conveyance which protects it



from becoming oxidized until it reaches the nerve centres. This element is only one of the many that can be introduced without chemical changes taking place in them before reaching their destination. Those carbo-hydrates, which the body in its laboratory action forms, can be formulated in such a way that they would do their part in the economy without requiring the body to exert so much energy in their abstraction from the food. In fact, everything required in nutrition, which the body, under the influence of disease, is incapable of abstracting and appropriating, can, on the principle of vital elaboration, be formed in the laboratory. How valuable it would be, when the stomach has lost its power of assimilation, to introduce in an already formulated condition the essentials of nutrition!

The chemical laboratory has furnished many of those proximate principles of the body, that were at one time considered impossible to produce, because it was believed necessary that vitality should preside over their forma-



tion, — such as urea, taurine, and glycocoll. These results encourage us to think that it is possible to formulate in the laboratory the true albuminoidals, which now require the expenditure of so much muscular force or energy in their elaboration in the body, bringing about a gradational inferiority of tissue-producing power, which is one of the causes of premature decrepitude of the cells. Once obtain the matter of supply in an already assimilated form, and we lessen the wear and tear of the body necessary in their production. When chemistry reaches that state of perfection, that the higher complex compounds can be prepared as well outside of the body, as the body itself would prepare them, which will be at the time when the forces of nature can be utilized in the same manner in the laboratory that vitality itself demands, then we shall have truly reached the goal to prolong man's existence much beyond the present length of life. The moribund state could not so soon appear, if we have the means to prevent the



body from refusing to assimilate the matter brought to it as food.

In every form of sickness, at which time the potentialities lose in part their incentive to become active, the recuperative power becomes involved to such an extent, that a recovery of their activity becomes questionable. Then would be the time for assimilated nutrition to be introduced. Physiological chemistry will never render that service to mankind, till it shall have reached that state of perfection by which it can lessen the expenditure of that energy which is now a necessity to continue the ordinary course of organization. If the body, from disease, is incapable of liberating the potentialities pent up in the different forms of matter taken into it as food, we have a gradational consumption of its internal elements, the storage of which took place before the above-mentioned process commenced; a wise provision of nature to enable the body to live upon itself, consuming so much of its own weight in secondary digestion equal to



the requirements for the time being, sustaining itself as it were by a reduction of its own substance.

After my investigations into the peculiar nature of all those changes going on in health and disease, I found that there was a physiological limitation to functionality, beyond which extreme, pathological or diseased states arise. For example : All congestive conditions of any highly vascular part of the body never can take place till the extreme limitation of physiological vascular dilatation has been reached, after which congestion commences ; in which case, the vasomotor nerves controlling vascular movement are overpowered by the blood pressure in the vessels, in consequence of which we have congestion, as manifested in single or double pneumonia. The limitation of physiological functionality has been reached in both instances ; the muscular tissues of the vessels have become overpowered by their inability to contract upon the blood contained in them,



and the vaso-motor nerves have lost their power to contribute energy to vascular movement. This cause, before chemical change begins, is purely physical, produced by a disturbance of the potentialities controlling movement upon which the nerve and muscular tissue depend.

Now the question arises, How can we restore the lost balance, which has disturbed the potentialities to permit this state of congestion? By the means that originally furnished their power, or by those means never found associated in any way with them? Common sense as well as science says, Aid nature by using that which she first selected. By this process I was led to the means of removing some of the most extreme cases of congestion. Now it is well known that suppuration is one of the consequences of congestion and high temperature, manifested by chills and fever. I found that if we could control or modify the potentialities, we could reduce the speed of burning, and thereby



prevent this process of suppuration. By this means, we can remove two of the most important conditions which give rise to degenerative changes.

In congestion, the vessels of a part contain just that amount more blood, equal to their increased calibre beyond physiological dilatation. The chill from cold causes the vessel first to contract, which must be compensated for by additional dilatation, at which time more blood rushes into an organ to produce congestion. Ability to prevent such conditions from arising should enable us to bid defiance to all those diseases arising from congestion and producing suppuration.

To prevent vascular change, so that all the vessels of the body could continue their activity without degeneration taking place in their coats, would render great service to humanity. The giving way of them, from solution of continuity, or rupture, brings on disastrous consequences. One apparently in good health is stricken down, without a



moment's warning, and may recover or not, according to the part of the vessel which gives way. The more unfavorable cases give way in the larger part, or trunk, of the vessel, causing apoplexy more or less severe. Next to the nervous system, the vascular system is of great importance to continue vigor through a perfect circulatory apparatus. To bring this vigor about, and render to the vessels immunity from disease, would go a long way towards prolonging man's existence. The extremes could be tolerated with impunity. Normal tissue depends upon their intervention. They convey pabulum that ministers to all those nutritive changes going on in the body; all matter transformed for nutrition is conducted by them into every part of the system. The importance of contributing everything for the strength of this system cannot be overestimated. The heart, the great pump of the circulatory system, and the centre of the vascular system, is no less important in a physiological point of view,



and requires the same amount of strength in the propulsion of blood through the vascular system, and should receive the same consideration and attention. Prevent regressive changes by promoting the durability of the vascular system, and more lives could be saved than from any other source. This can be done only by introducing the matter out of which they were originally formed.

Fatty degeneration of the heart and great blood-vessels, and deposition of lime salts, producing what used to be called, before the advancement of pathology, ossification instead of calcification, seemed to be an effort of nature to prolong the durability of the heart and blood-vessels equal with the bony system, which preserves its identity for a comparatively unlimited time.

It is said that no one has yet discovered how diabetes mellitus originates, and it is also claimed to be incurable. Whatever lesion produces it, the disposition to form sugar is the result, which varies in amount according



to the gravity of the case, from the fraction of one per cent upwards to ten or twelve per cent; this gives rise to torturing and unquenchable thirst, voracious appetite, loss of flesh and mental power, excessive micturition, etc., more or less modified according to the severity of the case.

I have discovered that diabetes mellitus, in which sugar abounds, is produced by the absence of that ferment required for the splitting up of sugar into its chemical derivatives. The arrest of this chemical transformation commences at the stage where the ferment required for the conversion of the sugar into carbonic acid and alcohol, etc., is at fault, a restoration of which is manifested by a reduction of the sugar formed; the normal process goes on again from the time of the restoration of the formation of that ferment, which had ceased contributing its power. The cure of diabetes mellitus depends upon proper medication for the splitting up of the sugar into its chemical



derivatives again ; without which the body must waste, notwithstanding that a voracious appetite would indicate otherwise.

Many of the carbo-hydrates are indispensable to form the complex compounds upon which tissue formation depends ; and since these bodies are the derivatives of the food transformed into the matter of assimilation, the reason of emaciation, by their absence in the diet of a diabetic subject, becomes evident. He not only is obliged to abstain from many of these, but he also has to suffer from a loss of the derivatives of the sugar that is not split up in nutrition. The cause of the increased emaciation becomes evident in such a case, because the system is in constant demand of that which is denied to it, in the form of those hydro-carbons, contra-indicated as diet, and those also not produced from the sugar that refuses to split up.

The whole process contributing to the chemical activity of the body is furnished by nature from the animal, mineral, and vege-



table kingdoms, from which is selected the matter to be transformed by the potentialities into the elements upon which cellular activities depend. Digestion and assimilation depend upon the regular and normal splitting up of all those products which are required and derived from these three kingdoms, in order to continue those nutritive changes essential to perfect health. During these chemical transformations, if an interruption takes place in any particular stage, from whatever cause, a train of diseases arises ; these diseases are manifested, and represent that particular stage of interruption, the removal of which requires that we minister by proper medication those chemical elements, the lacking of which has given rise to such interruption.

The process of pathological transformation I arrived at by examining the specific changes that had taken place in the different proteids, crystalloids, colloids, etc., in disease. By means of eliminative chemistry and the use



of the microscope, spectroscope, polarimeter, and dialyser, I found the specific rotation and analysis of crystalloids, colloids, and all those solids and fluids taken from specific pathological conditions ; and by spectral and microscopical examination, and chemical analysis, I found how far they had departed from the normal, and merged into the pathological condition. I first became familiar with their physiological condition, and by analogy discovered wherein they had departed from this state. I was then enabled to formulate them from a physiological standpoint, and to introduce them in those diseases evidenced by that stage of interruption ; and by restoring their chemical integrity I removed the source of trouble from which these diseases had arisen.

Life requires the sum total of the activities of the potentialities pent up in the different chemical elements and compounds contributing to the formation of the body. The potentialities of those elements which are never



found in the body promote disorganization, instead of normal organization.

A complete system of medicine can be founded only on the following principle. From the animal, vegetable, and mineral kingdoms, nothing must be selected but those elements which enter normally into the chemical composition of the body, everything else being incompatible with it; in short, nothing is to be introduced into the body in a diseased state, but that which is formulated from the elements found in it in a healthy state. On this principle, every remedy used in disease would act invariably the same way under all circumstances. Then, and then only, should we have a complete system or science of medicine.



## CHAPTER III.

## GERM THEORY OF DISEASE.

It would seem at first sight, judging from recent experiments, that a new field of research which would appear to bid fair in its claims has been opened, namely, the germ theory of disease or the fermentative origin of disease. It is said by the most enthusiastic experimenters in this field, that most, if not all, infectious diseases are of a parasitic nature, that is, produced by the septic product of microscopic units, each having its special matter of production.

It is not generally understood that physiological functionality is both analytical and synthetical in its fermentive process, each cell of the body being a unit to this general contribution, and from which assimilation and nutrition are continued. This being the case,



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the greatest attention should be paid to normal fermentation before any thought whatever is directed to the foreign units, in the form of bacilli or germs, entering the body for the purpose of producing abnormal fermentation.

What are these germs? They are not produced by any known means; they are microscopic units always present, either in or adjacent to the body, and ready to make an attack when an occasion presents itself. If this be the case, what is the condition necessary for them to manifest their pernicious influence? Incipient disorganization or decrepitude of the cells. If the condition for attack never arose, they would remain in their surroundings perfectly harmless as before, as we know they are present in myriads in both health and disease. More attention is given at the present time in the scientific world to the isolation of specific germs, than to the prevention of their attack by elevating organization in devitalizing processes.



Unless the condition arises, one cannot live upon another. What is this condition? It is this: that an environment must exist, which is produced from a specific change in the composition of a part, rendering it susceptible to the support and growth of micro-organisms or "living" units. This condition evidences disorganizing processes. These parasites are present for the removal of all disorganized products, so that it is a wise provision in nature to furnish means, the absence of which would permit of the production of sufficient septic matter to annihilate whole colonies of subjects.

Judging from the excitement that has recently prevailed in the medical world, one would suppose that about all diseases are caused by these mysterious parasites, and that a germ will be found as the specific for every form of disease and disorganization.

When the potentialities are normally active they will resist decomposition, as evidenced by the speed of decomposition when they



cease acting altogether, at the time life leaves the body; therefore it will be readily seen that by promoting the normal activity of the potentialities, we enable the body to battle against any foreign invasion which would produce contagion or disease other than those diseases which are called degenerative changes as distinct from bacterial or germ attack. It has been proved that by continuing the normal activity of the potentialities, we can prevent decomposition and also putrefactive processes, which are always a consequence of parasitic activity. The lack of knowledge of chemical or metabolic activity, going on at all times in health and disease in the tissues, has been the cause of medical practitioners losing sight of this fact; the incentive being to work on matter outside of the human body, instead of the most attention being directed to those more important changes concerned in the histo-chemistry of man.

Working in the wrong field is particularly



evident by a desire of some pathologists and chemists to discover a prophylactic to tuberculosis; the reason can be made quite clear, why success can never be obtained by the means which they are trying to adopt. In the first place, the premature decrepitude of the cells of the lungs is the cause of precipitating the tubercular diathesis, if this is not the diathesis itself, — a disorganizing process which permits of bacterial or germ attack; consequently nothing in the form of inoculation produced by foreign matter can possibly be of any avail whatever; but a treatment directed internally, to elevate the organization of the lung tissue and stop the process of disorganization going on in the lung cells, is the only possible ground for success.

The argument against this process by the opposition side would be that the germ, after inoculation, has been known to start up a grave pathological condition in the particular tissue in which it manifests its presence; this



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shows, they would say, that the germ itself started up the process, irrespective of any given condition.

The reply to this would be, that the potentialities were susceptible to the disturbance before inoculation with the germ. To be invulnerable or insusceptible means that the potentialities offer greater resistance to disturbance, owing to the muscular vigor of the one exposed. The debilitated, or those more or less muscularly exhausted, would be the ones susceptible to contagion.

Now the streptococci pyogenes are present in several different diseases, such as diphtheria, scarlet fever, glanders, etc. If we depend upon the presence of this germ to indicate the disease from which it was taken, we should have six or eight different diseases to diagnose. Admitting that a germ can so disturb the potentialities and start up a grave pathological process, the treatment indicated would be to prevent those consequences of disturbing the potentialities.



## CHAPTER IV.

## THE TRANSMISSION THEORY OF DISEASE.

THE sensorium and subjective surface, or the brain and mental faculties, during growth, are enabled to receive natural impressions, which, after having been interpreted, are at once registered; the will and memory can call up any object or subject that has been once brought into the field of experience.

Phantoms, ghosts, goblins, demons, elves, sprites, monsters, etc., are creatures which are as real to the imagination in mental aberration, as are the realities of the sound state of mind. In a subjective sense they have the same structure in the brain, that reality has in an objective sense. Exaltation of the mental faculties manifests exaggerated intuition, the limitation of which is reached before reason gives way to false registration



of the subjective surface ; the mental flights under the influence of narcotics, drugs, etc., ministering to the pleasure of fantasy before the reaction comes.

To create its objects, intuition does not require the power to so alter the molecules of the brain, as to arrange them instantly into the form of the thing conceived, in the same way that light impinges upon the camera and produces an image of its object ; because it possesses creative power independent of tangible substances.

Pleasure and pain are registered upon the sensorium through the nervous system, the same way as the sensations of objects ; an intensification of the impression produces pain. Any inharmonious action going on in the potentialities of the second ether, and all things perceived, are registered upon the conscious surface, whether giving rise to pleasure, pain, emotion, etc. The sensorium can receive and transmit impressions, without any manifestation of motion.



By continuity of mental influence one brain acts upon another, which may give rise to dual thought ; that is, two persons may think of the same thing at the same time. This may occur at a distance, as well as close to ; a sort of mental telegraphy, positive evidence of which has frequently occurred in the discovery of something by two or more persons at the same time, which has given rise to a dispute on the ground of invention. By psychic affinity this system of mental telegraphy might be improved, so that its possibilities cannot be overestimated.

We know positively that by continuity and association psychic transmission takes place ; we also know that the potentialities are the cause of latent conditions that have become actively manifested. This will explain how many diseases which are called infective arise ; such as small-pox, glanders, measles, scarlet fever, typhus fever, cholera, dengue, diphtheria, anthrax, etc. The present theory is that the specific germ producing such



disease passes from one person affected to another, the matter of infection giving rise to the same disease from which one is suffering or recovering. It is quite possible, from a transmission of the state of the potentialities, for any of the above-mentioned diseases to arise in another who has been exposed, without the passage of the germs present in any one of those diseases. The intense excitability of the potentialities, acting in infectious diseases, are of such a nature that they can be transmitted to another not suffering, giving rise to the same condition as the one suffering. The breath of a person, being contaminated, is one source for transmitting any one of the contagious diseases, and by being composed of the second and third ethers, it will contaminate these two sources to a certain extent or area. Any other person coming within this area of contamination is liable, if susceptible, to take on the same condition irrespective of any germ passing. Why should this not



be the case? the germ itself is a composition of the same potentialities, plus its chemical matter.

The germs, if vegetating units, possess the power of producing regressive changes, and must be present in all disorganizing processes; but they are not so powerful in carrying the infection, as would be the direct influence from the potentialities of the person suffering. The physical phenomena of agitation of every kind are transmitted through media, and why should this not be the case in transmitting the agitated potentialities to produce disease? The same natural laws refer to the material of the human body that refer to all inorganic bodies. As the inorganic is elevated to the organic, the reverse takes place in the so-called death of the body, which is equivalent to the cessation of the potential activities in association with life.

Infection may be carried, by the disorganized matter coming from infection, to great



distances through articles of clothing, merchandise, etc. The contamination of water, in the immediate district in which contagion is raging, can be accounted for by the same disorganized matter tainting it, without the intervention of germs. In this way any kind of matter coming from infection in infinitesimal proportions, the matter itself being a product of that disease or disorganization, will produce changes in an organizing process of like nature to those from which it is itself a product.

If it were possible to exclude any person with a tubercular diathesis, before its precipitation, from the influence of the tubercle bacilli, I question very much that this would prevent that person from dying from tuberculosis, if a tubercle germ never entered his body. It is claimed that a germ produces malignant pustule, tubercle, diphtheria, small-pox, etc.; germs are understood to be the disturbers of nutrition, by infecting the body with their deadly poisons; in doing



which they still have to disturb the potentialities. Which is the most likely thing to occur, the result to come from the greater or the lesser power? I think, the greater; this would be the transmission of one set of disturbed potentialities to disturb another set in like manner; so that any disease of more or less intensity can transmit an influence, to produce in another a disease of like nature. That the potentialities will do this cannot be doubted, as they are more continuous than germs. If germs bring about the diseased changes that are claimed for them, it is by the disturbance they set up in the potentialities, pent up in the chemical compounds of the body; this could take place without them.

Let me here say that I do not mean to assert that it has not been to a certain extent demonstrated that germs do produce diseases or infections when the condition of susceptibility exists; but I do assert that the same thing present in the germ can be transmitted



without their intervention as herein stated. The potentialities of those diseases originating in the body, which are not transmitted, are different in this wise, that no infective area is ever started up in them. Disturbances of the potentialities brought about by violent mineral or vegetable poisons, such as arsenic, prussic acid, strychnia, etc., are not diseases, but are specific chemical changes not transmittible.

In hydrophobia, the psychic or nervous condition of the dog is transmitted from the bite, which takes what is called the full period of incubation to produce the same symptoms in the person bitten, thus manifesting the potential condition of the dog. All the symptoms, from which the dog was suffering, become evident in the one bitten. This could arise without the intervention of any germ whatever, notwithstanding which it is claimed that the germs or rabies are, because of their presence, the cause of hydrophobia, when their presence may be merely accidental.



Any interference with nutrition will interfere with development. Different degrees of heat and mechanical shocks always lead to some malformation, so that these potentialities produce malformation in the form of monstrosities, — malformations by deficiency of nutrition; malformations by excess of nutrition. If a monstrosity results, an imperfect impression was transmitted at the time of coition, which produced inharmonious activity of the potentialities.

In diseases the same changes take place, which can be transmitted to a given distance from the person suffering the change going on in his or her body. The same influences which prepared matter for the inception of life are the same influences which control the inharmonious activities during disease; at which time they have the same power to transmit those agencies which are perverted, as when they were in harmonious activity in perfecting the material to receive the impression of life.



In the presence of vitality the chaotic changes going on in diseases are permitted, in the same way that they are permitted in the process of development in a normal course. In every monstrosity all the units are represented, but chaotically arranged. If the agencies produce wrong arrangement, it must be because of heterogeneous distribution, causing heterogeneous changes, which would be chaotic because of the absence of law and order.

The question may be asked why these differentiated potentialities are not transmitted to the mother, in the same way that they are transmitted during the manifestation of contagion or the infectious diseases, if such change takes place in them as is claimed in the production of monstrosities?

A monstrosity arises from the inharmonious play of the chemical units, which seem to be running and forming at random, having no pronounced direction for the production of the species, a conglomerated mass resulting



instead of a perfect type of the species. How could this state be brought about, but from the absence of law and order in those parts? The design from the beginning is abortive. Monstrosities are to be found in all animated nature, where the same perversions of the potentialities manifest themselves. Birth without limbs, birth with supernumerary fingers and toes, fused kidneys and spines in their different parts, two heads at a birth, four legs and arms, one vagina and uterus between two fused females, and innumerable other morphological peculiarities, can all be accounted for by the heterogeneous play of the potentialities.

If the same condition arises in a perfect species that takes place in the production of a monstrosity, it would be a good example of disease, as in both instances there is an absence of law and order, with this difference, that there is a little more law and order in a disease preserving its type; although there is as much evidence of purpose in the pro-



duction of a monstrosity by the perversion of influences, as in the production of any type of disease.

On all sides we have positive evidence of design, which under different circumstances becomes more or less powerful, and manifests itself in the thing produced, whether it be a perfect type or species, or monstrosity from malformation. Natural selection comes in before, and is the cause of, the survival of the fittest in the struggle for existence. All weak types must fall by the wayside, to enable the stronger and most fitted to continue the battle of life. The strength obtained by differentiation, and the peculiarity of structural change is transmitted with greater intensity to the offspring; all of which is under the influence of that entity of supernatural impression, in which the progressive evidence of design is everywhere manifested.



## CHAPTER V.

## IMMORTALITY.

To find God in the universe seems impossible by any mode of scientific reasoning which is the cause of doubt and uncertainty as to there being anything supernatural, the possibility of everything being accounted for by scientific investigation ; so that a subject not admitting of scientific verification is untenable. Science avails us little in finding the origin of the universe or the commencement of things organic and inorganic. The reason of scepticism and unbelief is not to be wondered at, when men interested in scientific research find no evidence from their experiments of the presence of God in the universe. How could this be otherwise? God has to man but a subjective existence, which could never be reached by any known



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mode of experiment; therefore man must get outside of himself, which means that he must "die," to know God and the reality of things.

To the creative power of intuition we must look for a knowledge of the supernatural, and in this alone we have the evidence of infinity; to which inventive genius can testify, as intuition creates those things which have no material existence. The man who invents a machine can see the working of that machine before its construction, as distinctly as though it were in working order before him, from which he creates his plans and drawings, the material furnishing merely the object or image of his mental creation. The same occurs when the painter creates his subject before it appears on the canvas. In fact, many instances could be adduced of the manifestation of this power of creative intuition.

In the genesis of things where Moses says, "In his own image, male and female, created



He them," he must have referred to the soul of man ; for he could not mean that God was the image of both male and female at the same time, but that the souls of male and female are equal. The image of God is manifested in the creative faculties of man, and not in his morphological figure. The difference between God and man seems clearly to be the following : The infinite power of God is to create a thing without previous existence, by command ; and man brings into existence, through material, that which his intuition creates. Intuition alone is the only possible source that could furnish us with the ability to formulate mentally an absolutely unconditioned ego. In fact, absolute knowledge can never be obtained outside the sphere of intuition, for which we are indebted to the gestation of thought. Relative knowledge belongs to experience as well as intuition.

The law of heredity teaches that mental and morphological impressions are transmitted to the offspring by the sexes. In the



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same way intuitions arise from the gestation of thought, the continuity of which is transmitted by the same means, and for which we are indebted not only to our parents, but to all our progenitors. Since man became a rational being, thought must have continued in its evolutionary course, contributing by the aid of morphological generation to the ocean of thought, from which intuition arises and furnishes thought to the understanding. This being the case, the human brain receives from its birth, those mental peculiarities which are to manifest themselves later on in life. Sometimes brilliant mental attainments arise from illiterate parentage ; again, eminent literary parentages bring forth children whose intellects are much below the average. Mind-stuff possesses a sublime entity which seems to impress it with an infinite power of registering thought in the evolution of consciousness. All men are indebted to the ocean of thought from which their ability comes, whether a genius for poetry, painting, sculp-



ture, invention, discovery, etc. He who possesses genius can emit coruscations from the gestation of thought which are the evolutionary flashings of a spiritual essence.

The pleasure of mental application is experienced in pursuit of knowledge, and not so much in its attainment. To accept things as created, without reasoning the manner of their creation, would annihilate the faculties of reason which were ordained to be progressive. What kind of an existence would it be if there were not those things in the heavens and earth to interest the thinking part of man? The evolution of consciousness depends upon unravelling the mysteries of nature, man desiring most to know the cause of his appearance on earth, the purpose of his existence, and what his final end will be.

If we could abstract the true facts from the composition of the monad in addition to those registered during the gestation of thought, we could obtain a true record of how things commenced from the foundation of the world.



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Man, being a composition of both the natural and the supernatural, was formulated for the purpose not only of glorifying his Creator, but to develop a spiritual existence. His natural part was to be associated with his temporal existence during the development and discipline of the supernatural part of his existence, the intuitional part of which he abstracts from the gestation of his own thoughts which are in part derived from that influence which comes from the thinking of all those who have lived before him. So that during his spiritual progression and according to his special endowment which is fore-ordained, his creative faculties destine for him the particular desires and pursuits of his life to which he is more or less accountable, being endowed with reason and intelligence by which he is superior to the rest of the animated creation. Psychic differentiation is here manifested in continuation with morphological differentiation. What is apparently his final end is but the beginning of his purely



spiritual existence. The mental impurities he contracts during his temporal existence determine his future state after passing from his material environment. A life of spiritual purity continues as such from the time of leaving the body. An ill-spent life, in the absence of repentance, carries its imprint upon the spirit, and is continued as such to eternity. So that man is answerable for his future state by his selection here, having the power and the will to discriminate between the right and the wrong course. The will is subjective at all times to the condition assumed, whether it be for good or evil.

The life to come is not the progeny of cells, but an eternal psychic continuation which is for a time associated with a material environment. If life is distinct and different from matter and force, having nothing in common or anything of like nature to either, then life must possess the ability to preserve its eternal identity. It must be an unchangeable thing, as we know nothing of any



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change but what is manifested through matter and force. At death, the matter and force through which life manifested itself is still accounted for; therefore there is no reason why this entity should not also be accounted for. In the absence of the body through which life appears, no one has ever brought it within the sphere of experimentation; we can bring the body through which life had manifested itself, or any part of the body, into that sphere, yet no trace is left of that eternal mysterious entity, life.

The thinking part of man is a loan from the Almighty, which he must sooner or later deliver up. Man has no title to the property till he has permission to hold it eternally, in which case he must have satisfied the Almighty that he has been either a worthy or an unworthy custodian of the property. Then and then only will he receive a full title to hold it eternally, in bliss or otherwise.

The most marvellous thing to watch is the



death of a person. At that moment the opposite takes place to that which took place when the life entered the first unit, after nature had prepared it for the inception of life. How the vigorous life watches the passage of the liberated life out of its material environment! What a process this is! How momentous the knowledge whither life tendeth! Here is manifested the liberation of a disciplined spirit delivering up its mortal coil to take on immortality, the condition necessary to know God.

Death really means the liberation of the spirit from its material environment. The chemical changes going on in its material environment are the same as belong to the matter of the universe, and are subject to the same laws which are manifested in the eternal passivity of nature and which sooner or later must come to an end. Life is everlasting, and from its reality can have no end. The unreal and unstable things preserve their identity for a limited time; but the real are



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those which never change, but preserve their identity eternally as the Angels, and the Immortal Spirit of Man, which are the only realities and continuities in the universe, God being Supreme Ruler of all.

Nature's process of evolution culminated in man. Is she to stop here, or is she by the same rate and manner going to produce a being still higher? I think, now that man's state has been reached, that a psychological differentiation may commence in continuation with the Darwinian morphological differentiation. Is there any evidence existing to-day which indicates anything like such an assertion of the spirit here in this world? This would require the gradational throwing off of this material concrete which we call man's body, until an ultimately developed spiritual state shall become the order of things. If the soul does not require feeding, such a state is possible. There are human beings who are so sensitively organized that they are impressionable to sur-



rounding influences as though they were not manifesting anything but a spiritual state through a material body; a complete bundle of nerves and psychic influences. If such a state is to be possible, then death truly becomes swallowed up in victory. And there shall be no more deaths, neither shall there be any more disease contracted through the flesh. Corruption shall take on the incorruptible, and dwell as an eternal entity defying all material influences.



