

Living Your Way to Health

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Professor Millard Parker, M. D., said: "Hygiene is of far more value in the treatment of diseases than drugs. "This admission by one of the leading medical authorities and professors of this country, was made while Trail was living and trying to awaken the people and the profession to a full realization of the value of Hygiene.

Unfortunately, Parker's statement implies that drugs have value in the treatment of disease. While this should be sufficient to cause the people and the profession to prefer Hygiene to drugs, it is not a full statement of truth. The whole truth is that Hygiene possesses all the value and drugs none.

A full moon may be mistaken for a crescent behind a cloud sufficiently thick. Those who possess only confused and hazy ideas about Natural Hygiene are likely to fail to comprehend its full scope in caring for both the well and the sick. They are likely to think of it as a useful adjunct to some system of treatment. Hygiene long ago asserted its independence of all other schools. The Hygienic System is no mere adjunct to medical science.

Hygienic measures are not supplements to drugs, nor mere substitutes for them. The Hygienic method is not just a "better way"; it is the only way.

The essential difference in our practices and that of the schools of healing is that they treat the disease with drugs and we care for the body with Hygienic agencies alone.

Hygienists seek to find and remove causes; whereas, medical men seek to dose and cut away effects. Our care of the sick involves a more thorough and complete regulation of regimen and Hygienic agencies, because in that consists our whole hope of aiding and assisting nature.

"Physicians of all schools save the Hygienic have taught that disease should be cured-but the underlying question is: 'Should disease be cured?' We say no. And we challenge all the medical men of the earth to prove the affirmative. This challenge issued by Trail was never accepted by any of the cure-mongers of any of the schools of his day. "Be it remembered, he said, "that we do not believe in curing disease. Not until we understand the true nature of disease can we understand the meaning of this statement.

I do not believe in curing the sick. To me it seems more rational to permit the sick to get well. Curing is a fallacious practice-it is, in fact, voodooism. Grave errors have been entertained as to what is really intended to be remedied by the practices of the "healing art. Ambiguity in the use of the term disease makes itself felt more as we pursue our studies of the subject before us. Unfortunately our language could not have been more precise because our ideas in the field were not clear.

All healing is according to the law of cause and effect. So-called miracles of healing may all be explained by natural law.

We cannot admit exceptions to law and order. Who ever discovered exceptions to gravitation, chemical affinity, the law of the lever, or any other principle of nature? Mathematicians do not record exceptions. It is not merely a general, but an invariable rule that two and two make four. Mechanical laws know no exceptions. The laws of nature are invariable, immutable, universal, omnipresent.

Living existence is undoubtedly a part of nature, hence its operations are subject to natural principles. An analysis of all the facts connected with any apparent miracle of healing will reveal that it has violated no law of life. There was no miracle. When Nature's laws and human institutions come in conflict, we are always suspicious of the latter. We are of the opinion that Nature is not the erring party.

Hygiene is not a system of caring for the sick according to the names that are attached to groups of symptoms and pathological conditions. We care for the sick according to well-defined principles, and according to the nature of disease. For these reasons "accurate diagnoses are not as important in our work as medical men demand in theirs.

In making an examination in order to diagnose the patient's disease, a careful hunt for signs, symptoms, pathology and effects is made. After these have all been found and classified, the disease is named and a prognosis is given.

It is unfortunate for the patient that the disease cannot be diagnosed until it has progressed far enough to produce physical signs. Hence physicians are in the habit of telling many people that they only imagine that they are sick. On the medical theory, if the physician cannot diagnose the disease, he does not know how to treat his patient.

Medical examinations do not find causes. They are not efforts to find causes. For the reason that cause is not found, it cannot be removed, hence the sick man never recovers health. The Hygienist searches for causes rather than for effects; he removes causes and does not treat symptoms. This permits full recovery.

The government demands correct burial certificates on which to base the national mortuary reports. Cabot published the results of the autopsy findings in one of the best hospitals in the nation. These showed the diagnoses to have been wrong in over fifty percent of the cases. Few top-notch physicians are willing to publish their autopsy reports as contrasted with their diagnoses. It is certain that average physicians' diagnoses are not correct as often as were those in the hospital where Cabot made his findings. How, then, can the country's mortality reports present a true picture of the people's illnesses? As it is likely that the diagnoses are wrong as often in cases that recover as in cases that die, no dependence can be placed in the statistics of disease incidence and in the percentage of recoveries in the various diseases.

It is a peculiar circumstance that all doctors of all schools of so-called healing admit that nature is the healer. All that any of them profess to be able to do with their drugs and treatments, their diets, and baths, their electrical gadgets and manual maulings, is to aid nature. All that we ask these people, who admit that nature heals, is that they make their practice conform to their theory and stop trying to usurp nature's prerogative. Of the people we ask only an increased and abiding faith in nature and a loss of faith in drugs and treatments. Let us not lose sight of the real healing process and then, we will not be found guilty of meddling with the process. For, all too often, when we think we are aiding nature, we are thwarting her very effort.

It is an unfortunate circumstance that all those who seek to "aid nature think of disease as an evil that must be combatted. They think of their "aids as things that act upon and within the body to combat, subdue, repress or kill the disease. Their "aid of nature is almost always a war upon the human constitution. To check coughing, induce vomiting, "relieve pain, reduce fever, repress inflammation, "allay nervousness, induce diarrhea or suppress it, to force sweating or "stimulate and "inhibit (depress) function in any manner is not to "aid nature, but to thwart her.

A patient has a sour stomach and the physician prescribes alkalies; another has worms and the physician administers something to poison them to death; another has pain and the physician administers a "pain-killing (really, a patient-killing) drug; another has constipation and the physician prescribes a laxative, and so on to the end of life. But who cannot perceive that all this practice as a part of the "healing art, is absurd and ridiculous? Who is so stupidly blind as to be unable to see that it is merely patchwork; tinkering with effects without removing causes?

All the schools of so-called healing have myriads of methods of spectacular palliation. They palliate the patient's suffering and "relieve his pain, and do nothing constructive in caring for him.

No Hygienist would employ drugs to "relieve pain, for the reason that, besides the other evils that attend their use, they are causes of greater pains than they "relieve. While the medical man classifies certain drugs as anodynes, Dr. Jennings said truly, that they are odynes. Instead of pain relievers, they are pain inducers. Who suffers more pain than the morphine addict?

Giving drugs to relieve pain is like giving whiskey to relieve drunkenness. Drugs are the causes of the "fiendish death cancer sufferers are said to die. They suffer more from drug-induced pain—the drugs are given to "relieve pain—than they do from pains otherwise induced. Death is hastened in almost all cancer patients by drugs, surgery, X-ray and radium.

In medicine and religion, poisons and penances take the place of truth and righteousness. Why, therefore seek to know the right and do it? Why avoid injurious practices when penicillin will erase their effects? Why live cleanly when vaccines can make unclean living safe? Why be good when you can buy absolution? Why behave lawfully when a pill or serum can annul the laws of nature? Why think of consequences when we can beg, buy, borrow or steal a cure?

The physician, by his professional deeds, acts as an abettor of vice, by professing to show how to escape, by medical penance, from the consequences of violations of the laws of life. By the mystical contents of his materia medica, by professional legerdemain, he professes to be able to counteract the operations of the laws of nature. He virtually proposes to the weak-minded, inducements for the violation of the laws of their being. Thus he leads the human race on to its deterioration. The absurdity, even the wickedness, of such a practice is apparent to all who will bestow a little thought upon it. If such things were really possible they would demoralize the race; for they would automatically license us to do wrong.

Take then the well-known scriptural statement: "The soul that sinneth, it shall take a dose of Epsom salts; of the advice of Jesus to those he healed to "go and poison yourself some more; or the equally excellent advice to evildoers: if you have done evil, a dose of calomel will right matters; are these not good medical prescriptions? Are not good religion and good medicine in perfect harmony? The advice to "go and sin no more is superfluous and the advice to "learn to do good and cease to do evil is pernicious, while it is certainly false to tell the soul that sinneth that it shall die. Hospitals have, as one of their chief functions, that of teaching bad habits.

If the use of drugs be not dark, doubtful and dangerous, nothing can be. Indeed, we may say that the use of drugs confronts us with one enormous certainty expressed in the word destruction. In contact with living structures they can have but one effect: injury and destruction. How often do we read of a patient dying "suddenly after his physicians have pronounced him "out of danger"!

No patient is ever out of danger so long as drug medicines are being poured into him. The use of drugs not only wastes the energies of the patient, but it masks his

true condition so that after the first twenty-four hours of drugging, no physician is wise enough to tell what the true condition of his patient is. He never knows from one visit to the next how he will find his patient.

The medical profession makes no pretense of restoring their patients to health; they only pretend to cure their diseases. If they cure pneumonia and the patient subsequently dies of tuberculosis, their pneumonia cure, at least, was "successful." They are satisfied with results of this nature and seem not to suspect that there is or can be a better way. They are ever on the alert in their search for new cures and a never-ending succession of cures are announced to a cure-cursed world.

The great need of our age is not more methods and means of palliating symptoms during a crisis, but a means of restoring the sick to sound, vigorous health. This the Hygienic System offers to all who have eyes to see, ears to hear and minds to understand.

These principles are so wonderfully simple, so eminently practical, that many will wonder how they can be effective when applied to the care of the body in health and in sickness. They want the mysterious and incomprehensible. They want something that they cannot understand. Nonetheless, these principles reveal the conditions by which we can best preserve and recover health.

These conditions amount to nothing more nor less than a strict observance of the laws which govern and control the living organism. And these laws are not hidden; they are clearly written on every page of the volume of nature; they are indelibly fixed in every vital tissue; they are stamped on every organic instinct; seen in every manifestation of sense and expressed in every action of every mental power.

Trall said that "All diseases consist of exhaustion and impurity, and impurity produces exhaustion; two things are requisite to a cure. These two should be written in large letters of gold, INVIGORATION and PURIFICATION. This summing up of the causes of diseases and of the needs of recovery may be put in the following present-day terms - enervation (exhaustion) and toxemia (impurity); and restoration of normal nerve energy (invigoration) and elimination of toxemia (purification). By this we mean that the toxins that cause the disease have been completely eliminated from the body and this without the production of another disease. No chronic disease has been left behind as a consequence of the treatment used.

The Hygienic school is the first, and thus far the only school in the world, which makes the laws of life and the conditions of health the leading features of its teachings and practices. Trail wrote: "When the vital powers can be allowed to have complete control of the organic machinery, undisturbed by mental care and anxiety, and the condition of pure air, proper food, abundant sleep, and appropriate exercise, recoveries are often rapid and astonishing. This all means that it is safe to remove the conditions of disease, supply the conditions of health, and leave the forces and processes of life to the performance of their legitimate duties under the direction of the laws of their operation. In the sense just described, Hygiene becomes the means of recovery of health. If we break this up, it falls naturally and logically into two sets of procedures:

1. Remove the conditions of disease.

Why experiment with a host of "remedies"? Why not study cause and effect? Disease is not a thing, an enemy, to be removed, expelled, subdued, broken up, destroyed, conquered, or cured or killed. It is not a thing, but an action; not an entity, but a process; not an enemy at war with the living organism, but a remedial effort; not a substance to be opposed, but an action to be cooperated with. The drug system

attempts to remove or cure the disease; the Hygienic System endeavors to remove the causes of disease.

Graham said that "All nature asks, or can receive from human skill in disease, is the removal of disturbing causes, and she will, of her own accord, as naturally as a stone falls to earth, return to health, unless the vital constitution has received an irreparable injury. This is a statement that the return to healthy action takes place spontaneously after the occasion for abnormal action has been removed or expelled.

Disease is a process of purification and reparation. It is not an enemy of the vital powers but a struggle of the vital powers themselves in self-defense. We of the Hygienica School, do not regard the diseases which are said to kill so many every year as of themselves, dangerous; we hold that the great mortality seen in these diseases is due to suppressive and combative treatment.

Graham pointed out that only the blood-purifying organs can purify the blood; that so long as the functions of these organs remain impaired, the blood must remain impure (toxic), no matter what the quantity and quality of the drugs employed to purify it.

Only by removing the causes that have impaired the functions of life can normal function be restored. This requires, first of all, a full and thorough-going correction of the habits and conditions of life. Time is the next essential. "How long will I have to live correctly? The answer is: Until you grow tired of being healthy. As soon as you tire of health and desire to become sick again, you should return to the old way of living. It will not take long, then, for you to again evolve the former condition of discomfort, distress and disease.

Trall said: "The redemption of the world from diseases, doctors and drugs, depends on the recognition of the doctrine that Nature's laws cannot be violated with impunity; that every unphysiological habit will make its injurious mark irreparably and forever; that our life, or strength, our health, will be measured exactly by our observance of organic law. This is a statement of a vital truth the full realization of which, by the people as a whole, will lead inevitably to a revolution in their various modes of living. For the beginning of Hygienic wisdom is to "cease to do evil. It will be easy thereafter to "learn to do good. There are great errors in our habits of life, as evidenced by the great amount of faulty development, weakness, sickness and premature dying among us. But we cannot wipe these errors out by drugs, vaccines, serums, gland extracts and the surgeon's knife. Nor can we ignore the errors of life.

Let us study ourselves and our habits more fully and find out what is causing our troubles and remove these, and cease damaging our bodies by introducing into them something that is neither food nor drink, but a vile foreigner.

It is necessary that we learn the relation between the habits of life and causes of disease and death. Tilden says: "Those who can see in wrong life a sufficient cause for disease are mentally prepared to receive relief and cure from a rational system. What seemed most natural to the Hygienists was the correction of the mode of living.

The highest happiness of which we are capable, the highest intellectuality attainable, the best health and the greatest strength that we can hope for are consistent with, and dependent on, conformity with all the laws of our being, and not vice versa. False "joys impair health and shorten life at the same time that they rob us of our power to enjoy.

Habits are frequently repeated with cumulative effects. For this reason, if we would preserve health we must avoid all habits that tend to impair health. In like manner, when we come to correct or remove the causes that have induced suffering,

in the sick, we need to give the attention to all causes, not merely to one or two of them. Correction is always somewhat distasteful to a truant child. Consequences are never to be desired, although always inevitable, when we have been the subject of misdeeds. "Wisdom is ever crying in the streets, but how few are there who listen to her voice, wrote Trall.

Hygienists have not found it easy to induce sick people to correct their habits of life. Habit is often difficult to escape. This is doubly so when the sick person's whole environment tends to fasten these habits upon him. But there is an even more fundamental reason than this: namely, people derive a certain satisfaction, a sense of well-being and a feeling of strength from their habits. Following the medical lead, they have mistaken stimulation for strength, inflammation for nutrition, fever for a heat-forming principle, a waste of vital power for supply, poison for food, disease for health. And they have done all this on the basis of the erroneous principle that lifeless matter acts on living matter.

Thus, as Graham remarked, "the very means of our relief serves to aggravate our diseases. When coffee is taken to "relieve a coffee-induced headache, when morphine is taken to "relieve the sufferings of the morphine addict, when tobacco is taken to "steady nerves that have been unsteadied by the use of tobacco, the poor victim of the poison disease mistakes his fictional relief for genuine benefit and returns again and again to the real source of his miseries. Dr. Walter said that in a long experience in dealing with invalids he "found it to be invariable that what makes the man sick is the thing which he never wants to relinquish. This is true because to relinquish the evil thing is to suffer, while to resort to it again is to smother the suffering. For this fictional relief millions have given their lives.

2. Supply the conditions of health.

There is a radical distinction between Hygiene and drug medication. One aims to aid and assist the vital organism in its effort to rid itself of morbid causes; the other only directs its energies to a new foe and creates new diseases. Hygienists reject all poisons and insist upon doing nothing beyond supplying the physiological wants under the circumstances. If the processes of purification and reparation are facilitated by a proper regulation of the surrounding influences -this is, by furnishing the sick man with precisely the amount of air, water, food, rest, temperature, light, quiet, etc., he can use under the circumstances, and by the careful avoidance of all injurious agents and influences - the sick will very rarely die of any form of acute disease.

The frantic, almost hysterical doing something that goes on so industriously at the bedside of the sick is the cause of thousands of deaths yearly. Have you not seen the wringing of hands and heard the hysterical cry, "Why doesn't somebody do something? Do something - anything - just so something is being done. The physicians of the world meet this unintelligent demand in thousands of equally unintelligent and very destructive ways.

Dr. Thomas Low Nichols, a Hygienist who was a contemporary of Trall wrote: "The moment anyone is taken ill - that is, the moment nature begins the operation of expelling some matter of disease, everybody wants to do something to the patient. Every old woman rushes in with her infallible nostrum, and nature, who has honestly set to work to cure a disease, finds herself hindered on every side. When the stomach is incapable of digestion, it must be deluged with gruels, rice, water and barley water, as if the moment one is sick, he was in imminent danger of starvation. Then comes the physician, and if one of the common sort, the attack begins in earnest. A few years ago out came the lancet, and followed its rude gash a quart of blood. Poor

nature, feeling the work she has to do, and needing all her strength, gasped at this murderous sacrifice; but the next attack was to cover fifty square inches of skin with a torturing blister and at the same time to pour down the throat doses of the most virulent poisons of the material medica. This went on, and when nature finally sank under the disease, and the added enthusiasm of a vile torturing medication, everybody consoled himself with the idea that 'everything was done that could be done': it should be added, to kill the patient', "

The do something practice attempts to do nature's work for her. It attempts this without knowing what is to be done, what is being done and how it is to be done. It is a slap in the face of law and order. The do something practice almost invariably hinders or completely suppresses the vital activities that have been instituted to remove toxins, repair damages and restore integrity.

In an editorial entitled "You Must Do Something, Trall wrote: "Impatient men and meddling women will not be quiet and let nature take her course, but are constantly tampering or tinkering with their stomachs, livers, kidneys or other 'innards,' till they get the machine out of running order, whereas, if they would let it alone for a time, it would right itself. Every old granny one meets, whether in petticoats or in trousers, delights in experiments on one's bowels, with all his or her 'sartin remedies' for any fancied complaint. Have you had a backache, a side-ache, pain or infirmity, that they have not had 'in the very worst way? This is the class who are 'never so happy as when most miserable.' They are always 'dosing and doctoring.' If it were not for their continued meddling, they would soon be well. But in their ignorance they believe in 'having something to take,' and they swallow the stuff advertised by quacks in the newspapers. They 'try' a few bottles or boxes of every new remedy. Then, getting no better, conclude they have taken the wrong thing, and of course, must try something else. 'They must take something.' And so they go on fooling about all through their miserable existence. "

How much longer will it take the human race and the medical profession to learn the simple lesson that it is better to do nothing than to do evil. Trall continues: "In nine out of ten of these cases the thing to do is to keep quiet, stop tinkering and leave nature to regulate the machinery in her own good time and way. No matter what the cause of illness, the simplest treatment is always the best. Swallowing poisons never did anybody any good, and the sooner we give up the foolish habit of dosing, the better. We repeat, that in most cases of bodily derangement, the best thing to do is to do nothing.