

*Therapeutic Sarcognomy,
a thesaurus of priceless advice
about health, disease, and
non-invasive treatments.*



*Contents and abstract of central ideas*¹

Selections from Therapeutic Sarcognomy, a thesaurus of priceless advice about health, disease, and non-invasive treatments.

Sarcognomy defined by the Author.

The relaxing influences belong to the abdominal region, and the energetic influences to other portions of the constitution of man. 7

The vital forces and positive elements are in the posterior half of the brain and body; the sensitive and negative, in the anterior. 8

The upper dorsal region is the most important part of the spine. 8

Intermittent fever can be treated with cupping glasses on each side of the spinal column from the neck downwards, letting them remain about 40 minutes. 9

Cold air striking the upper part of the back depresses the powers of life, and endangers pneumonia or fever.

The psychic attraction of the hand in salutations is the expression of attraction and friendship. 11

The vital forces emanating from the brain and chest in voluntary actions and unconscious influences, must emanate from the surface of the body if, like caloric and electricity, they have a real existence. 11

Pouring hope and joy to cold unresponsive souls is exhausting. Siting sympathetically in their company produces more depression in ourselves than exaltation in them. 12

The healer should not remain in a passive condition, but should stand on his feet throughout, either engaged in conversation and giving directions, or in active manipulations upon the patient. 12

Metals are good conductors, and many a poor sewing woman has had her health seriously impaired by the metallic foot-piece with which she works her machine. 13

Non-conductors, such a woollen and silk garments, are most beneficial to the nervauric healer as well as protective. Linen should be avoided on account of its conductivity. 13

The nervaura in disease and pain is morbid. It should be removed by dispersive passes, lightly and rapidly. 13

The magnetic healer should not court the physicians' patronage by concealing his artistic skill under the vulgar title of "massage." 14

The healer's hand subordinates the morbid constitution of the patient to the healthy constitution of the healer.

¹ Frontispiece, by Elena Aviar. Illustration on page 32, by Rushofart.

When the patient's constitution is too strong or morbid, the healer should operate actively by patting, or tapping, than the mere application of the hand.	15
Warmth, by drawing the circulation to the surface, increases susceptibility while diminishing the muscular energy from the back of the head that antagonizes the healthy elements. For this reason, impressibility is greater in summer than in winter, and in warm apartments than in cold ones.	15
Moral warmth is as necessary as the physical, and families ruled by love and harmony will not fail to develop susceptibility.	
Acute diseases, by promoting susceptibility, increase the sensitiveness to remedies, which explains the success of the infinitesimal homoeopathic remedies.	16
Animal food favours muscular development, which is antagonistic to the refining elements; vegetable food and fruits are more appropriate for the frontal and superior regions of the brain.	16
Moderate use of coffee and tea enhance susceptibility; certain plants, that are beneficial to the nervous system, also promote a healthy susceptibility.	16
The cornerstone of impressibility is obedience to Universal Law, and allegiance to Eternal Truth, the One Infinite Spirit of Love, Truth, and Wisdom in the Universe.	17
The preëminence of the shoulder region, the spinal column, and the entire back should not lead us to neglect other regions.	17
The chilling of the shoulder region is peculiarly prostrating to all powers of life.	
The capes of the overcoat, formerly in fashion, were really useful. The shawl is a most valuable female garment, and of great benefit to health and life.	17
Nature has carefully guarded the seats of vital force.	
It is the front of the head, as well as the front of the body, that face the cool breeze without injury, while the very same exposure between the shoulders would be dangerous. The front receives impressions, and the back reacts and resists by its own spontaneity, sustaining the vital force which the front tends to expend.	18
When an intensely cold wind renders the warmest clothing necessary, a woollen wrapping around the lower part of the face and neck, where nature has placed the beard and hair, is worth more than five times the amount of clothing applied anywhere else.	18
The position instinctively assumed by the sick and infirm, lying horizontally on the back, bestows great preservative and recuperative power (a) by the warmth it provides to the spinal column, and (b) by the predominance it gives to the brain, which is relieved from the tax of muscular effort, as it enjoys a better supply of blood in the horizontal than in the erect position.	19
The advantage of the horizontal position is lost by those who, after lying on the back, turn on the side without bringing warm clothing against the back to maintain its warmth.	19
Arm exercises strengthen the visceral functions better than locomotion, and diseases of the viscera are effectively treated by warming and stimulating applications to the arm.	19
It is along the umbilical chain that we can trace the pedigree of man from time immemorial along the spiritual influx, that sparks the great evolutionary ascent from the mineral, plant, and animal, up to the human kingdom.	20
The faculties which establish the most intimate sympathy and union between two persons lie along the median line.	20
The mouth corresponds to the umbilicus. It is the channel of absolute sympathy, strongest love, and link of intimate union between mother and child. It also expresses our attachment in the kiss, which is the full expression of conjugal love, and a healing agency in itself.	21

As the breath comes from a beneficent region of the body, its healing power can be imparted by breathing upon the affected part. However, the beneficent influence which proceeds from the top of the head is far more powerful.	21
The back is antagonistic to the intellect.	21
Head (Mind) Learning versus Soul (Heart) Wisdom, Hark!	21
Adhesive and Intellectual Regions compared and contrasted.	
Adhesiveness expresses the physical as well as the spiritual character of the faculty. It resists the waste of our physiological and spiritual elements, as Acquisitiveness resists the waste of our property.	23
The leg corresponds to the prenatal embryonic development of the four great kingdoms — fire, air, earth, and water. Though man is higher than they are, the Law of Evolution finds its illustration of all four in him.	24
There is a natural but latent faculty in us, by which the inner self cognizes the dynamic world of causes.	
The untaught skill and vital sympathy of the Polynesians is vastly superior to the technical imbecilities of European massage.	
Relieving suffering by gentle and kind manipulations is the instinctive impulse of benevolence, and has been practised by all ancient nations.	26
Mechanical massage is an unpleasant affair in comparison with Egyptian baths. It causes a good deal of pain, the patients cry out aloud, shed tears, and vigorously resist the physician with arms and legs.	27
Massage has nothing in common with the beautiful impressions and delightful sensations of Egyptian baths.	27
Conversation, declamation, and singing by expanding and vitalizing the chest, increase our stock of life and health. There is no other labour performed so easily, and with so little fatigue.	30
The expansion of the chest leads to the development of the noblest elements of humanity.	
Five or ten times a day, we should inflate the chest to its fullest capacity for several minutes; and, when walking, inflate the chest and firmly hold the breath for fifteen seconds.	30
The protective and therapeutic influence of high altitudes against pulmonary tuberculosis is well attested.	31
1. Teach people to fill the lungs completely, not half full; they must draw in the breath to fill the whole of the lungs, from apex to base. A full-breathing pair of lungs are a full measure of vitality to life-supporting organs.	33
2. Teach people to cultivate the power of holding the lungs inflated for as long as possible, so to strengthen and deepen the lung capacity, thereby allowing the Cosmic Life Force to vitalise the body.	34
Exercise of the lower limbs augments brain power and bestows vigorous health.	
Exercise of the arms and shoulders is more tonic and less exciting than exercise of the legs, and has more sustaining and calming influence over the nervous system. For this reason, rowing is a far more beneficial exercise than running.	35
The erect posture withdraws the blood from the head to the body, and from the upper to the lower regions of the brain. It is the posture of physical force and restlessness, of animal passions and appetites.	35

The horizontal position gives the superior regions of the brain and trunk their proper ascendancy. Hence, on the pillow men have their best thoughts, make the best resolutions, feel the most affection, and are more capable of regretting their errors.	36
More! The horizontal repose nourishes the brain, and provides a refreshing rest from the exhausting labours of the day, and the consequent fatigues.	36
The advocates of temperance and abstinence, who would restrict the pleasures of the table and make the diet monotonous and unattractive, act on erroneous principles.	36
When lying flat on the back (supine position), the vital forces are energised by the warmth imparted to the spinal column. This posture is valuable especially after dinner, as it enhances the process of digestion.	37
Mental fatigue is not relieved by muscular exercise, in which the brain is passive. Such exercise adds to the fatigue of body and brain.	37
Exercise is beneficial only when it is well sustained by the brain, and therefore pleasant. For example, the exertion of a hunter in the pursuit of his game is delightful to him, because sustained by his brain.	37
The relief of mental fatigue of the student and the business man is effected by bringing into action the portion of the brain opposite (or antagonistic) to that which has been fatigued. Pleasant, sportive, and unintellectual company is just what he needs.	38
If his occupation has been sedentary, active games, sports, or dancing is what he requires, and the more his brain is roused by the excitement of his amusements, and the more vigorously he engages in them — the better the result.	38
Active exertion accompanied by vigorous exercise of the whole brain, as when the feelings and courage are intensely active, instead of being debilitating, is the most efficient method of cultivating and developing our powers.	38
Exercises for the improvement of health and character produce a cheerful and happy state of mind.	
The optimal method of cultivating muscle and brain is occupation for some important purpose, which obeys the behests of our higher nature, and gives us interest and pleasure in the pursuit of beneficent acts. For youth, the gymnasium is inferior to the playground, which develops the emotions. Normal industry is better than the gymnasium, but heroic exertion is still better than passionless exercise.	39
Many a rheumatic has been suddenly cured by the approach of danger, which compelled him to fly for his life.	39
The athletes who prepare for boxing and are running frequently, exhaust the nervous system, for brain and muscles are antipodal. Impaired vitality and a shortened life are the consequences of over-training the muscular system.	39
When perfection of character perfects the constitution, the two functions, religious and therapeutic, are harmonised.	
Steadfastness of purpose and deep study of the secrets of nature, when energised by faith, hope, and charity (directed by unselfish love, benevolence, and sympathy), are the hallmarks of an untitled nobility of character.	40
The religious excellence of character is the basis of health and morality, and the foundation of future religion of humanity.	40
The strict separation of the sexes produces a decline among men in refinement, virtue, and health, as well as an enfeebling and demoralizing influence on the other sex — coarseness on one side, feebleness and imbecility on the other.	41
The smile illumines the face and changes a repulsive to an attractive expression. It is a manifestation of amiability and happiness, which instantly arouses a corresponding feeling in the beholder.	41

The saints and heroes, who have won the world's admiration, have possessed the highest moral strength.

There is no form of association more favourable to cultivation of the refining and healthful sentiments than dancing, in which the charm of music is associated with those of grace and courtesy. 42

The higher regions of the brain in men are exhausted and paralyzed by gloom, hate, exhaustion, and toil. Women are bearing the strain better because they have, constitutionally, more activity of the upper brain than men. 43

The superiority of men, who lead in every department, depends on that portion of the upper brain, which corresponds with the shoulders and arms, and upper portion of the chest. 43

True oratory is the noblest exercise, as it uses the superior regions of the brain to charm and elevate, while developing everything admirable in the orator — perfecting his manly power, health, and happiness, and leaving an ennobling influence upon his audience. 44

There is an inherent affinity between the lining of the brain and the skin. Therefore, if one part suffers, the other part suffers sympathetically, and vice versa.

The selfish and irritable elements of the brain are represented at the waist of men, which is far more conspicuous than the slender waistline in women. 45

Corset compression exaggerates the peculiarity of the female constitution (which does not need magnification) but, as it forces the viscera downward, it oppresses the pelvis and thus increases the depression and other diseases from which women suffer. 46

Terrible epidemics spread by atmospheric conditions, which mankind have not learned to observe and understand. 46

In the absence of sunshine, evaporation from moist surfaces and thawing of ice or snow, is depressing as well as oppressive to the lungs. 46

“The soul that has never perceived the Truth cannot pass into human form” (Phædrus). The physical body is the sepulchre the soul. Memory has no seat, no special organ of its own in the brain — it has seats in every organ of the body. 47

The brain is the organ of the mind; the latter is the reflection of a Higher Principle (Noëtic Mind), working through brain-consciousness (relative truth). The heart is the organ of the Spiritual Consciousness (Absolute Truth). 47

The life and works of Joseph Rodes Buchanan, M.D.

Biography. 56

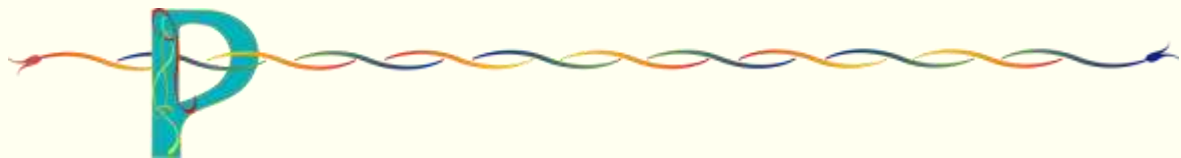
Bibliography. 56

Related Medical Biographies. 57

Related Study Notes by Philaletheians UK. 57

Suggested reading for students.

From our Constitution of Man Series. 58



Selections from Therapeutic Sarcognomy, a thesaurus of priceless advice about health, disease, and non-invasive treatments.

Sarcognomy defined by the Author.

Chapter IV, *p.* 66.

The word Sarcognomy was coined in 1842, as the name of the new science which arose from the discovery of the compound psychic and physiological character of the human body, revealed in the experiments in which I ascertained that the same psychic and physiological effects, which I produced on the head, could be produced on the body. [Sarcognomy is derived from:

the Greek words *σαρξ* [sār^x, *i.e.*, flesh or human body] and *γνῶμη* [gnō^me, *i.e.*, opinion or judgment, based on intelligence. — ED. PHIL.]¹

Etymologically, it means knowledge of the flesh, or recognition of its character and relations. Practically, as the name of a new science, it means a knowledge of the physiological and psychological powers which belong to each part of the body in health, in excitement, and in disease; and, consequently, an understanding of the correlation of soul, brain, and body.



The relaxing influences belong to the abdominal region, and the energetic influences to other portions of the constitution of man.

Chapter V, *pp.* 84-85.

[The doctrine that the relaxing influences belong to the abdominal region, and the energetic influences to other portions of the constitution, is illustrated by many familiar facts, beside the terribly debilitating and prostrating effects of abdominal diseases. Whenever we make a vigorous exertion, calling forth our maximum energy, the abdomen is powerfully compressed by the abdominal muscles and diaphragm, the descent of the latter being sustained or aided by the closure of the larynx retaining the air in the chest, the compression of which assists the downward pressure. With-

¹ [Therapeutic Sarcognomy is Dr. Buchanan's magnum opus, a thesaurus of priceless advice about health, disease, and non-invasive treatments, which are beyond the comprehension of the modern materialistic and mechanistic doctors. Many years ago I managed to obtain a facsimile printout of his book and devoured to it destruction. As a result, my horizon was broadened beyond my wildest dreams. — ED. PHIL.]

out this compression of the trunk, driving out the abdominal blood into the muscular system, brain, and spine, our maximum energy cannot be attained. On the other hand, the congestion of the blood in the abdominal region from any cause is extremely depressing and dangerous, as we see in congestive chills and the collapse of cholera.]

In a great many cases a single treatment in this way by an efficient healer will break up a commencing fever, or arrest the progress of one which is more advanced. It will also relieve cases of diarrhoea and cholera morbus,¹ menstrual disorders, hysteria, and melancholy.

Following this operation, the hands should be placed on the region of Health on the shoulder blades, the perfect vitality of which has already been explained, and a gentle or vigorous percussion applied over the whole upper part of the back, from the neck ten or twelve inches down.

A gentle stimulant or mild capsicum plaster, six or eight by ten or twelve inches, according to the size of the person, may be placed across the shoulders, to maintain the impression thus produced, and left upon the patient for a few hours.

If any particular remedy is plainly and positively indicated, it may be applied upon the skin as an embrocation under the plaster, in the form of a tincture or strong decoction, and its constitutional effects [are thus] produced without introducing it in the stomach. The most sensitive locality for the external application of medicines is on the median line between the sternum (breast bone) and the umbilicus.

The vital forces and positive elements are in the posterior half of the brain and body; the sensitive and negative, in the anterior.

As the physician should combat not only the prostration of the vital powers generally, but the special debility, disorder, and disease of each organ, he will go to the basis of the vital forces in the spinal [85] column to reinforce the dilapidated energies. The vital forces and positive elements are in the posterior half of the brain and the body — the sensitive and negative in the anterior. This is the general plan of the animal kingdom. In the torpedo, for example, the spinal side of the body is positive and the abdominal surface negative. The current is from the spinal toward the abdominal surface.

The upper dorsal region is the most important part of the spine.

The commanding importance of the spinal region has not escaped the observation of the most enlightened practitioners of electrotherapeutics. Dr. Beard says:

In the employment of general faradization particular attention should be given to the spine, even at the expense of neglecting other portions of the body;

and he recognizes the upper dorsal region as the most important portion of the spine.

¹ [Archaic medical term for acute gastroenteritis, commonly known as stomach bug or food poisoning.]

Intermittent fever can be treated with cupping glasses on each side of the spinal column from the neck downwards, letting them remain about 40 minutes.

M. Gondret in 1850 published his method¹ of treating intermittent fever, which he stated had, in his hands, never failed to cure. He applied eight or ten cupping glasses on each side of the spinal column from the neck downwards, letting them remain about thirty or forty minutes. This was simply dry cupping, as no scarification was used. The application was made at the beginning of the cold stage, or preferably a quarter of an hour before. This he stated not only prevented the attack but overcame the subsequent fever. One application of the cups, he stated, was sufficient, except in long-standing cases, which might require three or four. This method, he stated, had never failed in his practice of twenty-seven years.

He stated that when there was headache, giddiness, heat and heaviness of the head,

I apply cups to the back of the neck, and sometimes take away an ounce or an ounce and a half of blood which immediately relieves; if there is cough, difficulty of breathing, palpitation, etc., I apply them between the shoulders and draw two or three ounces of blood, and so on. By following this plan, I always find the symptoms disappear in a short time.



Cold air striking the upper part of the back depresses the powers of life, and endangers pneumonia or fever.

Chapter X, pp. 180-83.

The continuous application of moderate warmth, or of warm clothing, upon any locality develops the local function, as the continuous application of cold depresses it.

All the effects which I thus produce by the hand, by local stimulation, by heat, or by electricity, have been experienced millions of times by intelligent people without attempting to look into their causation. They have been produced, also, millions of times in the practice of medicine without prompting physicians to look into the law of their occurrence; and every intelligent physician who reads these pages will find upon reflection that he has encountered many facts which illustrate the principles of Sarcognomy.

For example, who has not observed that antagonism between the head and feet which Sarcognomy explains — how coldness of the feet increases the determination to the brain, and excites wakefulness at night; how the warm bath to the feet relieves the brain and moderates fever; and how the heat and fatigue of the feet from over-work or prolonged walking deadens the action of the brain and reduces the mental power?

¹ *Encyclographie Medicale*

Who has not observed the dangerous effects of drafts of cold air striking the upper part of the back, depressing all the powers of life and endangering pneumonia or fever?

What physician is not familiar with the association between tenderness or pain at the lower end of the spinal vertebræ and the pelvic diseases of women; or the prostrating influence of abdominal affections; and the hopeful influence of affections in the upper part of the chest, and the alarming anxiety and fear caused by affections of the heart?

The stimulation of the brain by a slight hyperæmia of the lungs, or of the bronchial region, which I have often experienced, was utilized by a British member of Parliament (Mr. Dunscomb), by putting a stimulating plaster on his chest when he had to address the House.

Who has not observed the substantial energy of the whole constitution produced by warmly covering the lower limbs, and the debilitating, injurious effects of allowing them to be chilled? [181]

What woman does not know how closely her bosom is associated with her affections, so as to compel her to exclude from familiarity therewith all but her child, her lover, and husband? and what physician does not know the very intimate sympathy between the womb and the female breast?¹

All these sympathies and associations, as well as others less familiarly known, are explained by Sarcognomy as illustrations of a general law which applies to every part of the body, and shows exactly the psychic and physiological association of every organ and every portion of the surface.

The full exposition of this subject is not designed in this manual, as it would require an investigation of the history of all diseases, showing the parallelism between the phenomena or symptoms of all diseases, and the laws of Sarcognomy — such as we see illustrated in affections of the brain produced by pelvic disorders, and in the peculiar hopefulness of consumptive patients, while the disease is doing its fatal work in the upper portion of the lungs. But an outline of the leading pathological illustrations of Sarcognomy will be given in the latter portion of this volume.

Nervauric treatment by the hand proceeds upon the principle that the hand whenever applied has an adhesive or attractive and stimulating influence upon the spot, developing and exalting its vital powers. Thus the constitution of the patient is roused to effect its own renovation, instead of passively receiving the vital force imparted by the healer, as in the ordinary treatment, in which the patient merely receives what the operator gives, and the latter is often exhausted.

¹ [Quoting Paracelsus. More! There is an inherent affinity between the lining of the brain and the skin. That means that, if one part suffers, the other part suffers too, and vice versa. For example, meningococcal meningitis will produce a pathognomonic skin rash even in the lower extremities, which are far away from the meninges. Prolonged anxiety will often manifest as eczema or psoriasis in any part of the body, etc. — ED. PHIL.]

The hand of the operator has an attractive power, which is both psychic and physiological, and consequently attracts to the spot where it is applied the vital forces of the patient.

The psychic attraction of the hand is easily ascertained upon sensitives. If the sensitive subject stands before you erect and at ease, the application of the hands for a moment on the forehead, followed by gently withdrawing them, will produce a tendency in the head to follow the retiring hand. I do not consider an objection to such facts, that imagination may produce similar effects. The potentiality of tartar emetic is not refuted when we produce a similar nausea by imagination. In the majority of persons this would be imperceptible, but in the sensitives it is marked, and some will be so strongly attracted as to be unable to hold their place and compelled to advance. The most passive subjects will be entirely controlled, and may be drawn down upon the floor.

The psychic attraction of the hand in salutations is the expression of attraction and friendship.

The psychic attraction of the hand is also realized in our friendly [182] salutations — the grasp of the hand being the expression of personal attraction or friendship. Mechanically, the hand is also the instrument of adhesion, retention, or holding.

The vital forces emanating from the brain and chest in voluntary actions and unconscious influences, must emanate from the surface of the body if, like caloric and electricity, they have a real existence.

At the foundation of such phenomena lies the fact that the vital forces, emanating from the brain and chest in voluntary actions and unconscious influences, both physiological and psychic, must emanate from the surface of the body if, like caloric and electricity, they have a real existence. Of these emanations all can recognize caloric, and sensitive persons recognize electricity and psychic influences. For these psychic influences we have at present no instrument of detection but the nerves of the sensitive, and for electric emanations of a delicate character there was formerly no test but the nerves and muscles of the galvanoscopic frog. But the skill of Dubois-Reymond¹ and others has furnished instruments of sufficient delicacy to detect the delicate electric currents of living beings and ascertain that, there are not only electric currents in motor nerves and muscles, but certain permanent currents in the body proceeding from its superior portions downwards, as they do in great quantity and power in the *Gymnotus* or electric eel, and *Malapterurus* or electric shad. These currents are the product of vitality, changing according to the degree of health and vigour, and cease at death.

¹ [Emil Heinrich du Bois-Reymond (1818-1896), German physiologist, co-discoverer of the nerve action potential, and the developer of experimental electrophysiology. His lectures on science and culture earned him great esteem during the latter half of the 19th century.]

These “strong and constant currents,” as they are called, are not thermo-electric but vital, proceeding from the positive head and chest to the negative extremities — the palms of the hand and the soles of the feet.

The negative character of the palms of the hands qualifies them to perform the part which they have always performed in my experiments — that of attracting and concentrating the vital forces and emanations of the subject, in which they coincide with the negative pole of the galvanic battery. Wherever I direct the hands to be applied for any purpose upon the body, the sponge of the negative pole of a weak galvanic or magneto-galvanic current may be applied with similar results — in some respects coarser and more powerful and dangerous as a concentrative stimulus, but substantially similar. [183] In vital treatment there is more than the mere concentration of functions produced by negative electricity. There are emanations from the operator and absorptions of influence or general sympathy as in the old practice of animal magnetism.¹

It is true that in treating under the guidance of Sarcognomy the operator must part with a portion of his vital force to a constitution which is in a morbid state, but as he stimulates the healthy energies of the patient, the latter co-operates in the cure, and his co-operation relieves the operator. Thus if one by his combativeness rouses the hostility of one assailed, their mutual violence stimulates each to the highest energy; or if one diffuses humour and boisterous mirth in a company, the mirthful response assists his own gayety, and he feels very differently from what he should if he addressed a solemn group without a smile in response.

Pouring hope and joy to cold unresponsive souls is exhausting. Sitting sympathetically in their company produces more depression in ourselves than exaltation in them.

To pour forth hope, joy, love, or zeal to cold unresponsive souls, is an exhausting experiment, and to sit sympathetically in company with them produces more depression in ourselves than exaltation in them. The only way in which we can affect them beneficially without being injured is to go as a teacher or healer in the utmost tension of our powers, suppressing our impressible sympathy, while they are kept in a passive, receptive condition.



The healer should not remain in a passive condition, but should stand on his feet throughout, either engaged in conversation and giving directions, or in active manipulations upon the patient.

Chapter X, pp. 190-91.

The healer should avoid the atmosphere of disease. His office should be very freely ventilated and, before visiting the sick chamber, he should have it ventilated before he enters, and should not remain too long; but, above all, he should not remain in a

¹ [Consult “Aura and Magnetism,” and “Magnetism, Mesmerism, Hypnotism,” in our Confusing Words Series. — ED. PHIL.]

passive condition, but should remain on his feet, either engaged in conversation and giving directions, or in active manipulations upon the patient.

Metals are good conductors, and many a poor sewing woman has had her health seriously impaired by the metallic foot-piece with which she works her machine.

The first thing to be done in almost all cases is to make dispersive manipulations on the seat of pain or disease. The nervaura¹ of the human body is not an imaginary thing; it is radiated and conducted in every direction; and when the clothing and atmosphere are in a very conductive condition, exhaustion is produced as in a moist atmosphere. The bracing effect of a dry, non-conductive atmosphere is well known. Metals are good conductors, and many a poor sewing woman has had her health seriously impaired by the metallic foot-piece with which she works her machine; many a writer has had his fingers and writing capacity impaired by the metal instrument used in writing, which would not have occurred if he had used the goose-quill, or a rubber, gutta-percha, cork, or wooden penholder.

Non-conductors, such a woollen and silk garments, are most beneficial to the nervauric healer as well as protective. Linen should be avoided on account of its conductivity.

Non-conductors are necessary for our protection. Woollen and silk garments retain the vital conditions and produce a happy effect, different from that of cotton. Linen, as the best conductor, is objectionable in personal clothing on account of its conductivity.

The retention of nervaura in the brain by a silk cap has proved very beneficial in impairment of brain power, and the use of silk and woollen clothing is very beneficial to the nervauric healer. That the nervaura may be beneficially retained or wastefully lost by our clothing is an evidence of its substantial reality, and every sensitive can feel its emanation from the hands, and the various emanations from different parts of the body, or from the clothing.

The nervaura in disease and pain is morbid. It should be removed by dispersive passes, lightly and rapidly.

In disease and pain we may proceed upon the theory that the nervaura of the morbid part is morbid, and should be removed. We frequently find that in manipulating upon the seat of pain, the pain seems to be propelled in the direction of our passes, and if not dispersed or scattered, moves along the limb, until at the extremity it departs. The first thing to be done, then, is to make dispersive passes lightly and rapidly to remove the morbid aura, after which the application of the hand produces a wholesome effect. [191]

The nervaura of the operator's hand applied to the passive patient, all over the person, by gentle passes or by gentle percussion, is a soothing, restorative influence, tending to resist the waste of tissues and vital forces, to diminish fever and excitement, and to promote nutrition and sleep.

¹ [Emanation of the nervous system.]

In addition to these effects, it imparts the vital qualities of the operator's constitution and, if he be well supplied with health, benevolence, and vital force, gives an increment of these to the patient. Hence a great deal of good has been done in this way in the practice of what is called animal magnetism, and the perception of the benefits produced by magnetizers has led the materialistic medical profession to attempt an imitation in their own clumsy, mechanical way, which they call *massage*.

If the blundering and ignorant practice of any art in disregard of accumulated knowledge is entitled to be called quackery, massage is a conspicuous example of quackery, or half-developed knowledge.

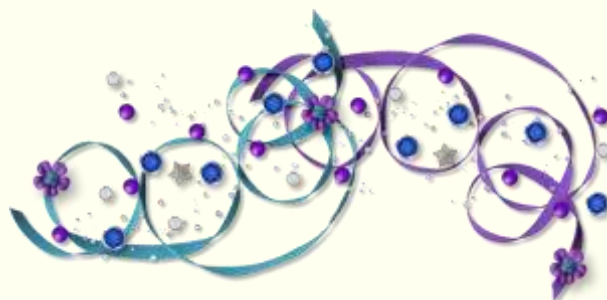
The magnetic healer should not court the physicians' patronage by concealing his artistic skill under the vulgar title of "massage."

Ignoring all the wonderful cures made by magnetic healers; ignoring their experimental knowledge and practical directions, which have been so long published and so successfully acted on; ignoring the very existence of psycho-nervous influences and emanations, physicians demand a class of ignorant subordinates, mechanical rubbers, who operate blindly and often injuriously as well as inefficiently. Ignorance in the massage is not compensated by intelligence in the physician for, the latter, if faithful to the dicta and prejudices of his college and clique, has kept himself in wilful ignorance. Nevertheless the rubber, if intelligent, will soon find that he produces effects which physicians do not understand, and if honest in attempting to comprehend the treatment, he will learn something of what has been known as animal magnetism, and borrow from that something to render massage more beneficial. His healing skill will then be acceptable, cloaked under the name of massage. But I should be sorry to see any magnetic healer, for the sake of physicians' patronage, concealing his artistic skill under the delusive and vulgar title of massage.

Manual treatment consists in:

- 1, dispersive passes on morbid parts;
- 2, charging the system with the nervaura of the operator;
- 3, stimulating organs by contact and percussion;
- 4, changing the vital balance of functions by dispersing from one spot to accumulate at another.

Excitement accumulated at one spot maybe dispersed by dispersive passes with the hand, by positive currents of electricity, and by sponging the surface with warm or hot water.



The healer's hand subordinates the morbid constitution of the patient to the healthy constitution of the healer.

Chapter XI, *pp.* 198-200.

As the object of the healer is success in controlling the constitution of his patient to remove his diseases, it is proper that he should aim to increase and maintain the impressibility upon which his success depends. Hence, if he initiates his operations by touching the temples until the eyes display the effect, he facilitates his subsequent labours.

I think it preferable, however, to produce the impressible condition on the corresponding sensitive and somnolent region of the body, by placing the hand on the lower part of the chest, just below the sternum (breast-bone).

This operation, though not invigorating, is very valuable as it produces a rather pleasant, passive tranquillity, especially as the patient should be lying down when it is attempted, which is indeed the best position for all therapeutic operations.

In consequence of the susceptibility thus established, the patient [199] feels the entire influence of his healer by coming into complete sympathy with him. The hand conveys his entire personality, and this operation alone would in many cases work curative results by subordinating the morbid constitution of the patient to the healthy constitution of the healer — producing by this simple operation results which the practitioners of animal magnetism aim to attain by a great variety of passes.

When the patient's constitution is too strong or morbid, the healer should operate actively by patting, or tapping, than the mere application of the hand.

While I would recommend this initial process for the subdual of the patient, I must qualify the recommendation by the suggestion that it may sometimes be objectionable; for, while it increases the susceptibility of the subject, it tends also to increase that of the operator, and by his passive condition to make him receptive of the morbid influences of the patient. When these influences from a strong or extremely morbid constitution are too strong, the operator should not assume this passive condition. He may conduct the operation more actively, as by a gentle patting or tapping operation, and produce the same effect as by the mere application of the hand.

Warmth, by drawing the circulation to the surface, increases susceptibility while diminishing the muscular energy from the back of the head that antagonizes the healthy elements. For this reason, impressibility is greater in summer than in winter, and in warm apartments than in cold ones.

What other influences, it may be asked, will increase the susceptibility? Warmth will contribute much; it draws the circulation to the surface, increases the susceptibility, and, if carried far, diminishes the muscular energy (which belongs to the occipital or resisting region and antagonizes the amiable elements). Hence warm climates have more than twice the susceptibility of the cold, and the nervauric healer who would win the greatest and most pleasant triumphs should visit the tropical regions, in

which he will find almost the entire population subject to his power. In Mexico and South America the results will be far more brilliant than in the United States, and in India he will find the maximum impressibility, which was thoroughly demonstrated in the experience of Dr. Esdaile.

For this reason impressibility is greater in summer than in winter, and in warm apartments than in cold ones.

**Moral warmth is as necessary as the physical,
and families ruled by love and harmony will not
fail to develop susceptibility.**

But the moral warmth is as necessary as the physical, and families ruled by love and harmony will not fail to develop susceptibility. Music also greatly promotes it, especially vocal music — so does the contemplation of beauty in nature or art, and habits of contemplation. There is a great deal of difference between the fashionable music, which is a mere combination of force and skill, and the music of feeling, like that of the Scotch, which has the best influence. [200]

Acute diseases, by promoting susceptibility, increase the sensitiveness to remedies, which explains the success of the infinitesimal homoeopathic remedies.

Diseases of an acute, active character generally promote susceptibility, and increase the sensitiveness to remedies, which explains the success of the infinitesimal homoeopathic remedies,¹ nicely adapted to the disordered organ. Yet many chronic diseases, in which the nervous system is impaired, rather diminish the susceptibility.

Animal food favours muscular development, which is antagonistic to the refining elements; vegetable food and fruits are more appropriate for the frontal and superior regions of the brain.

The influence of food and medicine upon susceptibility is worthy of attention. The sensitiveness and irritability of the nerves is increased by a low diet. Animal food tends to muscular development, which is antagonistic to the refining elements; vegetable food and fruits are more appropriate for the frontal and superior regions of the brain. Flesh diet and articles difficult of digestion antagonize impressibility, but articles which gently stimulate the frontal organs favour it.

Moderate use of coffee and tea enhance susceptibility; certain plants, that are beneficial to the nervous system, also promote a healthy susceptibility.

Coffee, tea, and tobacco promote susceptibility, although their excessive use impairs the health, and medicines of the anodyne or nervine class have a tendency to promote it. There are many articles, such as coca,² lavender,³ valerian, cypripedium,⁴

¹ [Consult "Allopaths persecuting Homeopaths," in our Down to Earth Series. — ED. PHIL.]

² [Cocaine]

³ [Lavandula]

⁴ [Slipper orchid]

vanilla, etc., which, by their tonic and restorative influence, are beneficial to the nervous system, and thus indirectly promote a healthy susceptibility.

The cornerstone of impressibility is obedience to Universal Law, and allegiance to Eternal Truth, the One Infinite Spirit of Love, Truth, and Wisdom in the Universe.

I think it will ultimately be realized that the predominance of virtue and refinement is the best foundation for impressibility, and I doubt not that in “the good time coming,” when humanity shall have attained a nobler development, our entire population, even in cold climates, will become amenable to nervauric healing, and the aggregate vital power of society will sustain each individual against infirmity and disease by an all-embracing sympathy and friendship.



The preëminence of the shoulder region, the spinal column, and the entire back should not lead us to neglect other regions.

Chapter XI, *pp.* 205-207.

The greater importance of the shoulder region, the spinal column, and the entire back should not lead us to neglect other regions. We should carefully avoid that common fault of narrow minds — concentration upon one idea, or one method, to the neglect of everything else. A successful practice might be conducted solely by treating the back of the trunk and the head, or applying tonic plasters upon these posterior regions, or even tonic metals.

In Boston some psychological healers have attempted to cure their patients by sitting back to back with the patient — a method which might have some effect in imparting vitality and health directly from one spinal column to the other. This method was associated with the theory of the nonexistence of matter, and of diseases being entirely imaginary. The absurdity of the theory is its greatest fascination.

As there are persons who, when on the brink of a great precipice, are strongly impelled to throw themselves off, so there are many who, in the presence of a great mystery, or what seems to be such, are tempted to plunge into the deepest gulf of absurdity that is visible, as we see in some of the intensely absurd theological dogmas that have ruled the civilized world.

The chilling of the shoulder region is peculiarly prostrating to all powers of life.

The capes of the overcoat, formerly in fashion, were really useful. The shawl is a most valuable female garment, and of great benefit to health and life.

The upper posterior portion of the trunk — the shoulders and the space between them — being the tonic region of the constitution, all processes are invigorating

which concentrate the vital forces to that part. Stimulating and tonic plasters are therefore beneficial on this region, and warm clothing has a tonic effect. The capes of the overcoat formerly in fashion were really useful; and the shawl is one of the most valuable of female garments, the use of which has been of great benefit to health and life. On the other hand, the chilling of the shoulder region is peculiarly prostrating to all the powers of life, and it has been maintained by some intelligent physicians that the chills ascribed to malaria were more properly attributable to the depressing influence of nocturnal cold operating on the shoulders.

When riding or walking on a clear night with a cloudless sky, the shoulders are exposed to the intense cold of the planetary interspaces (perhaps 4000 below zero), to which they are giving radiation. Unless protected by an umbrella or heavy shoulder clothing, this is a dangerous exposure to delicate persons. Still more dangerous is it to sit at night beyond the shelter of the house or porch. But the injury is far less when the sky is covered with clouds, which reflect the warmth of the earth and shelter from the stellar region of cold, so that the earth surface is less cooled and there is less dew. [206]

Nature has carefully guarded the seats of vital force.

It is the front of the head, as well as the front of the body, that face the cool breeze without injury, while the very same exposure between the shoulders would be dangerous. The front receives impressions, and the back reacts and resists by its own spontaneity, sustaining the vital force which the front tends to expend.

In accordance with these principles mankind generally understand that the back must be well clothed, and we are accustomed to speak of clothing as for the back, while we are accustomed to leave the coat open in front. A similar exposure of the back would be so injurious, that it is never attempted. The opening of the vest at the middle of the breast, even when facing the cold wind, is harmless, while the very same exposure between the shoulders would be dangerous — for the back is the tonic and the front the atonic region. The front receives impressions, and the back reacts and resists by its own spontaneity, sustaining a vital force which the front tends to expend.

When an intensely cold wind renders the warmest clothing necessary, a woollen wrapping around the lower part of the face and neck, where nature has placed the beard and hair, is worth more than five times the amount of clothing applied anywhere else.

Nature has carefully guarded the seats of vital force. It is the front of the head, as well as the front of the body, that faces the cool breeze without injury. The top, the side, and the back of the head, which are the seats of our vital forces, are well protected by hair. The front, the forehead, the seat of unvital and devitalizing intellect, is bare. So are the anterior parts of the temples and the upper part of the face, in which all the functions are non-vital or exhausting. The chilling of these regions may retard intelligence and pliability, but never injures health or life; even the loss of a considerable amount of brain in these anterior regions is not a serious affair for health or

vitality. While the passive, sensitive, and yielding functions of organs behind the upper part of the face render them so unnecessary to vital power as not to require much protection, the organs covered by the lower part of the face are highly necessary to life, embracing as they do, calorific, respiratory, muscular, and digestive capacities, and hence the beard thickly covers precisely the regions which need protection; and when an intensely cold wind renders the warmest clothing necessary, a woollen wrapping around the lower part of the face and neck, where nature has placed the beard and hair, is worth more than five times the amount of clothing applied anywhere else.

The position instinctively assumed by the sick and infirm, lying horizontally on the back, bestows great preservative and recuperative power (a) by the warmth it provides to the spinal column, and (b) by the predominance it gives to the brain, which is relieved from the tax of muscular effort, as it enjoys a better supply of blood in the horizontal than in the erect position.

The advantage of the horizontal position is lost by those who, after lying on the back, turn on the side without bringing warm clothing against the back to maintain its warmth.

Returning to our subject: the posterior regions of body and brain are protected by being in the rear and thus escaping collisions. Their life power, residing in the brain and spinal cord, is protected by the very strong bones of the skull and the spinal column. Hence the position instinctively assumed by the sick and infirm, lying horizontally on the back, gives great preservative and recuperative power by the warmth which it gives the spinal column, and the predominance it gives the brain, which is relieved from the tax of muscular effort, and has a better blood-supply in the horizontal than in the erect position. The advantage of the horizontal position is sometimes lost by those who, after lying on the back, turn on the [207] side without bringing warm clothing against the back to maintain its warmth. The importance of the spinal column is illustrated both by heat and cold.

Very injurious and debilitating effects are experienced by those who stand in such a position that the back is continually exposed to the heat of a fire or stove. The cold shower / bath, and the ice bag on the spinal column are among the most powerful agencies known in therapeutics.

Arm exercises strengthen the visceral functions better than locomotion, and diseases of the viscera are effectively treated by warming and stimulating applications to the arm.

The shoulder being the tonic and hygienic region, its extension in the arm necessarily partakes of that character; and the exercise and development of the arms must rank among the leading measures of hygienic culture — a truth which is only recently beginning to be appreciated. The entire arm has a tonic correlation with the viscera of the trunk, the humeral region gives a fortifying energy to the viscera of the thorax, and the forearm to those of the abdomen. Hence arm exercises strengthen the visceral functions better than locomotion, and diseases of the viscera are effec-

tively treated by warming and stimulating applications to the arm or by hæmostasis,¹ or hæmospasia² on the arms, which is of marvellous efficiency; for hæmospasia, while relieving internal congestions, gives such a development to the vital force of the arms as energizes all the viscera. The organs in the brain which sympathize with the arms are tonic correlations of those which sympathize with the viscera — a proposition, however, which is intelligible only after the study of Anthropology.

As we know the nervous system to be the seat of life and the measure of its development, we next proceed to consider the brain power.



It is along the umbilical chain that we can trace the pedigree of man³ from time immemorial along the spiritual influx, that sparks the great evolutionary ascent from the mineral, plant, and animal, up to the human kingdom.

Chapter XII, pp. 218-220.

It is probable that the assimilative or umbilical region has more extensive relations to psychic life than those involved in the absorption of chyle. The umbilical region is the seat of the original mysterious influx of life through the womb, which is the connection with our ancestry. This changes after birth into absorption from nature, instead of absorption from the maternal constitution. It is along the umbilical chain that we trace the continuity of the human race back into the darkness of the uncounted ages, in which by influx and evolution man has been brought to his present condition — the process of gestation being probably a surviving type or analogue of the creative evolutionary process of the over soul of the universe.

The faculties which establish the most intimate sympathy and union between two persons lie along the median line.

I regard the umbilical or assimilative region as having in the brain and soul important spiritual functions and relations, especially as to personal sympathy, attachment, and spiritual influences, but at present we are considering merely its relations to nutrition, development, and health. The associative faculties which establish the most intimate sympathy and union between any two persons lie along the median line.



¹ [control of the blood by ligatures]

² [control of the blood by atmospheric pressure]

³ [Refer to the Divine Pedigree of Man, Drawing from “The True Colours of Man,” our Fifth Major Work, on page 50 of this study. — ED. PHIL.]

The mouth corresponds to the umbilicus. It is the channel of absolute sympathy, strongest love, and link of intimate union between mother and child. It also expresses our attachment in the kiss, which is the full expression of conjugal love, and a healing agency in itself.

As the breath comes from a beneficent region of the body, its healing power can be imparted by breathing upon the affected part. However, the beneficent influence which proceeds from the top of the head is far more powerful.

The mouth, which corresponds to the umbilicus, is, like the latter, a channel for the influx of developing nourishment and also of oxygen, and as the umbilicus is the link of intimate union between mother and child, the channel of absolute sympathy and love, the strongest love that is known, so is the mouth the organ that expresses our attachment in the kiss. The kiss is the full expression of conjugal love, and may be a very efficient means in nervauric healing. Some are accustomed to impart their healing power by breathing upon the affected part. I believe they are not mistaken, as the breath comes from a beneficent region of the body, notwithstanding the assertion of Brown-Sequard¹ that it conveys an element which is toxic in hypodermic injection. The contact of the lips is a healing agency. The dog for a similar purpose uses his tongue; but no such measures can be compared for beneficent effect to the influence which proceeds from the top of the head.

The back is antagonistic to the intellect.

Besides Nutrition, Digestion, and Assimilation, there is yet another important influence on human development — that which consolidates [219] and holds together the materials gathered in by digestion and assimilation, and precipitated by Nutrition. That influence we find in the back — in the region antagonistic to the intellect.

Head (Mind) Learning versus Soul (Heart) Wisdom,² Hark!

To understand this philosophically we must know that the intellectual faculties tend to carry man out of himself and destroy his individuality³ by merging his consciousness in his environment, or in the thoughts of others. When they plunge his mind into his physical environment by perception and sensation, they lower his nature more effectually than when they carry him into the sphere of spiritual truth and [higher] philosophy. But they necessarily impair his physical energy, weaken his desires, unfit him for achievement, and relax both physical and mental fibre, in proportion to their predominance, which has very different effects from mere activity.⁴

¹ [Charles-Édouard Brown-Séquard FRS (1817-1894), Franco-Mauritian physiologist and neurologist who, in 1850, became the first to describe what is now called Brown-Séquard syndrome.]

² [Look up “At the threshold of the two paths,” Table from *Compassion: The Spirit of Truth*, Gwernymynydd: Philaletheians UK, 2005; v. 100-2023; 398pp, shown on pages 51-52 of this study. — ED. PHIL.]

³ [spirituality?]

⁴ Some of my reflective readers may doubt whether the intellectual organs have this debilitating effect, because they associate intellectual action with the energies of character that impel it, but mere intellectual action is of a passive nature, as when we are listening to a teacher.

The impairment of vital force by intellectual predominance renders the tissues softer and less compact, more inclined to disintegration, and less capable of sustaining a robust manhood: such is the effect of excessive schooling.

We must, then, rely upon the influences antagonistic to intellect for the preservation of vital force and compactness. The discovery of these influences was a revolution in Psychology. They belong to that portion of the occiput which antagonizes the organs of the forehead and, as to the body, they are found upon the middle of the back, below the shoulder blades. They may be distinguished as the Adhesive Group — the group of organs of which Adhesiveness is the centre — organs which desire to keep everything fixed, as the intellect desires change or progress.

Adhesive and Intellectual Regions compared and contrasted.

Adhesive

Region of desire and impulse, interested in all that is personal, and to those near and dear to him.

Local and limited.

Actively engaged in the midst of society, exerting an influence.

Produces impulsive energy, and ability to interest others.

Highly emotional and strong.

Spontaneously energetic; will not endure solitude, while continually gaining power and influence in society.

Develops outwardly, in stirring life.

Exhausted and emaciated in action.

Intellectual

Region interested in humanity at large, without distinction of race, creed, or colour.

Impersonal and unlimited.

Avoids action, enterprise, and binding responsibility.

Produces delicacy, sensibility, and masterly inactivity.

Passionless and socially inactive.

Exhausted and broken down by social responsibility.

Develops inwardly, in solitude.

Grows and strengthens.

The Adhesive region, a region of desire and impulse, is interested in that which is personal to ourselves, local and limited — the intellectual in that which is impersonal and unlimited. The intellectual region is interested in all humanity alike — the Adhesive region in our friends alone. The intellectual region avoids action, enterprise, and responsibility, it is at home in solitude — the Adhesive region seeks to be actively engaged in the midst of society and exerting an influence. The intellectual region produces delicacy, sensibility, and inactivity — the Adhesive region produces impulsive energy and ability to interest others. The one is passionless and feeble — the other highly emotional and strong. One is exhausted and broken down by social responsibility — the other is spontaneously energetic, will not endure solitude, and continually gains power or influence in [220] society. One develops in solitude, the other in stirring life. One exhausts and emaciates in action, the other grows and strengthens.

The latter is the tonic and vitalizing element which resists the disintegration of the body by exertion, and by fever. It is the element to which quinine and other cinchona preparations appeal, in opposing the decomposition of fever in doing which, they resist the intellectual element so effectually, as sometimes to impair the hearing, the memory, and the vision.

Adhesiveness expresses the physical as well as the spiritual character of the faculty. It resists the waste of our physiological and spiritual elements, as Acquisitiveness resists the waste of our property.

This stirring, active power holds every faculty ready for social relations and thus gives an attractive vitality to the whole person — a tonicity which resists exhaustive and malign impressions. The word Adhesiveness expresses the physical as well as the spiritual character of the faculty. It resists the waste of our physiological and spiritual elements, as Acquisitiveness resists the waste of our property. Hence it gives compactness to the person and, by retaining the organized elements longer in the body, brings them to a higher vitality and perfection. Thus it becomes the tonic supporter of the physical development, giving to the character and the person the qualities that are interesting or attractive.

Hence we find it desirable to stimulate the Adhesive region to perfect the nutrient processes and enhance vitality. This region we find on the lateral part of the occiput, above and behind the ear, and on the body below the shoulder blades, occupying nearly two hand's breadths downward. Adhesiveness is the social or gregarious faculty, and social gatherings prompt to feasting and drinking.

Lower upon the occiput and upon the back we find the still more energetic and tonic element of Combativeness, which gives great energy to the muscular system, but which tends to give the muscular system a predominance over the cerebral, and the evil passions over the friendly emotions.

From Adhesiveness upward on the shoulder the influence becomes more pleasant, tending to give the brain and moral nature a predominance over muscular growth and physical force.

Adhesiveness, lying between the two, assists both the moral and physical forces, as we see it in women sustaining the family relations, and in men sustaining personal attachments, gregarious life, national unity, and co-operation in war, as well as sectarian and partisan cooperation in peace.



The leg corresponds to the prenatal embryonic development of the four great kingdoms — fire, air, earth, and water.¹ Though man is higher than they are, the Law of Evolution finds its illustration of all four in him.

Chapter XIII, p. 239.

Below the knee we find in the leg one of the great wonders of Sarcognomy. The leg corresponds to the prenatal embryonic development which illustrates the law of evolution and the microcosmic character of the human constitution. It corresponds to all below the grade of humanity — the animal, vegetable, and mineral kingdoms.

In the fanciful phraseology of imaginative writers we are often assured that man is a microcosm, without a single definite statement of the basis of this conjecture. He certainly does not contain in his constitution all the chemical elements, nor is his life governed like the solar system by gravitation and momentum. No resemblance to the universe has been pointed out, and his ability to comprehend imperfectly the universe does not make his constitution a microcosm. The statement therefore is a baseless fancy or conjecture.²

But it was discovered by my experiments in 1842 that the elementary forces of nature bear a wonderful relation to the genesis of man; that he retains in his constitution a record of the creative or evolving power which advances to the height of humanity through all the prior steps of evolution, and thus gives man a microcosmal relation to evolutionary forces.

Humanity proper begins at the knee; all below corresponds to the animal, vegetable, and mineral kingdoms, and reproduces their conditions in our experiments. The foot which stands upon the earth has a mineral character in the surface which touches the earth; above the bottom of the foot, the character is vegetable; and above the ankle, animal.



¹ [Refer to the Self-evolving Force of the Mineral Monas (Drawing), on page 53 of this study. — ED. PHIL.]

² [Note by the Series Editor: Dear reader, we decidedly beg to differ with the learned doctor: that statement is neither “a baseless fancy nor conjecture.” Each Immortal Spirit that sheds its radiance upon a human being, is a god, i.e., the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause, of which a noëtic radiance or Divine Spark is a direct emanation, possessing all the attributes of Its parent source. (Cf. *Isis Unveiled*, II p. 153)]

Moreover, everything in the World of Being follows Analogy, “as above, so below.” Archaic philosophy calls a man-bearing globe the Microcosmos of ONE Macrocosmos (Great Universe); man is the outcome of the two. Readers may consult with profit the following works:

(1) *The Rope of the Angels*, from our Secret Doctrine’s First Proposition Series. Drawing thereof, “Chaos-Theos-Cosmos,” is shown on page 54 of this study.
 (2) *Semi-Exoteric Constitution of Man*, from our Constitution of Man Series. Table thereof is shown on page 55 of this study.
 (3) “The Divine Pedigree of Man,” from *The True Colours of Man*, our Fifth Major Work. Diagram thereof is shown on page 50 of this study.]

There is a natural but latent faculty in us, by which the inner self cognizes the dynamic world of causes.¹

Chapter XVI, pp. 318-319.

George Cuvier² says in his Comparative Anatomy:

The effects produced upon persons who, *before* the operation [of mesmerizing] was begun, were in a state of insensibility; those which have taken place upon other persons after the operation itself has reduced them to that state; and also to the effects produced upon brutes — *no longer permit it to be doubted* that the proximity of two animated bodies, in a certain position and with the help of certain motions, do produce *a real effect, wholly independent of the imagination of either*. It is also evident that these effects are owing to a communication which takes place between the nervous systems of the two parties.³

The testimony of Laplace⁴ in his great *Philosophical Essay on Probabilities*, is equally positive and explicit.

The eminent physiologist Georget said:

I have seen, positively seen, a great many times, somnambulists announce several hours, several days, twenty days beforehand, the hour, the minute even, of the attack of epileptic and hysteric fits, and of the menstrual eruptions, and indicate the duration and the intensity of the attacks — things which were actually verified.

The existence of these intuitive and prophetic powers in man I have demonstrated in developing the science of Psychometry, and pointed out their location; and in Sarcognomy I place the entire *modus operandi* in the possession of the public, of which for many years probably only the most enlightened will avail themselves. Let us not forget that Dr. Elliotson,⁵ at the head of the medical profession in London, was driven into retirement for attempting to introduce in England the magnetic anæsthesia in surgical operations, after the Committee of the Royal Academy of Medicine at Paris in 1836 had made the following statement of the success of Cloquet⁶ in [319] operating during the somnambulatory trance “a specimen of the large class of facts,

¹ [Consult “Psychometry is the natural but latent faculty in us,” in our Constitution of Man Series. — ED. PHIL.]

² [Jean Léopold Nicolas Frédéric, baron Cuvier (1769-1832), known as Georges Cuvier, was a French naturalist and zoologist, sometimes referred to as the “founding father of palæontology.” He was a major figure in natural sciences research in the early 19th century and was instrumental in establishing the fields of comparative anatomy and palæontology through his work in comparing living animals with fossils.]

³ [*Leçons d’anatomie comparée*; 5-vols, 1800-1805]

⁴ [Pierre-Simon, Marquis de Laplace (1749-1827), French polymath, and a scholar whose work has been instrumental in the fields of physics, astronomy, mathematics, engineering, statistics, and philosophy.]

⁵ [John Elliotson (1791-1868), M.D., professor of the principles and practice of medicine at the University College London (1832), senior physician to University College Hospital (1834). He was an author and teacher whose clinical practice and publications were noted by contemporaries].

⁶ [Jules Germain Cloquet (1790-1883), French medical doctor and surgeon who practiced in Paris. His older brother, Hippolyte Cloquet (1787-1840), and his younger nephew Ernest Cloquet (1818-1855) were also physicians. In 1821, Jules Cloquet became one of the earliest members elected to the Académie Nationale de Médecine in Paris. In 1836, he was elected Honorary Fellow of the Royal College of Surgeons in Ireland.]

of which the present generation of physicians have been carefully kept in ignorance by their professors,” an ignorance which they are most faithfully transmitting to their successors.



The untaught skill and vital sympathy of the Polyne- sians is vastly superior to the technical imbecilities of European massage.

Chapter XVII, pp. 342-346.

But, in their ignorance of vital laws, physicians endeavour to believe that the superiority of the hand in massage is due to mechanical [343] reasons, and with equal blindness they think the superiority of the hand as an electrode is due to its mechanical structure.

The processes recommended by Dr. Murrell¹ as massage are far inferior in effect to those of barbarous races — the *lomilomi*² of the Sandwich Islanders — which, as Nordhoff says, relieves all soreness and weariness, and produces a healthful, refreshing sleep. The untaught skill and vital sympathy of these people is vastly superior to the technical stupidities of European massage. The *toogi-toogi* and *fota* of the natives of the Island of Tonga³ are stated to produce the same pleasant effects as the Sandwich⁴ *lomilomi*. In fact, a sympathetic benevolent temperament in the operator, acting in accordance with benevolent common-sense or intuition, is far superior to the mechanical processes dictated by the dogmatism, which is superciliously blind to the whole nature of the processes of healing and their vital philosophy.

Relieving suffering by gentle and kind and manipulations is the instinctive impulse of benevolence, and has been practised by all ancient nations.

To relieve the suffering by kind manipulations is the instinctive impulse of benevolence, and has been practised by all nations. Chinese manuscripts near five thousand years ago contained directions for manual treatment, and I do not believe that the profuse literature of massage of the last twenty-five years has made any very important advance beyond the knowledge of the old “barbarians.” What I have read on the subject has been in some cases so uniformly and pedantically stupid, that I have not felt that I could afford to spend much time on such literature.

¹ [William Murrell M.D. (1853-1912), *Massage As a Mode of Treatment*. Philadelphia: P. Blakinson, Son, & Co., 1887; 3rd ed., 143pp.]

² [Lomilomi is a Polynesian method of kneading massage, incorporating elements of indigenous religious beliefs. The word lomilomi comes from the Hawaiian and Samoan languages. Lomi means “to knead.” The smooth flow of the strokes mimic the ocean waves. It may also mean “to take and turn, to shift” as in “the sacred shift within you that is inspired by the healing kahuna,” spoken twice for emphasis.]

³ [The Kingdom of Tonga, an island country in Polynesia, part of Oceania.]

⁴ [Sandwich Islands is the name given to the Hawaiian Islands by James Cook in 1778.]

Mechanical massage is an unpleasant affair in comparison with Egyptian baths. It causes a good deal of pain, the patients cry out aloud, shed tears, and vigorously resist the physician with arms and legs.

The delightful effects of manipulation in baths have been described by many writers in glowing colours. Nordhoff, describing the *lomilomi*, says:

To you thereupon comes a stout native with soft, fleshy hands, but a strong grip and, beginning with your head and working down slowly over the whole body, seizes and squeezes with a quite peculiar art every tired muscle, working and kneading with indefatigable patience, until in half-an-hour, whereas you were weary and worn out, you find yourself fresh — all soreness and weariness absolutely gone, and mind and body soothed to a healthy and refreshing sleep.

This, according to William Murrell, has nothing in common with massage. So much the worse for the latter, if it is eclipsed by the methods of barbarian races!

Massage has nothing in common with the beautiful impressions and delightful sensations of Egyptian baths.

Joseph Schreiber,¹ too, confesses as follows, that massage is an unpleasant affair in comparison with Egyptian baths:

Savary,² in his letters from Egypt, in describing a bath taken by him there, speaks of the delightful feelings produced by passing through a series of apartments of graded temperatures, of being surrounded by scented vapours, of having his body scoured, pressed and kneaded, and his limbs stretched and his joints cracked, of being enveloped in clean linen, laid upon a soft couch, and having all parts [344] of his body scoured, pressed, and kneaded, and his limbs stretched, and his joints cracked, of being enveloped in clean linen, laid upon a soft couch, and having all parts of his body dried by the tender hands of children. When finally he mentions the coffee and tobacco, which contribute to the pleasure of the massage, when he breaks forth in hymns of praise on the delicious feeling of sensuous ease produced by massage; when he speaks of the ease with which the blood seems to circulate, of the feeling of refreshment that ensues, and of the sweet sensations and delightful ideas that arise in the mind; and when finally he allows himself to declare that in fancy one overlooks the whole world, which seems to be at one's feet, and to grow more bright and refulgent under the observer's eye, and that everywhere only the laughing face of fortune is seen; all I can say is, that unfortunately mechano-therapy has nothing in common with these beautiful impressions and delightful sensations. It

¹ [Joseph Schreiber M.D., (1835-1908), *A Manual of Treatment by Massage and Methodical Muscle Exercise*, translated from the original German by Walter Mendelson, M.D., of New York. Philadelphia: Lea Brothers & Co, 1887.]

² Extract from the letters of Savary* on the baths of Cairo, in Phelippeaux's *Etude pratique sur les frictions et le massage*. Paris, 1870.

* [Claude Etienne Savary (1750-1788). *Letters on Egypt, Containing, a Parallel Between the Manners of Its Ancient and Modern Inhabitants, Its Commerce, Agriculture, Government and Religion; with the Descent of Louis IX at Damietta*. Extracted from Joinville, and Arabian authors. Translated from the French of M. Savary. London: Printed for G.G.J. and J. Robinson, 1787; 2-vols, 2nd ed.]

usually causes a good deal of pain, and it is only in the popular acceptance of the term that the patient “sees stars.”

After his daily manipulation the patient generally feels exhausted, often experiencing pain for twenty minutes or half an hour, pain which gradually disappears. The time for the repetition of his treatment is anticipated with fear and trembling, and only the conviction of its efficacy, or the fact that the cure has already begun and is visibly progressing, gives him courage and endurance to stand the torture imposed. In certain diseases, as constipation, neurasthenia,¹ and chorea,² it is true there is no pain, or none worth mentioning, connected with the cure; in other cases, however, the patients cry out aloud, shed tears and even vigorously resist the physician, with arms and legs — a proceeding which must not, however, be considered as sufficient ground on which to base a charge of assault and battery!

Is this benevolent and skilful treatment?

Is the painful nature of a process or the disgusting character of a medicine any proof of its superior merit?

Have the magnetic healers any such confessions to make?

On the contrary, it is the charming and prompt relief they give which has enabled them to overcome the consolidated mass of prejudice nourished by pedantic colleges, flourishing in the universal ignorance of psychic science and the higher departments of biology, and enforced by the jealous animosity of their medical competitors.

That massage processes mechanically assist the circulation as efficiently as active exercise is quite apparent, and that improvement of local and general health should follow even if the operator had no superior endowments is obvious enough, and has been verified by careful experiments in massage. The investigators however, fail to see that there is any cause but the mechanical. They have shown that when a muscle has been exhausted of contractility by Faradic currents, a few minutes' massage restores its contractility, and Zabłudowski³ has proven this also upon the muscles of a frog. The vigour of [345] muscles which have not been exhausted is increased by massage, surpassing in this respect the effect of electric currents, and hence pugilists in training undergo considerable rubbing; and rubbing has been extensively associated with bathing, as an invigorating luxury. Mankind for ages have extensively used this natural treatment while it has been neglected by the profession.

In many cases in which electricity has failed to be of any value, massage is a most efficient agent, but the writers are not aware of the great value of the touch or mere

¹ [Neurasthenia, a mechanical weakness of the nerves, was a diagnosis in the World Health Organization's ICD-10, but deprecated, and thus no more diagnosable, in ICD-11. It also is no longer included as a diagnosis in the American Psychiatric Association's Diagnostic and Statistical Manual of Mental Disorders.]

² [An abnormal involuntary movement disorder, characterized by quick movements of the hands or feet. It is one of a group of neurological disorders called dyskinesias. The term chorea is derived from Ancient Greek *χορεία* (choreia or “dance,” as the movements of the body are comparable to dancing.)]

³ [Isidor Zabłudowski (1851-1906), *Technik der Massage*, Leipzig: Thieme, 1911; 140pp. 1st ed. appeared in *Handbuch der Physikalischen Therapie*, ed. by A. Goldscheider and P. Jacob.]

contact independent of mechanical action. Those who understand the vital influence, and know how to give it, have not acquired such knowledge from the colleges, and are therefore jealously denounced as charlatans for performing cures where the faculty have failed. Dr. S. Weir Mitchell¹ of Philadelphia says:

It is many years since I first saw in this city general massage used by a charlatan in a case of progressive paralysis. The temporary results he obtained were so remarkable that I began soon after to employ it in locomotor ataxia, in which it sometimes proved of signal value, as in other forms of spinal and local disease.

If Dr. Mitchell should become acquainted with Therapeutic Sarcognomy he would make a still greater gain.

That massage of the abdomen should be beneficial, as claimed in constipation and dyspepsia, is reasonable, as such manipulations accord with Sarcognomy; but in treatment guided by Sarcognomy the abdominal surface does not absorb all attention, while the spinal region, the source of its power, is neglected.

The annals of what is called Magnetic Treatment are full of the most marvellous cures of rheumatism, neuralgia, and every variety of acute and of lingering diseases, which sometimes vanish in a few hours or a few minutes. All this experience has been contemptuously ignored by the old colleges, even when coming from such distinguished physicians as Dr. Elliotson and Dr. Esdaile, because it was not in their curriculum, and they have brought forward in opposition their mechanical ideas of massage, in which they unconsciously enjoy the benefit of vital forces and sympathies, and thus take to themselves more credit than mechanical action deserves. The persons whom they employ for massage are sometimes skilled in animal magnetism and accomplish much more than is expected; but if they perform any marvellous cures they must conceal them from the faculty or be punished for their temerity. A patient in a Boston hospital, suffering from pneumonia with a very high temperature, fell under the care of an intelligent attendant, who had attended a course of my lectures. Benevolence prompted him to do what he could, and he gave great relief, lowering the temperature remarkably. The next morning the [346] physician was astonished and commented on the case emphatically to his pupils as presenting a most marvellous, unprecedented change, for which he could not account. The guilty healer was wise enough to conceal his agency.



¹ [Silas Weir Mitchell (1829-1914), American physician, scientist, novelist, and poet. He is considered the father of medical neurology, and he discovered causalgia (complex regional pain syndrome), erythromelalgia (or Mitchell's disease, a rare vascular peripheral pain disorder in which blood vessels, usually in the lower extremities or hands, are episodically blocked and become hyperæmic and inflamed. He also pioneered the rest cure.)]

Conversation, declamation, and singing by expanding and vitalizing the chest, increase our stock of life and health. There is no other labour performed so easily, and with so little fatigue.

Chapter XIX, pp. 394-397.

The thoracic development which does so much for life, health, and energy may be cultivated also by conversation, declamation, and singing. By engaging in these daily we increase our stock of normal life and health. They expand as well as vitalize the chest. There is no labour performed so easily and with so little fatigue as that which is accompanied by singing.

A citizen of New Orleans, named McDonough, many years before the war gave to his negroes an opportunity of emancipation by extra work to buy their time piecemeal. They would buy one hour a day to begin and. with that advantage buy the remaining hours with increasing rapidity. Animated by such hopes, they astonished spectators by the zeal with which they worked, early and late, *singing at their work*.

The practice of singing, it is well known, promotes the health and the development of the chest.

The expansion of the chest leads to the development of the noblest elements of humanity.

The expansion of the chest indicates the expansion or development of the noblest elements of humanity, for the higher organs of [395] the brain are in so close a relation to the chest, that its development becomes to them an invigorating co-operation.

Five or ten times a day, we should inflate the chest to its fullest capacity for several minutes; and, when walking, inflate the chest and firmly hold the breath for fifteen seconds.

Thoracic expansion should therefore be steadily sought by all, and when it is not obtained by active exertion, which is the normal method, it may be sought by the expansion of the chest in forced respiration. We should, five or ten times in the day, inflate the chest to its fullest capacity for several minutes, and in walking we should make it a practice to inflate the chest and firmly hold the breath for a fourth of a minute.¹

The inflation of which I speak is by the ascent of the ribs instead of the descent of the diaphragm, and its tendency is to develop the thorax and diminish the prominence of the abdomen, thus giving a desirable form, promoting the growth of the lungs, and improving the quality of the voice as well as the aeration of the blood. I regard these systematic exercises in full breathing as of great hygienic value and highly beneficial to the nervous system, and the higher sentiments. In expanding the upper portion of the chest and restraining the lower, the abdomen being drawn in as

¹ Says Dr. E. Cutter: "A late account of the gypsies states that every morning they go out early and inhale full breaths, hold them, pound their chests hard in expiration, and then inhale deeply again, and so on."

the chest is elevated, we produce an amiable and womanly sentiment. One who wishes to imitate a woman would find this the most natural way to do it.¹

The very great benefit of high altitudes and mountain ranges, from two to four thousand feet high, in developing higher health and a more spiritual temperament, is produced chiefly through the expansion of the chest required by a rarer atmosphere, and the more active exhalation of the lungs. This beneficent influence has been amply realized in the elevated portions of Colorado, California and Northern Georgia, and the Carolinas.

The protective and therapeutic influence of high altitudes against pulmonary tuberculosis is well attested.

There is abundant evidence of the protective influence of high locations against consumption.² According to Dr. Valenzuela of Madrid (in *L' Union Medicale*) the deaths from consumption in Spain corresponded inversely with the altitude, being twenty per cent, of the patients in locations less than a hundred metres above the sea level, ten to twelve per cent, at an elevation of from one hundred to five hundred metres, while above twelve hundred metres phthisis³ did not exist. Mr. Geo. Foy states in the Medical Press and Circular, of July 10th, 1889, that he found phthisis entirely absent at an elevation of two thousand metres.

Dr. Valenzuela appears to have shown that the benefit of high locations in resisting consumption is due to *increased respiration*, by [396] producing this increased respiration artificially, which he did by placing the patients in pneumatic chambers, in which the air had less of oxygen and more of carbonic acid, so as to compel additional respiration. He reports the successful treatment of five hundred cases in the early stages. The patients increased in weight and in thoracic measurement.

Patients have often cured themselves by an active out-door life, which greatly increased the respiration. As Prof. Mays⁴ expresses it:

The question of curing the disease does not depend on the purity or freshness of the air, or upon the number of bacilli which the atmosphere may contain, or upon the amount of oxygen which may be introduced into the body, for these are all secondary considerations — but it is simply a mechanical question, a question as to the best mode of expanding the lungs, and especially the apices of our round-shouldered and flat-chested patients, of removing the infiltrated products already existing, and of enhancing the constitutional resistance.

¹ [H.P. Blavatsky on how to restore the Vital Force (Prāna) balance under the Sun:

“Stand in the early morning sun with as little clothing on as possible, breathing deeply and slowly, and retaining the breath between each inspiration and exhalation as long as it is convenient, *i.e.*, not long enough to cause any struggle or gasping. Carry on for about five minutes. Repeat once a week, when the sun is out.”

Cf. *Blavatsky Collected Writings*, (ON MESMERISM AND HYPNOTISM) XIII p. 363. — ED. PHIL.]

² [pulmonary tuberculosis]

³ [Progressive wasting or consumptive disease of the body, most commonly pulmonary tuberculosis.]

⁴ [Thomas Jefferson Mays A.M., M.D. (1846-1918), *Pulmonary Consumption, Pneumonia, and Allied Diseases of the Lungs: their Etiology, Pathology and Treatment, with a Chapter on Physical Diagnosis*. New York: E.B. Treat & Co., 1901; 539pp.]

The elevated regions from the Rocky Mountains eastward to Kansas, with an elevation above the ocean from two to seven thousand feet, have a dry atmosphere, free from malaria, extreme variations of temperature, and a low barometric pressure proportioned to the height.

The whole region, extending into New Mexico, is marked by the superior health of the inhabitants and a general improvement of health in those who settle there. Fevers and consumption are extremely rare, but owing to the greater activity of the lungs and skin, and the great variations of temperature, pneumonia and erysipelas are the most prominent diseases, next to which may be mentioned bronchitis, rheumatism and uterine hæmorrhage.

“Consumption,” says Prof. F. Donaldson, “is most prevalent at the level of the sea, and seems to decrease with increase of elevation, according to Fuch, Von Tschudi and Mackey.” At Marseilles, on the seaboard, the mortality from that cause was 25 per cent.; at Hamburg, 48 feet above the sea, it is 23 per cent.; while at Eschwege, 496 feet above the sea, it is only 12 per cent. At Brotterdale, 1,800 feet above the sea, the mortality is reduced to 0.9 per cent. Dr. Glutsman has published a number of interesting facts in regard to the immunity from consumption in very high localities, such as on the Andes of Peru, the table-lands of the Rocky Mountains, in the towns of Santa Fe de Bogota, at an elevation of 8,100 feet, Potosi, about 12,000, and the Puna region of the Andes, at 11,000; in Europe, many places on the Alps, as in Styria, Carniola and on the western section of the Pyrenees. In Africa immunity is said to exist on the [397] plateaus of Abyssinia. In Mexico, at 8,000 feet above the level of the sea, it is but rarely met with; and in Asia, on the high plateaus of Armenia and Persia.

A retreat for consumptives has been established in the cool climate of Davos in the Swiss Alps, a mile above the ocean level, and the experience of twenty years is highly favourable.



1. Teach people to fill the lungs completely, not half full; they must draw in the breath to fill the whole of the lungs, from apex to base. A full-breathing pair of lungs are a full measure of vitality to life-supporting organs.

Chapter XIX, pp. 398-399.

The *Georgia Eclectic Medical Journal* has advocated full breathing as follows:

Full breathing a therapeutic agent, restorative and curative. — Frequently has attention been called in these pages to the great value of cultivating the habit and practice of filling the lungs to their fullest capacity as a curative measure in all scrofulous and other constitutional diseases. Recently, a case of confirmed sleeplessness that had existed for nearly a month, and had resisted the treatment of two judicious physicians, was rapidly cured by making the patient fill his lungs to their fullest capacity by forced and powerful efforts, and to hold the lungs full for various lengths of time — 10 seconds up to 30, and finally up to 45 seconds — then expel the air, and after a rest at tranquil breathing for five, return again to this forced effort at filling the lungs, which was repeated at intervals of an hour or two during the day. At first the effort was as exhausting and trying, as any hard manual labour or violent exercise. After a few hours' practice, and screwing up a heavy force of courage and will-power, the patient could hold the lungs full for 20 seconds at a time the first day, and repeat the act several times during the waking hours. At night his chest muscles felt sore, but he was much refreshed, felt tired and went to bed at 10 o'clock p.m., and soon fell into a refreshing and calm sleep, which lasted till 3 o'clock a.m., the first he had to call sleep for several weeks.

In constitutional diseases dependent on malnutrition, and associated with impaired assimilation of the kind that is belonging to the deeper tissue renovation and repair, this practice of breathing in oxygen to the fullest extent is of remarkable curative powers. At first the effort is very trying and exhausting but, by plucky effort and a full use of will, all the other difficulties to its use can be overcome. Children can be taught the art as well as adults, when proper care and attention is given to imparting instruction and superintending these respiratory efforts. It requires patience, persistence, and a full measure of persuasive address to manage children and young people successfully. We have seen thin-chested children, seemingly as frail as a cracker, pale, emaciated, with deficient digestive powers, and physically like infants in strength and endurance, brought out and raised up to robustness of constitution in a few weeks' practice of this most valuable therapeutic measure. Teach people to fill the lungs *completely*, not half full; they must draw in the breath to fill [399] the whole of the lungs, from apex to base. This is hard work at first, but trial and stick will remove all the trouble in the way. Feeble people have not, perhaps, had the full physiological power of their thoracic muscles. The lungs have never been filled, and the quantity of oxygen necessary to vitalize the tissues and animate the nervous centres has not been provided; hence, these people go on in life half dead and die early. A full-breathing pair of lungs are a full measure of life-giving and life-supporting organs. Endurance means the quantity of oxygen the

lungs can take in, and the quantity the tissues can store in their recesses. *This storing of oxygen is a mystic force, and the one we are trying to know more of. The power to store is the energy of the system to take and use.* All these functions can be cultivated and enlarged by proper practice.

There is a man here whose age is 86. He says he would have died 50 years ago but for his practice of filling his lungs as full as he could three or more times a day. He has been a feeble man all his life; was never stout — always dyspeptic. At one time he believes he had consumption, which he cured by this practice.

A number of scrofulous and feeble, puny, pale and cadaveric-appearing children in this town, who have grown much more healthy and are now vigorous and rugged, were made so by nothing else than practising this lung-filling exercise. Prof. Goss says he is now 50 per cent better off, physically, since he commenced this practice.

2. Teach people to cultivate the power of holding the lungs inflated for as long as possible, so to strengthen and deepen the lung capacity, thereby allowing the Cosmic Life Force to vitalise the body.

The point is to teach people to fill the lungs and to cultivate the power to hold the lungs inflated as long as possible. This will strengthen the respiratory muscles and deepen the chest capacity. The nervous system will be strengthened and made firm; the blood and tissues will be enriched, and the liability to take cold or take disease very much diminished. Nothing restores a man after a hard day's work so much as to fill his lungs to their fullest capacity in the open air several times during an hour.

People in whom the respiratory murmur over the apex of the lungs is weak, often hardly perceptible, the upper portion of the chest walls on both sides flat, health and digestion feeble — such ones are frequently transformed into strong and rugged persons by practising lung-filling systematically, making daily exercises. Then the respiratory murmur over the apex becomes loud, full, soft; the chest wall expands in all directions and the vital capacity is considerably increased.

There is more in this practice than the average doctor is able to perceive; but resort to it, using judgment in teaching it, and being persuasive and encouraging in your address. The confidence and courage of your patients will be enlarged, and success will attend your efforts.



Exercise of the lower limbs augments brain power and bestows vigorous health.

Chapter XIX, pp. 401-405.

The activity of the brain cannot be maintained in a one-sided manner, but requires the radiation of its energies to the body to maintain the blood-making and blood-circulating power. Hence, the exercise of the lower limbs, which is a basilar exercise, is necessary to increase the active manifestation of brain power, and thus give a more vigorous health. The stirring hunter, or the man of any active pursuits, has a much more active brain than the scholar who confines himself to a sedentary life; but if this activity be carried too far, it greatly diminishes the capacity for calm and correct thinking, and the control of the passions.

Exercise of the arms and shoulders is more tonic and less exciting than exercise of the legs, and has more sustaining and calming influence over the nervous system. For this reason, rowing is a far more beneficial exercise than running.

The exercise of the upper limbs is associated with the energy of the upper half of the body and the superior posterior regions of the brain. Hence, exercises of the shoulders and arms are more tonic and less exciting than exercise of the lower limbs, and have more sustaining, tranquil influence over the nervous system — an effect which is said to have been recognized by the faculty of Johns Hopkins University. The health-lift has been highly appreciated by those who have used it, and rowing is a more beneficial exercise than running. [402] Systematic exercises which develop chiefly the shoulders are manifestly, according to Sarcognomy, the most effective for strengthening the constitution, and building up the health. While the arm above the elbow has the more tonic relation to the thorax, the arm below the elbow has a close relation with the upper abdomen, and its warmth materially assists digestion and assimilation.

The exercises of the arms also have a tendency to develop a moral force of character of a higher grade than that which is promoted by the lower limbs — an energetic ambition, free from violence.

The erect posture withdraws the blood from the head to the body, and from the upper to the lower regions of the brain. It is the posture of physical force and restlessness, of animal passions and appetites.

Sarcognomy also explains the influence of attitudes. The erect attitude gives the influence of the gravity of a column of blood about five feet high, exerting a pressure of rather more than two pounds to the square inch, withdrawing the blood from the head to the body, and from the upper to the lower regions of the brain. The erect attitude is therefore the attitude of physical force, and restlessness, of animal passion and appetite.

A standing audience is in the proper condition for eloquent, inflammatory harangues, but not for calm, philosophic thought, and scientific understanding. These

require a sedentary attitude in the listeners to be appreciated. The sedentary position is the necessary attitude for calm, well-governed, or ethical thought, the quietude of the lower part of the body producing quietude of the lower part of the brain.

The horizontal position gives the superior regions of the brain and trunk their proper ascendancy. Hence, on the pillow men have their best thoughts, make the best resolutions, feel the most affection, and are more capable of regretting their errors.

The horizontal position removes the two-pound depressing or animalizing influence, and gives the superior regions of the brain and the trunk their proper ascendancy. Hence, on the pillow men have their best thoughts, make the best resolutions, feel the most affection, and are more capable of regretting their errors. They have also more of calm enjoyment, and the brain in its higher powers regains its controlling influence, and becomes capable of renovating the body. Whenever health fails entirely, we are compelled to keep the prostrate attitude, in which the *vis medicatrix naturæ*¹ asserts its renovating power, especially when friendly and hopeful emotions are called out. Every effort to assume the erect position by the prostrate invalid endangers his recovery by diminishing the superior cerebral circulation, and taxing the brain for bodily exertion which it cannot sustain.

More! The horizontal repose nourishes the brain, and provides a refreshing rest from the exhausting labours of the day, and the consequent fatigues.

In the horizontal position the heart acts more normally; the pulsation is less frequent and the circulation more efficient. Hence, horizontal repose, for the restoration of and nourishment of the brain, is very important to all who have exhausting labours. It should be taken whenever needed, and a prolonged rest after fatiguing labour. The brain requires abundant nourishment, and is greatly injured by [403] any exhausting evacuations from skin, kidneys or bowels, or by the waste from excessive labour. Hence, athletes who train to reduce flesh often impair the nervous system. A condition of moderate embonpoint, such as we often see in handsome women, is the best condition for the brain,² and this is promoted by the free use of fluids, while abstinence from fluids reduces obesity.

The advocates of temperance and abstinence, who would restrict the pleasures of the table and make the diet monotonous and unattractive, act on erroneous principles.

The ultra advocates of temperance and abstinence, who would restrict the pleasures of the table, and make the diet monotonous and unattractive until the appetite fails,

¹ [i.e., the healing power of nature, Latin rendering of the Greek *Νόσων φύσεις ἰητροί*, i.e., Nature is the physician of diseases, a phrase attributed to Hippocrates.]

² Dr. Meisner investigated the defective vision which occurred in a large body of Russian troops, and ascertained that it was due to defective nutrition, owing to the observance of a Greek fast, and passed away soon after the end of the fast, Nursing women, insufficiently fed, are oftentimes affected in the same way. In starvation the brain power is impaired before the emaciation of the body appears. The gayety of the active brain is most conspicuous in feasting, and social pleasures do not develop in company with hunger.

act on erroneous principles. A blood well enriched by good nourishment is essential to health; or, in other words, it is essential to a vigorous brain.

The growth of the brain when well nourished, and its decline and absorption when poorly nourished by the blood, are most fully shown by the observations of Malgaigne¹ upon the serous condition² of the brain in badly nourished rabbits. Kussmaul and Tenner confirm his statement, and say that:

. . . in very thin rabbits, the exterior part of whose skull was opened during life, we found very great quantities of serum, and but little blood, whilst the opposite condition was observed to hold in well-fed animals.³

When lying flat on the back (supine position), the vital forces are energised by the warmth imparted to the spinal column. This posture is valuable especially after dinner, as it enhances the process of digestion.

In the prostrate attitude on the back, the vital forces are also assisted by the warmth given to the spinal column. This is especially observable when we lie on the back after dinner to assist the process of digestion.

Exposure of the back to be unduly cooled is very injurious, and this is apt to occur when patients turn upon the side, exposing the back, which has been accustomed to the great warmth of the bed. The back must be protected from cold winds and cold, wet conditions, and it is the region to which the vitalizing nervaura of another constitution is most efficiently applied.

With a full knowledge of Sarcognomy a complete code of culture and development might be prepared, to guide in the attainment of [404] health and virtue, for which this chapter merely gives the leading ideas.

Mental fatigue is not relieved by muscular exercise, in which the brain is passive. Such exercise adds to the fatigue of body and brain.

Exercise is beneficial only when it is well sustained by the brain, and therefore pleasant. For example, the exertion of a hunter in the pursuit of his game is delightful to him, because sustained by his brain.

. . . Mental fatigue is not best relieved by mere muscular exercise, in which the brain is passive. Such exercise adds to the fatigue of both body and brain. Exercise is beneficial only when it is well sustained by the brain, and therefore pleasant. The exertion of a hunter in pursuit of his game is delightful to him, because sustained by his brain. All exercises sustained by strong impulses, that is, action of the brain, are pleasant and invigorating, but whatever is done without the co-operation of mental

¹ [Joseph-François Malgaigne, 1806-1865.]

² [fluid build-up]

³ [Adolf Kussmaul (1822-1902) and Adolf Tenner, in: *Selected monographs: Kussmaul and Tenner on epileptiform convulsions from hæmorrhage*. London, The New Sydenham Society, 1859; 380pp.]

impulses becomes fatiguing and unpleasant. If the hunter were required to saw a load of wood or to walk on a treadmill, which would not require much mental action, he would be fatigued by less than half the effort which he would enjoy as a hunter.

The relief of mental fatigue of the student and the business man is effected by bringing into action the portion of the brain opposite (or antagonistic) to that which has been fatigued. Pleasant, sportive, and unintellectual company is just what he needs.

If his occupation has been sedentary, active games, sports, or dancing is what he requires, and the more his brain is roused by the excitement of his amusements, and the more vigorously he engages in them — the better the result.

The relief of the mental fatigue of the student and business man is effected by bringing into action the portion of the brain opposite or antagonistic to that which has been fatigued. This is the social region. Pleasant, sportive, unintellectual company is just what he needs. If his occupation has been sedentary, active games, sports, or dancing is what he requires, and the more his brain is roused by the excitement of his amusements, and the more vigorously he engages in them, the better the result. Hence it appears the doctrine to which Dr. Lagrange's book is devoted is absolutely false.¹

Active exertion accompanied by vigorous exercise of the whole brain, as when the feelings and courage are intensely active, instead of being debilitating, is the most efficient method of cultivating and developing our powers.

Active exertion accompanied by vigorous exercise of the whole brain, as when the feelings and courage are intensely active, instead of being debilitating, is the most efficient method of cultivating and developing all our powers, and the gymnasium in which there is the stimulus of social sentiment, rivalry, and ambition to excel, is far more beneficial than one in which solitary exercises alone are practised.

Exercises for the improvement of health and character produce a cheerful and happy state of mind.

The essential principle for all exercises for the improvement of health and character is that they should be animating, and produce a cheerful, happy state of mind. Moreover, they should be sufficiently vigorous to compel active respiration and expansion of the chest. [405] They should also bring a glow to the surface, and those who do not procure that by exercise should resort to friction with a crash towel² or use an occasional Turkish bath.

¹ [Fernand Lagrange (1846-1909), *Physiology of Bodily Exercise*. London: K. Paul, Trench & Co., 1889; 95pp.]

² [A rugged textile made from strong, smooth yarns that can be irregular or unprocessed. This fabric is typically woven with linen for the warp and a mix of linen and jute for the filler, often using a plain weave. Historically, the word "crash" may have originated from the Russian word *krashenina*, meaning coloured linen. — Cf. *Bri-tannica*.]

The optimal method of cultivating muscle and brain is occupation for some important purpose, which obeys the behests of our higher nature, and gives us interest and pleasure in the pursuit of beneficent acts. For youth, the gymnasium is inferior to the playground, which develops the emotions. Normal industry is better than the gymnasium, but heroic exertion is still better than passionless exercise.

Many a rheumatic has been suddenly cured by the approach of danger, which compelled him to fly for his life.

The principle that exercises for personal improvement must not be merely physical but must include symmetrical activity of the whole brain, especially of its upper posterior part, which is the true hygienic region, is absolutely imperative, and this necessarily includes the action of the upper portion of the chest, which Mr. Checkley has cultivated so successfully.¹ For these reasons, I am not partial to the gymnasium, or any arrangement formally designed for exercise on which mere muscular strength may be wasted. For youth, the gymnasium is far inferior to the playground, which develops the emotions. We live in a world which requires all the labour of all the people, at least eight hours a day, to make it prosperous; and useful occupation is the normal method of cultivating muscle and brain — useful occupation in company and for some important purpose, which is obedience to our higher nature, and gives us the interest and pleasure which belong to good acts. Normal industry is better than the gymnasium, and heroic exertion is still better. Many a rheumatic has been suddenly cured by the approach of danger which compelled him to fly for his life.

Heroic energy is superior far to all calm and passionless exercise. The performance of some highly important duty, such as the saving of life, elevates our own life. If we can find anything to call out our enthusiasm, that is the best thing to do. A great aim in life is a sustaining power; and, whatever our position, if we go into the battle of life with an earnest determination to conquer difficulties and perform every duty, that determination will sustain us. We should learn to bring our full will power into whatever we do. By this, invalids have cured diseases that defied medicine, in themselves, and the contagion of a strong will has cured many an invalid.

The athletes who prepare for boxing and are running frequently, exhaust the nervous system, for brain and muscles are antipodal. Impaired vitality and a shortened life are the consequences of over-training the muscular system.

Excessive muscular culture is not hygienic. The trained athletes who prepare for boxing and running frequently exhaust the nervous system, for the brain and the muscles are antipodal. Impaired vitality and a shortened life are consequences that result from over-training the muscular system. The champion athlete, Richard A.

¹ [Edwin Checkley* (1847-1925), *A Natural Method of Physical Training, Making Muscle and Reducing Flesh Without Dieting or Apparatus* With numerous illustrations, by H.D. Eggleston, Brooklyn N.Y.: W.C. Bryant & Co., 1892. New revised and enlarged edition, 188pp.]

* British-born American athlete, physician, and one of the strongest men in America, in 1890.]

Pennell, who held out two hundred pounds with one arm, soon became a physical wreck, and died when he should have been in his prime. The exhaustion of the athlete appears in his brain and lungs — failure of vitality and pulmonary disease — and frequently in heart disease.



When perfection of character perfects the constitution, the two functions, religious and therapeutic, are harmonised.

Steadfastness of purpose and deep study of the secrets of nature, when energised by faith, hope, and charity (directed by unselfish love, benevolence, and sympathy), are the hallmarks of an untitled nobility of character.

Chapter XIX, pp. 408-412.

Pre-eminent among the means of hygienic culture is the culture of the soul; or, in other words, of the upper half of the brain — the culture of a noble character — of firmness, energy, industry, and hope, animated and directed by love, benevolence, devotion, faith, and sympathy. Perfection of character develops perfection of constitution, and hence the teacher of a true religion develops body as well as soul, and the two functions, religious and therapeutic, should be united in the same individual. The priest should be a physician, the physician should be as far as possible a priest.¹

The religious excellence of character is the basis of health and morality, and the foundation of future religion of humanity.

It is the characteristic doctrine of Sarcognomy that religious *excellence of character is the best basis for health*; and I say religious, rather than moral, because the word moral has, from the ethical perversion of society, acquired so cold, cramped, and petty a meaning as to be inadequate to the expression of a complete character. It is true the word religion has been equally perverted, so that it fails to express the fullness and completeness of the soul, and does not include some of the most important elements of character (being compatible with austerity, intolerance and asceticism), but it includes, or at least does not ignore, a lofty reverence, spirituality, faith, and love, which morality overlooks. Hence I use the word religion as capable of being understood to mean a Divine perfection of character, and I affirm that this Divine perfection is an inspiring force that tends to make the body perfect, fitting it for the residence of a perfect soul. Hence the great power of religious enthusiasm and faith in making marvellous cures of disease, and the power of mind-cure healers in improving health, by keeping before the mind a grand ideal, and thus bringing our spiritual nature into correlation with Divine perfection.

¹ [Consult "Love is the healing power of the successful physician," in our Higher Ethics and Devotion Series, and "Spiritual Protreptics for Medical Students," in our Buddhas and Initiates Series. — ED. PHIL.]

The strict separation of the sexes produces a decline among men in refinement, virtue, and health, as well as an enfeebling and demoralizing influence on the other sex — coarseness on one side, feebleness and imbecility on the other.

All social exercises and amusements, in which the social affections are called out, contribute to health, and a life of active labour in the zealous performance of duties gives strength to the nobler qualities which sustain our health. At the same time it is important that in performing these laborious duties we should be surrounded [409] by social harmony — should be associated with friends. The continual presence of persons who are disagreeable, for whom we feel contempt or aversion, is a continually depressing influence to our higher nature and consequently to our health. Hence the great value of the association of the sexes for the promotion of health and virtue. The strict separation of the sexes produces a decline among men in refinement, virtue and health, as well as an enfeebling, demoralizing influence on the other sex; coarseness on one side, feebleness and imbecility on the other. The conjugal union furnishes the essential condition of spiritual and physical health, in the serenity and love which it produces when it is a normal union.¹ But in the abnormal union — the union of those who have little mutual respect or love — each becomes an injury to the other, and the injury is transmitted to offspring. The dissolution of such debasing unions is therefore essential to health and virtue.

The smile illumines the face and changes a repulsive to an attractive expression. It is a manifestation of amiability and happiness, which instantly arouses a corresponding feeling in the beholder.

The mental condition which is truly ethical, and which we should ever cultivate is that expressed by a smile. The smile (according to Pathognomy) is the expression of the superior regions of the brain, a manifestation of amiability and happiness which instantly rouses a corresponding feeling in the beholder. The smile illuminates the face and changes a repulsive to an attractive expression. The frequent smiles of women make their society attractive, and win the love of men. Smiles have many varieties and degrees of merit, but all are attractive and healthful.

As we are continually liable to encountering an unpleasant social as well as physical atmosphere, the cultivation of heroic hardihood should be a leading aim of hygienic culture. He who cannot encounter the exposures incident to our irregular atmosphere without contracting colds, pulmonary inflammations, rheumatism, neuralgia and impaired health, is but poorly developed; and he who cannot meet the unsympathetic, coarse, selfish, half-developed humanity that abounds everywhere, without suffering in mind and realizing irritation, depression, melancholy or misanthropy, is poorly developed and needs to overcome his weakness and morbid sensibility.

¹ [Consult “Blavatsky on Marriage, Divorce, and Celibacy,” in our Blavatsky Speaks Series, plus “Marriage is licensed vice,” and “The Kreutzer Sonata,” in our Living the Life Series, and reflect. — ED. PHIL.]

The saints and heroes, who have won the world's admiration, have possessed the highest moral strength.

This heroic hardihood belongs to the shoulders, and is the product of an active life with exposure — a life in which we must encounter difficulties and perhaps dangers. The lesson that nature teaches most impressively in “the survival of the fittest,”¹ is the importance of cultivating firmness and power. Weakness is everywhere victimized, and power everywhere triumphant. In meeting the unpleasant influences of society, the weak man is depressed, discouraged and defeated; the strong man is not affected, and by his superior moral force overcomes the unfriendly influence and makes it subservient. [410] The saints and heroes that have won the world's admiration have possessed the highest moral strength.

There is no form of association more favourable to cultivation of the refining and healthful sentiments than dancing, in which the charm of music is associated with those of grace and courtesy.

Strength of all kinds comes from exertion of the faculties. Hence *incessant activity* in important undertakings should be the rule of those who seek full development, and this incessant energy coincides, both as cause and effect, with development of the shoulders and upper occiput, and their predominance over the abdominal region and the anterior base of the middle lobe of the brain. When that development is attained, it gives the organic basis of a superior character, and until it is attained we should seek it by a life of honourable activity of soul and body. The upper region of the brain furnishes the desires or impelling motives to such a life, and will insure such a career, if sufficiently strong, unless thwarted and repressed in youth. Among the desires that it gives are those which seek honour, friendship, love and distinction, toward which they instinctively lead us, and in doing so develop our constitution to its highest conditions of health, happiness and power, if their impulses are not thwarted. The conjugal union is one of their aims, which is sometimes defeated, but in its absence the frequent association of the sexes under favourable circumstances of good society may become a partial substitute, and there is no form of association more favourable to cultivation of the refining and healthful sentiments than dancing, in which the charm of music is associated with that of grace and courtesy.

The indoor and outdoor sports of boys and girls are of the highest importance to their health, happiness, and development, when they are guided and inspired by good humour; the malicious, quarrelsome or ill-disposed being excluded. A very simple rule determines their value, for that which promotes enjoyment at the time and furnishes pleasing memories is just what is required for health and virtue, as it develops the upper region of the brain. In youth these enjoyments are of a more playful character, and even mingled with rivalry; but in mature life the consciousness of duties to be performed, and of worthy objects being realized, becomes the paramount feeling; social pleasures, games, and sports being too much neglected. Daily dancing should be the rule at health resorts.

¹ [Consult “The Struggle for Existence,” in our Living the Life Series. — ED. PHIL.]

It is essential to health that life should not be a hopeless struggle, and that faithful exertion should be rewarded by security and comfort — that life should not be a matter of jealous and dangerous strife, tending to anxiety, despair and misanthropy. Brain and body give way under such conditions, which almost paralyze the upper region of the brain. Thackrah, in his work on the influence of trades and professions,¹ refers to the anxiety and mental application of [411] merchants, professional men, students, etc., as among the leading causes that shorten life, producing disease of the brain, liver, stomach and heart.

The higher regions of the brain in men are exhausted and paralyzed by gloom, hate, exhaustion, and toil. Women are bearing the strain better because they have, constitutionally, more activity of the upper brain than men.

The higher regions of the brain are exhausted and paralyzed by many causes — chiefly by gloom, by hate, by exhaustion, and by toil. The lower class of European labourers in the past have had only about half the longevity of the more favoured classes. Everywhere we see men and women prematurely old, worn out at fifty, forty or even thirty, from extreme toil of the muscular and intellectual powers, and extreme discouragement, continually exhausting the fountains of life without any proportional action of the upper regions of the brain to enable them to bear such toils — women bearing the strain better than men because they have constitutionally more activity of the upper brain than men.

The superiority of men, who lead in every department, depends on that portion of the upper brain, which corresponds with the shoulders and arms, and upper portion of the chest.

The intellectual strain requires to be balanced by social enjoyment and sleep; the physical strain by the higher region of the brain — the strong, delightful emotions and energies, which sustain us in toil and give us prompt recuperation when it is over. These higher faculties give to the whole constitution an elastic energy and inspiration, which constitute personal superiority and physiological perfection — the superiority of the men who lead in every department. I do not mean that the leaders of society are always the best men, for leadership is often a matter of wealth, or accident, or animal force; but that their superiority depends on that portion of the upper brain, which corresponds with the shoulders and arms and upper portion of the chest.

If, therefore, any system of exercises can be arranged which shall develop the brain, the shoulders, and the upper portion of the chest, such a system should be faithfully cultivated.

¹ [Charles Turner Thackrah (1795-1833), *The Effects of Arts, Trades, and Professions, and of Civic States and Habits of Living, on Health and Longevity: with Suggestions for the Removal of Many of the Agents Which Produce Disease, and Shorten the Duration of Life*. London: Longman, Rees, Orme, Brown, Green, & Longman; Simpkin & Marshall. Leeds: Baines and Newsome, 1832; 2nd ed. greatly enlarged, 238pp.]

True oratory is the noblest exercise, as it uses the superior regions of the brain to charm and elevate, while developing everything admirable in the orator — perfecting his manly power, health, and happiness, and leaving an ennobling influence upon his audience.

Pre-eminent among these exercises is vocal culture. Even the use of the lungs in blowing musical instruments has proved very beneficial to health and pulmonary development, and the exercise of newsboys in crying their papers cultivates their manhood most efficiently. Singing ranks highest as a hygienic and ethical exercise, but declamation takes the lead of all set exercises for general invigoration and shows its happy effects in leading actors. Lecturing may be made a very superior exercise if rightly conducted but, if made a mere exercise of intellect and animal force, it becomes fatiguing, like business affairs, as it uses the anterior and the basilar regions of the brain. But true oratory, which uses the whole brain, and especially its superior regions, to charm, to elevate and to win, is the noblest exercise possible, developing everything admirable in the orator, perfecting his manly power, health, and happiness, and [412] leaving an ennobling influence upon his hearers. There, is however, an inferior style of oratory, based upon loquacity, animal force, and animal magnetism, which is not ennobling either to speaker or hearer, as it does not use the higher powers. It may invigorate or stimulate the animal force of the speaker, but it does little good to the hearer.

To attain the best results of oratory there must not be any intellectual toil, or an extreme intellectual profundity, and discussion of abstract themes, which would give it the character of lecturing. The theme should be as familiar as possible, or else the language fully committed to memory, and the subjects of a strongly emotional character — themes that call forth deep feeling and a profound sense of duty. When the orator rises to heroism, as in the appeals of Patrick Henry¹ or the discourse of a religious apostle willing to lose his life to save his fellow men, we have the noblest influence to which human nature can be subjected.

A lecturer who understands these principles, and applies them, will continually improve himself by lecturing, while another may exhaust himself, impair his health, and find it necessary to suspend his duties. The same principles apply to the regulation of our conversation. It may be so conducted as to exhaust or to refresh our vital forces.



¹ [Patrick Henry (1736-1799), American politician, planter, and orator who declared to the Second Virginia Convention of 1775: "Give me liberty or give me death!" As a Founding Father, he served as the first and sixth post-colonial governor of Virginia, from 1776 to 1779 and from 1784 to 1786.]

There is an inherent affinity between the lining of the brain and the skin. Therefore, if one part suffers, the other part suffers sympathetically, and vice versa.¹

Chapter XIX, *pp.* 417-419.

There is another important principle in Sarcognomy to guide our hygienic practice — the close sympathy of the entire surface of the body and entire surface of the brain, which makes the treatment of the skin a matter of importance. Warmth and circulation in the skin of any part of the surface promotes the action of the corresponding part of the brain. Hence by stimulating the skin to healthy action, we promote the healthy action of the brain and improve our entire condition.

What may be done by baths is too extensive a subject for discussion here, but friction is so easily applied and so very beneficial as to [418] require notice. With two yards of crash towel one may give himself a thorough friction over the whole body from two to six minutes when going to bed, and repeat it in the morning when he rises. He may assist the process by going over the body with a wet crash towel or mitten, applying dry friction to each part immediately after the wet. The exercise involved will also be very beneficial.

Woollen does not retain and accumulate transpiration like cotton, and may therefore be used longer. It gently stimulates the skin, but to some persons the stimulation is too great. It gives free passage to the transpiration, and therefore I regard the German movement for woollen underclothing and bedding as an important hygienic improvement.

The selfish and irritable elements of the brain are represented at the waist of men, which is far more conspicuous than the slender waistline in women.

Tight lacing to produce a narrow waist has been a subject of monotonous denunciation for a long time. The hygienic writers seem to ignore the difference of the male and female constitutions. The selfish and irritable elements of the brain are represented at the waist. These are so much larger in men, and the waist so much more conspicuous, that a circumference of waist belt, which would be agreeable to a woman, would be very oppressive to a man, being a great interference with his natural conformation. A masculine waist of thirty-six inches is not uncommon, but many women have waists of from twenty to sixteen inches, and some are even less. They are entirely comfortable in their corsets, with waists so slender that male observers

¹ [It is important for everyone, regardless of age and gender, to look after their skin at all times for the following reason: there is an inherent affinity between the lining of the brain and the skin. That means that, if one part suffers, the other part suffers too, and vice versa. For example, meningococcal meningitis will produce a pathognomonic skin rash even in the lower extremities, which are far away from the meninges. Prolonged anxiety will often manifest as eczema or psoriasis in any part of the body, etc. It therefore stands to reason that when skin is neglected — and more so when suffering the ravages of time, solar radiation, and air pollution — the mind will also be affected in many different ways — ranging from reduced mental acuity, mental strain, and other disorders. Students may consult with profit the following works:

“Paracelsus by Franz Hartmann,” “Paracelsus on sympathetic remedies and cures,” “The noble genius of Paracelsus,” in our Buddhas and Initiates Series, plus “The Magnes of Paracelsus is First Logos,” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

suppose them to be greatly compressed. A lady correspondent of a medical journal speaks of wearing corsets very comfortably, which measure fourteen inches round, while her bust measurement is thirty-seven inches.

Corset compression exaggerates the peculiarity of the female constitution (which does not need magnification) but, as it forces the viscera downward, it oppresses the pelvis and thus increases the depression and other diseases from which women suffer.

The region compressed in tight lacing is not like the upper part of the thorax, the seat of the most important vital powers; on the contrary, its influence on temperament is rather lowering. Compression of any part of the abdomen is a bracing influence to the general constitution, and the strongest objection to tight lacing is that it substitutes a mechanical support for the natural action of the muscles that compress the abdomen, and thus debilitates the muscles, besides forcing the abdominal viscera downwards, which is certainly [419] injurious. No doubt, corset compression is injurious, but the magnitude of the evil has been greatly exaggerated. In compressing the waist it exaggerates the peculiarity of the female constitution, which does not need exaggeration, and by forcing the viscera downward it oppresses the pelvis and thus greatly increases the depression and disease from which women suffer.

Terrible epidemics spread by atmospheric conditions, which mankind have not learned to observe and understand.

In the absence of sunshine, evaporation from moist surfaces and thawing of ice or snow, is depressing as well as oppressive to the lungs.

Thoracic Hygiene — Sarcognomy, by showing the importance of the lungs and thorax, enforces the importance of atmospheric conditions, not only as to proper lightness of the atmosphere but as to its purity and electric conditions, and teaches us to exercise the utmost vigilance in observing the condition of the air that we breathe. Terrible epidemics are continually spread by atmospheric conditions which mankind have not learned to observe and understand. In fashionable dwellings, as well as hospitals and malarious localities, I often observe conditions of the air which are highly objectionable but apparently unnoticed by residents. There is also a depressing negative condition, produced by the absence of sunshine, by evaporation from moist surfaces, and by the thawing of ice or snow, which is oppressive to the lungs. This is realized on the coast of New England, from the influence of Atlantic icebergs, and on the lake shores when the ice is beginning to disappear.

The most striking illustration of the effect of cold evaporation from sunless surfaces of solids is in the fact that it is dangerous to sleep in an apartment which has recently been plastered and is not yet dry. Another danger to the lungs is from a heterogeneous condition of the air — streaks of cold air being mingled with the warm, as when cold air blows into a room through a crack or narrow space. This often results in what is called catching cold.

The lungs have an important relation to the limbs. Cold applied to the limbs tends to congest and debilitate the lungs, for the limbs have a tonic and correlative relation

with the lungs like that of the occipital to the frontal organs of the brain. It is easy to produce pulmonary disease by a current of cold air against the ankles and legs. The entire surfaces of the limbs therefore need protection to protect the lungs, and the same remark is applicable to the upper surface of the back.

The stomach has heretofore been almost the sole channel for medication, but the lungs are equally available, not only by special inhalation of vapours and electrified air, but by remedies evaporated by heat and diffused in the air of apartments.



“The soul that has never perceived the Truth cannot pass into human form” (Phædrus). The physical body is the sepulchre the soul. Memory has no seat, no special organ of its own in the brain — it has seats in every organ of the body.

The brain is the organ of the mind; the latter is the reflection of a Higher Principle (Noëtic Mind), working through brain-consciousness (relative truth). The heart is the organ of the Spiritual Consciousness (Absolute Truth).¹

Chapter XXVI, pp. 658-660.

The reader will observe, however, that the body is not the organ of the soul,² but the organ of physiological functions; consequently, the rage, the animalism, the delusion, melancholy and imbecility of which we speak, in the body, are not its own functions under irritation, but its effects upon the brain, and unless the brain is affected they are simply corporeal results of an analogous character — derangements of the higher functions of the nervous system in the body, as shown in many diseases and so well illustrated in the reports of orificial surgery. In the brain the most posterior part of the deranging region produces wildness of excitement and turbulent rage, with terrible energy [659] — the most anterior produces lethargy. So, in the body, the most posterior portion corresponds with the nerves supplying the genitals³ and the lower extremities, which produce wild, restless muscularity, without intelligence; and the most anterior portion corresponds with the pubic surface, over the bladder, which produces the dull, lethargic, or comatose condition, attributable to urea (the most narcotic element in the body), and the sexual action which rapidly destroys cerebral and nervous power.

¹ [Commentary by the Series Editor.]

² [Dear reader, this statement is incorrect. Refer to my heading above, and to the “Semi-Exoteric Constitution of Man,” Table from the “Constitution of Man – Overview,” from our Constitution of Man Series, shown on page 55 of this study. For an in-depth analysis of the riddle of consciousness, look up “Modifications of Consciousness,” our Second Major Work. — ED. PHIL.]

³ Sir Astley Paston Cooper* says that in cases of irritable testes the pain produced by touch is felt in the *back and groin*.

* [1st Baronet GCH, FRS (1768-1841), British surgeon and anatomist, who contributed to otology, vascular surgery, anatomy, and pathology of the mammary glands and testicles, and the pathology and surgery of hernia.]

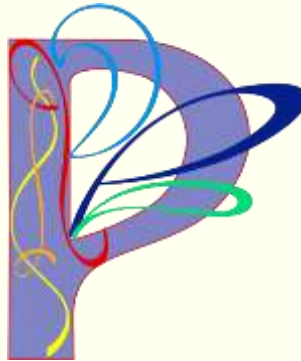
The reader may well imagine my surprise in discovering the external localities of such functions in the body as Sarcognomy reveals (though my surprise was diminished by their previous recognition in the brain), and this surprise was not removed until I could perceive an anatomical and physiological basis for the discovery in the facts that all parts, of which Sarcognomy reveals the tendency, have an interior structure and operation precisely adapted to realize the psycho-physiological tendencies revealed by Sarcognomy.

Of the insanifying effects of the sexual organs we see ample illustrations, which would require a large volume to portray them, in the fierceness and warfare among animals in their amative season (the rutting season of deer), in the jealousies and combats among men, in the murders prompted by disappointment in courtship, or jealousy in marriage, in the total prostration, demoralized and wrecked lives of profligate libertines, the hopeless mental prostration and ruin produced by masturbation, and by the abandoned licentiousness of both sexes. The first French book I ever read — Tissot on Onanism¹ — was a frightful record of the ruin produced by this vice, the terrible consequences of which are too well known to need repetition here; suffice it to say that physiology and pathology clearly show that the base of the trunk, when it has undue influence on life, works the destruction of the whole nervous system of the body, as the corresponding region of the brain works the destruction of the mental and moral faculties by its unbridled excess, although in its symmetrical normal action, as an assistant to the higher powers, it is as necessary and valuable as the powers of locomotion and calorification.

In the female sexual system the influence of the womb is less abnormal in its excitement, and I have already spoken of its deranging influence in hysteria as less destructive than the irritations behind and below it. But the womb in its abnormal and downward conditions, becomes the bane of woman's life in dysmenorrhea, menorrhagia, and misplacement. Its position is, according to Pathognomic law, a barometer of woman's condition and, when it goes down her whole [660] life goes down with it, as her whole life is elevated in the latter stages of gestation, to be prostrated again by its downward expulsive action, and the consequences thereof; a critical and tragical time, which may result in prostrating and dangerous disease — in puerperal fever, which, being associated with a region of maximum sensibility, has the maximum degree of contagiousness. The typhus fever, which plays upon the brain, produces such contagious energy that a single approach to the bedside has sometimes resulted in an overpowering contagion and speedy and fatal attack. Puerperal fever is still more contagious, because it belongs to the region of maximum sensibility, and physicians, [despite] every possible precaution of disinfection, sometimes carry the disease from one patient to another. I have even a stronger record in the case of a physician, Dr. Robert E. Huntley of Jarrow-on-Tyne, described in the *British Medical Journal*, February 1875, who had a remarkable experience of persistent contagion that was truly marvellous. Puerperal fever broke out in his practice and seemed to be confined to his patients. Changing his clothes, bathing, etc., failed to prevent the contagion, and

¹ [Samuel Auguste David Tissot M.D. (1728-1797), *Onanism; or, a Treatise Upon the Disorders Produced by Masturbation: or the Dangerous Effects of Secret and Excessive Venery*. Translated from the last Paris edition, by A. Hume M.D. London: Printed for the Translator, 1766; 184pp.]

he went to Ireland, staying there six weeks to dissipate the contamination; but in the first two or three cases on resuming practice the infection reappeared, and he gave up this branch of his practice to a substitute in whose practice no puerperal fever appeared. He thought, therefore, that the toxic influence might be associated with his person. This could not be established, however, unless he had entirely laid aside his former clothing. At any rate it illustrates the intense sensitiveness and susceptibility of the uterine region, which is also illustrated in the familiar fact that hysteria is contagious and, when one case appears in a female hospital it rapidly spreads, whether by mental or physical sympathy. It is illustrated, too, in the extreme impressibility of the gestating female, which affects the condition of her offspring, and in the contagious diffusion of superstitious fanaticism, with its wild, hysterical actions, due to the hysterical element in both sexes.



1. Macrocosmos, the Ideal World,
and its 3, 7, or 10 Centres of Creative Forces.

A. Unmanifested Logos, Sexless
B. Potential Wisdom
C. Universal Ideation

a. Creative Logos

b. Elemental Substance
c. Spirit

D. The Spiritual Forces acting in Matter

A. B. C.
Unknowable

a. b. c.

This is Pradhana, undifferentiated matter in Sankhya philosophy, or Good, Evil, and Chaotic Darkness (Sattva, Rajas, and Tamas) neutralising each other. When differentiated, they become the Seven Creative Potencies: Spirit, Substance, and Fire stimulating matter to form itself.

D. The Spiritual Forces acting in Matter

2. Microcosmos, the Inner Man,
and his 3, 7, or 10 Centres of Potential Forces.

Atman, although externally reckoned as the seventh principle, is no individual principle at all, and belongs to the Universal Soul; it is the Aunc Egg, the Magnetic Sphere round every human and animal being.

1. Buddhi, the vehicle of Atman
2. Upper Manas, the vehicle of Buddhi
3. Lower Manas (reflecting the above two)
4. Kama-Rupa, the vehicle of Lower Manas

5. Prana, Life

6. Linga-Sharira, the vehicle of Prana

a. b. c.

The three Hypostases of Atman in contact with Nature, and Man being the Fourth, making it a Quaternary, or Tetraktys, the Higher Self.

1. 2. 3. 4. 5. 6.

These six principles, acting on four different planes, and having their Aunc Envelope on the seventh (vide infra), are those used by the Adepts of the Right-Hand [Path], or White Magicians.

The physical body is no principle; it is entirely ignored, being used only in Black Magic.

3. Microcosmos, the Physical Man,
and his 10 Orifices, or Centres of Action.

1. Buddhi, Right Eye

3. Lower Manas, Right Ear

5. Life Principle, Right Nostril

7. Organ of the Creative Logos, Mouth

As the Lower Triad (8, 9, 10) has a direct connection with the Higher Atmic Triad and its three aspects (creative, preservative, and destructive, or rather regenerative), the abuse of the corresponding functions is the most terrible of Karmic Sins — the Sin against the Holy Ghost with the Christians.

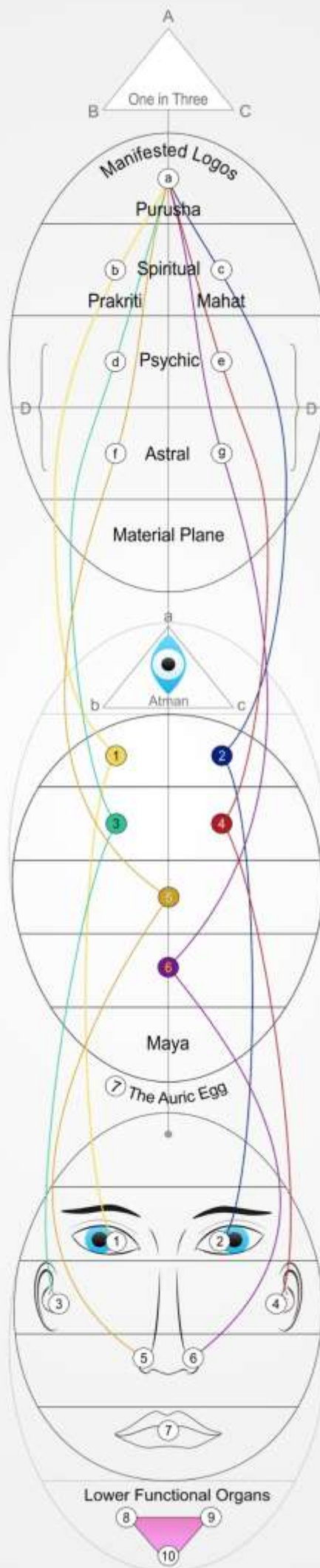
2. [Upper] Manas, Left Eye

4. Kama-Rupa, Left Ear

6. Life Vehicle, Left Nostril

7. Paradigm of the tenth (creative) orifice in the Lower Triad

These physical organs are used only by Duggas in Black Magic.



At the threshold of the two paths.

Appendix C, from C.A. Bartzokas (Comp. & Ed.). Compassion: The Spirit of Truth, Gwernymynydd: Philaletheians UK, 2005; v. 100-2023; 398pp. This is our first Major Work. Modified after *The Voice of the Silence*, Golden Jubilee edition, pp. 92-95. Superscripted numbers correspond to the paragraph numbering of that edition.

1	2
¹⁸² First path	Second path ¹⁸³
^{111, 119, 127, 147} Eye Doctrine	Heart Doctrine ^{111, 119, 120, 128, 147}
^{143, 180, 181, 186} Open path	Secret path ^{143, 146, 147, 180, 184, 187}
^{106, 111, 113, 115} Head [mind] learning	Soul [heart] wisdom ^{106, 111, 113, 115}
^{119, 122} False learning	True knowledge ¹²²
¹¹⁹ Behold I know	Thus have I heard ¹¹⁹
²⁹⁸ Dhyana path	Arahat path ²⁹⁹
¹⁹⁹ Rugged path	Steeper path ²⁰⁰
^{198, 199} Fourfold Dhyana	Paramita Heights ²⁰⁰
^{143, 194} Path of bliss	Path of woe ^{183, 184, 194}
¹²⁸ External, non-existing [fleeting]	Permanent, everlasting ¹²⁸
²²² Personal	Impersonal ²²²
^{143, 191} Selfish bliss	Self-immolation ¹⁸⁰
¹⁷⁹ Bliss immediate	Bliss deferred ¹⁷⁹
²⁹⁸ Haven of the yogins	Arya path ^{302, 307}
¹⁴² Destruction	Compassion ^{142, 191, 301}
[Personal Buddha]	Buddha of Perfection ^{146, 302}
[Solitary Buddha]	Buddha of Compassion ^{143, 306}
¹⁹¹ Pratyeka Buddha	Samyak Sambuddha ¹⁸⁸
¹¹⁹ Pride	Humbleness ¹¹⁹
	[Continued overleaf.]

1	2
¹¹⁹ The crowd	The Elect ¹¹⁹
[Hoi Polloi]	The Few
[Escape from the world]	Save the world ¹⁹³
¹⁹⁰ Sweet rest	Bitter duty ¹⁹⁰
¹⁸⁶ Oblivion of the world of men	Pity for the world of mortals ¹⁸⁷
^{142, 186, 306} Sana (Dharmakaya) Robe	Nirmanakaya Robe ^{145, 306}
^{296-298, 306} Srotapanna	Bodhisattva ^{306, 307}
³⁰⁵ Nirvana Dharma	Arhan [Buddha] Dharma ^{314, 315}
^{182, 190} Liberation	Renunciation [of Liberation] ^{145, 183, 190, 192}
¹⁴² Selves sacrificed to self	Self sacrificed to selves ¹⁴⁶
¹⁴² Sacrifice mankind to self	Live to benefit mankind ¹⁴⁴
[Open Eye]	Secret Heart ¹⁴³



The Self-evolving Force of the Mineral Monas

The Divine but wholly unconscious Mineral Monas assumes latent consciousness in the Mineral Kingdom, progresses as semi-consciousness in the Plant Kingdom, and arouses the germ of full consciousness in the Animal Kingdom.

The Mineral Monas is not involved directly in the formation of objective worlds. Matter's atomic aggregation is only the vehicle and substance through which thrill the lower and higher degrees of intelligences, not the Mineral Essence herself. Monas is Light itself, crystallised and immetallised, and the middle point between the three lower or subjective and three higher or objective (yet subjective to us on our plane, hence invisible) Esoteric Kingdoms of Cosmos and Nature that are below man.

The self-evolving force of the Mineral Monas brings forth the Mukhya Creation of the *Vishnu-Purāna*.

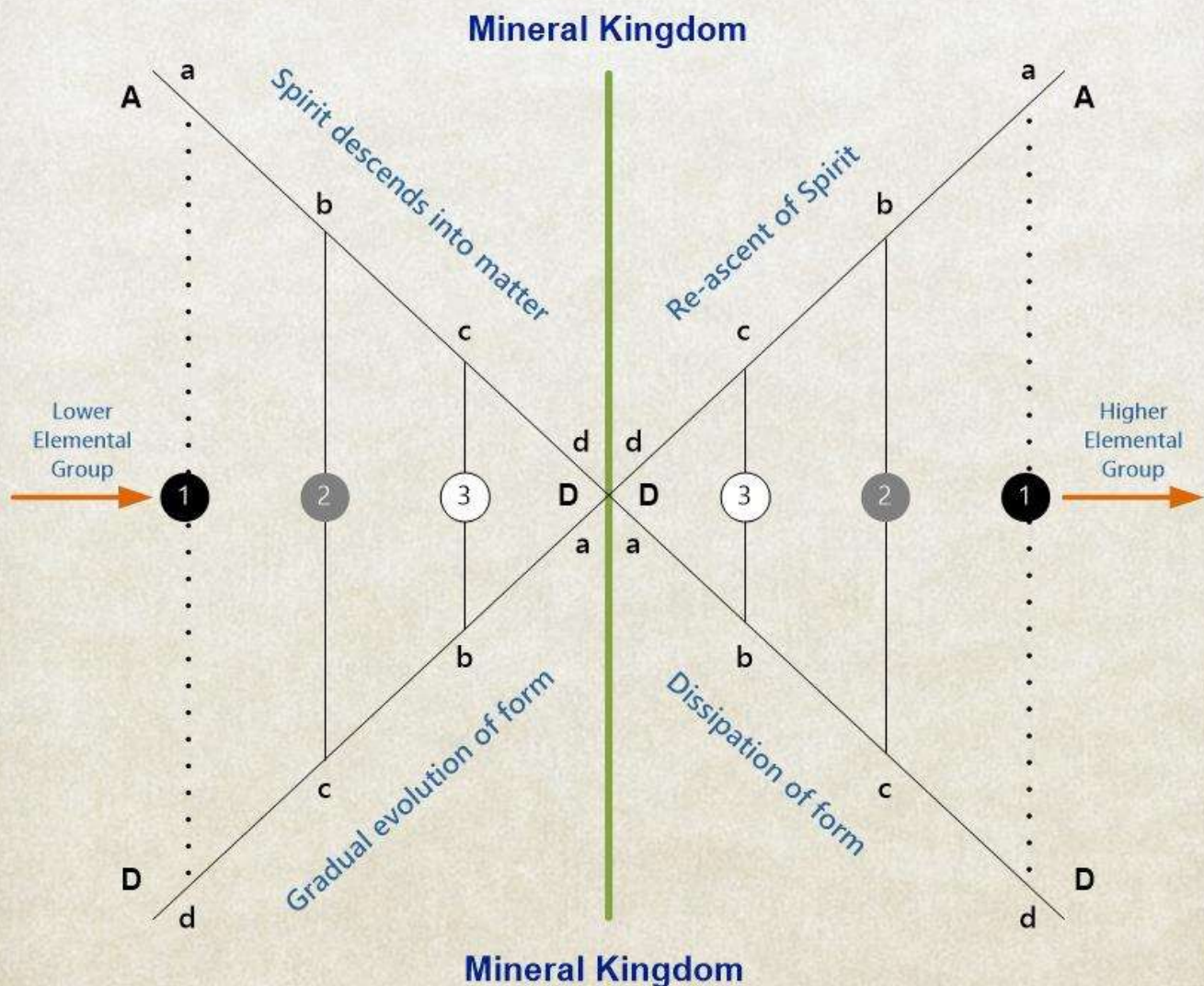


Diagram redrawn by Philaletheians UK from "About the Mineral Monad," being H.P. Blavatsky's reply to a question "by an English F.T.S." (Frederick W.H. Myers). First published in *The Theosophist*, Vol. IV, No. 12 (48), September 1883, pp. 295-310. Republished in *Five Years of Theosophy*, London: Reeves & Turner, 1885, pp. 273-78; and, more recently (1950), in *Blavatsky Collected Writings*, Vol. V, pp. 171-75. Article quoted in part in *The Secret Doctrine*, I p. 176. For an in-depth analysis of the subject matter, consult "Blavatsky on the Force of the Mineral Monas," and "The Seven Creations," q.v. Creation No. 4, in our Secret Doctrine's Third Proposition Series.



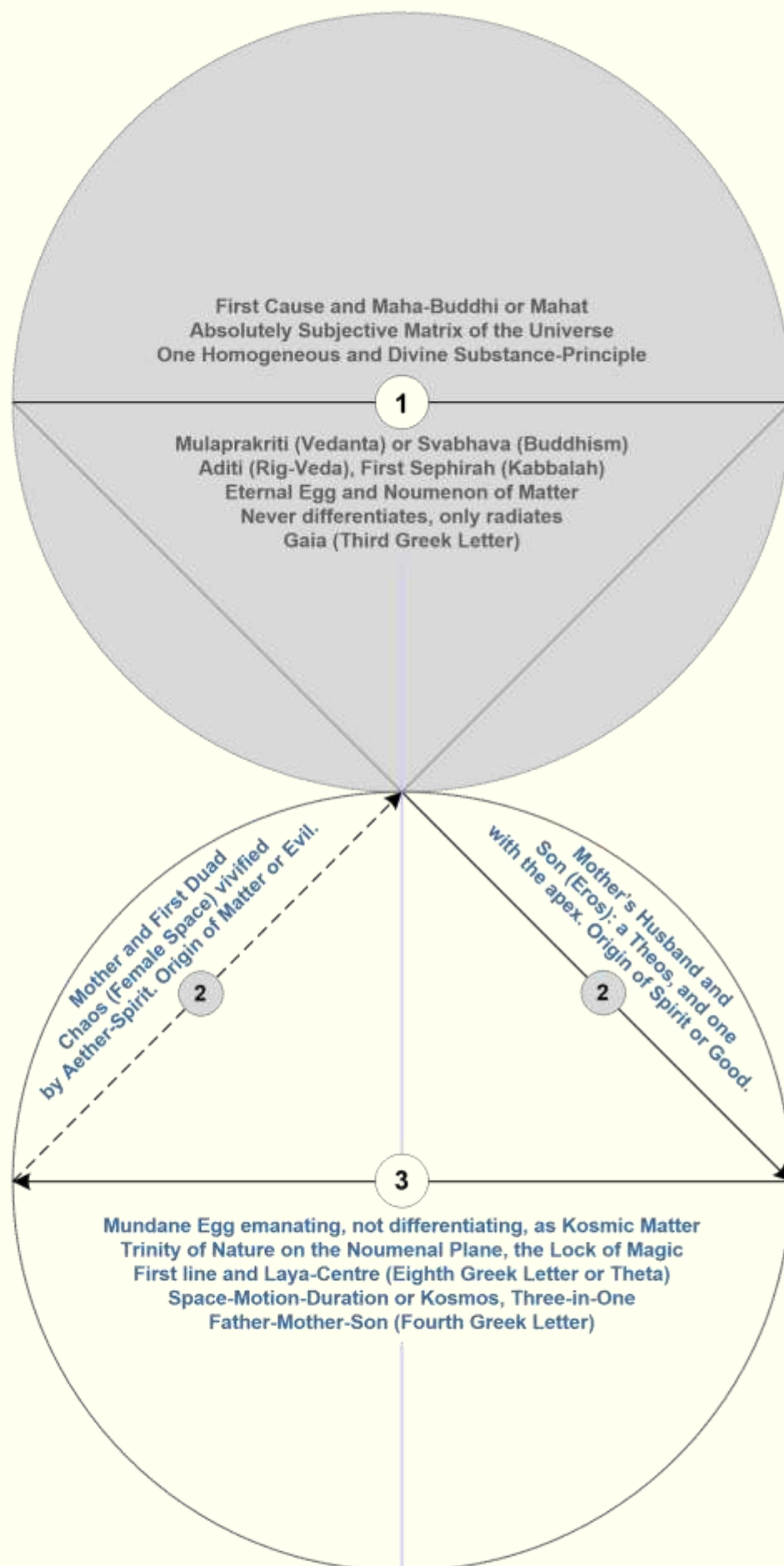
First Triangle in the Manifested World Dawn of Chaos–Theos–Kosmos

“Father in Heaven” of the Churches
A reflection of the Monad in
the Universe of Illusion.
Horus the Younger



Chaos–Theos–Kosmos in Pralaya Unity of First Logos and Hidden Deity

“Father who is in Secret” of Matthew
Uncreated Pythagorean Monad,
a radiation of Parabrahman.
Horus the Elder



DAWN OF CHAOS–THEOS–KOSMOS

Accompanying Proposition 1 – The Rope of the Angels

Revision 12.17 presented 31 July 2017 | www.philaletheians.co.uk

Selections from Therapeutic Sarcogonomy v. 10.26, www.philaletheians.co.uk, 16 October 2026

Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.

Immortal Higher Triad, the Divine Self

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, *i.e.*, Atman—Buddhi—Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

Mortal Lower Tetrad, overshadowed by the Divine Self

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	ADI-BUDDHA	MAHA-BUDDHI	MAHAT, COSMIC INTELLIGENCE		FOHAT	JIVA	ASTRAL	PRAKRITI
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Sthula-Sharira
Consciousness' virtual foci	Universal Self	Spiritual Ego	Higher Ego	Lower Ego	Animal Desires	Life Force	Astral Body	Visible Body
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahamkara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	Higher Principles			Middle Principle		Lower Aspects		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	Spirit (Plato's λόγον, ideal life or ζωή)		Soul (Plato's ἄλογον)		(Physical life or βίος)	Body		
Platonic terms	Agathon	Nous		Phren	Thymos	Eidolon	Soma	
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	After Death 2 the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			Death 2. Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, <i>e.g.</i> , by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	Death 3. Clinging to the physical body, it dissipates only with the disappearance of its last atom.	Death 1. Attempts to preserve death, <i>e.g.</i> , by taxidermy, is Black Magic.

The life and works of Joseph Rodes Buchanan, M.D.

Biography.

By Boris de Zirkoff, from his *H.P. Blavatsky Collected Writings*, (BIBLIOGRAPHY) VI pp. 429-30.¹

Joseph Rodes Buchanan, American physician and writer; was born on the 11th December 1814, in Frankfort, Kentucky, to Dr. Joseph Buchanan. Married three times. As infant prodigy, he was versed in Geometry and Astronomy at the age of six; took up sociology, and began studying law at twelve. After death of father in 1829, supported himself as printer, then as school teacher. Became interested in phrenology and cerebral physiology, entered Medical School of University of Louisville, graduating in 1842. In college, laid foundations for Psychometry and Sarcognomy, two new sciences, the latter dealing with the sympathetic relations between body and soul, and healing diseases by dispersive passes over body. Lectured on both subjects and established a periodical, *The Journal of Man*. Joined the faculty of Eclectic Medical Institute of Cincinnati, 1846; forced out, 1856, because of disposition and turbulent history of Institute. Started rival Eclectic College of Medicine; removed to Louisville, and in 1863 ran for Congress as Peace Party candidate. Went to Syracuse, N.Y. and manufactured salt. Became professor of physiology in the Eclectic Medical College of New York City, 1867. Established his own college of therapeutics, 1881, in Boston. On account of poor health, removed to Kansas City, 1892; and to San José, California, 1893, where he lived until his death, December 26th, 1899. His medical theories may have influenced Albert Abrams (1863-1924).

Bibliography.

- 1 *Sketches of Buchanan's Discoveries in Neurology*. Louisville [Ky.]: J. Eliot & Co., Power Press, 1842; 120pp.
- 2 *Outlines of Lectures on the Neurological System of Anthropology, as Discovered, Demonstrated, and Taught in 1841 and 1842*. Cincinnati: Printed at the office of Buchanan's Journal of Man, 1854; 4-parts, 16pp.
- 3 *The New Education: Moral, Industrial, Hygienic, Intellectual, etc.* Boston: Published by the Author, 1882; 3rd ed., 405pp.
- 4 *Therapeutic Sarcognomy, a Scientific Exposition of the Mysterious Union of Soul, Brain and Body, and a New System of Therapeutic Practice Without Medicine, by the Vital Nervaura, Electricity, and External Applications, Giving the Only Scientific Basis for Therapeutic Magnetism and Electro-Therapeutics*. Boston: Published by the Author, [1884] Volume 1st — Nervauric and Electric; 269pp.
- 5 *Manual of Psychometry: the Dawn of a New Civilization*. Boston: Holman Brothers, Press of the Roxbury Advocate, 1885; 94pp.
- 6 *Therapeutic Sarcognomy: The Application of Sarcognomy, the Science of the Soul, Brain and Body, to the Therapeutic Philosophy and Treatment of Bodily and Mental Diseases, by Means of Electricity, Nervaura, Medicine, and Hæmospasia, with a Review of Authors on Animal Magnetism and Massage, and Presentation*

¹ [Section edited and updated by ED. PHIL.]

of *New Instruments for Electro-Therapeutics*. Boston: J.G. Cupples Co., 1891; 683pp.

- 7 *Primitive Christianity*, etc., San José, Cal.: J.R. Buchanan; 2-vols. Vol. 1, 1897; 82pp. Vol. 2, 1898, 341pp., published by Mrs. E.S. Buchanan. [Semi-Spiritualistic, including the lives of Apostles, which he said had been dictated to him by themselves.]
- 8 *Periodicity: The Absolute Law of The Entire Universe Long Known to Control All Matter, Now Revealed as the Law of All Life and the Periods Discovered*, etc. [Various Lectures] San José, Cal.: Published by Mrs. E.S. Buchanan, 1897; 135pp.

Related Medical Biographies.

Harvey Wickes Felter (1865-1927), *History of the Eclectic Medical Institute, Cincinnati, Ohio, 1845-1902* [Biographical Sketches], Cincinnati, Ohio, 1902. Published for the Alumnae Association of the Eclectic Medical Institute by H.W. Felter M.D., John K. Scudder M.D., and J.U. Lloyd, PHR¹ M., Committee in 1902.

Howard Atwood Kelly (1858-1943) and Walter Lincoln Burrage (1860-1935), *American Medical Biographies*, Baltimore: The Norman, Remington Company, 1920; 1320pp. Republished in 1912, under the title: *A Cyclopedia of American Medical Biography*, and in 1928, under title: *Dictionary of American Medical Biography*.

Related Study Notes by Philaletheians UK.

Joseph Rodes Buchanan was a most brilliant and intuitive physician, truly ahead of his time. His genius was highly thought off by Madame Blavatsky. You may wish to look at the following titles:

<https://www.philaletheians.co.uk/study-notes/constitution-of-man/psychometry-is-the-natural-but-latent-faculty-in-us.html>

<https://www.philaletheians.co.uk/study-notes/buddhas-and-initiates/paracelsus-by-franz-hartmann.html> — see p. 53, fn. 1.

<https://www.philaletheians.co.uk/study-notes/living-the-life/the-noble-aim-of-education-is-to-awaken-the-divinity-within.html>



¹ [Pharmaceutical Sciences]

Suggested reading for students.



From our Constitution of Man Series.

- A CONGENITAL PREPONDERANCE OF FIRE ELEMENTALS MAKES A MAN IMPERVIOUS TO FIRE
- ANCIENT BELIEFS IN THE IMMORTALITY OF SOUL
- ANCIENT OPINIONS UPON PSYCHIC BODIES
- APOLLONIUS COMFORTS A BEREAVED FATHER
- ASTRAL BODIES OR DOPPELGÄNGERS
- ATMAN IS A RAY FROM A SPARK OF UNCREATED RAY
- BLAVATSKY ON AETHROBACY AND FAKIRS
- BLAVATSKY ON OCCULT DEVELOPMENT
- BLAVATSKY ON THE DUAL ASPECT OF WISDOM
- BLAVATSKY ON THREE ESSAYS BY É. LÉVI
- BLOOD IS THE FIRST INCARNATION OF UNIVERSAL FLUID
- CHINESE BELIEFS ABOUT THE HUMAN SOUL
- CICERO'S DREAM OF SCIPIO AND MACROBIUS' COMMENT
- CLASSIFICATION OF THE PRINCIPLES IN MAN
- CONCERNING THE DOCTRINES OF THE THEOSOPHISTS
- CONSTITUTION OF MAN – DRAWING
- CONSTITUTION OF MAN – ESOTERIC
- CONSTITUTION OF MAN – OVERVIEW
- COSMOS AND DEITY IN MAN (DRAWING)
- DAS' SCIENCE OF THE EMOTIONS (1908)
- DEATH AND IMMORTALITY
- DEATH AND POST-MORTEM STATES
- DEATH HAS NO TERRORS
- DEVACHAN, DREAM REALM WHERE PURE SOULS ARE REWARDED
- DREAMLESS SLEEP

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- ÉLIPHAS LEVI ON DEATH AND SATAN
- EMOTIONS' TRIUNE NATURE
- EVOLUTIONARY TRANSMIGRATION OF MATERIAL PARTICLES IN NATURE
- FACING SEVEN VIRGINS IN THE HALL OF JUDGMENT
- FROM THE STRONGHOLD OF YOUR SOUL, CHASE ALL YOUR FOES AWAY
- HAIR IS THE RETAINER OF PRANA
- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
- IS SUICIDE A CRIME?
- JUDGE ON THE INNER CONSTITUTION OF MAN
- JUDGE ON THE OCCULT NATURE OF MAN
- LÉVI ON DEATH BEING THE BIRTH-PANG OF LIFE
- LIFE IS AN INDESTRUCTIBLE UNIVERSAL FORCE
- LOW BUFFOONERY AND MOCKING LAUGHS
- LYMPH IS A MASQUE FOR NYMPH
- MAN IS THE CAUSE OF GLOBAL WARMING
- MAN, THE JEWEL OF THE UNIVERSE (THEOSOPHICAL JEWELS)
- NEED OF A SPIRITUAL VOCABULARY
- NO NEED FOR EXPENSIVE FUNERALS
- NOUS AUGOEIDES OF THE NEOPLATONISTS
- NOUS MOVES MAN
- OEDIPUS AND SPHINX UNRIDDED
- OSIRIS AND TYPHON, HIGHER TRIAD AND LOWER TETRAD
- PLATO ON THE APPLE OF THE EYE
- PLATO'S TWO HORSES
- PLUTARCH COMFORTS APOLLONIUS
- PLUTARCH COMPARING PASSIONS AND DISEASES – TR. WHITE
- PLUTARCH ON BOASTED WISDOM, FORTITUDE, MAGNANIMITY, AND TEMPERANCE
- PLUTARCH ON EXERCISES PROPER FOR A SCHOLAR – TR. POOLE
- PLUTARCH ON PLATO'S PROCREATION OF THE SOUL – TR. PHILIPS
- POST-MORTEM WANDERINGS OF THE WICKED SOUL
- PREMATURE AND PHENOMENAL GROWTHS
- PSYCHOLOGY LACKS ENTIRELY KNOWLEDGE OF THE SOUL
- PSYCHOMETRY IS THE NATURAL BUT LATENT FACULTY IN US

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- RELEASING THE ASTRAL SOUL FROM ONE'S ASHES
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- THE DEVOTIONAL LOVE AND NOBLE ASPIRATIONS OF LOWER MANAS
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- THE HEART IS THE ORGAN OF SPIRITUAL CONSCIOUSNESS
- THE HINDU PRACTICE OF PIND DAAN OR SHRADDHA
- THE IMAGE-MAKING POWER
- THE LIFE PRINCIPLE
- THE MASTER ATOM IS MAN'S SPIRITUAL SOUL
- THE MOON REGULATES THE PRANA OF NATURE AND MAN
- THE OCCULT INFLUENCE OF MAN'S ACTIVE WILL
- THE PERISPIRIT OF ALLAN KARDEC
- THE PROPHECY OF GENERAL YERMOLOV
- THE SUTRATMAN OF THE UPANISHADS
- THE TWO VOICES OF LORD TENNYSON
- THE VOICE OF THE WILL IS THE ATOMIC POINT
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- WHEN THE SERPENT SLOUGHS OFF HIS SKIN
- WHO SHALL DELIVER US FROM TRIBULATION?
- WHY SECLUDING WOMEN DURING THEIR MENSTRUAL PERIOD?
- WOE FOR THE LIVING DEAD

