

THE VICE OF CLEANLINESS

It has been said that “cleanliness is next to Godliness,” and we all seem to agree with that entirely. Some of the old religions even prescribed certain ablutions of the body as a part of the religious services of each individual, for mankind in the earlier, childhood stages of its development was not overly clean, any more than the children of today enjoy the bath. They prefer to go about with dirty hands and face, to the ordeal of soap and water, until gradually they acquire the habit and later have a liking for the water. As it is with a child, so also it was with man in ancient times. He performed his ablutions when forced to do so by religious ordinance, for fear of punishment if this was neglected. Therefore, we find in the tabernacle in the wilderness, for instance, the molten sea in which the priests were commanded to wash before they appeared at the temple service, and the penalty for neglect of this duty was death. Similar rites prevailed also in other religions.

Later it became unnecessary to require cleanliness as a religious duty of man, because he made it a virtue above all others. As the ages have gone by, the practice has spread from the highest strata of society even to the very lowest, and cleanliness of the body has become a fetish, particularly in the western world. No one is respected who does not bathe regularly and at frequent intervals. A person commands respect only in the degree that his body is well groomed and clothed; even though he may be worse than a whitened sepulcher within, the mind filthy with impurities.

The care of the teeth has also received an increasing amount of attention and the further we go west, the more frequent the use of the toothbrush and the bathtub.

It cannot be denied that the foregoing seems very commendable. Cleanliness has its root in religion, and surely it would be a strange parent who would rejoice in seeing his or her offspring always carrying the unavoidable marks of play on hands and face without making an effort to remove them with soap and towels; neither can it be denied that a great many of the diseases to which mankind is heir are due to defective teeth and that un-cleanliness is the chief cause of dental decay. The reader may therefore well ask himself or herself what we mean by our heading, “The Vice of Cleanliness.”

The direct answer to this question is that while cleanliness itself is a virtue, it becomes, like many another good thing, a vice by being overdone. Water is the universal solvent, and taken internally in small doses it is good, but taken at the wrong time, with meals for instance, and in excess, it becomes a poison; it dilutes the digestive fluids and cools the stomach so that the condition necessary for the proper treatment of the food is disarranged and in time, if the habit is persisted in, it impairs the digestion permanently. So also when water is taken to excess and under improper conditions, it may affect the health very seriously.

This has been demonstrated many times in our experience on Mt. Ecclesia. A number of people who came here have been in the habit, prior to their arrival, of bathing every day and sometimes twice or three times a day. They were, without exception, in a very serious run-down condition, because the excess of water applied with a towel or a sponge, had depleted the skin of its fatty substance, and the vaso-motor system was unable to operate properly, to close or open the pores as required.

But there was another effect of this excessive bathing, not seen or understood, unless by one who has the requisite occult knowledge and the spiritual sight to investigate the

matter properly. Others may know the truth of the following explanation because of their own experience along the lines of healing by magnetism.

We all know that when we take a physician's galvanic battery and place one electrode in a basin of water, holding the other electrode in the hand, the flow of electricity through our body is much stronger when we put our other hand in the water, than if we hold both the electrodes without contact with water. When water is evaporated, its molecules are broken up and each fragment is then enclosed in an envelope of ether which will act as a cushion and is the basis of elasticity in steam. When condensation takes place, the surplus of ether disappears, and water becomes incompressible as the solid rock.

But water has great yearning for ether; it cannot take it from the air, however, any more than we can absorb nitrogen, though we breathe it continually. Fluid is volatile in proportion to the amount of ether it contains, and we have an example of the intense greed of water for ether in the avidity wherewith it absorbs anhydrous ammonia, a fluid so volatile that it boils at 26 degrees below zero. This shows why water causes so voluminous a flow between a battery electrode and the body, and explains many phenomena; among others, why moisture aids so materially in transmitting good magnetism, the vital fluid of the healer, to his patient and withdrawing bad magnetism from the body of the latter. Also, how necessary and helpful it is to wash in running water, so that the poisonous ether taken out of the patient's vital body may not hamper the healer. When we take a bath under ordinary normal circumstances, we remove a great deal of effete poisonous ether from our vital bodies, provided we stay in a reasonable length of time. After a bath the vital body becomes somewhat attenuated and consequently gives us a feeling of weakness, but if we are in ordinary good health and have not stayed in the bath too long, the deficiency is soon made good by the stream of force which flows into the human body through the spleen. When this recuperation has taken place, we feel renewed vigor and attribute it to the bath, without realizing *the full fact* as above stated.

But when a person who is not in perfect health, commences to bathe every day, perhaps twice or three times a day, an excess of ether is taken from the vital body. The new supply entering by way of the spleen is also diminished on account of the attenuated condition of the vital body; thus it is impossible for such persons to recuperate after repeated depletions and as a consequence the health of the dense body suffers. They lose almost every ounce of strength and gradually become confirmed invalids. Being in this delicate state, they are unable to eat and assimilate truly nourishing foods and in time their condition may become very, very serious.

Cases of this description are exceedingly difficult to handle because they usually occur with people with common signs on the Angles, with many planets in these signs, or with the Sun and Ascendant there. This class of people resents any interference with their diet and habit of bathing because they think they are paragons of cleanliness, which is in their eyes a chief virtue. They believe they cannot live without so many baths daily and as their appetite is so slight and delicate, they believe that they know better than anyone else how to look after that part of their requirements; but they are wrong in both cases as shown by the foregoing.

Their first step to health involves that they cease bathing entirely. The dry bath is the proper restorative, and for this purpose a pair of coarse gloves made of linen tape

loosely woven is best. These may be procured in any drug store; if they are not in stock they can be had at very short notice and they cost only about sixty cents. With these the body may be rubbed morning and evening until the skin shows a healthy glow. By this process the superfluous cuticle is removed, but the oil and ether remain. Thus the patient will build up very rapidly, for when the chemical ether increases, the power of assimilation also revives and there is an immediate gain of both strength and flesh. If necessary, the patient may be given a very light warm sponge bath once a week, but no tub baths should be attempted until he, or she, is fully recovered.

While we have made an idol of our bathtub, we have also made a *fetish of the toothbrush*. In one sense it is not as dangerous as the bathtub, because each person has his own toothbrush and the disease germs which remain upon it, despite the most careful washing, come in contact only with the person to whom they belong, whereas the disease germs left in the bath tub are a menace to all who follow. These organisms are harmless to a person in good health, but anyone who is not in full vigor and therefore susceptible to disease may catch any infection by bathing in a bathtub after someone else. For this reason the sponge bath is to be preferred to the tub bath, except in families where the conditions of the members are known and proper precaution taken.

But to come back to the toothbrush, as already said, though we may cleanse this little instrument ever so carefully, it is absolutely impossible to render it aseptic, and the longer we use it the worse the condition naturally grows. This is a fact recognized by all dentists, and it is a menace of the greatest magnitude to the hygiene of the body, particularly among people who persist in feeding upon the decaying carcasses of murdered animals. The process of putrefaction, which commences the moment the animal is killed, is enormously accelerated by the heat of the mouth and particles of meat lodged between the teeth rapidly become a dangerous source of infection. These particles are not removed by the toothbrush and are the cause of a number of diseases of very grave character.

We all know how essential mastication is to proper digestion, therefore the importance of sound teeth cannot be over estimated, and the danger of these decaying particles of meat to the life and health of the teeth is therefore one of the very gravest dangers to human existence, comfort, and well-being. *Every tooth lost, lays us more liable to disease and death.* The skill of the dentist may give us a new tooth, but even the best product is far below the standard of nature; in fact, if the writer remembers rightly, it has been estimated that the pressure that may be exerted with impunity upon one of our natural teeth, is six hundred pounds to the square inch, this being the pressure when masticating some very hard substances. The product of the dentist also, if memory serves aright, will not endure more than three hundred pounds; hence such a tooth would only be one-half as efficient as the product of nature, not to speak of other disadvantages.

As soon as we adopt the vegetarian diet, we escape one of the most serious menaces to health; namely, the putrefaction of particles of flesh embedded between the teeth, as said in the foregoing paragraph, and this is not one of the least arguments why a vegetarian diet should be adopted. Fruits, cereals, and vegetables are from their very natures slow to decay; each particle contains an enormous amount of ether which keeps it alive and sweet for a long time, whereas the ether which interpenetrated the flesh and

composed the vital body of an animal, was taken away with the spirit thereof at the time of death. Thus the danger from infection through vegetable foods is very small in the first place, but many of them, far from being poisonous, are actually antiseptic in a very high degree. This applies particularly to the citrus fruits: oranges, lemons, grapefruit, etc., not to speak of the king of all antiseptics, the pineapple, which has been used very often with complete success as a cure for the dreaded diphtheria, which is only another name for a septic sore throat. Thus, instead of poisoning the digestive tract with putrefactive elements, as meats do, *fruits cleanse and purify the system*, and the pineapple is one of the finest aids to digestion ever known to men. It is far superior to pepsin, and no fiendish cruelty is used to obtain it. With such a diet the dangers of the toothbrush may be avoided, for it is needed very little, if at all. In fact, the use of the fingers will be found sufficient to keep the teeth perfectly clean, provided the mouth is rinsed with ordinary clean water at the same time.