

PHILOSOPHY OF DRUGLESS THERAPY

For ages the study of disease has progressed. One by one the various symptoms and symptom complexes that are presented by the diseased human body have been studied with painstaking care, both upon living and dead bodies. Following the invention of the microscope the knowledge of pathology has increased by leaps and bounds until today the student at orthodox schools of therapy becomes saturated with information regarding the diseased alterations of body tissues.

Health in contrast has received scant attention. Strange as it may appear, health has been considered of so little importance as to be unworthy of much investigation. The conditions of a healthy life being but little understood by the members of the various healing professions and still less by the general public.

The universal tendency of all organic existence—animal or vegetable—is toward health. Every organ and tissue in the living body is striving ceaselessly to maintain itself in as ideal a state as is possible. To this, there is no exception, life strives always toward perfection.

Health is spontaneous—it is the legitimate and inevitable result of the normal powers and properties of the living body and is always obtained where the laws and proper conditions of life are observed.

Every organ in the body is constituted to commence its normal and healthy action from the first and perform it spontaneously throughout life and they are so constituted, that they can function normally much easier and with less waste than they can function abnormally. To a certain extent, of course, one's health depends upon the body as it was inherited and upon what one has done or is doing with his or her inheritance. Many are born with inherited structural weaknesses which cannot entirely be overcome.

The body is a unit—not a mere aggregate—a community of interdependent organs, every part of which is vitally essential to wholeness and the highest degree of health and vigor. Present day specialism has led to the fallacy of treating every part of the body as though it were an independent isonomy with no special community value attached to it. On strength of this belief, structures have been removed promiscuously, yet we know that such losses in the body of an individual result in increased liability to disease, shortened life, decreased fertility, and chronic ailment.

A fact ignored by most physicians and unknown to most laymen is that all the functions of the body are performed with as much promptness, regularity and efficiency as, under existing circumstances, is compatible with the safety and highest welfare of the body. In disease and in health every organ and tissue of the body endeavors to perform its particular function to the best of its ability. When it is within their power to do good work, they do so—if this capacity is absent, they do the best work which they can—they never take on wrong action. To quote from the works of the great Osler.

“Health is the undeviating expression of animal life, always concomitant where the conditions: natural to the organism are undisturbed”.

However many physicians may have differed about the cause and the treatment of disease, there is one thing upon which they have all agreed; namely, that disease is itself an unmitigated evil, every symptom of which is destructive in its tendency and purpose and must be suppressed or cured, else life will be destroyed.

Innumerable are the incongruous and fantastic methods and systems that have been and are used by the different schools of therapy to force the sick body to behave in the manner the physician thinks it should act. Disease has been interpreted simply as a destructive and anarchistic manifestation which must be combatted and subdued before it kills the patient.

The idea is the exact opposite of the truth. Disease, instead of being an entity and an enemy, is a friendly process designed to save life. Nature never wantonly turns aside from her habitual course of action to throw her complex machinery into disorder and give it suicidal motion and tendency. Disease is no new thing superadded to the living organism, but it is the expression of normal body powers in the attempt to overcome certain abnormal influences. How true were Dr. Russell T. Trall's remarks in his famous lecture, “The True Healing Art”, as given at the Smithsonian Institute.

“What is the ‘vis medicatrix naturae’?” It is the vital struggle in self defense; it is disease itself. Thus to maintain that disease and the “vis medicatrix naturae” are antagonistic entities or forces at war with each other, is fallacy; they are one and the same. And if this be the true solution of the problem, it is clear enough that the whole plan of subduing or “curing” disease with drugs is but a process of subduing and killing the vitality.

Health is not a fixed state, nor is disease a fixed state. It is a condition of impaired health and partakes of the same natural variations as does good health. Good health and poor health (disease) are but varying conditions of life. They are not antagonistic entities but different degrees of the same thing. Health and disease are relative terms. Health is the positive condition; disease is only a little less health. The so-called symptoms of disease, which puzzle physicians, are not destructive processes; they are not evils to be resisted, combatted, suppressed, subdued or subverted. They are merely external evidences of a body's striving under control of law to preserve its integrity and existence, and the physician who regards them as anything else, reveals his abject ignorance of the fundamental facts of life.

A certain fact of common observation which has been denominated, "The Law of the Cell", has been formulated in these words: "Every cell in the body will continue to perform the functions for which it was designed throughout its entire life cycle provided its environment remains congenial to it."

In considering the causation of disease it is important to keep the above in mind. Anything that tends to alter the normal status of an organ or tissue will effect ill health. The antecedents of every so-called disease are many and **not just one**. There are a number of correlated factors which collectively constitute cause. It is an erroneous practice in which men indulge when they single out **one** of these correlates and say that it is the cause of an ailment. Disease is not a simple, but a complex effect. It is as Dr. Tilden declares, "The sum of a multitude of elements".

Often things are asserted as scientifically proven only when they have been accepted by self-constituted authority which allows no contradiction. Just now the germ theory of etiology is a reigning dogma of "science". It is regrettable that the various drugless schools are beginning to accept more and more of the germ theory at a time when there is conclusive evidence of a distinct medical trend away from it. The virulency and specificity of micro-organisms are becoming the subject of experimental questioning, and the statement, "the morbidity of the tissues determines the specificity and virulency of the existing organism" is receiving increasing acclaim.

Primitive man's reaction to disease was essentially one of intense fear and dread. He did not understand it. He did not know its causes nor its ends. He knew only that he was uncomfortable and that he suffered, even died. He quite naturally came to regard disease as an unseen enemy, bent upon torturing and destroying him. With this idea of disease as a premise, primitive man built up his methods of combatting disease. His idea was that if by any weapon, poison, fire, violence, force, etc., he could make things unpleasant for the disease, it would depart from his body.

This was the origin of the belief in cure. All the ideas and theories of cure that have come into existence since and all the therapeutic practices which have had or do now have their vogue are built upon this strange misconception of the nature, cause and purpose of disease. Not only has modern science failed to dispel this fear and misunderstanding but much of what is now called "science" is actually based upon it. It is really difficult to overestimate the importance of this "fear reaction", and "cure complex", in our daily habits and in our intellectual life.

Down through the centuries we have had all sorts of means for the cure of disease. Nearly every substance on the earth or from under the earth or the heavens above has been used as a vaunted cure and has succeeded in a number of cases. Nearly every kind of persuasion, psychology, metaphysical, religious, superstitious, scientific, and above all, pseudo-scientific method has been used efficaciously in the same way.

We have the facts; what is the explanation? Is there good in all methods and systems? Is there healing virtue in everything? Does it make no difference what method is employed so long as the people get well when treated thereby? Is recovery under a given method alone enough to establish its curative virtues? The answer is that no method cures, but "nature" cures. The quality of healing is within the body and all that any system of therapy can do, is enhance the compatibility of the environment under which this power may express itself. Remember this, the majority of the sick recover whether treated or not. They recover, no matter how or by whom treated, because the tendency to cure is within them.

The truth should be self-evident that any method or system that destroys the independence and autonomy of the individual and makes him forever dependent upon another man or class of men is not natural. Any system that teaches the sick that they can get well only through the exercise of the skill of someone else or through the operation of something else and that they remain alive only through the tender mercies of the privileged class, has no place among a civilized people. Man must be taught that he is responsible for his health, and that the powers of "cure" exist and are to be developed within him.

DR. J. JANSE