

The science of curing disease : being a new theory of the cause of hereditary and constitutional diseases, with the natural remedy in somnambulic mesmerism / by Robert Harper.

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THE
SCIENCE OF CURING DISEASE:

BEING A NEW THEORY OF

THE CAUSE

OF

HEREDITARY AND CONSTITUTIONAL DISEASES,

WITH THE

NATURAL REMEDY

IN

SOMNAMBULIC MESMERISM.

BY ROBERT HARPER.

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P R E F A C E.

MANY men have had ardent dreams that they might stand out as benefactors of their race by discovering an elixir that might defy disease and time, and introduce a "golden age" of Health and Happiness. Many men have toiled long and indefatigably to discover the hidden Cause of Disease, in order to remove it; but throughout the world to-day, the medicine-men of all the schools confess that the "*cause*" is unknown. Hereditary disease is a hieroglyph which no physical scientist can unravel, because he has no instrument capable of penetrating its arcana. No man or race can receive beyond their capacity. Capacity evolves, or unfolds with changed conditions. Gradual revealment is the God-order. Just as man is ready to receive, does Nature unveil to his understanding her new truths; so there has come to the Author a view of Disease and its Cure, which may not bring to himself emolument or aggrandisement, but will bless a few of human kind in this generation, and may do much more for generations yet unborn.

The poet sings of health; the baby droops for want of health; the mother fades for lack of health; the father gasps in agony of failing strength. The world-burden is a wail of pain. It is in our midst, and on our hearth. People relinquish wealth, native soil, and friends, in the too-often futile efforts to secure health. Loving friends lay down in lavish

yearning their own health at the bedside of the painfully dying, vainly endeavouring to loosen the deadly grip of hereditary disease. The orthodox medicine-men are impotent to cure, as the statistics of all the hospitals and of the Registrar-General fully prove. Vast numbers die before half the tale of normal life is done. The *Cause* of Disease is unknown. To the writer hereof has been given a key to unlock this so strange mystery. When the "sesame" is pronounced, it will seem to some that the same gleam of light has dawned upon their soul before ; and that it looks like a "familiar truth." There is much of this "intuitional" perception abroad, but it is generally unexpressed. The musical tones of a new truth vibrate faintly upon the inner ear of many, until one sensitive enough has caught the full strain of Revelation, and gladly peeled it forth for the world's benefit.

To the unexpectant and the "very clever," it becomes "foolishness ;" but to those to whom it is given to perceive and apprehend, it becomes "the power of God unto salvation."

The writer does not ask any one to be "unprejudiced ;" it were as wise to ask them to change their skin, or their stature by volition. He only asks a *patient* perusal, and leaves results to the native power of

THE TRUTH.

ROBERT HARPER.

90 PRINCESS ROAD, EDGBASTON,
BIRMINGHAM, *June, 1882.*

SCIENCE OF CURING DISEASE.

MORE mischief has been wrought in the world by the attempts of comparatively worthless medicine-men to cure disease, than by all the diseases which have afflicted mankind. There has been a complete condition of ignorance as to the Cause of the great constitutional diseases which afflict mankind. No one has hitherto set forth, in print or otherwise (to the writer's knowledge), any real Science of Disease and its Cure. The whole system has been empirical, or a system of guess-work; the medicines have become as subject to the rotation of fashion as the women's bonnets.

May we not say with perfect truth, that the complete oblivion of the curers of disease to the great *moral blight* which is upon the race of man (civilised) remains up to this hour. There is no perception of the reason why mankind is so vastly less healthy than the animal and feathered races in their wild state. The great man-disease is a sealed book to the *savans* of medicine; and the crowd of moral casuists are equally at sea in regard to the mighty source of the deterioration of the race, now and for ages past in full activity.

There can be no more debilitating circumstance connected with the mortal life of man, than the constant appeals to medicines for relief from symptoms, the cause of which is wholly unknown. Every true casuist will admit that the miscellaneous concoctment of a number of different drugs into one medicine is, to say the least, to create an unknown power; for the mixing of the several ingredients is so much common folly, inasmuch as the real action of each upon the constitution can never be ascertained.

There is also the following set of troubles attendant upon the popular system of medicine : the complete working of the constitution under disease is one thing, and the working of the same constitution under health is quite another. Let the reader note the following fact : there can be no true medical treatment where there is no knowledge of the power of the constitution to deal with medicine ; and there can be no real combination of medicines suitable to a constitution whose workings under health and disease are not equally well known. It becomes, therefore, the merest guesswork, this preparation of medicines suitable for a given case of disease ; and the true diagnosis is a world of mystery to the constantly guessing individual who is employed to cure it.

Rich people with diseases have been in all ages a mine of wealth to the common medical practitioner ; for the rich will part with a portion of their riches readily to be relieved from distressing symptoms. But relief from symptoms is one thing, and cure of disease quite another.

There is no more complete agony than the work of uselessly making efforts to recover from a disease without removing the cause of the disease. Whenever the complete cure of any disease happens, it does so because the secret cause of disease has been removed. All this is quite possible to happen without the aid or the knowledge of the medical man employed in the case. It is the object of this present venture to explain how this is done, and we shall turn to it presently.

Much of the grotesque and curious in medical practice is due to the fact of there being no moral code attached to it. Through lack of knowledge, and want of thought, physical health is wholly separated (ethically) from moral states, except in regard to the openly and grossly immoral ; and this it is which forms one of the chief deficiencies in the knowledge of constitutional disease, as existing in all "civilised" countries.

Sufficient probably has now been set down preparatory to an exposition of the real science of Cure for disease.

This real science of Cure hinges upon the facts of the somnambulic life of man—that is, the life we all live when physically asleep. The sleep-life of man is the sealed book, which physical science cannot open. Sleep is the “twin-brother of death,” and the moralist’s complete “*vade mecum*.” It is the real instinctive life of the constitution which expresses itself in sleep; and very seldom is any perfectly *natural* expression of the constitution possible otherwise than during sleep.

The meaning of these statements is as follows. The soul of man is the real man; and all diseases have their seat in the soul. It is the soul which built the body, which holds it together, vitalizes it, and renews or rebuilds its decayed particles. There is no life in the body when the soul has gone out of it; and many clairvoyants have watched the process of the soul going out in what is called death. Thus it comes to be seen that any true science of the Cure of Disease must be elaborated from the Laws of the Soul. How can this be done? is asked.

Many of the Laws of the Soul are accurately well known to those who have made them their special study; the writer hereof has devoted the leisure of over twenty years to that study. Since it is true that the mischief of pseudo-science in this realm is sometimes the death of subjects who would *not* have died if let alone, it becomes the duty of any one possessing the key to Real Science to proclaim it to the world. The world, generally, however, is extremely ignorant, and bigoted as ignorant; therefore it will take a long time before the real science of Curing Disease is either investigated or generally accepted, we fear.

Making the next consecutive exposition, it is necessary to state that the diseases called constitutional, or hereditary, are all of them ONE SINGLE DISEASE, having a large variety of dif-

ferent symptoms. There are hundreds of different forms assumed by THE ONE DISEASE, manifested according to the special differences of the human constitution as to detail, not two constitutions being exactly alike.

Two women, of ancient origin in the Spirit, here state that the complete system of heredity is the great key to the production of perfectly healthy constitutions; and that the minor considerations of womanly sentiment and general chasteness of feeling, are quite minutely provided for in the great basic factors of healthy generation. The most wonderful of all the facts of hereditary transmission of disease, is the fact of WOMAN being the sole agent in the transmission. Whether the disease be hers, or that of the father of the new immortal, there is no more certain fact than that it is transmitted through the mother. This is done psychologically—*i. e.*, through the Laws of the Soul. The whole mental, moral, and physical qualities of the father are represented in the germ, which is projected in the act of parentage; the mental, moral, and physical qualities of the mother are also represented in the egg, which becomes impregnated. The after-growth of the new creation is upon principles of psychologic law, which are as follow: The most commanding fact of the whole system of reproduction is the fact of the soul-life of the mother governing the soul-life and body-life of the new being. Thus all the states of the soul-life of the mother are reflected upon that of the child; and the more portentous result follows, that the constitution of the child is created moral or immoral, exactly in correspondence with the soul-emotions of the mother. These soul-emotions of the mother are so ductile, so easily moulded, on account of her extremely negative condition, that the soul-elements of vegetables frequently psychologise her, and through her, make their "mother-mark" upon the unborn individual.

The thousands of people all over the world who are now wearing these indelible marks upon their faces, and elsewhere,

are proof positive of the accuracy of this account of their production.* The tens of thousands of cases of disease inherited from their fathers by children, are also proof of the psychologic method of such transmissions ; for the seeds of disease are sown in the very act of parentage, and are fostered and fed by the constant association of the mother with the father.

Thus the true VIRUS OF DISEASE is the soul-action of parents upon their children ; and this soul action is of the nature of magnetism, or common light ; it is conducted by waves, or vibrations of the very ethereal substance which constitutes the soul of things.

The whole subject would require a large volume for its entire illumination. All we are attempting here is to indicate the true secret history of the production of constitutional disease in order to lead up to the true science of cure of the same.

There is no more complete sorcery of one being by another, than that which happens in the case of children by parents. The whole manner, tone of voice, gait, moral instincts, intellectual affinities, and physical peculiarities, are often transmitted in this way. When children are distinctly *unlike* their parents, it is because there is present in the constitution, from before their birth, psychologic influences stronger than those of the parents, and often quite superior to them. To enter into or discuss the nature of these foreign pre-natal influences would take all too much space, and would be altogether beyond the purpose of this small pamphlet. The subject belongs to the Great Arcana of Soul-Life, and must needs be understood before any rational account can be given of the differences between children of the same parents, born in the same house, and under exactly similar external conditions.

We proceed to notice the fact that the clear indication of the moral or immoral tendency in children is often quite

* There is no nervous connection between mother and child.

palpable to observation, long before any lessons of that kind can have been received through external association, or by external education. More than ordinary precautions are necessary to prevent the germs of disease from being communicated to the unborn child. More than common sensibility to the moral rights of the child need to be co-operative in the conception and unfoldment of the child.

“Two women” now interpose a remark, to the effect that the maternity of children is often strikingly full of common-soul-working; by which they mean, some women are so capable of being reached by the refined women of the spirit, that they are completely controlled during that extra-negative period, and the result is often very beneficial to both mother and child.

We hasten to communicate our idea of the Cure of Disease, when it has been developed in the constitution of the unborn, and cumulated to serious proportions in the grown-up individual. It is, we have already said, ONE SINGLE DISEASE; and that disease is the *unequal vitality* of the different sections of the constitution. This unequal vitality is caused by the morbid action of the sex-love of parents, which results in the exaggeration of the same faculty in children. The habit of sex-love goes on between parents all through the period of development of the child, and this in violation of the order of nature. None of the so-called “lower animals,” or of the feathered tribes, contradict nature in that way. No female of any of these “lower” races but would suffer death sooner than permit the embrace of the male during her period of gestation. The Red Indians of North America recognise in the instinct of their wives the WILL OF THE GREAT SPIRIT, and reverence it accordingly. These Indians are among the most healthy people in the world.

We come now to the process of the Cure of such diseases as Consumption, Cancer, Rheumatism, etc. All these, and a

crowd of other constitutional diseases are the mere symptoms of the one disease, which eats out the vitality of the constitution, and makes the physical expression of the life more or less a misery.

The constitutional force expresses itself perfectly, instinctively, when the physical body is asleep; and the whole condition of the sleep-life is the COMPLETE EXPRESSION OF THE DOMINATING INSTINCT. It follows that great heat is produced during sleep, profuse perspiration in consumptive cases, and in some rheumatic cases—always, however, with the concomitant of complete unacquaintance with the real inner sensations, which are more profound than anything known as resulting from sex-love in the physically waking life. There is a perfect exchange of force between the parties to spiritual sex-love, which quite frequently finds physiological expression, especially in males. The cure is a business of will-power; it is done during the sleep-life, and is often very palpable to the patient in the *somnambulist* state, and is sometimes remembered as a dream.

The principle of the Cure is identical with the principle of the disease. It is the expression of the will-force of a healthy individual, or a combination of such, and is much more than common mesmerism, because it is the express volition of the soul-consciousness, and not the body-consciousness. This difference is vital. The mortal man in the spiritual or sleep-state of consciousness, is a very different being from what he is in the normal-waking life. He is the complete associate and compeer of spirit people in affinity with him; his consciousness and will are largely blended with those of his spiritual associates; and sometimes when the moral state of the mortal is a high one, there is formed an enormous battery of force by the conjunction of a host.

This compound consciousness and will-power of a host of individuals in the spiritual state, is the SCIENTIFIC AGENT which works a cure whenever a cure takes place. There can be no cure upon any other principles. The native and

hereditary instinct of the patient has to be controlled; the control has to be maintained for some considerable time, until the patient acquires power enough to will in the same direction, and can do so without help. Then, and not till then, is any real, permanent cure effected. This is, therefore, an entire removal of the cause of disease, by the setting up of a new and normal action of the forces of the constitution. These forces then become distributed with legitimate organic equality; which does not mean that all the organs obtain an exactly equal share of force, but they obtain the proportion suited to the share which each takes in the economy of a healthy constitution.

The command of the consciousness of the patient, then, becomes the cure of the disease. It is always to be supposed, however, that the controlling agent, or combination of agents, is quite healthy. That being so, there soon comes to be a *rapport* of the instinctive forces of the agent with the subject; so that, *without volition*, a "control" of the consciousness of the patient is maintained, and the result is a return to health.

There can be no more memorable works of cure than those performed by the "Seer of Nazareth." He was a true spiritual healer, or one of those few men who could convey the forces of the spiritual world without diverting them into forms which would not be healthy. The most complete sorcery of health is that which comes from the moral region of the constitution. There is in the moral psychology of the refined women of the Spirit, more than ordinary elementary soul-purification. The *form* of the vibrations it is which makes the difference between one force and another; and the moral form of force can only express itself through appropriate organs.

Thus the great moral communion between the mortal and immortal states, is one which demands the presence of an organism on the mortal side suited to its expression.

The common soul of man is ONE SOUL. There are not two

kinds of soul in existence. Every element of the constitution of the universal soul is moral. There are no clauses in the royal will which come of depraved taste, or depraved appetite. The normal state, therefore, of the souls of all men, is a perfectly pure state, inasmuch as they are the product or offshoot of the Infinite Soul.

The refined element, called here by the name of "soul," is the central moving power of the constitution ; the seat of intellect, of morals, and of all the confluent modes of motion which constitute Life, and which meet in the wonderful secret chamber of consciousness. This "soul," however, is trained by the "conditioning" of parentage to be good, bad, or indifferent in its action, as the conditioning is so ; therefore, it comes to be seen that the abnormal states, which we call disease, are merely the morbid action of the "force," or soul-elements of the constitution, which may have been transmitted organically through a hundred generations.

We come to the concentration of force external to the constitution, upon the constitution, in the process of cure. Every soul of man is a battery of force, which may be exhausted prematurely, or which may last the whole three score and ten years or more of physical life, and produce a life of full and complete health and vigour.

The whole question of whether the Life is to be a healthy one or not, is usually settled before a child is born. The concentration of force for curative operations is summed up in two words, viz., compound-consciousness. These words mean that, upon the soul-plane of consciousness, it is possible for two individuals, or two hundred, or two thousand, to be in such perfect affinity, that they are identical in their sensations, their perceptions, and their will-action, so that they can resolutely act together for the complete control of a constitution which may be diseased.

The writer hereof, who, so far as he knows, is the first to

state the doctrine of Compound-Consciousness, and the first to state the true origin of Constitutional Disease, has been taught nearly all he knows of these subjects by WOMEN in the Spirit, some of them women of very ancient origin—something more than 600 women altogether, he is quite intimately acquainted with—the majority of these being women of very refined and very powerful constitutions. They have made a compact with the writer to concentrate their “forces,” or will-power, through him upon any diseased constitution, whom it may be desired to cure, or who is sufficiently intelligent to be no longer a bigot, but to consent to test a mode of cure—new as to its explained principle, but old as the hills in the fact of its utilisation in all countries.

Certain Roman women of the early Roman Republic are among the most powerful of these women. They are completely romanesque in their devotion to their one idea of *recondite mesmeric redemption of diseased people*.

The whole common-soul process of cure is well-known to them. They have been working at the sacred duty these many centuries, and have recovered their thousands, and tens of thousands. Many of them are women of the most perfect religious character and life, whose whole conduct and sovereign morals are the admiration of all who come in contact with them.

The whole system of curative movements practised by these women is based upon contact with some human physical organism, whose general healthiness makes it easy to convey, through its vital action, their own finer and more powerful forces. Thus the robustness of the Roman women is one of the commanding elements of their curative success; and the most royal womanliness is the key to their victory over crass immodesty and sex-love.

Wearing thus the insignia of Compound Consciousness on the external or physical expression of his life, the writer hereof

is made the conductor merely, of their sovereign mellifluous health-stream. They are the great White Battery of VITAL FORCE, whence can be flowed out, in any direction indicated by the contact of the writer, the curative stream, which may re-colour a whole life with pleasantness and joy. They are the MOTOR-POWER of the constitutional health of the writer himself, having through the greater part of his life made him their care and SOMNAMBULIC AGENT. There is no care more reverent or more pure than that of high-caste women like these. They carry on the process of moral evolution through a whole physical life, and complain only when the individual is reckless of their advice and control.

Will the moralist of the school of "virtue by volition" say of these statements, they are absurd or irreligious; then we reply, the infant of a few months' age may fancy it understands the whole mystery of its mother's milk, but the mother knows that is not so; and the ROYAL SOVEREIGN OF LIFE is in the position of mother and father both, to the common human and other races. He knows well how ignorant the wisest of His human children are in relation to the great problem of Life and Health.

Coming now to the closing sentences of this small *brochure*, we have to add that the state of sleep is the state in which the spiritual operators perform their cures. They are careful to become well attached to an organism by *rappport* through the physical medium; they then completely work out the cure of the disease by the action of their will-power upon the consciousness of the patient. There is no hurry, no fuss; they go about their business as steadily as the force called gravity, and are mightily successful in the vast majority of cases undertaken. The writer could give a long history of cases of cure through his mediumship during more than twenty years past; but these would hardly be believed by the sceptic to the whole subject; and for those who know the reality of CURATIVE MESMERISM,

physical and spiritual, they are wholly unnecessary. Suffice it that the MORAL force of the writer's life, these thirty years, is sufficiently well known to be the passport to credibility for all who know him; and the tone of the whole statement is not that of a man asking to be believed, but of one who is wholly independent of the belief or non-belief of any who peruse the pamphlet, every statement being to himself a tested and proved fact.

The mission of the writer is to assist in the Healing of Diseased People who may be humble enough to accept their cure through an agent who is not "orthodox" in medicine. The company of women, who are the real healers, are the servants of the common Lord of Life, and do all they do without fee or reward, but for the pure love of common humanity.

Redeemed from the curse of the red-eyed sex-love, the human constitution is a supreme manifestation of robust health and fine roman proportions; and the next ensuing generations will readily adopt the present theory of the nature of disease, and also the legitimate means of preventing it; they will come into the practice of purity of life during the pre-natal stages of gestation of offspring, and command, as the result, the most perfect and "legitimate" children.

Thus the story of a new theory of constitutional disease is told, and the elementary ideas of the same set forth; but there will follow this little tract a much more complete arrangement and elaboration of the subject in a book of some 250 pages.

Meanwhile, persons desiring to test "The Scientific Cure" may consult the author personally *by appointment*, or by letter, free. Rapport may be established by means of magnetized flannel sent through post; distance making no difference in Somnambulic Mesmerism. Terms suitable to all classes of Society.

ROBERT HARPER.



