

Homeopathic family guide and information for the people / by E.R. Ellis.

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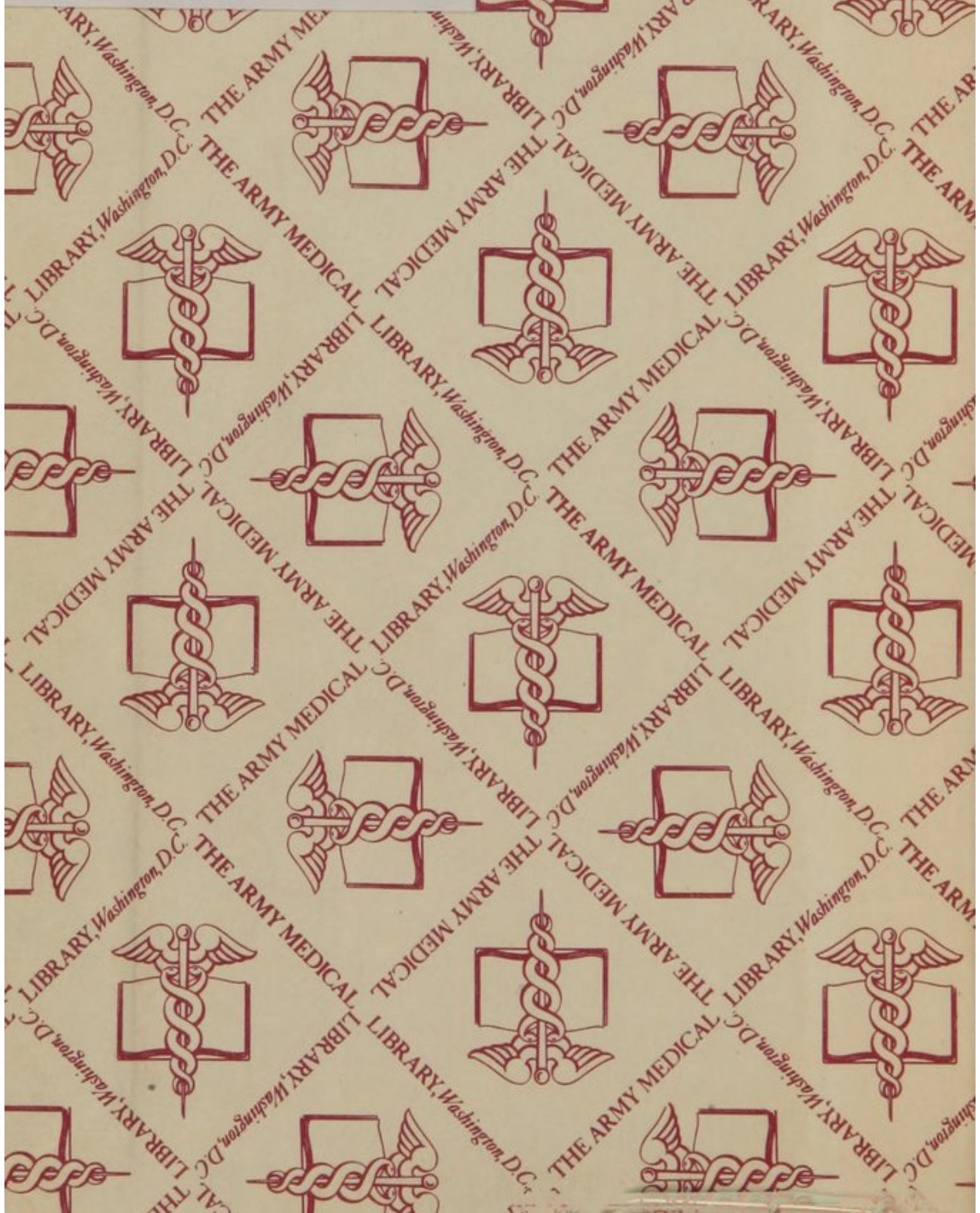
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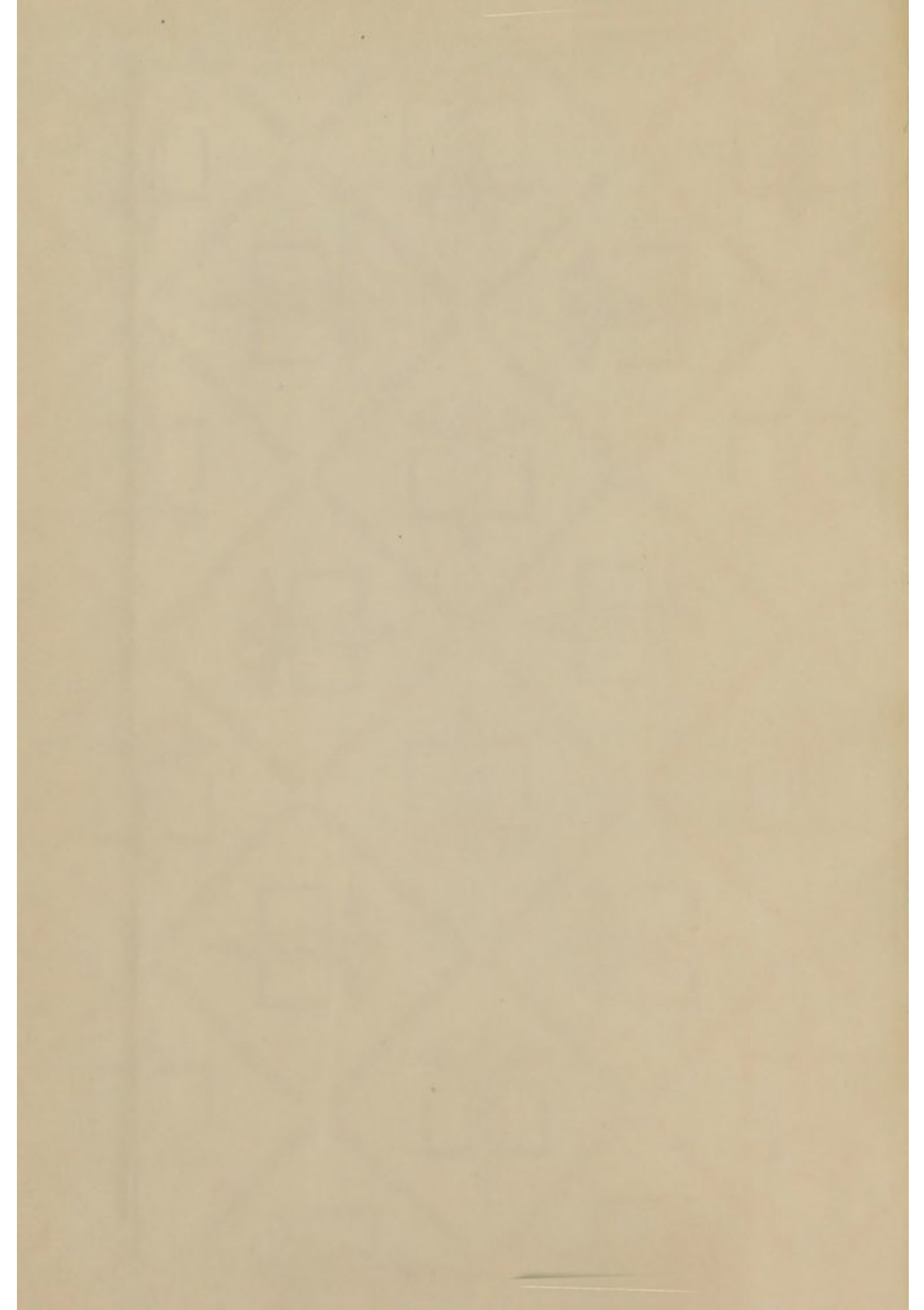


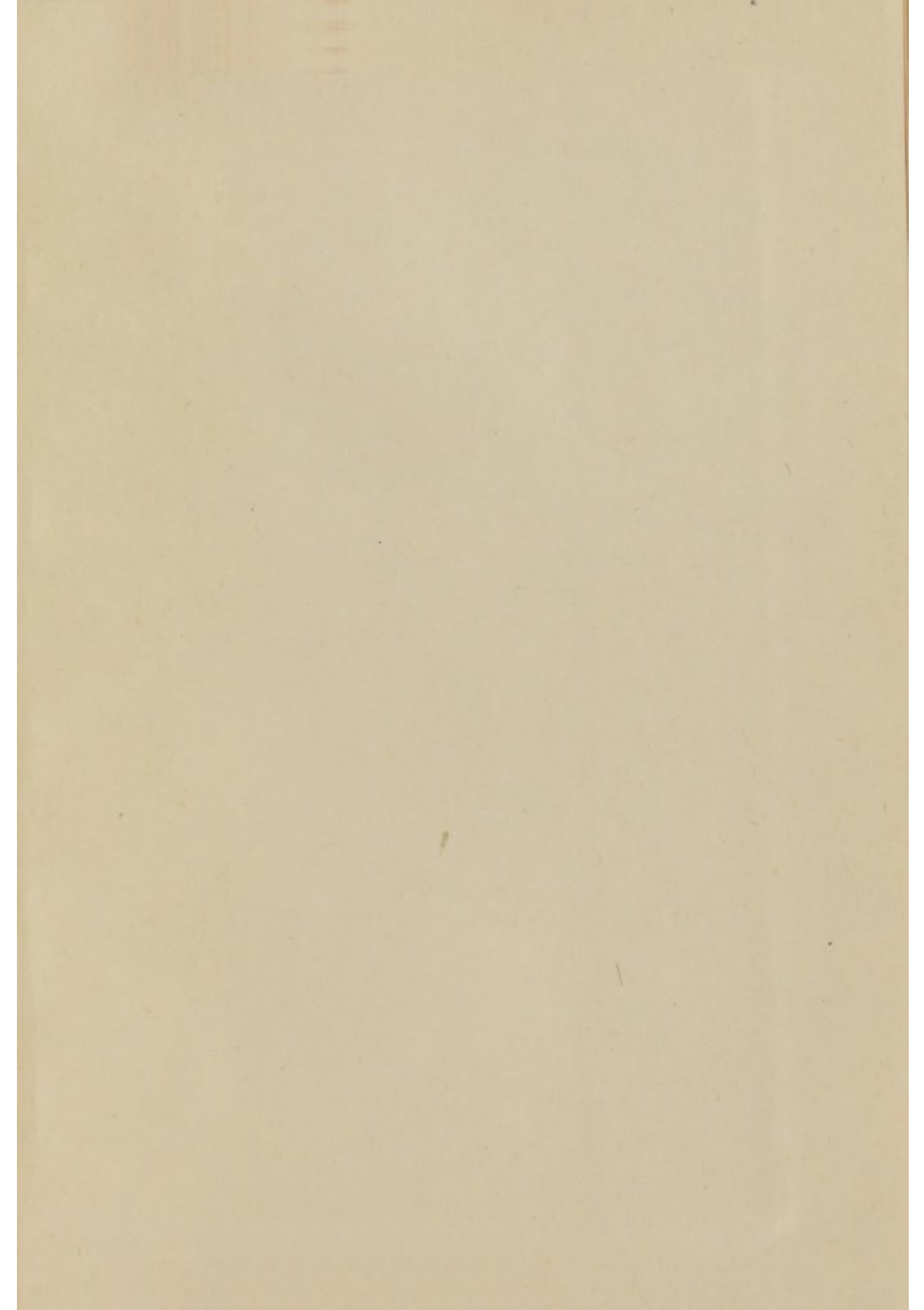
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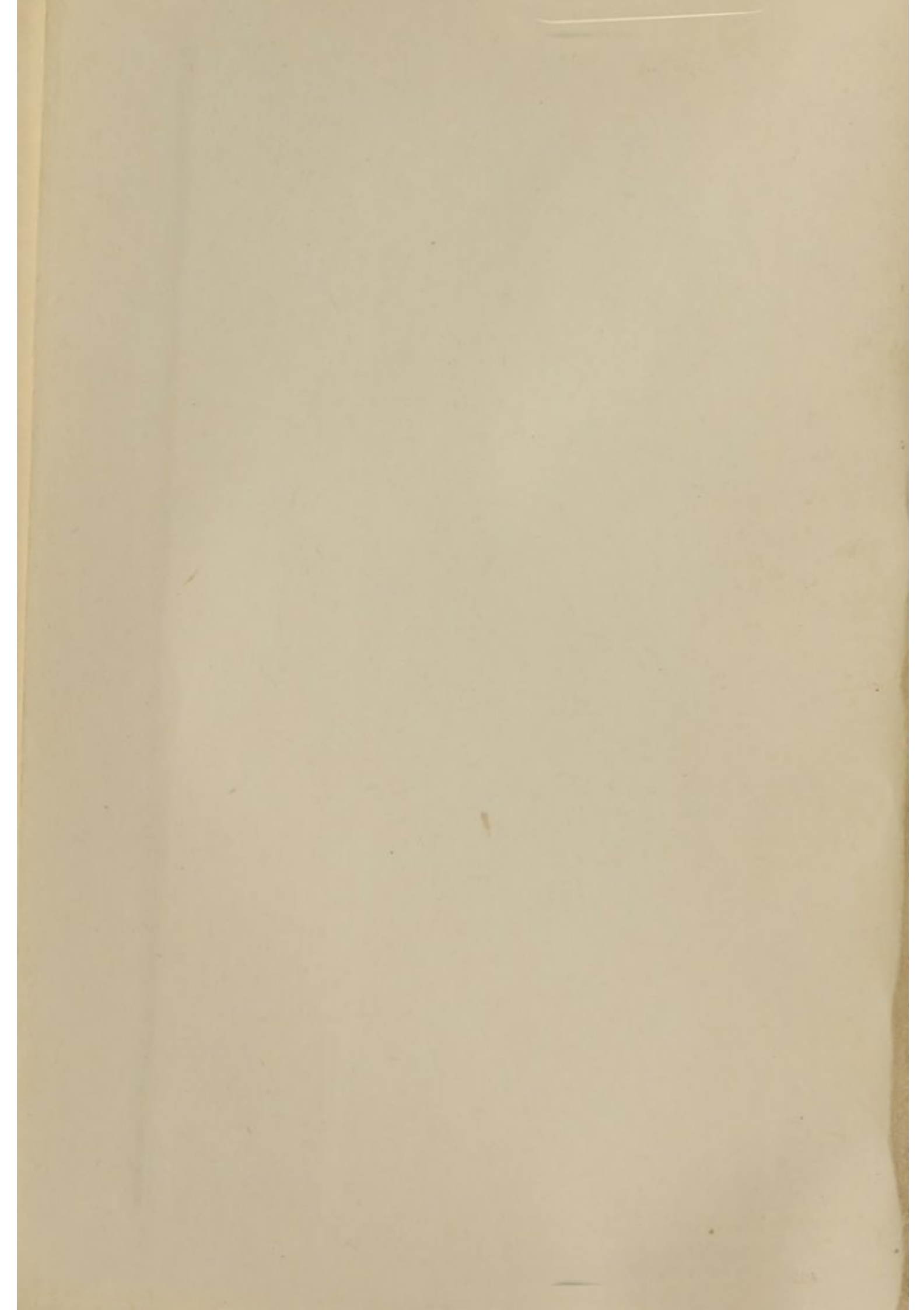


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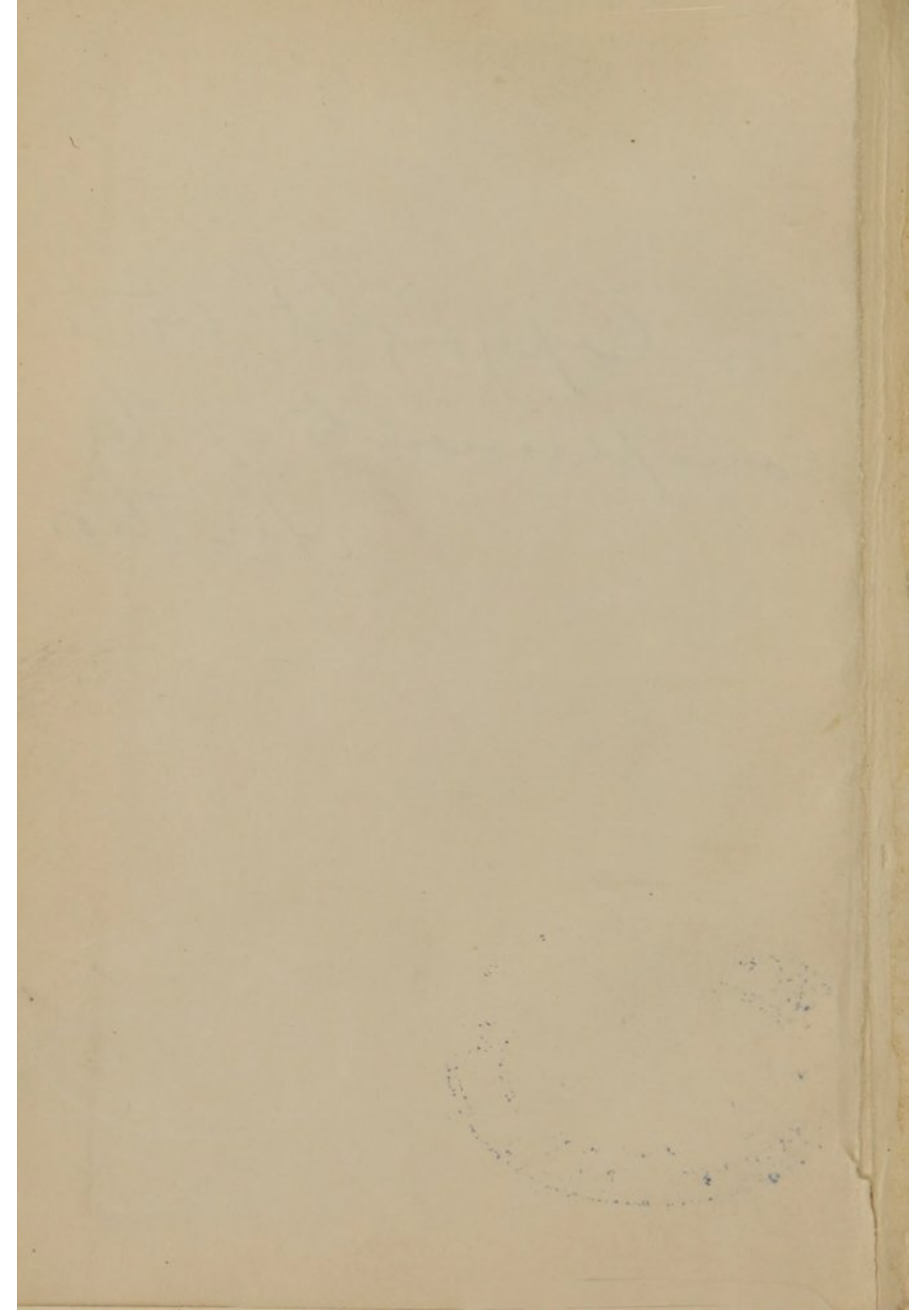






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AND

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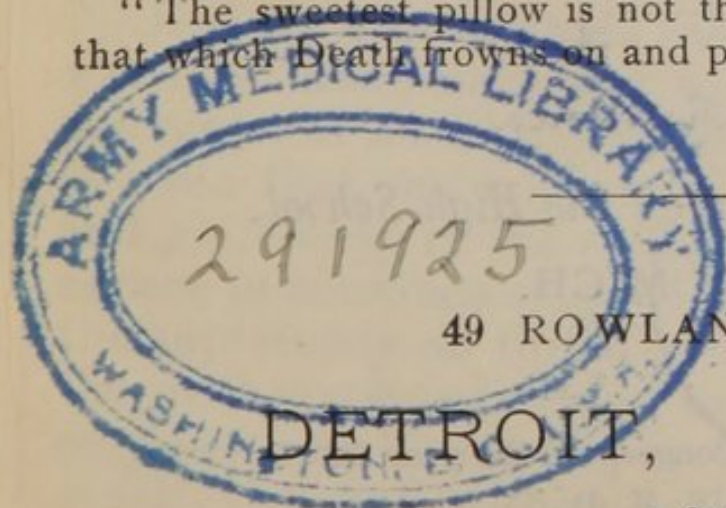
E. R. ELLIS, M. D.

PROFESSOR OF SURGERY IN THE DETROIT HOMEOPATHIC COLLEGE.

Second Edition.

REVISED AND ENLARGED.

“The sweetest pillow is not that which Love first presses; but that which Death frowns on and passes over.” *Aspasia to Pericles.*



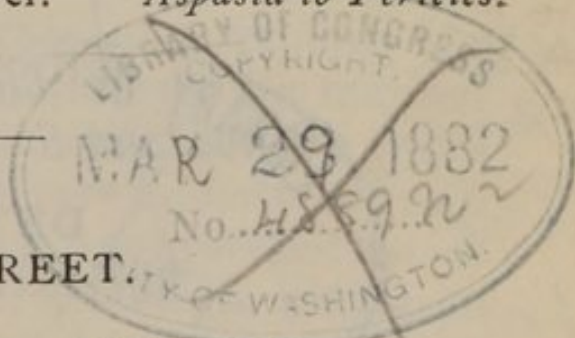
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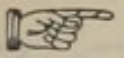
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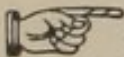
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 *Whoever reads this Book attentively, and carefully observes its precepts, will avoid much sickness and suffering, and have his, or her, life considerably prolonged.*

 *Intelligent people know, and should always bear in mind, that more lives are lost by the mistakes of doctors, and the carelessness of patients, than by all the wars of modern times. But this is only true of DRUGS, and the allopathic system. No life was ever lost by homeopathic medicine used carelessly, or otherwise.*

 *In reading a book give especial attention to the Preface and Introduction, as thus you get a better idea of the work, and can more easily comprehend it as a whole.*

The Author has for some years given special attention to SURGERY and the treatment of CHRONIC and difficult cases of Disease. He may be consulted personally, or by letter. Fee, including medicines, usually from one to five dollars.

Annex.

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PREFACE TO THE SECOND EDITION.

Some fourteen years ago the first edition of this work was written. Its production at that time was mainly a pastime of the writer, but it was received by many with words of commendation. It is not much to say that it was equal to any similar work of its size, at that time extant. With the added experience of the years which have intervened, it is now confidently believed that it is greatly improved upon and rendered a work of much value to those who desire a treatise on domestic medicine.

It has been rewritten and enlarged to double its former size, and made, in other respects, to conform to the latest advancements in medical science. Besides the descriptions and treatment of over 200 medical and surgical diseases, there are general articles on health and how to *avoid* disease and suffering, which in value many times cover the cost of the book. It is no boasting to claim that a physician who has had twenty-five years of experience can embody, in a book like this, a valuable fund of information to unprofessional persons. Such is the honest desire of the writer. How well he has succeeded others can judge.

Besides the contents usual to a work of this kind, we have made an effort to illustrate and explain the principles of medical science (Homeopathy) in a manner so plain that any unprejudiced person can see the *truth* and *philosophy* of the system. We have endeavored and expect to convince some of the old school physicians of the superiority of the New System, although, owing to the intense prejudice and conceit of doctors, this is no easy task. Allopathic physicians of to-day are just as much "at sea" without chart or compass as in former ages. Although their methods of treatment are now

directly opposite to what they were forty years ago, their failures are just as numerous; yet such is the bigotry of doctors, that they fight against change, and blindly adhere to old ways. Nevertheless their *intentions* are good, and as a class they are the best of men, desirous of doing good, ambitious even to be philanthropists, and hence we desire to convert them from their barbarous ways of practice. At least we have warned intelligent people of the *danger* of the old system, and when *they* demand a change, doctors must submit and yield their prejudices, or be left behind in the world's progress. (See pages 8 to 32.)

A new and important feature of this edition is the section on *Materia Medica* (see page 231), in which a brief sketch of each drug or medicine used, with its effect upon the organism in health and disease, is given. This is an intelligent age, and we believe that people can and should know *just what* is given them when sick, and on what theory or principle it is expected to act, and the physician who cannot give this should retire from the trade. Few doctors or medical writers have any idea of *how* medicines cure disease, but in this work we shall give a theory and fortify it with facts within the comprehension of all.

In regard also to the *essential nature* and *causes* of disease, we have some ideas different from those generally entertained, and shall seek to explain and illustrate them so that all can understand and have their fund of knowledge increased. Above all we hope to make this book *practical*, and thus valuable to those who peruse it. Our most sincere desire is that people might *never* be sick, and disease be banished from the world. As this is not possible of realization just yet, the next best thing is to give such instruction as will enable mankind to lessen suffering therefrom.

E. R. E.

INTRODUCTION.

THE object of this work is to afford to families and unprofessional persons a knowledge of the leading principles of the *Homeopathic System of Medicine*. This new system has become so popular, and is so well adapted to home treatment, that persons of the most ordinary capacity can, in all the common ailments that arise with themselves or in their families, make use of these remedies with great success.

I know that many physicians object to unprofessional persons using medicines, on their own responsibility, to any extent; and I regret to say that this is true of a few in the homeopathic ranks, they seeming to regard medicine as something on which *they* have a "patent-right" almost, and that it is intermeddling with their exclusive privileges for those outside of the profession to make use of these or any remedies not prescribed by themselves. Nothing can be more illiberal or unjust than this. The scientific and skillful use of homeopathic medicines, in many cases of disease, requires all the tact and judgment of the experienced practitioner; but the *general principles* of the system, and their application to *ordinary cases* of sickness, is so plain and simple that he who runs may read.

It has always been a custom, and always will be, for people to make use, within certain limits, of *Domestic Medicines*; and it is a practice worthy of all encouragement, especially when, as is now so largely the case, they abandon the dangerous and disgusting drugs of the old, and adopt the gentle, safe and effectual remedies of the new system.

There is no means which the profession can adopt to spread homeopathy so effectually as to bring it right down to the people themselves. Let them try it in their own persons and on their friends, and their vision will surely be delighted with the results. Besides, no phy-

sician who has suitable regard for his profession and talents, desires to run to patients every time they have a bit of colic or other of the hundred ailments equally simple. This is properly a matter for *home treatment*, and is the sphere in which this book and the remedies herein recommended are designed, by the author, to be used. That they may fulfil this use, and thereby advance the cause of homeopathy and the welfare of its patrons, is the earnest wish of the writer.

It is claimed that the world is over-drugged ; but this cannot be said in truth of the homeopathic practice ; indeed, on the contrary, it is through this system that is presented the only chance of redemption from the thralldom of drugs and quacks—regular and irregular. If a “tapering-off” from *drug-excesses* is as necessary as in other kinds of intemperance, then homeopathy is the good genius that will do it. It is doing it, and will continue to, in a rapidly-increasing ratio. No person of intelligence ever gave it a thorough trial, and afterwards returned to the bitter fruits of their earlier days. Converts to its claims, once made, never go back. The great increase of disease, and the failure to cure it by any or all former systems of practice—the untold numbers of sick, diseased and dying around us who have tried all the other systems in vain—creates an imperative demand for a better and more successful system of medicine. And now that it is so generally acknowledged that homeopathy *is the system* that answers all these requirements, to bring it within the reach of every family and every person that the sick may be cured by it, at trifling expense, is the desire of the writer.

Homeopathy is a system which seeks the fullest and most critical investigation ; and, as its full merits can only be determined in this way, it hence results that its advocates are mainly among the higher and more refined classes. To facilitate its spread and insure its more speedy adoption, the greatest possible dissemination of medical knowledge among the people should be

encouraged. This is what all truly just and liberal physicians now desire. No matter how much the people may be informed, the industrious professional man can keep so far in the advance that his services will be often, if not, alas, too often, required. The time is near at hand when a knowledge of the general principles of medicine and surgery will be considered an important part of a liberal education. When that time is fully inaugurated, quacks and their dupes will be less numerous, and it can only be through a wide dissemination of a knowledge of the laws of health, and the most available and rational means for its restoration when lost, that this much-desired time can be brought about.

Every man, and *woman*, too, who can afford the time and means, should take a preliminary course of medical lectures, such as is now furnished by this noble State, ever foremost in educational enterprises. Among a class of people thus favored, the services of the physician, if less in amount, would be greatly promoted for good, and become in every sense a positive pleasure to both doctor and patient.

It is claimed by some that we are living in an altogether New Age of the world ; and this much is true, and it is ominous of good, that people are fast growing out of that condition of sublime confidence in doctors in which they have for ages past taken their potions without question, supposing that they could not know anything of the "mysteries" of the healing art. But whatever light has been given upon this subject herein, or may be from other works, nothing will compare, in convincing force, with that which may be realized from the *practical use* of the remedies accompanying this book. Medicine is an *art* as well as a science ; and, as such, persons of the most ordinary comprehension can by actual experiment satisfy themselves that it is knowledge so easily understood, readily comprehended and applied, that it fulfills all the requirements of *a science*; and this is especially true of the homeopathic system.

The Homeopathic System.

THE Homeopathic System of Medicine was founded about eighty years ago, by Dr. Samuel Hahnemann, a physician of Germany, who became dissatisfied with the practice of medicine as it existed at that time—the allopathic system—and began inquiry and investigation into a better and safer method of curing the sick. At that time, as at this, was everywhere to be found sickness, suffering, and death; and, on entering the practice of his laudable profession, after due preparation, such as was furnished by the best schools of his native country and of France, and witnessing at the bed-side of the suffering the almost total inefficiency, for cure, to say nothing of its barbarousness, of the plan that then prevailed, of bleeding, blistering, physicing, vomiting, and sweating the sick, with the absurd idea that disease is a morbid material or a something that can be expelled from the system in this manner, it was no low or mean ambition on his part to attempt to discover some better means to alleviate the sufferings of his fellow-man. With this idea, and for this purpose, he commenced a series of experiments upon himself, and several students under him. They began by taking different medicines in *small and repeated doses*, and observing the effects upon themselves in a state of health.

Their experiments began with cinchona (Peruvian bark, from which quinine is made), which had just then been brought into use as a remedy for ague, and had not proceeded far before they each discovered that the effect of this drug was to *produce* upon themselves *chills* and *fever* very similar to the ague for which it was given as a remedy.

Then flashed upon the mind of the illustrious Hahnemann visions of a new principle in nature, that *like cures like*—that medicines *cure* disease by virtue of their power to *produce similar diseases*.

For twenty years Hahnemann continued, with the greatest assiduity, his experiments with scores of different medicines; and, after having found their sphere of action on healthy persons, then tried them in similarly diseased conditions on the sick, and found to his great joy that, as he had conceived at the outset, this principle of cure was founded in a great and immutable law of nature. To this he gave the name of Homeopathy, *homeo*, like or similar; and *pathy*, relating to an affection or disease—*like disease, like remedy*. This is so well understood now that few presume to deny it. Familiar examples of this theory are known to all—in the power that the vaccine disease or kine-pox has over small-pox—a disease as similar to it as can be and not be identical. Restoring cold, and even frozen parts, by applications of snow

or ice, is another illustration of this law of cure. Every school-boy knows the magical effect of snow upon his fingers tingling with cold, and that to rub them briskly with it rouses up a reaction in his circulation that is as agreeable as it is efficient, and each alike in harmony with the Homeopathic theory. Persons suffering with habitual cold extremities—deficient circulation of the blood—can never remedy the trouble by hot baths, or toasting themselves by ever so generous a hearth, because heat thus applied but serves to further debilitate the powers of nature, instead of acting in conjunction with them, whereas cold moderately applied rouses up *a reaction*, and the glow of heat thus induced is not only salutary but is permanent in its action.

The effects of arsenic upon the human organism is very similar to that of Asiatic cholera ; and, while Hahnemann was yet making experiments with this drug upon himself and associates, he found that it produced a condition so nearly like that of Asiatic cholera, which just then made its appearance in Constantinople, that he declared his belief, so strong was his convictions of the truth of his discovery, that this article, in suitable doses, was *the remedy* with which to meet this terrible scourge. Nor long did he have to wait. This fell destroyer, in its onward march, soon reached the western shores of Europe, carrying consternation to the hearts of all, and wide-spread desolation and death to populations wherever it appeared.

The powerlessness of allopathic physicians of those times to successfully combat this disease, is a matter of history ; and also that, while they *lost* two-thirds of the cases of it under their treatment, Hahnemann, with the few disciples who had embraced his doctrines at that time, *cured* a like proportion, and by the very means which he had, *a priori*, pointed out as certain, if his discovery was correct, to accomplish it. Arsenic and veratrum, a medicine similar to it, have cured more cases of cholera, and other diseases of a similar nature, than *all other* means combined, and are used to this day with the same efficiency and ever-increasing confidence by thousands of homeopaths, as in the days of Hahnemann himself. Nor will this change so long as the laws of nature remain the same.

When the range of use of any medicine is determined in accordance with the Homeopathic theory, it remains as so much *positive knowledge*, not subject to the whims or caprice of this doctor, or the other. *There is no quackery in Homeopathy* when its well-known laws are followed.

The elixirs, balsams and panaceas of quacks, have and may continue to have their brief existence, and go out of use with the cheerful consent of the multitudes, who, in their eager desire for relief from their infirmities, have only found themselves humbugged by such nostrums.

Regular doctors may continue their contentions as to whether this remedy or that is useful or injurious in a given case ; whether bloodletting, whisky, opium, mercury and quinine have destroyed more lives than they have aided to save ; whether the vast army of the dead, slain by calomel, and the tens of thousands yet breathing, and scarcely living, who with their wasted forms, sunken eyes and toothless jaws, on every side attest the vigor of their practice ; whether these vast numbers equal or not the desolations of war, are all immaterial to the onward progress of the true science of medicine—Homeopathy.

For two thousand years preceding the time of Hahnemann, the practice of medicine consisted of the hugest medley of conflicting ideas and dogmas, each striving for the supremacy, and subsiding after its brief day, to give place to others more crude and absurd than itself ; and even to this day, in the old school, so devoid is their practice of system and order, that its advocates look, too often, to sage grandmothers, and the erratic children of the forest, no matter how barbarous, as the true source of their medical knowledge, and whose wild inventions are caught up by them with avidity and flamed before the innocent public as great discoveries.

Twenty centuries have fully demonstrated that in all that constitutes a system and a science, Allopathy, or the old-school of medicine, is totally deficient, and with no probability, or possibility, of its meeting the demands of this advancing age. And why ? Because it has no central or *guiding law* by which and around which are arranged its facts and principles, but all is isolation and chaos ; and, among its disciples, each is striving to overturn whatever has been gathered together by his predecessor, and not unfrequently is his popularity proportioned to the degree of success he has in combating and upsetting their theories.

How different with Homeopathy. Its central law—*like cures like*—being founded in the imperishable principles of nature, it is in harmony with itself ; and every fact and circumstance connected therewith has its appropriate place, and the resulting structure is a great and consistent whole. Future generations may improve upon and add to the richness of its literature—and, indeed, the field for this is illimitable—but the last discovery will be in accordance with its first principles, and each succeeding one.

Hence it is that Homeopathy comes nearer to being classed among the “exact sciences” than had ever, before its rise, been hoped for the fickle Goddess of medicine, and well entitles it to a place in the curriculum of every college, and even in our common schools.

When we find that tea, coffee and tobacco are productive of headaches, debilitating to the stomach, occasion irregularity in the action of the heart, add tremulousness to the gait, and, not

unfrequently, total paralysis to the nerves ; that Aconite will increase the circulation of the blood, and produce fever like that which occurs in inflammations ; that Belladonna affects the throat and glands as does Scarlatina ; that Ipecac produces bilious vomiting, Opium the lethargy of Apoplexy, and so through the entire catalogue of drugs ; and when we *know* that all these agents, when given in suitable doses, in accordance with this law of like cures like, are the unerring means of curing symptoms and conditions similar to what they will produce, what more proper and rational then that a system so natural as this should become to the people at large a part of their everyday knowledge.

Homeopathy being the child of Nature, and in accordance with all her laws, untrammelled by the patent right of any clique or class, and being in its first and leading principles so easily understood, readily comprehended and applied, comes to this afflicted age as the greatest boon of a bountiful Providence to his suffering creatures ; and the fame of its immortal founder, now as wide-spread as civilization, will go down through the ages as the most brilliant on the scroll of time. The mother, as she bends over the couch of her dear little one writhing in the anguish of pain, watching for the moment of relief which she knows from abundant experience this great discovery will bring, will bless his name. The physician of deep study and experience, as he attacks those formidable maladies that are rooted in the deepest recesses of our perverted natures and beholds them quietly yield their grasp before these silent yet potent agents which Hahnemann's discovery has placed in his hands, will yield a heartfelt tribute to his memory.

Illustrations of Homeopathy.

WE have seen that drugs—*all* medicinal agents—are capable of producing upon the human organism certain well-marked specific effects, symptoms and conditions, each peculiar to itself ; and that when there arises diseases or abnormal conditions analogous or similar to the effects of such drugs, they are then, in accordance with the Homeopathic theory, the true remedial agents for such diseases ; and, when given in suitable quantities, rouse up the flagging energies of the organism and enable it to overcome disease.

The day for the total abolishment of the drugging system cannot come too quickly ; and the effect Homeopathy has had and will continue to have in hastening the advent of this much-to-be-desired time, augurs well for the improvement of the race and the future position of it as the true science of medicine.

The Dose.—While the truth and philosophy of the Homeopathic theory commends itself to all unprejudiced minds, the *smallness* of the DOSE or the quantity of the medicine used is apt to excite unbelief in those who are unacquainted with the practice. So long have people been accustomed to swallowing the huge potions of allopathy, that a practice, so radically different as the Homeopathic, is liable to stagger their faith in its efficacy. They do not stop to consider that the *causes* of most diseases go further into the imponderable than the most fabulous of Homeopathic doses. Who can see, weigh or measure the agent that produces small-pox, measles, scarlet fever, and the host of other diseases that are transmitted from one to another in epidemics, and that throws one into a violent fever from respiring the air for a short time, thus infected? These causes are inappreciable to our crude senses, yet the delicate organs of the body take cognizance of them and are often overwhelmed thereby.

The *philosophy* of the *small dose* is this: All organs in a state of disease are extremely sensitive and susceptible to the influence of external agents; and, as medicines prescribed in accordance with the Homeopathic theory are calculated to act *directly* upon the organ or organs diseased, and in a *similar* manner, were *not* the dose proportionably small, instead of a healthy reaction being roused up, there would follow a destructive aggravation. In a case of nausea or vomiting, where the stomach is exceedingly irritable, and, as is often the case, will not tolerate a spoonful of water, the minutest quantity of Ipecac or Pulsatilla will produce a most decided effect of a *curative* nature, by virtue of this principle that *small* doses operate in a manner directly opposite to *large* doses of the same. Mercury is universally used by the old school physician to excite the liver and intestines to pour forth their secretions; yet a few among them know that *small doses* of the same will seal up those organs most effectually. Opium is used by them to *produce* stupor; by us to *cure* the same. The first time I ever gave this medicine was in a case of small-pox, in almost the first month of my practice. The patient was far advanced in the disease; his system was loaded with the poison; the brain and nervous system were nearly exhausted; the deep heavy stupor and insensibility that portend rapid dissolution, was upon him. What should be done? If Hahnemann's law was true, then Opium was the appropriate remedy. It was given—one drop in a half-glass of water and a teaspoonful of this. In fifteen minutes he was observed to breathe more natural; the dose was repeated; and, in half an hour, he voluntarily turned over, opened his eyes, and spoke. He was better; the crisis had passed; and, from that hour, he made a rapid recovery. An eminent medical acquaintance relates this of a clerical friend of his. He awoke in the morning with a bursting headache, swollen

eyes, loss of appetite, and unsteady nerves—precisely the condition he had often experienced years before from the effects of wine and a night's debauch. His wife, an intelligent woman, and a recent convert to homeopathy, advised, by way of experiment and to test the correctness of the theory, the use of wine as a *remedy* for these symptoms. He took three drops, and, in thirty minute's time, every vestige of the complaint had disappeared. Every person knows that a *strong* solution of salt and water will produce immediate vomiting, and that a very *weak* preparation of the same will quickly "settle" a qualmish stomach. All objections to Homeopathy on account of the small dose, are unfounded in reason and nature, and will not stand the test of experience. None know its superiority better than those who try it, and none try it but to approve of it; and, having once approved, forever bid adieu to the slough of allopathy.

It may not be out of place here to mention the objections to homeopathy of those who say that they have not "*faith*" in it, as though it was like some religious tenet or doctrine of the truth or falsity of which no one knew or could know with absolute certainty. There is no sort of relation between the two. The truth of homeopathy is founded on a law of nature, and can be and has been verified millions of times, just the same as any other natural event in our daily experience. Nor is "*faith*" required on the part of those who take the medicines, for it is the experience of every homeopathic physician that equally good effects are obtained when given to infants as when to adults. And it can truthfully be said that upon the horse and other domestic animals homeopathic remedies work admirably. It is simply a *matter of experiment* which any candid person can make for himself.

Aconite, OR MONK'S HOOD.—The peculiar effect of this medicine, when given in moderately large and repeated doses, is to produce dry burning heat, with extreme thirst, generally, at the beginning of the disease, preceded by shiverings and chills. The pulse is full, hard and greatly accelerated. Now this is the precise condition that obtains in every case of acute fever and inflammation. What follows? Why, that Aconite, on the principle of Homeopathy, that like cures like, is *the remedy* in this class of diseases; and hence, from the fact that fevers and inflammations are more numerous than almost all other ailments, Aconite has been denominated the Hercules of our Art. Certain it is that it has superceded the use of the lance and blood-letting with its horrors, has now passed into oblivion.

Belladonna, or Deadly night-shade, produces fullness, heaviness, and violent pressure in the head, especially the forehead, as if the cranium would burst, with dizziness, and some-

times loss of consciousness; yet Belladonna is *the remedy* applicable to a greater number of headaches than, perhaps, all others. It also has a marked effect upon the skin and tonsils, occasioning swelling, with heat and scarlet redness of the whole body, and inflamed and scarlet spots and rash on the face, neck and chest, with great heat and swelling of the mouth and tonsils. On the theory of like cures like it is, as certainly there is nothing better founded in fact, that Belladonna *cures* Scarlet Fever; and, as a prophylactic or *preventive* of that often malignant disease, it is second only to vaccination for small-pox; and for this one discovery, whereby tens of thousands of children have been saved, will the author of homeopathy receive the gratitude of parents to the latest generations.

Rhatany is one of the most active of vegetable astringents, manifesting its action on the large intestine, used by the old school in cases of diarrhœa and dysentery. In seeking a remedy for constipation of the bowels, that opprobrium of medical practice, I was led to try this article. In no manner, within my experience, is the truth and beauty of the homeopathic law more clearly and forcibly illustrated than in the effect of this medicine where there is torpor or inaction of the colon and rectum. Its primary or astringent effect is completely reversed, and there is a profuse mucous secretion which serves to lubricate the parts well, together with a very efficient muscular action. Where an allopathist would give one or two *ounces* to produce his effect—that of an astringent—the homeopathist gives but two or three *drops*, and the result is directly opposite to the first, and with a celerity of action that is truly marvelous. Where costiveness depends, as it usually does, upon inefficient mucous secretion and lack of muscular action of the rectum, this remedy will exert its peculiar specific effect often in a few minutes' time.

The Two Systems of Medicine.

In a true and enlarged sense there are but *two systems* of medicine, Allopathy and Homeopathy. The Allopathic system, or technically *Anthipathic*, has for its guiding principle *Contrari contrariis curantur*; or, "opposites by opposites are cured." Illustrations of this practice are known to all, Astringents for diarrhœa, Opium for nervousness, stimulants for debility, cathartics for constipation, &c., &c.; in all cases the *primary* or direct effect of the drug is sought. Now, it so happens in the economy of nature, that all medicines have a twofold action—primary and secondary—a direct action and a reaction, although this secondary effect is attributed by some to the *reaction* of the

system, and is always more lasting than the primary effect. Thus, when alcoholic or other stimulants are given to increase the strength, the patient is *exalted* for an hour; but, by the reaction, he is *depressed* for a week. Tea produces a versatility of mind in its votaries, in sad contrast with the stupidity which follows: its secondary effect. Opium overcomes the restlessness of a night by overpowering the nerves, but the patient is sleepless for a week thereafter. Cathartics rouse up an action of the bowels, only to be followed by greater inaction or torpor. Thus, through the whole catalogue of drugs, when given on this principle, in order to produce anything like a continuous effect, they are obliged to continuously and progressively increase the dose until, as happens in numerous cases, nature refused to act altogether when the accustomed drug is withheld, so that habits in this way are often formed that render the victim a slave for life. Is not this folly near akin to crime? It certainly is, and the world owes much of its misery and crime to the teaching and practice of that system of medicine. It was in reference to this system that led Dr. Oliver Wendell Holmes to "declare that mankind had been drugged to death; that whatever would injure a well man would injure a sick one; and that the world would be better off if the contents of every apothecary shop were emptied into the sea." Of it Dr. Evans, of the Royal College of London, says: "The medical practice of our day is, at the least, a most uncertain and unsatisfactory system; it has neither philosophy nor common sense to commend it to confidence."

Sir Astley Cooper, the most distinguished surgeon of ancient or modern times, declares "that it is founded on conjecture and improved by murder." Prof. Stephens, a prominent teacher in a N. Y. medical college says, "that the older physicians grow, the more skeptical they become of its virtues;" and he might have added, with truthfulness, that when their subsistence no longer depended on its practice, they repudiate it altogether, for such is almost invariably the case. A sad feature of the allopathic treatment, but one always noticed is that when a patient does not die it takes him longer to overcome the effects of the treatment, than it does the disease, and often for weeks after convalescence begins he looks and acts like a ghost just escaped from the graveyard. Homeopathy never leaves such relies as these to overcome.

In the midst of such chaos as this, is it any wonder that the philosophic mind of Hahnemann sought for a different and a better way to cure the sick? When we consider the wonderful discoveries of the last fifty years in astronomy, in mechanism, and in all departments of natural science, is it longer a miracle that the genius and labor of Hahnemann should have been rewarded by the discovery of a *New Light* in therapeutics? While all

things else realized the impress of a *New Age*, had Medicine been left groping in the dark all would have felt that the Poet's prophetic dream of the advent of a "divine art of healing" was a myth.

It could not be otherwise; and Hahnemann was Heaven's divinely-appointed agent for its discovery. It matters not that this New System portends the complete revolution and overthrow of ancient medicine, with its powerful organization coming down through twenty centuries. Hahnemann, with heroic and persistent fortitude, spent the best years of his life in the effort, and with the hope, to gain for his discovery its adoption by the then reigning school. But, like a notable example in earlier times, "He came to His own, and His own received him not." What, then, should be done? "Truth, crushed to earth, shall rise again;" and thank Providence for the indomitable energy which allowed no human obstacle to overcome it. As a result: we stand to-day in the last quarter of the nineteenth century; and forty years after the death of Hahnemann, a separate organization, extending to every civilized part of the globe, with near ten thousand practitioners in this country alone, and with patrons of the most intelligent class, who vie with their physicians in praise of the system. (Samuel Hahnemann was born at Meissen in Saxony, April 1755. He died in Paris 1843; aged 88 years.)

It was Hahnemann's desire, in the early years of his labor, to have homeopathy recognized by the dominant school of medicine—to have it taught by them equally with allopathy; but if I may be allowed to add, by way of parenthesis, and with due deference to that portion of my professional brethren who have a contrary opinion, later experience has more fully confirmed the fact that the two systems are so *directly opposite*, so thoroughly incompatible and antagonistic each to the other, that this is an impossibility—an impossibility founded in the nature of the two systems, and greatly aggravated by the prejudice of their advocates; and destined, wherever tried, to result in failure.

The construction of the human mind is such that, by nature or from long habit, men wrangle most about that of which they know the least. Especially is this true in religion and medicine. In the latter it was not supposed, previous to Hahnemann's time, that it was an improvable science; and hence it was that the discovery of the circulation of the blood by Harvey, of vaccination by Jenner, and the beautiful law of *similia similibus curantur*, by Hahnemann, were regarded as innovations in nowise to be tolerated.

Homeopathy is not a branch of the old system that may be engrafted upon it, thereby improving that; but it is altogether a New System, complete in all its parts, and constituting a New Era in medicine, as distinct from the old as Jew from Christian,

or as opposites can be. While the union of the two cannot be expected, and is perhaps not desirable, it is a matter of great congratulation that its claims in our state are now recognized in a better and more practicable way—the establishment of a separate department of our State University.

Illustrations of the Allopathic System.

To further illustrate the folly of a system founded on the doctrine of "*Contrari Contrariis Curantur*" or "opposites cure opposites," we have but to inquire what is the *opposite* of a headache, a neuralgia, a rheumatism, or sore throat, a *pain* anywhere, or a host of common ailments. Manifestly it is impossible to produce anything *opposite* to any of these, by drug actions, and hence that system is radically defective at the outset. The application of its theory or principle is so limited that, as a *system* of medicine, it is worthless. It is in fact a "cut and try" practice, a practice *without system*. A generation ago all cases of fever and inflammation were treated with *depressants*, blood-letting, calomel and tartar-emetic. The poor patient was first knocked down by this powerful treatment, with the idea that the *disease* could in this manner be broken, and then be afterwards raised by stimulants. The folly of this is apparent when it is known that the vitality of the patient usually was so depressed that he could not rally, and thus in "killing the disease" as it was called, the unfortunate patient was killed also. It almost surpasses belief, and younger persons may now doubt it, but such was the fact that blood-letting was the *universal* and almost exclusive practice for every disease among physicians for two thousand years and down to the middle of the present century. Nobody now denies that eighty years ago, for a simple quinsy, ex-president Washington, a hale, hearty and well-preserved man of 68 years, was killed by his blood-letting physicians. For a common sore throat his family doctor bled him. The next day he bled him again. The following day he was so much worse that the doctor was alarmed, and called in counsel. These "wise" men, on consultation announced that the patient was in an alarming condition, and that he must be *bled thoroughly*. Washington remonstrated, but the doctors would not yield, and he was bled the third time. The next day he was a corpse. (See *Medical and Physical Journal*, London, 1800.

Now these were very respectable doctors, and they but followed the practice which was *universal* at that time. Throughout the whole civilized world this was the established method of treating inflammation, and every disease attended with fever, every medical college taught it, and every doctor practiced it.

Behold, a great change has taken place within thirty years! Doctors now say that "medical science has improved." What is this "improvement?" *Stimulation! Stimulation* in fever, and inflammation, *Stimulation!* in everything. From the very outset of a fever, powerful stimulants are given on the false theory that by stimulating the patient he is "*kept up*" and is more likely to go through the crisis and survive his disease, forgetting the *great fact* that just in proportion as the *patient* is stimulated the *disease* is also stimulated and increased so that he is rushed on to the crisis with fearful velocity and when it is reached, he is very sure to collapse and die. In scores of cases have I seen quinine, morphine, brandy, porter and milk turned down patients writhing in inflammation of the brain, lungs and bowels until they became so frantic that several attendants were required to keep them even in bed.

In the height of delirium, alcoholic and other powerful stimulants are given and innumerable lives are destroyed on the fifth or sixth day, which, if left to good nursing alone, would be saved. The stimulating theory is fully as fatal as the former one of blood-letting and depressants.

Yet this is the prevailing treatment of the sick throughout all this land. Dear reader, it becomes you to consider this matter well, for the first time you are sick you are *sure*, if you have an allopathist, to receive just such treatment as this, no matter *what disease* you have. If you have strength enough or constitution to withstand this, together with the disease, you will, after a time, slowly recover. If not, *not*. A generation ago, blood-letting and calomel were the rage. Now these agents are thrown overboard and whisky, quinine and morphine have taken their place. Quinine is a valuable medicine with a very limited range of action. Its sphere is in *periodical* diseases as an *equalizer* of the circulation.

In paroxysmal diseases, when there is fever or exaltation of the circulation one day and depression the next, quinine, given just at the right time, and in suitable doses, acts curatively by equalizing the circulation. But it never does this by direct action, but by virtue of the *reaction which it excites* in the system. (See Fevers.)

And herein is the great secret of *all curative action* of medicines. Medicines do not cure diseases by *direct* action, as food builds up the body, but by means of the *reaction* which they excite. Medicines are drugs and drugs are poisons. How can a poison cure the sick? When the organism is laboring under a violent disease, *how* is it possible for a poison to cure. There is, there *can be* but one way, and that is by inducing in the system a reaction, and this reaction is *nature's own effort* and is always opposite to the direct action of the drug. Nature in all her phases is governed by *action and reaction*.

These are principles just as reliable as the rising and setting of the sun. If you produce an action upon the organism, which is foreign to it, as all drug action is, nature treats it as an intruder and makes an effort to expel, or overcome it. This is the reaction of the system and always follows just as surely as there is vitality enough left for nature to react.

“Now, the *True Art of Healing* consists in giving such a “medicine in any given case as will excite a reaction and have *this reaction in the line of cure*. This is true *Philosophy*, it is *Science*, “it is *Homeopathy*. No cure was ever effected by the *direct action* of a drug or poison but by this reaction.

Thus nature, which is the Great Physician, always makes the cure aided often by the appropriate medicine to rouse up her flagging energies. How useless and how cruel it is then, to force upon her crude and poisonous drugs in sickness or in health.

In mild attacks of disease such is the recuperative forces of nature that she will successfully contend with *both the drug and the disease*, but in any sickness of severity, where the life-forces are nearly overpowered, any drug given in large and crude doses, on the allopathic (or antipathic) principle, will complicate the difficulty, increase the danger and render thousands of cases fatal, which, otherwise, would recover.

These are facts within the observation of all who will use their reason without prejudice. There is a feeling with many that “doctors kill more than they cure.” In one sense this is true, for the genuine cures, which they make are few, compared with those which nature effects without drugs, or in spite of them.

But of all the folly in the word none equals that of the stimulating practice. All, or nearly all diseases are inflammatory in their nature, or attended with fever and inflammation, and the great object of all treatment, if you have the least desire to benefit the patient, is to reduce the circulation and *tone down the fever*. This is self-evident to any one except a modern doctor, who blindly follows the routine of his school. The old theory of *depression* is correct as a *theory*, but *fatal in practice*, because it was so fearfully overdone. It never was necessary for this purpose to take *the life* by bloodletting (see Blood), and it is now found that a few doses of Aconite, homeopathically prepared, will accomplish the object more effectually and safely than all other means ever devised. And, by the way, who will tell us *what right* the modern allopathic doctor has to overturn the practice of 2,000 years. If the “combined wisdom” of 2,000 years is what was claimed, a few years ago for it, by what authority is now repudiated the bloodletting practice. The *fact* was, that it killed more than it cured, which is equally true of the stimulating practice of this generation, and a century, hence, the verdict on the latter will be that of manslaughter.

The Old or the New.

The question is often asked, and is a pertinent one, that if the new system is so much superior to the prevailing practice, why do not physicians of the latter and of all sects and schools embrace it with alacrity? It cannot be denied that they have at heart the welfare of the sick; that they are men of noble and generous impulses; and that, as a class, they are well educated in the intricacies of their peculiar system. To them is confided the health of community, and it would naturally be supposed that they would be the first to investigate anything new that promised to ameliorate the condition of the sick. They, too, in some respects are better qualified to judge of the merits or demerits of new discoveries in this field, and less likely to suffer imposition than those who are uneducated in these matters.

All this contains a large proportion of truth; but, unfortunately, there are other influences operating upon them which deprives this of much of its force. They are deeply-interested parties, strongly prejudiced in their present opinions, and hence a disinterested judgment cannot be expected. It is not under such circumstances expected in any other department of life, and cannot be looked for here. . . . It is universally conceded that people have more pride in their *opinions* and adhere to them more tenaciously than they do in every-day matters of fact.

On account of the *ease* with which homeopathic medicines can be *taken*, their *entire safety*, and the *economy* attending their use, it must be acknowledged that if they are *no more* efficient for cure than allopathic remedies, the advantages on the above grounds entitle them to universal commendation. This much is patent to every one; and, when it is proved to that class of doctors that they are *efficient*—as it has been in numberless instances—that the effects from their skilful use has been marvellous beyond description, and they made to shake their wise heads in vain for an explanation, and yet they “turn to their vomit” (and physic and blister) “again,” what shall be said of them? Whence proceeds this unbelief? We say it is founded in *bigotry*, *prejudice* and *indolence*. The most active and noisy opponents of homeopathy are the newly-graduated doctors of Allopathic colleges. When these fledglings come forth from institutions in which homeopathy is denounced, and in which their diploma is granted on condition, as it is in many of them, that they swear eternal fidelity to allopathy, what can be expected of them? It is true they *know* nothing of homeopathy, nor do they care to. They have learned their little lesson, and nothing can exceed their indignation if doubt is expressed in regard to their qualifications. They boastfully claim that they are “educated up to the full capacity of the medical profession, and what they do not know

is not worth knowing." Regarding themselves as encyclopedias of medical knowledge—as "combining the wisdom of two thousand years"—they speak of all who do not agree with them in most contemptuous terms, denouncing them as "quacks" who interfere with their "vested rights." It is not denied that on other subjects they are very good and sensible fellows; but, when the hated term homeopathy is sounded in their ears, they are seized with paroxysms of uncontrollable rage.

Such is true of the *younger* portion of the profession; and every year of their practice more and more confirms them in their preconceived notions. Ask the middle aged practitioner of allopathy to investigate homeopathy, and he immediately loses his equilibrium and replies that "if I embrace the new, I must denounce the old; and could I be so inconsistent as this? After practicing one system a dozen years, must I confess that it was a mistake, and that there was truth unknown to me before? No; this does not comport with *my dignity*, and it is a mortal offense to suggest such a thing." And thus his *prejudice* and *pride of opinion* keeps him in the same old paths of his predecessors. Homeopathy is a system so radically unlike the old that it must be thoroughly studied to be understood. A knowledge of allopathy makes this comparatively easy to him who goes about it in earnest; but it must be done by whoever would become proficient in the practice of it. This again is a stumbling-block to the advanced allopathist, who finds the task too great for his condition and years. Having so long been in the routine of stimulants, narcotics, emetics, cathartics, blisters, etc., he thinks himself too far along in life to make a change now; and thus *indolence* and senility does for him what bigotry and prejudice does for others. Having so much to overcome, it is really surprising that homeopathy has made the progress that we now behold; and, although its ranks have been recruited largely from the old school the demands of the people are greater than can be supplied from all the sources now in existence; hence the necessity for more and greater facilities. The founding of colleges for the propagation of this New Science is necessitated by the exclusiveness of the old system, and humanity are fast awakening to the fact that the welfare of society is intimately connected with the spread of homeopathy. It is the child of the people, and to the people it will not look in vain for fostering care. Before its advent, medicine was ever looked upon as a repulsive art. People shrank from it with horror, and only submitted to its exactions on the direst necessity. How different now! Thanks to the genius of Hahnemann. The old system is fast yielding to the new. It is already deprived of much of its barbarousness, and by the very agency which it so loudly condemns. The day for its extinction among civilized people is fast approaching and can already be foreseen.

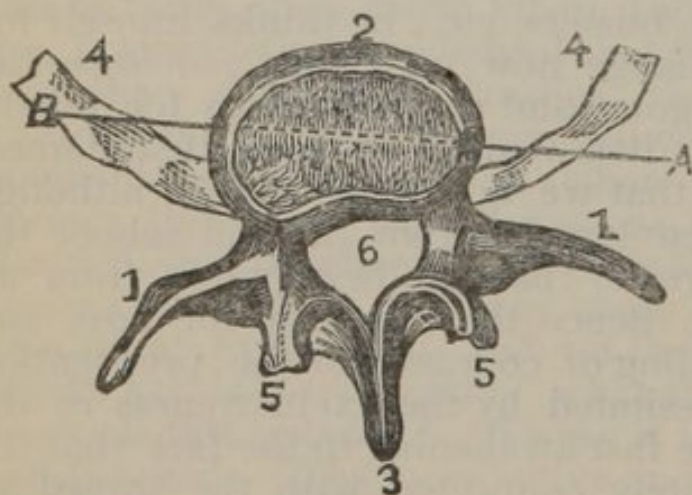
Fifty years ago the first disciple of Hahnemann landed on the shores of America. Now there are nine thousand practitioners of his system in the United States alone, and eleven medical colleges devoted exclusively to teaching the doctrine, and its patrons are *invariably* among the most intelligent and refined classes. That it will continue to spread until all people are under its beneficent wings, is inevitable. Thus the innovation of one generation overturns the boasted theories of the preceding, and the world *does make progress*.

The Allopathic Practice, as Illustrated by President Garfield's Case.

On July 2nd, 1881, President Garfield was shot by an assassin. The bullet entered the right side three inches from the spine, broke the eleventh and twelfth ribs, and was not found until after his death.

At the autopsy the track of the ball had so nearly healed that it was after over one hour's search that it was found.

It was said to have passed through one of the vertebra, or bones of the spinal column, and lodged in the left side two and one-half inches from the spine, or about six inches from the point of entrance. (This cut illustrates it.)



VIEW OF THE WOUNDED VERTEBRÆ.

spinal column, is bound together. No. 4—Portions of the lower ribs. No. 6—The spinal foramen, or opening, through which the great spinal marrow, or nerve, passes. A B—Track of the ball.

This was a terrible wound. But it often happens in surgery that what are considered *fatal* wounds are *not such*, and I am clearly of the opinion that, had the medical treatment of our beloved President been different—indeed *exactly opposite* to what it was—his valuable life might have been saved.

No. 2—The body of the vertebra about one third the natural size. The central portion is quite soft and spongy through which the ball passed. No. 1—Transverse processes, or projections. No. 5—Oblique processes. No. 3—Spinous process. These processes, or projections, are for the attachment of muscles and ligaments by means of which the whole vertebræ, or

Being emphatically of this opinion it is proper to give *the reasons* therefor, and show them so clearly, that every fair and unprejudiced person may be convinced. I do not allude to this case with a view of creating discord, or personal regrets on the part of any, but to illustrate the old practice of medicine in a case which has become familiar to every man and woman in our broad land, and even throughout the world. And if mankind will consider this kind of practice in its *true light* and *profit*, thereby they will be more benefitted by the lesson learned than they were harmed by the assassin's bullet. It is not often that doctors publish from day to day the exact medical treatment, which they give a sick patient; but in this case they did, and any one, who deems himself competent, can and has a right to criticise it. As to the president's medical attendants personally I have no fault to find. They are mostly surgeons of high repute, with a wide fame, and so far as *operative* surgery is concerned, have few superiors, and their management of his case, in not probing the wound and attempting to find and remove the ball, was *very judicious*.

(This much may be truthfully said regarding the *first examination* of the wound, and it is confirmed by the fact that the *true track* of the ball, being unknown to the doctors, was *nearly healed*, whereas, its *supposed track*, which was *freely probed*, was *greatly enlarged* and extended, even if it was not *wholly made*, by this process.

The less a wound is probed the better; true science consists in allaying the inflammatory action when *nature* will do the healing.)

But operative surgery is very different from therapeutics. Putting drugs into a sick man is *entirely* different from surgery, and many good surgeons are poor physicians. Bad doctoring may defeat the best surgery, and if the history of this case does not prove that, then common sense and twenty-five years of my experience is worthless.

While the assassin *intended murder* and should be punished, in my opinion he only gave the *doctors opportunity* to complete his unfinished work. In the light of modern science I can see but one ground of excuse for such treatment, which is that they *did not do it in malice*. Nevertheless the *result* is just the same, but I would not presume to criticise it were it a *single case of maltreatment*, but, in fact, it is a fair specimen of allopathic treatment throughout all the world. It is their *standard* treatment, and nearly every doctor of that school now endorses it. Let us consider it, and its adaptation to this case.

On the receipt of a severe wound or injury, the *shock* to the system produces a dangerous collapse or prostration of the vital forces. If this collapse is not fatal, which it rarely is, if no vital organ has been struck, a *reaction* comes on in a few hours. From a state of great depression this reaction goes to the opposite ex-

treme and high fever, and even inflammation follows. Now comes a period for the exercise of skill. If this fever and inflammation is controlled, or kept within reasonable limits, all is well; if not, it results in a few days in suppuration. Suppuration means breaking down and destruction of tissue, and, if it is extensive, it ends in mortification and death.

In ten hours after the president was shot reaction had come on and his pulse was up to 140 beats in a minute, and it remained up, in that vicinity, much of the time during the next seventy-nine days he lived. His temperature was from 99 to 104. (The natural or healthy pulse is about 70 beats in a minute, and the temperature of the body $98\frac{1}{2}$ degrees.)

This shows, that his condition was that of *fever* and *inflammation* of a *high grade*.

Fever is an *over-combustion* in the system. It is a *burning out*, an *unnatural waste* of tissue. It is a *destructive process*, going on, and the more it rages, and the longer it continues, the greater is the emaciation and exhaustion of the patient.

Now, what are the indications for, and what should be the treatment of such a case? Why, manifestly, to *allay the fever*, to *tone it down*, and if it be not possible to arrest it altogether to render it *more mild*, so that it may run a harmless course, and thus give nature her best chance to effect recovery.

What are the means for accomplishing this? Homeopathically they are Aconite, Arnica, Belladonna, &c., with cooling drinks, and a *very light* and *unstimulating diet*, and I feel justified in saying from a large experience, that there are *very few* cases of fever or inflammation which can long withstand this treatment and not yield to its salutary effect. And this is not mine alone, but that of *every* homeopathic physician in the world.

What was the treatment of the president? For seventy-nine days his system was racked with fever. During all that time his doctors kept him *full* of *quinine*, *morphine*, *rum*, *brandy*, *whisky*, *beef-tea*, *milk*, and other things of the *most stimulating* kind! Twenty to thirty grains of quinine was given every day during that long period, with large quantities of the above stimulants and narcotics!!

All this in fever!!! Can it be possible that sane men could so treat a sick man with the most powerful stimulants known when he was already *burning up with fever*?

It was published to the world that such *was the case!* If this theory of medicine is true, then, when you have a conflagration in your house, *add fuel to the flames*. Pour in alcohol, benzine and other of the most inflammable materials you can find.

What can doctors be thinking of who practice like this? It is the most ruinous and fatal which can be found. Devils in hell could not invent a worse process by which to torment a sick man, and I declare my belief, that any *well man*, even of President

Garfield's splendid organization, could not have survived it much longer than did he with his terrible wound. And I have not a shadow of doubt, that had he received correct medical treatment, and perhaps no other than lemonade, with a very *mild diet*, he would be alive and passibly well to-day!

What are the reasons for this?

First, his wound was *not a fatal wound*. *No vital organ was injured*.

The ball had become, in the language of the doctors, "completely encysted," which means that it had grown in its position, and nature had so surrounded and enclosed it that "it did *no harm*."

The two broken ribs *had healed*, and the injury to the vertebra was healing, and the fact, that he had not *a particle of paralysis* in his lower extremities, or elsewhere, that he could *turn himself* in bed, and *sit up* in a chair, showed *clearly and absolutely* that what injury there was, to the back or spine, was *not of a serious character*.

The office of the spine or vertebra is two-fold: to *enclose and protect the great spinal nerve*, and it is the column which *supports the body* in the *upright position*. *Neither* of these functions was interfered with in the least by his wound. *What right* then has *any physician* to say that this wound was *necessarily fatal*?

But he died! What killed him? *Drug and alcoholic stimulants!!!* These aggravate and intensify fever. They made it rage until suppuration took place in all parts of his system. Suppuration was found in his neck, head, throat, lungs, liver and kidneys, which had *no connection* with the wound in his back. The President's physicians have, since his death, given very ingenious and elaborate explanations about "pyemia" and "septicemia," or blood-poisoning, and how it resulted from his wound, etc., but they fail to state that nothing can compare with whisky, quinine, and other stimulants for poisoning and corrupting the blood. *All blood-poisoning* is attended with, if not caused by inflammation, and these two drugs powerfully excite and aggravate inflammation if there is a tendency to it. Even *beef-tea* in *fever* poisons the blood (because nature does not then call for such an article), and favors inflammation and suppuration.

I have had cases of *gunshot* wounds, with the ball lodged in the *center of the brain*; of the *face*, with the ball deep under the roots of the tongue; of the *chest*, where the ball passed within an inch of the heart, through the *lungs*, and lodged under the shoulder; *sword* wounds through the *abdomen, intestine and kidney*—and *all* make a speedy recovery without one particle of quinine, morphine, whisky, or even beef-tea during the *fever*, which followed. Does any one believe, that such cases would or *could* recover had these agents been given? (See "Hernia" and "Tumors".) Such a thing would have been next to the impossible. And I

declare my belief most emphatically, that of all wounds, similar in nature and extent to that of the President's, and treated in the same way, *nine* cases out of *ten* will *die*, whereas, if they are treated with ordinary skill, by the homeopathic system, nine in ten *will recover*.

The whole class of old-school physicians, and all the people of the world, so far as these doctors can influence them, are laboring under a *gigantic mistake* with regard to alcoholic, if not drug stimulants. Millions of deceived people use them habitually with the *false* notion that they give strength to the system. *Nutritious food* can *alone* give *strength* and *health* to any one. A stimulant but inflames or excites a *fictitious* strength for a brief time only, to be followed by greater depression. Increase the dose and more depression follows. This is nature's reaction against the stimulant. Nature treats it as *an enemy* and makes an heroic effort to expel it. In doing this, she rouses up all her resources, and the poor victim thinks, for the time being, that his strength is increased. He overlooks the depression and exhaustion which follows, and that the more he stimulates, the weaker he becomes. There never was a case in all the world in which long-continued stimulation did not *end in exhaustion*. Then death occurs, or there is a slow and painful recovery.

The president's case *exactly illustrates this*. This is a universal law to which there is *no* exception, and yet hosts of doctors think that they can carry a sick patient along for weeks in this *artificial* and *unnatural* way, that they can substitute art for nature and thus overcome disease.

When the organism is writhing with disease, with all its powers strained up to a high pitch, what insanity to further goad it on with powerful stimulants. Such practice is and must be injurious. It was *fatal* to our beloved President, and with him went out from earth one of the purest hearts and brightest intellects which the world has beheld for centuries. It will, almost invariably, kill *anyone* under similar circumstances.

These are *self-evident* facts, which, on a little reflection, every one knows, and it would seem impossible that any intelligent physician could continue in such a system of practice.

With a blind fatuity, which is past all conception however, many do. They know nothing better, and seem determined to learn nothing different. Is there any person who values his life, who, when sick or well, will take stimulants, or trust himself in the care of doctors who prescribe them? If you do, you do it at great peril. For almost the *entire practice* of allopathic medicine consists in the use of stimulants, and of these, whisky is the *Hero*, for one of the president's physicians said, (so reported,) that "*if the president recovered, to whisky would belong the credit.*"

To think of the boasted "science of medicine," radiating around whisky as its central point! What a *sham!!!* And what a *shame!!!*

Some good-intentioned people may think, that the president's treatment was exceptional, and "*his doctor*," and others in his vicinity treat the sick quite differently. Do not deceive yourself. This is now the regular practice in that school throughout the civilized world.

In this country alone one hundred medical colleges are engaged in teaching it, and all their dupes, when they go out to practice, are required to swear to it. Its remarkable fatality, is evident on all sides, yet, it does not arrest them and recall their better senses.

Pardon the recital of a few cases in illustration of such treatment; *a few* only of the *many* which may be found in *every* neighborhood:

Mr. A. had pneumonia (inflammation of the lungs). For five days his doctor (quite an eminent man in the place) gave him quinine and powerful stimulants. At the end of that time he announced his death as near—as probably within a few hours, *but that to double* the doses of quinine *might* save him.

The doses were prepared and the doctor withdrew for the night.

Mrs. A., who was a good nurse and woman of sense, deposited them in the slop dish, and sent out for a vial of patent "lung balsam." With very small and repeated doses of this, the sick man fell into a quiet and refreshing sleep. In the morning the crisis had passed and he was decidedly better, and made a good recovery. On greeting him in the morning, his physician exclaimed with great delight: "*I knew, I was right*, when I doubled those doses of quinine."

Over-delicacy, and regard for his feelings, prevented Mrs. A. from informing him of his error; and probably that doctor will yet kill a dozen patients, before he gets over his infatuation, that quinine is good in pneumonia.

Mr. B. had pneumonia. He was a very strong and active man of fifty years. His doctors, several in number, gave him large quantities of quinine, morphine, brandy, porter and milk, until his stomach overflowed and repeatedly rejected it. He begged of them to desist. Did they? *Not by any means*. He was an influential and wealthy man, and they were "*bound to save him*." They put in the powerful stimulants, which crazed him so, that three men were required to keep him in bed. On the fifth day he died. Does any reasonable being suppose that, without any doctor at all, he would have died before the tenth day, even if he did not recover, which latter is most probable?

Many times have I observed that when an allopathic doctor has an important patient and makes an *heroic effort* to cure, he is *sure to kill*. He *overdoes* the treatment, and "*doctors him to death*."

Mrs. C. had typhoid fever. At the end of four months she had had five doctors, who kept her on stimulants all that time.

Morphine, chloral, and other narcotics had lost their effect, and the patient was exhausted and emaciated to the *last degree*. Her mind was gone, and her doctors gave her up and said that she had *better die*. She came into my hands, and all drug and alcoholic stimulants were banished. Her recovery, slow at first, became more rapid, and in ten days she was out of danger, and in six weeks was well.

The stimulating *theory* in sickness or health *is false*; its *practice* in fevers and inflammation *is a crime*. In cases of severe illness, when the vital forces are nearly overwhelmed, when nature is struggling to hold her own and bring about a favorable crisis, powerful stimulants are sure to injure and liable to turn the scale against the patient. They may not kill the first time, nor the second, but they certainly render sickness more hazardous. The organism suffers an unnecessary strain, and recovery is always more tedious. As an actual fact, it often takes longer to overcome the effects of the treatment, than it does the disease.

To Physicians.

We desire a few words with you. To you is committed, in a great measure, the health and lives of the people. How best to preserve these should be your constant study. All "pathies" and systems of cure should be thoroughly investigated and the good adopted and the evil rejected.

That a system has the prestige of *age* does not make it *right* nor best for the present times. Radical changes in all material things, and worldly ways are going on. Why should you expect medicine to be an exception? *It is not*, and this you must confess on a little thought.

For two thousand years fever, and almost every other disease, was treated by *bloodletting* and *depressants*.

The object was to thus "break down the disease," as was said, and then "build up" the patient with stimulants. It was forgotten that as the disease was "broken down" so was the patient, and when he was well "down," often he could not be raised again.

After twenty centuries of this practice it was given up as a losing business and *now*, any physician, who should practice in that way, would be charged with manslaughter every week of his life.

But I hear you say that medical science has "advanced," "improvements" have been made, and the practice has "changed." So it has changed, but is it for the better? Let us see.

Nearly all diseases are fevers and inflammations, or diseases attended with fever; and hence the treatment for fevers covers the

whole, and constitutes the system of practice. What is it? STIMULANTS! *Stimulation!* in everything! The theory now is that by stimulation the strength of the patient is kept up, and he goes through the crisis of his disease better. You do not realize the great fact that as the patient is stimulated the *disease is also*. It is made to rage with increased violence, and the patient is rushed on to the crisis with such fearful violence that, when it comes, he is *very sure* to collapse and die.

Now, the fact is that the stimulating theory is no more correct than the blood-letting one. Indeed, the theory is wrong, and the practice is unsuccessful. The theory of stimulation is a monstrous error. They only stimulate for an hour, or a day, and then depression follows for a much longer time, and each repeated dose is followed by repeated depression, and in time *complete exhaustion* is the result. This effect was well illustrated in the case of the late President Garfield (see page 22). The stimulants kept up the fever and inflammation in his system until suppuration took place in all parts of his body. It was *blood-letting* which killed President Washington, and *stimulants* which destroyed our late beloved President. Just these results always have, and always will, attend such practice so long as the world moves, unless human nature changes.

When there is loss of blood, or great depression, *very mild* stimulation will do for an *hour*, or, possibly, for a *day*, but just so much as you stimulate *above par*, or the natural standard, just so far will the patient *go below* it by the reaction which follows. Every toper who ever tried stimulants illustrates this, and he ends his life prematurely aged, and finally dies *exhausted*. Every doctor who gives cathartics to stimulate the bowels in constipation, knows that those organs become more and more torpid by this treatment, until they fail altogether from exhaustion. So with every other stimulant. Exhaustion is the invariable result if they are long continued.

When *any* drug is given for its direct effect, the reaction is always opposite thereto, and is much longer continued. Take morphine, for example. Its direct effect is as a poison to overpower the nervous system. The doctor who gives this imagines that he *allays* pain thereby. That is a mistake. The drug torpifies the whole system, and the patient is insensible to the pain. The diseases which occasions the pain, is not removed in one particle, but in fact, is made worse by interfering with nature's curative forces. And there never was a case of severe disease, in which the life forces were in the balance, but what morphine complicated the case and diminished, if it did not destroy, the chances for recovery. So far as to *curative* effect, ether or chloroform may as well be given as morphine.

And all know that the *after-effects* of morphine are most injurious. Headache, indigestion, and a general derangement of

the whole system follows. Does not this show that it is not a *remedy* in the *true sense*, but a *poison*? A *remedy* does not leave you in a *worse* condition than it found you. Morphine, like other drugs, when given in large and long-continued doses, ends in destroying the nervous system, with, finally, exhaustion and death.

You ask then what *can* doctors do for the sick? Treat them on plain principles of common sense. When you can do nothing to benefit, let them alone. Trust to nature in all those cases where the powers of nature are sufficient, and where nothing else is really required. Besides if you follow nature's indications, you can greatly benefit your patient. If you strictly observe these two principles, your practice will be successful: In fever, and when the vitality is above par, tone it down; when it is depressed below par, tone it up. Do this *mildly*, and in the first case do not go below, nor in the second case above the *natural standard*, and you are sure to succeed. By this means you aid nature in her efforts, and are sure to go right. In many cases this is all there really is, or is required, in treating diseases. *Tone up* the system when it is depressed; *tone down* when it is unnaturally exalted. But never do this to excess, if you do the reaction will go in the opposite direction, and harm is done, if exhaustion does not follow. *Equalize* the circulation of the blood. This is the main thing. (See Blood and Fevers.)

This is common sense medicine and is correct, so far as it goes; but over, and above, and beyond this is a Comprehensive System which meets every indication, and covers every case of disease which is known, or ever can be known. It is comprised in the doctrine of *Similia Similibus Curantur*.

This is a universal principle, or law in nature. It has stood the test of this nineteenth century, and will prove enduring. Its application covers man and the lower animals. There is no curable disease, however deeply seated it may be, but what medicine given on this principle, will search out and eradicate it. And, what is remarkable, *the doses*, when given in accordance with this law, can be so minute that *no possible harm* need be done. A dose sufficient to act curatively, when thus given, may be so small that the *well* organism will take no cognizance of it. This is so unusual, and seems so preposterous to an old school doctor, that a brief consideration must be given it. It is true, and as it is founded in the soundest philosophy, it must be susceptible of explanation; and so it is. Every drug or poison is capable of making *some* impression on the animal organism. Several hundreds of these have been tried by hundreds of experimenters who, in a state of health, have taken small doses of a given drug, for many weeks at a time. Every symptom produced in every part of the body has been recorded, and the sum total of these constitute the *pathogenesis* or *true range of action* of the drug or poison. It is called its "proving" on the organism; and Hahnemann, the dis-

coverer of homeopathy, was the *first* physician who taught and practiced this method for determining the action of drugs. Before his time, and since, in the old school, this important matter was found out by poisoning animals, and witnessing the effect of accidental poisoning of men. By the latter means a few symptoms only were determined, and these of the most violent kind; whereas the test by the homeopathic means elicited hundreds, and with some drugs thousands, of drug symptoms. Now, when these are arranged and classified, it is found that there is not a diseased symptom or condition known but what its "similar" may be found in the "proving" of some drug. In fact there are several drugs which correspond to, and are similar to, all the principal diseases with which we meet. There is not a disease nor a symptom of disease, but what has its "similar" in some drug. What does this mean? Why should nature produce this close analogy or similarity between drugs and diseases, if it did not signify something? Nature does naught in vain, and when Hahnemann discovered his law of cure, it opened the greatest secret ever revealed in medicine, and the law of "similars," or "like cures like," has a universal range of application. It means that a drug or poison *will cure* a disease *like or similar* to the one which it will produce.

Allopathists have sought to ridicule this by quoting that "a hair of the dog will cure his bite." This shows ignorance, for in no sense is that quotation true. This would be a remedy *the same* as the disease, whereas, homeopathy is a doctrine of *similars*.

But it is found that medicines *do cure* diseases on this principle of similars. *How* they do it is a question. We know that when thus given, the remedy acts upon the very organ diseased, and in a similar way to the disease; and they *do cure*. It may be by the drug substituting, temporarily, a new, or foreign action, in the part, which takes the place of the original disease; or it may cure by inducing a reaction in the part, which is, in reality, nature's action, and, of course, nature's cure; and the beauty of nature's cure is that it is *complete* and *permanent*.

But just *how* medicine cures disease has never been fully known. The allopathist has never been able to explain the action of his remedies any further than that they are emetics, cathartics, narcotics, etc., but that does not explain *how* they cure. But that is not essential; we know the fact that they *do cure*. The scientist knows that he can send a telegraphic message, but *how* the electricity conveys it is not known.

It also seems marvelous that the small, and even infinitesimal doses of homeopathy can cure disease. In medicine, *the size* of the dose is wholly a matter of experience, and has to be determined after hundreds, if not thousands of trials. Such is the fact in homeopathy. *Small* doses are essential, for large doses, given on the principle of "Similia," would but aggravate the disease.

Hence, the dose must be graded down until curative effects can be had without aggravation. Experiments determine this, and it is thus found that a dose so small that no morbid or poisonous effect can possibly follow is the best, and herein is the beauty and safety of homeopathy. In the old practice, not a day passes but what we hear of one or more who have lost their life by the imprudent use of drugs. The mis-judgment of doctors, and carelessness of patients destroy thousands of lives every year. In homeopathy such calamities are *unknown*. The simplest people can use the remedies with *certainty* and *safety*.

We desire to impress upon you the fact that homeopathy is the greatest advancement in medicine which the world has ever known. It is to this age in medicine, what the steamboat, railroad and telegraph is in the world's economy. It is the most safe, economical, and every way best system ever known. We beseech you to investigate and adopt it. The best interests of humanity demand this of you.

The greatest obstacle to progress in medicine is the same as is found in theology.

It is in societies and organizations. In every state, county and hamlet are these medical societies, and every member is watched with the greatest jealousy, and, if he makes the slightest departure in his practice from routine ways, he is at once reported by his next neighbor, who is always a rival, and censure, if not expulsion, is sure to follow. Organizations do much to extend and spread established ways, but in all the world's history they never originated an idea, or discovered a principle in nature or science, but have done much to retard the world's acceptance of the discoveries of great minds. Doctors and teachers should beware that they are not too much bound by such institutions.

Quackery in Medicine.

Of all the professions or pursuits in life, medicine contains the most adventurers and quacks. This results mainly from the mystery which has for ages surrounded the practice of medicine. Common people know little of the art, and it was supposed they could know but little, if anything. They were expected to gulp down the doses prepared for them in blissful ignorance of their contents. This then proved a fertile field for the quack, because, as he worked upon the imagination of his dupes, he had the advantage of the educated and conscientious physician, who will not resort to such tricks.

Bluster and pretension, which is often taken for sense and merit by those not correctly informed, put him on a par with the man of skill. But it is very difficult, if not impossible, to give rules by which people can judge correctly of the talents of one

who is engaged in the practice of medicine, except from actual experience. In the long run, experience will determine this for all, but often, unfortunately, not until both pockets and hearts are made to bleed by the work of the quack. As a general thing the quack is known by his bombastic and bragging ways; by the wondrous cures he assumes to have made; by his "marvelous" but secret remedies; by his reckless promises to cure every case; by his depreciation of other physicians; by his affecting knowledge of, and familiarity with, people of culture, and especially those who are "so very aristocratic and wealthy," and, most likely, he claims to have imaginary relatives who are "very rich." Besides he is very sure to be deeply interested personally in every one he meets and discovers that either they, or some of their relatives or acquaintances "are most special and particular friends whom he prizes as a brother."

Generally too, he has some "patent gas" or other contrivance with which to hoodwink innocent people, and which he will claim no other physician has. "not being so well up in the profession" as he. For instance, he will even pretend to tell you from his "investigations in science," the exact number of "muscles and nerves in a pig's nose." Indeed, for "ways that are dark and tricks that are vain," none can compare with the g-r-e-a-t Dr. P-u-f-f.

The quack also places great stress on diplomas and certificates of his standing in *other* localities.

The notorious Philadelphia colleges which flooded this country and Europe, with many thousands of "bogus diplomas," has dupes in every hamlet. One of their *agents* who victimized many unsophisticated young men with these bogus documents which he represented as being from a reputable school, is now practicing very near here, and holding high his head as a doctor and a minister—a man of immense palaver, who has A. B.'s, A. M.'s, M. D.'s and L. L. D.'s enough to cover his portly form—*every one bogus*, and procured by purchase from institutions which *he never saw*, and, some of which, have no existence. It is a peculiarity of some quacks that they affect piety, and try to climb up by the pulpit. Shakespeare must have had in mind this kind of person when he says: "It is too oft proved that, with devotion's visage and pious action, they do sugar over the devil himself." Such fellows are the vampires of the medical profession. Glib of tongue, and making deception a studied art, they often flourish for a time. Another quack who fills newspapers with advertisements of wonderful cures of hideous deformities and disgusting sores, and claims to be "educated up to the full capacity of the medical profession," was, a short time ago, a traveling showman. Still another claims great success in treating consumption, and advertises many thousands of cases cured, increasing the number by a thousand or more a month.

All these, and *all* our *greatest quacks* are skippers from Canada. Honest people should beware of all pretenders, for, whatever they claim, they know nothing of intricate cases of diseases, and, when great skill is required, as it is in some cases, they are completely nonplussed. They will brag of their success, and even say that they never, *never* lost a case of a given disease.

How can a man be a safe physician who has never been in a medical college, or pursued the study of medicine systematically? What does he know about disease, to say nothing of its cure, who knows nothing of the anatomy or physiology of the human organism? Medicine and surgery is a most profound study, and an entire life is not too long to acquire a proper knowledge of it. And it is the duty of all honest people to do what they can to discourage and suppress quacks. Nor can they be too watchful, considering the great numbers of dilapidated ex-ministers, jockeys, and other adventurers who dabble in medicine and thus seek to impose upon the credulous sick. With a few bottles of medicine, bunches of roots, and recipes gathered from patent medicine almanacs, they hang out their "shingle" and begin their work of deception. The most effectual way to defeat them is for enlightened physicians to disclaim all mystery in the healing art, and do all they can to enlighten the people in everything pertaining to health.

There is one species of quack it is well to be always on guard against. He is usually a "traveling doctor," who comes and goes with a brilliant flash (in the newspaper), like a meteor, and claims to have the rare faculty of curing diseases by "laying on hands." Their victims are mostly innocent women and the ignorant rabble. They are "paw doctors" of the meanest kind, and much of their practice is too vile to be tolerated by virtuous or decent people.

Quacks do infinite harm in another way. By deceiving and swindling honest people, the latter lose confidence in, and respect for, conscientious physicians, and in medicine altogether. Not being able to discriminate, and judging from the imposition practiced on them, they condemn all alike.

The quacks of the medical profession are not *all* adventurers of the kind above described. Some of the worst and most dangerous, are those who have been through the regular school of study. These are often the most dangerous because they will presume on their standing to do things which the illiterate quack fears to do. It is apparent to anyone that the medical profession is fearfully overcrowded—that at times there are fewer patients than there are doctors—and, unscrupulous doctors, from their very necessities, will greatly magnify every little ailment a person may have, that they may palm off upon him quantities of their worthless, if not vile, compounds. I see instances of this kind *very* frequently, where unsophisticated persons have paid

from fifty to one hundred dollars to miserable quacks, without one particle of benefit. It is said that every person "must live by his trade," but this should not be true of the quack. He gives no proper return for his fees

With the development of a country, sickness diminishes, and there *need not*, and *should not*, be now one-half the disease that there was a generation ago, in proportion to the population; and there *would not be* if doctors were only *one-fourth* as numerous, and did not magnify every little ill. The great remedy for this is for the people to discourage their *unnecessary* employment, and trust more to their own reason and judgment. And it is a positive fact that those who use, in their families, a case of homeopathic medicine, do not have *one-fourth* the use for a doctor that they formerly had. What is true of these, may likewise be *of all*.

If the mass of mankind knew how little medicine they *really need*, they would be disgusted with themselves for having been so fearfully over-dosed in the past. (Read the articles on Catarrh, Consumption, Sexual Diseases, &c.)

Marriage.

It is within the scope and design of this work to refer briefly to some topics which, though not purely medical, are illuminated in a good degree by this science. One of the most important of these is Marriage, a subject which, next to the salvation of the immortal soul, is of greater consequence than any other that affects the race. Whatever, then, will throw light in ever so small a degree upon so momentous a subject, should, if it be worthy of acceptance, be received with alacrity. Although this is a matter on which much time and ink have been wasted, and at the risk of whatever is here said sharing the same fate, it is given. Inventive minds, or the natural course of events, give birth to new ideas on many subjects, and this is no exception. The brevity of these pages will only admit of a hasty reference to the latter, and wherein they do not accord with prevailing notions or go decidedly counter to them, the author accepts the responsibility.

The first question in this connection then is:—

The Object of Marriage.—It is an accepted doctrine, that the chief end of man is the pursuit of happiness. While all confess the truth of this, it is necessary to take into consideration the fact that few realize their expectations in this world. In all stages of existence, from the first dawn of life to hoary age, are we called away with hopes unrealized, and too often completely blasted. If, then, this is all of life, if the promises of the Bible are naught, if the high aspirations of the soul are vain, then was the creation of man a stupendous failure.

It is more reasonable to conclude that such was not the case, but that the true end and object of his creation was a life of never-ending joy, and that existence here is but preliminary to that hereafter; that this is the great seminary in which he is to prepare himself for an everlasting happiness.

If, then, this "pursuit of happiness" is for high, noble and eternal ends, it is well to inquire what the conditions are on which it can be gained.

The male and female principles are as universal as nature, and *together* constitute *one*. They are component parts of a whole, and each without the other is imperfect, and fails in the accomplishment of the true end of their being. Separately and alone, they are disjointed fragments, and in one object of their creation, and the *main* object as *animal* beings (the procreation of the species), are an utter failure. All external nature, and man's own instincts, teach him his duty here. The blooming rose, the flowering plant, the beautiful tree with its luscious fruit, exhausts itself, and often dies in the process of maturing the seed which is designed for its reproduction. And with all animate beings, the vigor and strength of their best years is devoted to this process.

But man, as a spiritual and immortal being, has higher duties than this—to fit himself to dwell forever in unison with his Maker. To accomplish this in a manner worthy of himself and his Creator, requires the use of every means within his power, and certainly there are none vouchsafed to him that will compare with those resulting from the true union of the sexes. The body is born from, and produced by, the spirit, and physical differences are based on analogous mental differences, and it is in this domain, the region of *mind*, that "two in spirit become one." How the same occurs in *body* will be shown further on.

When to Marry.—It is not to be understood that reproduction is the leading object of the marriage relation, but as this necessarily grows out of it, it is well to inquire what the conditions are on which it may take place with the best results to all parties, and particularly to the mother, as she is most affected thereby. Of these, the first is age. The period of maternity should begin at from the twentieth to the twenty-fourth year. At this age the body has acquired sufficient strength and endurance to perform that function with safety, and without imparting so much vitality to the new being as to risk its own. At this time, too, the bony and muscular tissues are more yielding, and hence the process of parturition is much easier than when this occurs for the first time later in life.

At the age above mentioned for the woman, and two to six years more for the man, the mental as well as physical nature is more yielding, and each becomes more and more readily adapted to the other in every respect that constitutes a true, fortunate and *permanent* union.

Whom to Marry.—There is a bastard philosophy extant that persons of strongly marked *opposite* peculiarities should unite in marriage—that those who are short should seek those who are tall, and the great the small, with temperaments too, as different as physical conformations. Nothing could be more fallacious than this. The doctrine of “similar,” as we have shown elsewhere, is founded in the unchangeable laws of nature. Like cures like, like begets like, like loves like, and can only unite with its like. The rhinoceros and giraffe may live together in considerable quietude if they are “caged,” and so their counterparts in the human race, if strongly “tied,” may enjoy a degree of peace that is commendable under the circumstances: but an enduring love is next to impossible.

The violation of this law of similars is the cause of more domestic distraction than results from any other source. It is well known that divorces are more frequent now than ever before. Does it not result from thus going counter to the instincts and better judgment of men and women in selecting their life companions? A true conjugal love is not of an ephemeral nature, but as the ardor of youth goes by there is confirmed in each an attachment for the other that is as strong and enduring as life itself. But this cannot be expected to occur except the mental, moral and physical relations will admit, and similarities is the guide to it. If the opposite course is pursued, estrangements become easy, especially if either party, from prolonged sickness or other cause, fails in the performance of what one prescribes as duties for the other. How often in some of these cases do we hear the complaining appeal, “Doctor, *how long* will he” (or she, as the case may be), “*hang on* in this way?” in tones that betray impatience for the severance of bonds that were designed to endure forever.

Another great error of this so-called “philosophy” of the marriage of opposites, is its doctrine that thus, by the union of extremes the *progeny* are *means*, or medium between the two, combining the best qualities mentally and physically of both. This is a mistake. It does not occur except in rare instances. It requires no greatly extended observation to convince one that from the union of extremes *extremes result*, and not only that, but they will be aggravated. Some will be *taller* than the tallest, and others *smaller* than either parent; and what is more unfortunate still, their mental inharmonies present a greater contrast: some with an overgrown body will have the feeble intellect of a child, and others with puny bodies precocious minds. The forces of the natural world, and the influences of heaven, constantly tend to the *improvement* of nature in all her forms, animate and inanimate, human and brute; and thus we see, notwithstanding frequent and often flagrant violations of the same, a steady progressive devel-

opment of the race that is highly encouraging. There is a class of chronic grumblers who are constantly prating about the folly and degeneracy of the times, that people are going rapidly to destruction, and that the race will in no distant future become extinct. Such persons have their tears in vain. The promises of a glorious future were never greater than now. Man, as regards his animal or brute forces, may not be the equal of his ancestors, but this is peculiarly an age of reason and intellect, and by means of these forces are his powers increased ten fold over those of a century ago. (See Heredity.)

It is declared in holy writ that marriage constitutes the two "one flesh." This is in accordance with sound physiological laws, and occurs in this wise to those who fulfill the duties of parents: The egg or ovum of the female receives its *vitality* or *soul* principle from the male, and hence *is* the male reproduced. During intra-uterine life the circulation of the blood in the mother and child goes on continually from *one* to the *other*, and hence it results as a physical necessity that one becomes as much impressed thereby as the other. In this way, as is readily seen, through the circulation of the mother and her unborn child, the *life forces* of the *parents commingle*. It is, too, a physiological fact within the knowledge of all observing persons, that through this process husband and wife come to bear a strong resemblance one to the other, in not only their *mental* and *moral* but their physical natures. This property extends throughout the whole animal kingdom. If the mare has a foal by the ass or zebra, all her progeny *after it* will show evidence of the mongrel "taint." How could this occur if her own blood was not contaminated by the ass or zebra, through the blood of the unborn foal? The blood is the life (see Blood), and, by reproduction, the female is metamorphosed into a likeness of, or resemblance to, the male.

Among all nations, the purity of woman is an instinctive feeling, and it cannot be guarded too closely, for, upon it, the purity of family and race largely depends. The sphere of woman, as the guardian of the race, is an elevated one, and it is a credit to her that she realizes this more than men seem to. Whether this is owing to an *instinctive* feeling implanted in her by the Creator, or is the result of greater degeneracy of *men*, we will not now stop to discuss.

Marriage is said to be a lottery with fewer prizes than blanks. This is not strictly true, but really there might be, and *ought* to be, *less truth* in it than there is. So far as this depends on faulty disposition, it is not our province now to discuss, but very much matrimonial infelicity is caused by ignorance in one or both parties. To go safely and pleasantly through the world, we ought to live our life over again so as to avoid many errors and mistakes we now make. But this not being possible, the next best thing is to *counsel* with those who have had experience. In no depart-

ment of life is this of more importance than in what pertains to the marriage relation. Few husbands know how to treat a wife correctly for the first fifteen years of married life, and the result is that many innocent and confiding wives have their health wrecked, if they do not lose their life. Many go through maternity *too often*, and thus have their vitality greatly lowered, if not destroyed. Others *avoid* this process much to their mental, moral and physical injury. Maternity strengthens and broadens the mind, develops the body physically; and morally it improves both wife and husband. In marriage, the union should have considerable relation to the production of a vigorous progeny, but if "fate" or an injudicious union determines otherwise, children *should* be born. If they are short-lived it matters not so very much, considering that all are born for heaven, and children are *sure* to attain it. Thus the great and *final end* of existence is secured by them, and it may be no detriment to us older ones if we have a few on the "other side" who have a special interest in us. Some married pairs had better have an idiotic or deformed child than *none at all*; such parents will usually develop industry and sagacity to provide for such an unfortunate, as they would not otherwise do, and we all know that their hearts are thereby softened, and they have far more charity for others than they otherwise would. Of course we should seek to avoid such results, but it becomes us to accept the gifts of Providence, as they always are, in *some* sense, a blessing, whether we realize it or not.

Young married people should often seek the counsel of a reliable physician. In much that pertains to their welfare, he can give them valuable advice, and often save them from experience which otherwise would be dearly bought.

As said elsewhere (See Heredity), the most suitable *age* to marry is 25 for men and 20 for women. One objection to earlier marriages is that the progeny have less vitality. Again, early marriages are more apt to be ill-advised. The contracting parties do not fully consider the magnitude of the obligations they are assuming. As years go by one often grows away from the other through the influences of the world, and perhaps the differences in education. After the enthusiasm of youth goes by they may find that in all their tastes they differ so much that each becomes obnoxious to the other. Next to birth, marriage is the greatest event in life, and it cannot be too well considered before it is entered upon. The frequency of divorce in these days shows plainly enough that society is fearfully out of joint as to the marriage relation.

This cannot be overcome all at once, but certain agencies, well followed, will show good results in time. One of these is to furnish to women a greater range of employment, with increased wages. A great change has already taken place in this direction. A generation ago a woman's sphere of labor was greatly curtailed,

and she was so dependant that her only hope was in getting a *man*, without much regard to his principles or character. Give her now a chance for a livelihood in independence, and she will not enter the marriage relation with such alacrity as to make it a burlesque.

Women (*virtuous women*) are by nature more conservative and steadfast than men, and, under similar circumstances, much less liable to depart from correct ways. As a rule, if a woman has a fair chance in life to gain her subsistence, she will not go into evil ways. The tempter gets control of her when she is in *want*, and hardly knows which way to turn for relief. On the contrary, *poverty* compels *men* to be virtuous. It is mostly when "times are flush," and men have a surplus, that *they* go astray.

On the other hand, marriage should not be put off too long. While those who are too young will often enter matrimony as if it was but a May-day party, those who become advanced in life are liable to be staggered with its imagined responsibilities. If a man remains unmarried up to 30 years of age, he is most likely to *always* remain single. Marriage then frightens him. In bachelorhood, on moderate wages, he lives and dresses like a prince, and enjoys making a sensation among the "weaker sex," and being "a swell." He reasons that if he becomes "tied to a wife," one year hence he will be wearing last year's clothes, and wheeling a baby's cart. To the youth of 20, this is a delightful prospect, and he chafes to realize it. If he waits until 30, fear and irresolution controls him. He does not properly consider the substantial position in society and in business operations, which a wife and children give him. All his better faculties are thereby improved. His capabilities, physically and mentally, are developed and increased by judicious marriage. The following extract from "Buckle's History of Civilization," confirms this:

"Our appetites being as much a portion of ourselves as any other quality, ought to be indulged, otherwise the whole individual is not developed. If a man suppress a part of himself, he becomes maimed and shorn. The proper limit of self-indulgence is that he shall neither hurt himself nor others; short of this, everything is lawful—is necessary. He who abstains from safe and moderate gratification of the senses, lets some of his essential faculties fall into abeyance and is, on that account, imperfect and unfinished. Such a one is incomplete, he is crippled, he has never reached his full stature. He may be a monk or a saint, but a Man he is not."

The exact equilibrium between gratification and restraint, that which conduces to the welfare of either sex, can only be maintained in wedlock. The feeling of *possession* which each married partner has in the other is alone a satisfaction which accounts for this. It gives to either a freedom which enables them to concentrate their best efforts on every good and useful purpose, and thus

they are able to accomplish more in the world; whereas, outside of it, turbulent passions often rule to the detriment of the individual's usefulness, and their *illicit enjoyment to his destruction*.

One of the most unfair, if not cruel things which a man can do by a woman, is to make an engagement of marriage, or show her such attention as gives her reason to believe that he intends that, and then postpones its consummation for years. Such a state of indecision keeps her constantly on the "ragged edge" of anxiety, and is *very detrimental*, and often *destructive*, to a *woman's health*. Young women should beware of such a man. He is not worth having, even if she ever succeeds in "catching" him.

The infelicities of married life, and the reluctance with which many men enter it, is *not all* their fault. The relations of society are such that *all* cannot have wealth. Indeed, that one, or two, can have *great wealth*, a thousand others *must* be poor. Now women, as a class, are ambitious to excel in every possible way. They do not like to be over-done by any of their acquaintances, and especially, *in dress*. This is to their credit, and is commendable, within certain limits, but it involves *expense*, and often, a greater expense than the average young man can meet. Abstractly he admires what his means will not allow him to support, and it is not surprising that he is reluctant to assume obligations beyond his abilities to fulfill. The remedy for this is not easy to apply, but it must be left to the good sense of women who, if they exercise proper judgment, can meet the requirements of the case. It is a matter worthy of their most profound thought, for their true interests are deeply involved. For both men and women *true marriage* is their safety and *haven here*, and, good theology says, their *heaven hereafter*.

An important feature of marriage of course is the rearing of children. For this purpose while it should not be assumed too early it is worse to postpone it till too late. It is not quite natural to see an old man the father of young children, even if they have a young and vigorous mother.

And, by timely marriage, children are born and reared to maturity, where they become self-supporting, long before the dotage of the parents.

Thus marriage is not only a satisfaction to husband and wife, but it is a blessing to the succeeding generation, and children who are *born right* and reared *correctly*, are a great comfort to their *parents and themselves*. To be *born right* is a good and sufficient inheritance for children, and for parents *such children* are the best of earthly treasures, and about the only ones which we are sure "moth will not corrupt nor thieves steal."

While *true marriage* is the most fortunate thing for both men and women, there are many circumstances and conditions of life which renders it unadvisable, if not impossible. Suitable opportunities are not always embraced and, again, there are those who

prefer a life of celibacy. To these, and to *all*, life has many blessings, and if all such but observe the true principle of marriage, that of *one man to one woman*, and never interfere with the marital relations of others, they well deserve, and will receive, the respect of mankind and the favor of God. In this book the author has trenched somewhat on the ground of theology. Some may think that this is inexcusable in a medical work, but he believes differently, as a *true* theology signifies a knowledge of God, and Nature, which comprises *all* knowledge. If we can know ought of life hereafter, that knowledge will benefit us *here*, and the physician who contents himself with tinkering diseases merely, comes far short of fulfilling the duties of his high profession. People *need* and are *willing to receive* instruction, and that knowledge which reaches *into eternity* is most valuable of all. And it may confidently be said that this is true of the marriage relation to all who enter it and live in accordance with its pure and holy principles. It will benefit them here and forever after.

Some persons marry in whom there is a disparity of ages. Thus *old men* occasionally marry *young women*. The world ridicules this and yet such instances are repeated in every community. Such has been the case in all ages and countries, and probably will continue to be. This is unadvisable, but is it *wrong*, or *unnatural*, in every case? Let us analyse it: Man is an embodiment of *wisdom*. (At least he *should be* and he *will be* if he lives in accordance with the laws of his Creator.) In him the intellect, or understanding, governs. Woman is an embodiment of *love*. In her the affections, or will, predominates. In an orderly state of life love regards wisdom as its superior, or support. The *affections* and *will* are *voluntarily* subservient to the *intellect* and *understanding*. It does not follow from this that one is inferior to the other. They are not. While different, they are equal. Each is superior in his or her own realm. Love, or the affections and will, is the great *motive power* in creation. Wisdom, or the intellect and understanding, *governs* and *controls* this. Love then, without wisdom, is blind and useless. It is a consuming fire, instead of a genial and life-preserving heat. Wisdom, without love, is an understanding without a will. It is cold, harsh and worthless. If then man is truly an embodiment of wisdom, it necessarily follows that woman should regard him as a superior, and look to him for guidance and support. In the true man wisdom increases with years, and in proportion as it does, does he receive the love and admiration of woman, and love and admiration is the basis of marriage. If then this is true, years, or disparity of age, makes little difference in marriage. If wisdom comes with years, then the man *should be* older than the wife.

Woman looks to man as a friend, a counselor, a supporter, a protector. A man who fills this place to her may become truly a husband, for these are the qualities which call forth her love and

admiration. To such a man can a true woman *join herself* so that she becomes *a part of his life*. Love of this kind is pure and chaste. While it has nothing of lasciviousness in it, it is undoubtedly increased by the fact that, in procreation, she takes to herself the offspring of his soul.

But man and woman are counterparts in such a way that they *are necessary* to each other. And this is true *independent* of the *reproductive function*. Indeed reproduction, in its *present manner*, was an afterthought. The *first pair*, and probably as many pairs as there are races and species of men and animals, were not thus created. It would have been no tax on Divine energy to have peopled the earth in a manner different from that now adopted. It would have saved woman from the greatest burden, if not imposition, which could be laid upon her. We do not assume to question the ways of Providence in this, for no doubt some great and good use is served by it.

The nature of love then, in a pure woman, is celestial and reaches on to eternity. Its object of devotion is a wise and pure man. Any *other* love than this is but *temporary* and lasts for the "season" only. With old age it is dissipated, and it is left alone in the world. It is then but a useless relict. It is merely that which is peculiar to animals. It is called forth, as in animals, only by *physical* strength and ornament. In some brutes and degenerated humans it has no higher origin than "plumage," and fighting qualities in men even captivate most depraved women.

In man the *origin* and *nature* of love is different from that in woman. In him affection, or the love principle, is subservient to the intellect. While woman acts mostly from impulse, and intuition, man deliberates, and reasons out his processes. The *intellect alone* is cold and harsh, and this gives to man his more rough and harsh exterior. It also panders to self-love. Such a man becomes, in time, inflated with the pride of his self-intelligence. He then can have *no proper love* for woman. He denies his Creator even, and believes *himself* a god. (The world is full of just such creatures.) Woman was "created out of man," and presented to him, to save him from just such a calamity as this. She is an outbirth from him, and thus being a part of his nature she loves and admires him. In proportion as he sees himself in her, as a mirror, does he love her in return. This may be taken as another form of self-love, but it is not. It is analogous to the Divine love which is pleased with mankind in proportion as he sees himself mirrored in them. It is his *own* "image and likeness," displayed in his creatures, that pleases him. And this is strictly true of mankind. Men and women *must* have objects of love *outside* of themselves, or they will be destroyed. *Self-love* once ruined the world, and its sad effects are yet everywhere visible.

Men and women are thus counterparts of each other. They

are co-equal branches of creation, essential to each other, both here and hereafter, and when truly united make a perfect *one*. Fortunate is the wife whose husband fulfills the high requirements of her nature and, to a man, a *true* and *pure* wife is the greatest blessing ever given him by his Creator.

(More on this important subject may be found in Ellis' "Avoidable Causes of Disease and Marriage." No more valuable book was ever written. Old and young can read it with profit.)

Divorce.

It is within the province of this work to say a few words on this subject, it being so intimately connected with medical matters. Sometimes divorce has, for its excuse, some defect, or infirmity, of a mental or physical character which suitable medical, or surgical treatment would remove. When this is the case, and in *any* case, medical advice should be sought with the view of tiding over such a calamity as divorce usually is. However, divorce is not an unmitigated evil. There are some married pairs so illy consorted that a legal separation is advisable, and essential. There are instances where connubial antipathies become so virulent that, could not a divorce be had, crime, of high grade, would result. Thus divorce may, and undoubtedly does, in certain cases prevent murder itself.

But herein we shall assume that divorce is really, taken all in all, a great calamity, and results in *aggravating* the very evil sought to be removed,—domestic infelicity. In every divorce *one* or *both* parties are at fault. If but *one* party, then as re-marriage is quite sure to follow, (and is generally understood and provided for beforehand,) the evil is not cured, but is simply transferred to a new partner. If *both* parties are faulty, then the evil is doubled, for it seldom results that the subsequent marriage of those divorced is any more fortunate and happy than the first.

Marriage should be well considered in all its bearings. Each partner should be adapted in mental, moral and physical characteristics to the other. Physically a wife may be a fourth or fifth smaller than the husband and yet be fully his equal in all the amenities and requirements of marital life. When thus conjoined, if both parties will avoid all the corrupting influences of *sin*, especially *lasciviousness* and *intemperance*, there *never* need be occasion for divorce. And even those who have such an inharmonious nature that their own happiness, and that of those around them, is in constant peril, may learn to so "bear and forbear," that marriage will afford them far greater pleasure than celibacy. (See Marriage.) Next to the love of the Creator, conjugal love is the highest and purest. In its essence it is *holy* and for this reason it is *immortal*, and extends to eternity. "The delight of love that is *truly* conjugal not only endures to old age in the world,

but also becomes the delight of heaven after death, and is then filled with interior spiritual delight, which is perfected to eternity.”
—*Sacred Writer.*

Man and woman are separate and distinct creations, each perfect in himself and herself, and one the complement of the other, in such a manner that only by the conjunction or *union of the two* do we have *a perfect one*. Thus marriage involves a principle as vital as existence itself and not one merely for natural purposes (reproduction) in this world. In the development of the individual, or true man, it is reasonable to believe that this principle of marriage has more to do than any other. It certainly has *here*, and so it must be *hereafter*. It is said that “Women are angels,” and it is believed that men (*some men*) may become so, eventually. This is the *aim, or end*, for which we were created, and which we should always have in mind, and strive to attain. The characteristics of sex are *inherent in men and women*, as much so in their *mental, moral and spiritual* natures as their *physical*. Is it not absurd then to suppose that they can be so emasculated, or reconstructed, that they will all be neuters in heaven? This would be equivalent to annihilation and, if it were possible, and true, heaven would be a very monotonous state.

The *true way* then, is for *both* parties to make the best of this relation even if it be, in some respects, unpleasant. Life here, compared with eternity, is short, and if each does all in his, or her power for the other, much of happiness *will* follow, and then, in the great hereafter, when all will see as they are seen, and *be* what they *really are*, new states and relations will be opened to meet their highest wants. Many unions, formed here, will then, no doubt, be severed, and it is to this time that divorce should be postponed. *There* it may occur, and when it does it will be for the highest good of *both parties*, if they have cultivated *here* those qualities which develop into angelic life there.*

If the true marriage principle in its purity has been preserved here—the union of *one man* with *one woman*—he or she will be prepared for, and will receive, his or her *true* partner or companion there provided by the Omnipotent. Men and women are *exact counterparts* of each other, made so by the Almighty, and when

* “All, when they first come into the other life, are recognized by their friends, and relatives, and they converse together, and associate, according to their friendship in the world. I have frequently seen those who have come from the world rejoice at meeting their friends again, and their friends in turn have rejoiced that they had come to them. It is a common occurrence that consorts meet, and they mutually congratulate each other. They remain together a longer or shorter time according to the delight of their life together in the world. But yet if love truly conjugal—which is a conjunction of minds, from heavenly love—has not joined them together, after remaining together some time they are separated. And if the minds of consorts have been in disagreement, and they inwardly loathed each other, they burst forth into open enmity, and sometimes fight. They are then forever separated.”—Swedenborg.

we are guided by his wisdom no mistakes are made. If we innocently err here all will be set right there. Meantime if we have besetments here they may be just what *we require* to perfect us for life and enjoyment there. We say then, in all cases, make the best of the matter here. If in sincerity *both* do this a high degree (if not the highest) of happiness will be attained.

The most exquisite delight of marriage is in the union of *congenial souls*. This is mainly a sentiment, a spiritual reality, and is just what we make it, and we make it just what we *are ourselves*. A woman of angelic character may live in wedlock with a man who is little above a brute, performing all the uses and duties of that relation, and have her life purified and ennobled thereby. Likewise, the best of men can live with a vixen and increase in the growth of true manhood. Some of these examples are painful to witness, and more so to experience—but who shall say that they are not best to be endured.

Of course there *are causes* which justify divorce. *Voluntary* and *deliberate intemperance*, and other forms of gross *sin, persisted in*, are among them. Malformations also, if not susceptible of removal, are a good cause. In *all cases* the advice of the experienced physician should be had. (See the articles, Marriage, Phimosi, Sexual-Diseases, and carefully read Ellis' "Avoidable Causes of Disease and Marriage.")

But the cases where there is justifiable and irremedial cause for divorce, *are few* compared with those which result from the innate depravity of mankind. This article will close with a brief reference to one of them,—that which pertains to amativeness. The legitimate gratification of this propensity, in human beings is not confined to the reproduction of the race. Its temperate indulgence tends to strengthen the bond between husband and wife, and adds to their happiness, and thus performs a good use. But reason should always guide in the exercise of it. Each should take into consideration the desire, and welfare, of the other, and never be influenced by petty whims or contrariness. In some cases one party or the other will claim an unbearable *repugnance* to it.

This *may* depend upon debility, or disease, but if not, the observant physician will detect that, *nine times in ten*, it is *all assumed*. A close analysis of nearly all such cases, will show that they have *illicit loves away from home*. And it is as sad, as it is true, that nearly all domestic inharmony is founded in the *same cause*.

On the whole divorce is a sham. It need seldom take place, and a fair amount of conjugal felicity will be attained if each party will be *true* and do what is *right*.

If any laxity in divorce is justifiable at all, it should be in favor of a wife who has passed years of patient toil and suffering in the service of an unsympathizing and selfish husband. It would be

contrary to every impulse of a pure woman, who was the mother of children, to desert the father of them except under the most aggravating causes and, when she felt compelled to do this, it should be accorded her without money or price.

There might be found a wife who would do this, without sufficient excuse, but she is a monstrosity whom a man is better off without than with.

But it would not do to grant to *men* such freedom, or *license*, as this.

Like most diseases it is better to *prevent* divorce than to have one. For this purpose the greatest care and judgment should be exercised in forming a life companionship. "Likes" or "similars" should marry together. (See page 35.) The unlikes cannot harmonize. Let the strong and vigorous come together and at the same time they should (and *they will*) cultivate mental and moral resemblances. The good should unite with the good and the evil (if at all) with their like.

This is the law of the universe, and Swedenborg, the most profoundly inspired writer the world has ever seen, states that it is the basis of life in heaven and in hell. From years of daily observation there he says that in the freedom of heaven, and the restraints of hell, angels and devils associate *only* with their *own like*. (See the article *Death*.) Indeed it is unnatural to consort *here* in opposition to that law, and only circumstances, and worldly restraints, compel it. And when they do it is unfortunate for both. If a pure and lovely woman is married to a low and vicious husband, he will often study schemes to drag her down to his own low and debasing level. On the other hand it is equally, and more frequently, true that a degraded woman who has a superior husband will do all in her power to annoy, if not disgrace, him in the opinion of others. If she cannot associate freely with his companions she will, if possible, drag him down to those of her like. If such a woman had a companion of her own vicious nature she would, from sheer self-defense, be on her best behavior to cultivate and improve him, and thus protect and benefit herself.

In all cases, and under all circumstances, it is far better for the "likes," or "similars," to marry together. But, if they chance to do otherwise, then propriety, and the welfare of society, requires that they make the best of it.

Conjugal infelicities, and differences, depend upon *evil* in our natures, and evil is a disease, and should be treated accordingly.

In this respect also "like cures like." If it can be cured *at all* this method will do it, whereas, treated on the other system (overcoming it with good) is a life process which yields only temporary results, with seldom a cure.

The *cure* must come from *within* to be reliable and permanent. A *reaction* in one's *own nature* must be induced to overcome it. Evil, like drugs, on the principle of "similars," will do it in those

cases where it can be done at all. Ministers say that by temptation of evil the character is purified and strengthened. This of course implies *resistance* to the evil, or the development of a *reaction* against it. This then is nature's own cure, on the principle of homeopathy, which has a universed application to *mental*, *moral* and *physical* diseases. Thus there is a correspondence, or analogy, between physical and spiritual diseases, and the method for their cure.

Hereditiy.

Hereditary influences extend through many generations, and are of the greatest consequence in propogating a race, whether it be human, or brute. Mental and physical traits descend from parents to children with great accuracy. This is seen, well illustrated, in the Jews, a race of people who, through the revolutions of 2000 years, have maintained the leading characteristics, mentally and physically, of their ancient progenitors. Whether or not the various races of human beings now found upon the earth were created such, or had a common origin, is difficult now to decide. It should not be a question of religious dispute, for it is no greater tax on Infinite power to create a dozen pairs than it is one. There is no question, in the thoughtful mind, that not only was man created by a Supreme Being, but that, through Him, as the source of all life, does he derive, momentarily, his existence. And when we are assured that we were created in "His image and likeness," it is a matter of the greatest importance to us personally that, by every means in our power, we seek to perpetuate the resemblance. In accomplishing this very much depends on hereditary influences. Nothing is more lasting than the traits we derive from our progenitors. The good or bad qualities of parents descend to children, and affects them and their children for *many generations*.

In the mixture of races, physical and mental resemblance to some *early* sire will often come out with remarkable distinctness. After many generations of careful breeding in animals some specimens will be found which will show mongrel traits ages back. Just so it is in the human race.

It has long been a matter of interest to determine which parent, whether the father or mother, has the greatest influence in determining the character of the future being. Which stamps upon the child the most marked and enduring traits? The balance of proof shows that it is on the side of the father. The impress which he gives the child may not be so distinct, in early years, as that of the mother, but when maturity is reached, it is then seen in greater preponderance. This may be assumed to result from the relative part which each parent supplies in procreation. The Life-principle is in the male, and this is clothed, or receives ma-

terial envelope and embodiment, in the female. One furnishes the soul or *essence of life*, the other the *material envelope*. Each makes its impress on the new being but, as age advances, the paternal marks become more distinct just in proportion as the being is independent and ruled by the higher, or mental influences. It will suffice here, however, to regard these two elements of life jointly, and the responsibility of each parent equally.

The improvement of the human race is a vast subject. It can only be done by individual effort, and as this must extend through ages, progress will be slow. Yet it is worthy of effort, and we will point out a few rules for the guidance of those who desire to follow them. While these are of immense value, it must be conceded that their application is difficult.

The procreative period, in man, should be restrained to the ages between 25 and 45 years — to women between 20 and 40 years. Previous to these minor numbers parents are not sufficiently developed and established in mental and physical qualities, to procreate a symmetrical and vigorous child. And, as all know, children of aged parents are infirm and short lived unless, through life, they are surrounded with favoring circumstances.

The influences of wealth and humane laws in the civilized world render partially nugatory the modern doctrine of "the survival of the fittest," yet to successfully contend with the world, and its many adverse influences, makes desirable all the vigor, and tenacity of life, with which the new being can be endowed. Hence procreation should be limited to mature years, and only at such times as *both parents* are in *vigorous health*.

So much for physical qualities. Inasmuch as man is an intellectual and moral being his mental endowments are of no less importance than the physical. The world is full of people with mental deformities so much so that it is said that there is no one who is not "a little off" on some subject. We all know that there are scores of people, within our own observation, who are angular and out of harmony with the world and *with themselves*. They have so many conflicting elements *within* that they are forever discontented and unhappy. What means this? They were *not born right*. If the father is illtempered and the mother harrassed and unhappy during gestation the child is *sure* to be unfavorably impressed thereby, even if it is not stamped with peculiarities which, in its lifetime, will not be overcome.

Undesired maternity should always be avoided. If this is compulsory, or unsought, as is too frequent a desire, which often amounts to a mania, possesses the unwilling parent to destroy her own existence, or that of the child. Is it a wonder, in view of these facts, that the world is full of violence and murder? In the *unborn* child it *originates* and *parents* are mostly *responsible* for it. Children should not be "conceived in sin" and intemperance, but *if* they are, *sin* and *drunkenness* will *most surely* be their fate. Not

only great sins, but the multitude of lesser faults of development are hereditary.* Often have I heard young people say that they had, at times, almost an uncontrollable impulse to destroy themselves, or others, or to do some unheard of thing. They dare not trust themselves on high buildings, near a precipice, or the water's edge, for fear of violence to themselves. Suicidal and homicidal impulses often *suddenly* come over the person with such vehemence that he may be lost in a moment. If we analyze such cases we will find that they all are associated with ante-natal causes, for which *parents* are responsible.

In some countries, when a person is arraigned for crime, it is charged that he did so and so "being incited thereto by the devil." Granting this to be true, that every human being is surrounded by spiritual beings (it is a *bible truth*,) none can influence him materially except those *like himself*, and if he has a disjointed organization, an inharmonious development, acquired before birth, or afterwards, he will be continually subjected to strange internal, if not external forces, a mystery to himself, and others, and a failure through life. How important it is then that conjugal relations be assumed only under the guidance of a wise and mature judgment, and ever afterwards that the conception and rearing of children be the purest impulses, and holiest purposes, of an intelligent being. Let there be reared five generations, in this manner, and the human race will be so revolutionized that the millenium would be at hand. (See Marriage and Sexual Diseases.)

Hereditary influences extend all through life. While they cannot be entirely overcome, much can be done to modify their worst features. This requires unceasing efforts. It seems as if there was an inborn tendency in animal and vegetable life to relapse back into original types. In plants, and animals, which have undergone high culture, a little neglect soon results in inferior and defective progeny. So with man. Unless he is in *constant effort to improve, he fast degenerates*. To climb up the "hill of life" requires *continuous, unceasing toil*. To go down, is *easy and rapid*. To convert the Indian to civilization, requires several generations, even if it can be done at all. On the other hand a civilized man may become a savage in a day. And when human beings are debased they can descend to lower depths of infamy than can a beast.

Whatever we may believe about "primeval innocence," man, as we now find him, has low impulses, if not instincts, which, if left long unguarded, will effect his ruin. No man, or woman, can

* "Children are of different tempers and qualities, by reason of the hereditary principle they derive from their parents, and by succession from their ancestors of many generations, for the actual life, or principle, of parents, confirmed by habit, puts on nature, and is implanted hereditary in children, whence come their different inclinations."—S.

go through life with the positive assurance that they will never depart from the right way, or go wrong, except it be in a *firm reliance* on *Divine aid*. To go in, and remain always in, the true path, while not so easy at first, becomes more and more so as we travel on in it. To the young, born under adverse hereditary influences, this is no easy task, and men and women, who contemplate marrying, and rearing children, cannot be too much on their guard against all those vicious traits and impulses which, in proportion as they are possessed by parents, will be entailed upon the future child. Parents, consider what an outrage it is upon the succeeding generation to endow your children with appetites for such horrid substances as tobacco, morphine or alcohol, or undue sexual desires. The procreative principle throughout all nature, in the animal and vegetable kingdom, is very active and strong but, in Man alone, has it degenerated into lust. Through generation after generation this, originally pure instinct, has, by hereditary influences, become so increased as to be almost a bane to mankind. Far too many men, and even young men, think it *manly* to cultivate this part of their nature. They are mistaken. It is beastly and totally unnecessary.

Of hereditary influences consanguinity may be mentioned. All know the pernicious effects of blood relations intermarrying. Probably the laws of civilized countries on this subject are very nearly right. Cousins may marry with safety if they both be of the most robust and vigorous natures, but not otherwise, and when they do *their children* should never do likewise. But it is a fact, with animals and humans, that while "breeding-in" or in close relationship degenerates the great majority of the progeny, *occasionally* a specimen results from this which far surpasses the general average. And it is equally true that, with the careful observance of the best rules or laws with which we are acquainted, more or less of the progeny will be "scrubs." Still it is always best to be guided by the highest principles which science and revelation afford us. When this is done, results may be safely left to Providence.

It has long been believed that the mother had a powerful influence, for good or evil, upon the unborn child. In the light of *facts* there can be no doubt of this. The impressions thus made will last all through life. There is nothing more important than that the mother, during gestation, should be surrounded with lovely scenes, and then keep her disposition to correspond with the same.

Let her imitate the virgin who believed that the child within her had a holy origin, and who ordered her life and conduct in accordance therewith. The result was the purest and most lovely character the world has ever seen. His soul was Divine, but his body was human, and this was the work of his mother.

Virgins do not now bear children, but conception is the pro-

duction of a new soul, and this is *almost* a miracle. It is a slander on woman to say that children must be "conceived in sin and iniquity." If men and women regarded it as a divine work, the offspring would be immensely elevated thereby. Miraculous conceptions are not now in order, but the nearer the mother comes to so regarding it the more will she endow her future child with virtue, purity, and every good quality.

Most mothers have an abhorance of deformities and birthmarks in their children. This is very proper, and they should strictly avoid every object which tends to their production, but it is a question if they dwell too much on such things they may not unwittingly cause the same, for some mothers are very sensitive while in pregnancy. There is nothing now better established than that deformities and monstrosities may be caused through powerful mental impressions made upon the prospective mother.

Life.

Life is in us, and all around us, and there is nothing with which we are more familiar than with life. Yet few can define it and explain what it is. What is this great force, or principle, of which we see so much and know so little? This is a question paramount to every other. Let us analyze it briefly :

We are safe in saying that there is but *One source of Life*. "In *Him we live and move and have our being*." Man then is only an *organ* or *receptacle* of life from his Creator. But in order that he may be a *free agent*, this life is given to him in such a way that *it seems* to him as if it was *his own*. What then is Life? "*God is Life and He is Love*." Man, being created in "His image and likeness," must also be Love, but with this distinction: God is *infinite* love, man is *finite* love. God is Divine Love. Man is *human*, (and sometimes *infernal*,) Love. *Life then is LOVE*, and such as the love is such will be *the Life*. Love is the sum, or aggregate, of the *affections* of a man or animal, and the affections constitute his essential life. Affections, in their origin and nature, are spirit, or spiritual in distinction from matter, or material, and every organized substance, whether animal or vegetable, has within it this Principle by which is performed every act and function peculiar to that substance. This spirit, or principle called Life, performs its functions either instinctively or by means of the will, or both.

Life then has a spiritual origin, and *is spirit* in distinction from matter. These two, spirit and matter, are separate and distinct entities. With matter we are the most familiar, but all we know of *it* is that it is composed of certain ultimate elements known as oxygen, hydrogen, nitrogen, carbon, etc. A combination of these, forms every natural or material object in this world, and astronomers and scientists tell us the same is true of the

other planets. The Spectrum analysis shows that the same is true of the *distant stars*. Matter in and of itself is lifeless and dead. Spirit being in, and of the Infinite, is imperishable and immortal. Its elements are reason, love, joy, hope,—all which constitute the affections or loves,—as well as the mind and intellectual processes, perceptions and instincts of living beings. These are the *spirit* or *life* of the individual.

On a little reflection it is manifest that we know as much of spirit as we do of matter if, in fact, we do not know *more*, for it is by *virtue* of the *spirit* that we know *anything* at all.

Matter is believed to be indestructible, and we have just as good reason to believe that spirit is immortal.

Life, or spirit, is that force which, in its union with matter, produces the aggregate of all those functions with which we are acquainted in organic beings. In every living thing, whether animal or vegetable, this spirit, or principle of life, is endowed with a degree of intelligence sufficient to accomplish all the purposes of its existence and to make repairs in cases of disease or injury. This latter is called the *vis-medicatrix-naturae* or Nature's curative powers. It is an instinctive principle in nature and no physician can successfully treat diseases who does not recognize it and co-operate with it in all his efforts.

In all of its phases Life is interesting: In some it is surprising. Thus, resuscitation may take place a long time after supposed death has occurred. With fishes and reptiles they may be frozen solid for months, yet when they are carefully thawed, and the *conditions* of life restored, *life itself* returns. So with toads and lizards, when liberated, ages after they are enclosed and buried in solid rocks. So many instances of this have been known that it cannot be disproved.

This shows that there is a continual inflowing of spirit, or life, from the spiritual into the natural world and wherever there

NOTE.—“In regard to the life of every one, whether man, or spirit, or angel, it flows in *solely* from the Lord, who is essential Life, and diffuses himself through heaven, and even through hell, and into every individual therein. But the life which flows in is received by everyone according to his prevailing principle. Good and truth is received as such by the good; whereas good and truth is received as evil and false by the wicked, and is even changed into evil and false in them. This is comparatively as the light of the sun, which diffuses itself into all objects on the face of the earth, but is received according to the quality of each object, and becomes of a beautiful color in beautiful forms, and of an ugly color in ugly forms. This is a mystery in the world; but in the other life nothing is more evident and better known. In order that I might know that such an influx existed, it was given me to discourse with spirits and angels, and also to feel and perceive the influx, and this so often that I am not able to reckon all the times. I know, however, that the fallacy of appearance will prevail with many in the world in this case, and they will believe that they live of themselves and think of themselves, and thus have life of themselves, when yet nothing is less true.”—S.

is a suitable *natural form* there will instantly flow into it the proper *spirit* to animate and give it *life*. And this corresponds with the account of the original creation of man. He was made by the divine sculptor a *natural form* when spirit or life flowed (or was "breathed") into it. If now a sculptor could make and mould the animal form, with all its organs, in the perfection of the Divine Artist, it would be instantly inhabited with life, or spirit, adapted to it and a *living being* would result. If we *could* preserve our natural bodies in all the perfection of youth and middle age immortality would apply to us as *natural* beings. But change, (or death,) is stamped on every material thing, and was, long before man made his advent into the world. Matter is dead and there is no life but spirit. This spirit flows into and animates every living being much as the sun permeates the material worlds and gives life and beauty to nature.

Life is visible to us in thousands of different forms, but we are most interested in that peculiar to human beings. Life in Man is different from that of animals in this respect. He is not only an animal but he has a *moral* and *spiritual* nature unknown to brutes. Thus he has an external and an internal nature. Animals only have the external, and hence all their acts are natural and correspond with their nature. In this they are susceptible of some cultivation, but they never go contrary to their instincts. Whatever mind they have belongs only to their external nature and is only for external and worldly uses. Animals are born with all the knowledge, or instinct, necessary for their life. Man, alone, is born with almost infinite capacities for learning and becoming intelligent, and wise, yet he knows nothing, and learns nothing, except as it is communicated to him from a higher source.

By virtue of his internal or spiritual nature he can learn *truth* and become *wise*. He can learn of, and reason about God and heaven, and all things of the universe. Indeed he can *love* his Creator, and thus he becomes conjoined to Him and attains immortality. Brutes can know nothing of this, and hence their life is transitory, and being merely natural perishes.

That man has this dual, or double nature—an internal and an external—different from animals, all may know on a little reflection. Thus in all *outward* things a man may observe the strictest rules of order and propriety and still be a villain within. He may preach, and pray, and outwardly appear to be a saint, and at the same time *within* be full of envy, malice and deceit. He may reason about, and argue in favor of truth and justice externally, and yet in his internal, or "heart," be a hypocrite and murderer. He may advocate virtue in his external, when his internal is full of lust. He may, externally, say sweet things to his neighbor, when in his internal, he is full of hatred. In his *internal* nature then man differs from all other animals. And this is his *true life*

and that which renders him *immortal*. At death, or when he passes out of this world, all of the external nature, both as to body and mind, is forever gone, and he comes into the sensible and active possession of his *internal* or *true life*. All the intelligence and refinements of the *external* nature, all his learning and science, if they have not become a part of his *internal* or *true nature*, pass for nothing and vanish. If *then* he is found to be full of hypocrisy and deceit he becomes—as indeed he *was before*—a devil, in spite of all the mere *professions* he may have made, and all the churches he may have joined.

“Life consists in sensation, since without sensation there can be no life, and such as the sensation is, such is the life, and all sensation belongs to the *soul* or *spirit* instead of the material body, for it is *the soul* which gives *seeming* life to the body. The soul is the *real* and *immortal life* and not an abstract thinking principle.”

Death.

Death is an unpleasant subject to many, but as it *must* occur to *all* a little space for its consideration here is proper. It is a process which, if better understood, and more of the hereafter known, would be less dreaded, especially by the Good. It is evident to us now that what follows our exit from this world, and our entrance into the next, can only be known by means of revelation. A great theologian says that the Lord has *always* given to man knowledge on this subject in proportion to his ability to receive it: that for many generations after his creation upon earth and his residence in a paradisaical state, he had open communication with spirits and angels, whence he derived his knowledge of heaven and his Creator. After his fall into evil his spiritual nature, or mind, gradually closed and he became so immersed in the world and sensual things (things of the bodily senses) that *nearly all* knowledge of heaven and the angels was lost. Yet among *all people* in *all ages* of the world, some faint relic of spirit communion has remained, although, mostly, among rude people, with a disordered class of spirits.

After the Bible was given to men in a civilized state, there was less, if any, need for *open* communication with the spiritual world, yet the same exists in an insensible manner, and every human being is surrounded with spirits or angels, presumably of his own like. Any reflective person who studies himself well, may be assured of this from almost daily experience, and if he is not influenced thereby so as to lose his freedom of action, this is right and holy. This is a truth fully substantiated by the Bible, which says: “He giveth His angels charge over thee to keep thee in all thy ways.” (Psalms xci. 11 and 12.)

An example of this, which occurs to every person, is when certain things, or events, seem to us as if we had seen and known

of them at some previous time—as if all the particulars, and details, were familiar to us.

The only explanation of this phenomenon is by the inflowing of ideas from spirits. They can present a subject to us so instantaneously that we are deceived into thinking that it was some old event reviewed.

The myriads of strange and fantastic ideas which flit across the mind, the innumerable suggestions to, and impressions made upon us are from the same source. We regard them as “impulses,” but they are manifestly foreign to us and must be from a spirit origin. We all thus have good and evil ideas continually projected into our minds. But we are only responsible for such as we welcome, and adopt, by making them our own, and just in proportion as we resist the evil, do the good angels predominate in their influence with us. *Most* of our ideas are from this source. Man himself originates or invents very few *new* ideas. “There is *nothing new under the sun.*” After ages of degradation we have become so “natural” (if not beastly) that we are inclined to doubt and deny this, but any reasonable being may be assured that it is a fact from interior reflection aside from revelation.

To the physician this is a beautiful truth, and to *all* it should rob “death of its terror.” In several instances I have known the spiritual nature of those about to depart from this life to be opened so that they had a clear view of angels and the life to come. The brief description which they could give while being alternately in “the body” and “the spirit,” corresponded with the sacred visions of prophets and apostles. If the latter were true, the former *must be* also. If we consider but a moment we can recall many published accounts of such scenes, and in fact they do occur almost daily in every portion of the globe to those who are fitted to become angels. As we increase in spirituality such experiences will be more frequent.

Spiritual life is the inner life, and the spiritual world has the same relation to the natural or material world that our spirit has to our body. One (the first) is the Life of the other, and in death we go to *no place* but undergo a change of state, or condition, to which time and space has no relation. This corresponds to the condition of the unborn infant. In one sense it is in the world, and yet at the same time it is not. At birth it comes into a new world, and a new life is opened to it. At what we call “death” another birth occurs, and we become inhabitants of the spiritual world. This is the life of the soul and does not imply any change of place but only a change of conditions.

It may appear to some that this is not a suitable subject for a medical work, but in reality it is, for life and death are intimately connected and it is a painful situation for the humane physician to sit beside the bed of suffering and behold the dim eye and the wan face which surely tells him that the great change is

fast approaching, and see his patient making desperate struggles to retain his grasp upon this world, with his mind a blank as regards knowledge of the next.

Just so sure as men are born, so surely will they die, and where they go and what becomes of them is a subject of immense importance, and all the instruction we can obtain thereon should be eagerly sought. If mankind were correctly and thoroughly informed on this subject a great burden often would be lifted from the physician. If we realized that our advent into this world was life or birth to a new human soul, and that our stay here *must be* transitory and preparatory for an eternal existence of happiness or misery in a never-ending future, death would not be regarded with horror but, to the sick and weary soul, tired of the struggles of the world, it would be regarded as his great deliverer and best friend. This would all be more apparent to us than it is were our minds not so beclouded as they are by selfishness and sin. Whisky, tobacco and narcotics have much to do with this. Any person who is addicted to the excessive use of these unnatural drugs has his mental and spiritual nature so befogged that he even *doubts* that he *has a soul or a future existence*. And in the skeptic, some form of sin will always be found.

How man lost knowledge of his Creator and his destiny would suffice to fill a volume but we will only tarry for a few words here. Briefly it may be said that love of *self* and of the *world* accounts for it. Debased for ages in these evils man has finally denied the existence of a Creator and his own immortality. What he could not see with material eyes and discover by worldly reasoning he has ignored. He does not realize that he is *now* a spirit temporarily residing in a material body, and that it is the former which gives seeming life and animation to the latter, but he *inverts* this order and claims that the body is self-existing, and even that the brilliant intellectual processes of the orator, and the pure and holy affections of the wise man, are but "emanations of phosphorus by the brain."

Much of religious teaching even is no better than this, which for ages has taught that man's future life depends upon the "resurrection of his material body" in some distant age. Love of the world has blinded us so that nothing but materialism could be appreciated, and the invention of that hideous doctrine of the "resurrection of the body" followed, a doctrine in violation of reason and abhorrent to all. How could mankind face eternity and step off the shores of time with such a prospect as this before them? The bible does not sanction such a fallacy, yet millions of good people adhere to it in the belief that there is nothing better, and that unless they hold fast to this their hope is vain.

Scripture tells us that angels are not material beings and that "flesh and blood cannot inherit heaven." Yet actually a good brother and deacon of our acquaintance, when informed of this

imploringly asked "may it not then be the bones and sinews which are raised". Think of an angel composed of "bones and sinews." To such shifts as this are many good men driven by this all pervading materialism. But the world is slowly growing out of it, and a New Age is approaching.

When people are born into the world it is natural and right that they should remain here to adult and even to old age, and the science of medicine is given to us for the purpose of combatting the diseases which beset us on all sides, and prolonging life to the utmost limit. It is in accordance with nature that at old age we should pass on to the higher life and bid farewell *forever* to earth and all its scenes. But to part with children and youth before they have, seemingly to us, accomplished their mission in the world is painful, and we are apt to think is wrong. But He who is our Life, and doeth all things well, knows best what is for our good. In the present condition of the world if no infants and children were removed from earth wickedness would greatly increase, and in the spiritual world devils might preponderate over angels.*

Death then is only disintegration of the *material* body. Structural changes from accidents, disease, or old-age, have rendered it no longer a fit habitation for the spirit, and the latter departs. The evidences of this are not always apparent and premature burial has been dreaded in all ages. The surest evidence that all life has departed is that *decomposition* has set in. The *rigor-mortis* or "stiffness of death" is a good test. If this does not follow apparent death, and the body retains the slightest warmth or color, postpone the burial until decomposition and death is certain and absolute. There is no doubt in consumption and those cases of lingering disease where destruction of vital parts are manifest to all, but some cases are suspended animation only, and while death is apparent resuscitation *may* follow. What a hideous thought to be buried alive! Beware of this in all cases of sudden death, where there is no sufficient amount of destructive disease to render further life in the body impossible. In a number of instances I have had patients who had gone through a severe crisis in disease, afterwards explain that they had so far withdrawn from the body that they seemed suspended between two worlds, and finally return to their earthly tenement, the body. This seemed intensely real to *them*, no matter how we may regard it.

* "It has been given me to know of a certainty, that all infants who die, throughout the whole world, are raised up by the Lord, and conveyed into heaven, and are there educated and instructed by the angels, who have the care of them, and also grow up to maturity as they advance in intelligence and wisdom; hence it may appear how immense heaven is, as formed only by infants; for they are all instructed in good, and truth, and mutual love, and become angels."—S.

We will close this subject with an extract from that incomparable and inspired writer of the last century — Swedenborg. “Heaven and Hell,” and some of his other works, are found in the leading public libraries throughout the world. Few read them because they can only be understood when considered from the spiritual plane of life. But all should read them for they contain, in the minutest detail, descriptions of the Spiritual World, and life there, which, in sublimity and vividness, surpass all human conception. They are, too, in exact accord with the bible, and every statement is fortified with abundant scripture truth. As said above, these are given with a view of overcoming, in a measure, the *fearful horror of death*, and reconciling those hopelessly sick to the inevitable. To the extent to which this can be done will the physician be relieved of a great burden.

“When the body is no longer capable of discharging its functions in the natural world, the man is said to die. This occurs when the motions of the lungs and heart cease. Nevertheless the man does not die, but is only separated from the corporeal frame which was of use to him in the world; *the man himself lives*. It is affirmed that the man himself lives because a man is not such by virtue of his body, but by virtue of his spirit, and that man when he dies, only passes out of one world into another; and this is what is meant by the resurrection. Man’s spirit after the separation remains a little time in the body, but not longer than till the total cessation of the motion of the heart, which takes place sooner or later, according to the nature of the disease of which he dies. As soon as this motion ceases, the man is resuscitated, by which is meant the withdrawing of the spirit from the body, and its introduction into the spirit world, which is commonly called resurrection

“In what manner resuscitation is effected, has been related to me and shown me by many examples. * * * The highest angels attend him in this new birth, and afterwards guide him from one society to another, until he finds those of his own like, and, what is wonderful, he then pursues a similar course of life to that which he had led in the world. * * * I have conversed with many thousands, and some soon after their decease. Some of these had been known to me in the world, to whom I related that preparations were then being made for the burial of their body. I happened to say for “their burial,” on hearing which they were struck with a kind of stupor, and declared that they were alive, but that their friends might commit to the grave what had served them for a body in the world. They afterwards wondered exceedingly that when they lived in the body they did not believe there was such a life after death; and all who had not believed in any life of the soul after the life of the body, on finding themselves alive, after death, are *exceedingly ashamed*. All who have gone from this and other earths to the spirit world, have a spiritual body, in a human form, with all their faculties increased and intensified a hundred fold. There they gradually become angels or devils according to the character which they had formed in the world. * * *

The belief in a future life is something supernatural, or above the plane of nature. We can only know of it by revelation. Without its being revealed to us from a higher source, we should know nothing more of it than do animals. But our knowledge is none the less positive, for how can anything be revealed if it does not exist. The fact that it has been revealed to us, and we can comprehend it, is evidence enough that it is true. Everything good which the human mind can conceive of, is, or may be true, and a

reality, and certainly the Almighty can meet our wants in this, as in all things useful. It is no more tax on His resources to provide us a future state or life than it was the present. There is abundant evidence that He has.

Spiritualism.

There are two reasons why this subject should receive attention in a work like this. First, it is claimed to be a system, or method of curing disease by its friends; and Second, by others it is thought to be a common cause of insanity.

There are very many persons in this country who claim to *cure* disease by means of clairvoyance, which is a form of spiritualism. Men and women of the most dense ignorance assume to treat diseases by virtue of the knowledge communicated to them from "departed spirits." They claim no knowledge of medicine or disease themselves, but rely upon this invisible aid in their practice; and, strange as it may seem, many sick people will trust themselves, when their life is involved, to such an irresponsible source as this—irresponsible, for who shall be holden when mistakes are made. It should be evident to all that such a means of cure is worthless. If direct spirit communication is possible, there is no assurance that spirits know any more than do earthly beings, especially about earthly subjects. That by the "eyes of the spirit" they can "see" and "locate" diseases, internal and obscure, is absurd.

Clairvoyants do often tell simple and credulous people things which seem marvelous, supposing them to be secrets known only to themselves. To have our inmost thoughts read or revealed to us openly is, or was a few years ago, very mysterious. But this is done clairvoyantly, and it may be by "departed" spirits or spirits (minds) in the body. By a process of this kind we may have "revealed" to us just what we already know, and nothing more. And this is why so many people gulp down this nonsense with such alacrity. It is just what "they supposed, or were inclined to believe was the matter with them" when a doctor of this class "reads their disease." Does it not occur to you who are puzzled with this new *ism*. that it is better when sick, to consult a physician who has made disease and its treatment a life study, than to rely upon any such source of knowledge as this?

When spirits communicate with man, they enter into his *memory*, and no knowledge of a *worldly* or *earthly* nature of any value was ever revealed to man by departed spirits. And all we know of the other life, that is at all reliable, has been obtained by exalted *earthly* beings who, for the time being, have had their "spiritual sight" opened so that they could behold the beauties and grandeur of that life, and then communicate it to men. Every

vision of glory recorded by prophets, apostles or modern saints, is of this kind, and it is this only which is reliable.

But all the "revelations" of *departed* spirits made to us are so contradictory and of such a low order, that they are worthless, and often absurd. So far the world has not been benefitted by modern spiritualism, except that some have been thereby convinced of a life hereafter. Of these the Bible and the world in every age are full (see Psalms, Matthew, Luke and Hebrews). And this is of great value, for in *no other way* could man know anything of his immortal destiny.

But most of the so-called phenomena of spiritualism of which the world has been filled for a few years past, is deceptive. *All* that part or phase of it which consists in raps, table-tipping, and moving of inert material objects, is illusory and false. Spirit is life or intelligent force, and can only be exerted or "manifested" on the earthly plane, in one orderly way. Through the brain and nervous system the muscles are made to contract, and through their action upon the bones or skeleton, outward action or movements are made. If the brain, nerves, muscles and bone are wanting, or *any* of these, all action ceases. If they are perfect, then we have intelligent "spirit" action, or "manifestation" brought down to the material plane. In no other way than this can spirits, "departed" or *present*, exert the least influence upon tables, chairs, or any inert object. The will, or life is put forth through the brain, nerves, muscles and bones of the living organism before any material result is effected. We might will all our life to move a chair, but, unless we do it by the process above described, we never do it. Can spirits do what we cannot do in this direction? It is impossible, for otherwise, no bank would be safe; the doors of our houses would be opened; any fractious horse might be untied; the running of cars and boats would be unsafe; indeed, the whole economy of the world would be *overturned*, and chaos would result, through the "manifestations" of mischievous and evil "spirits."

That spirits may act upon the minds of men is susceptible of abundant proof. Every person may have assurance of this if he watches closely his own mental processes. Thoughts and ideas, both *good* and *bad*, are being continually projected into his mental sphere for which he is only responsible to the extent that he rejects or adopts and makes them his own. The fact that he has free will gives him the power to do this, and makes him a responsible being. And so much of modern spiritualism as favors or permits the "control" or "possession" of earthly beings by spirits is wrong and frequently ruinous to the individual who allows it. It is not reasonable to believe that angelic beings would desire to "possess" us, and hence the only reasonable conclusion we can come to, when we see such a fact, is, that they belong to the *evil* genii. That spirits and angels do influence us is a fact,

and is right, if it does not destroy our individuality. This is of divine origin, and may be encouraged with safety if we never yield our freedom thereto. "*He giveth his angels charge over thee to keep thee in all thy ways.*" They do this by suggesting to us every good and proper thing, but only devils desire to possess man. And to the extent to which we allow this latter are we insane. Modern spiritism can only be investigated with safety or profit when this view of it is maintained.

Worldly science or knowledge we are expected to find out of ourselves, but spiritual science comes from spiritual or revealed sources. The mistake we make is in confounding these two sources of knowledge, and regarding them as interchangeable, whereas each pertains exclusively to its own sphere. We can never obtain a knowledge of God and heaven by materialism, nor can we learn ought of worldly value through spiritualism. Ignorance of these facts causes most of mankind to deny a life hereafter, and even many noted "spiritual mediums" eventually come to regard that phenomena as illusionary, if not a myth.

The world has groped in ignorance and darkness for ages, but, within the past century, it has made more progress than before for all recorded time, and it would not be surprising, indeed, it is to be expected, that we are on the brink of a New Era, in which there will be plainly opened to Man a flood of light in all that which pertains to his immortal destiny. Just what it is, in all its details, we may believe will be imparted to him so soon as he can comprehend it; and to this condition he is fast approaching. That an Omnipotent Being *can* meet all the just expectations and aspirations of His creatures gives us the assurance that *He will*.

True spiritualism is the most valuable and exalted knowledge we can obtain. Every phase and form of it may be found in the works of Swedenborg, a writer of over one hundred years ago. His descriptions of the other life and its scenery are enchanting, and surpass all human conception. Indeed, every page, of which there are thousands, shows evidence of inspiration more profound than all before recorded. Compared with it, modern "spiritualism" is gross, disgusting and deceptive. He says that there all is life, for spirit is life. Houses, mansions, gardens, lands trees, and *all scenery* are magnificent, and being spiritual, are alive. They are produced by, and are the out-birth of, the affections, or life of the inhabitants. All these undergo more or less change, according to the changes in the life of the individual; and as man is immortal, so all his productions there are as permanent as his wants require. Beautiful horses, and animals of every useful kind, while not immortal of themselves, are the creations of his soul, and endure so long as they serve his uses. In this world all things are of slow growth, and soon go to decay and are lost. *There* they are instantaneous and more permanent. But that

they are *true, real and alive*, we have only to see or ask the inebriate with delirium tremens. This is his foretaste of his future state. Who desires to imitate it?

In that world, every secret thought and idea is a living, embodied reality, open and visible to all. This results from thoughts, affections and ideas being spiritual, and spirit is life. Thus every *object* there, as well as every creature, *is alive*. Change occurs, but neither death nor decay as in the natural world.

Swedenborg was one of the most pious and learned men who ever lived. Unlike others of this age, the spiritual part of his nature was so developed that he lived in the natural and spiritual worlds at the same time, and in *open* communication with their inhabitants. We *all* thus live in both worlds, but love of self and the world has so beclouded the mind and closed the spiritual part of our nature, that few are aware of this, and most men deny it altogether. In our present condition we are as insensible of this as is a blind man to sights, or a deaf one to sounds. At death the natural or material part is forever laid aside, and we then become sensible inhabitants of the spiritual world—a change of condition and not of place. In a religious, philosophical, and medical point of view, his writings are commended to all.

The Relation of Physician and Patient

Few persons are so fortunate as to pass many years of their life without calling in aid the physician, and, to the majority, his face becomes like that of a familiar friend; yet the proper relation that each sustains to the other is so little understood that a few words on this subject will, I trust, not be lost.

First: The beginning of disease is the time when treatment should be had. The earlier this is resorted to, the greater likelihood there is of cutting short the attack. So true is this, that, by timely application of remedies, *prevention* may take the place of cure; and thereby expense, suffering, and the risk of death itself, consequent on all sickness, is avoided. Therefore, if you have not suitable remedies within your possession, and intelligence to employ them properly, make no delay in calling your physician. When in his hands, observe his directions fully; and when, through his watchful and patient care, the "grim monster" Death is repelled, forget not your obligation to him. This consists in speaking well of him always, treating him respectfully, and paying him *liberally*. It does not follow from this that you should continually, and at unseasonable times urge him upon others for their patronage. They may be under as great obligation to another as you are to your favorite; and, besides, indiscriminate praise usually has the opposite effect of that intended. Moreover, physicians of real talent do not desire it, but prefer to

stand on their own merit and make their own way. Very much may be done, however, by the quiet and favorable mention of him to strangers and those who are not already settled in their medical attendant. Few physicians could afford to do without the great benefit which real and judicious friends of this kind may be to them.

With regard to your pecuniary obligation to your doctor, it is the worst possible policy to make him wait until all "other bills" are first paid, as is the too common practice. Physicians do not in all cases work purely for the love of it; and, if you are negligent in your obligations to him, it is more than likely that in some great emergency, when you require his services most, he will just then "have urgent business elsewhere." Nor is the worth of his service to be governed by that of the common hireling. To obtain a medical education and a sustaining practice, requires quite an outlay of money, besides half a dozen of the best years of one's life. Much of the physician's work is not properly appreciated. It is nearly thankless, even if he does not get more curses than thanks. Nine times in ten if persons recover from a desperate illness, they give the credit to providence and their own "splendid constitution." But if they die, the doctor is at fault. They seem to hold him responsible for their lives, and that of their dear ones, and, on its loss often blame and manifest enmity to him. (It may be that all this results from the useless multiplication and rivalry of doctors; within a few years past they have become so numerous as almost to be a nuisance.)

On the other hand, the doctor is under obligation to you if you are a good patient and observe his directions well, and thereby make a good recovery; for this adds to his capital stock of knowledge, and paves the way to a successful business. It is his duty, too, to be kindly towards you, making due allowance for the weakness of human nature, and the pettishness even of people when sick. In many cases of sickness, the mind, equally with the body, is diseased, and the will and judgment both fail in the true performance of their function. But the first obligation of the doctor is to *cure* his patient. You can judge of him by this: Is he in earnest? Does he attend you promptly? Does he say little and do much? Without regard to pathies or prejudices, does he leave no stone unturned to bring about a favorable termination of your case?

Unfortunately, it too often happens that a cure *cannot* be brought about, and the patient must go down through the dark valley of death. In this case and in every case, no matter how hopeless, there is so much of comfort, so much in creation to make the heart rejoice, that it is his sacred duty to prolong that existence to the uttermost. Life, in all its forms—in the infant and the aged, the decrepit and infirm of every kind—was designed by

the great Creator as a blessing; and humanity approaches most towards divinity when this is recognized and acted upon.

It is his duty to be watchful of you in health, to give you timely warning of the evil effects of bad habits, to discourage all vicious propensities, and especially with children and youth—the hope of the world—never fail, by precept and example, to encourage them in mental and physical improvement. The observant physician will sometimes see and may correct indiscretions in the young which indulgent parents would overlook, until body and mind together were wrecked. Parents should occasionally consult their physician regarding their children, whether they be sick or not.

But, above all things, should he keep your secrets. There are some things which the doctor comes to know, which no one but he and the Judge of all should know. Your confidence should be inviolate. The peace of families and the welfare of society demands this. It not unfrequently happens, in the midst of severe sickness, when the patient is on the balance between life and death, that indiscreet friends are clamorous for a change of treatment, and insist, at this critical time, that the case should go into new and untried hands. Even many people who wish to be, and are in other respects, governed by the Golden Rule, know not how to proceed in a case of this kind. If counsel is desired, mention it first to your present attendant. He will be but too happy to comply with your wishes in this respect; and if, on due deliberation, you choose to dispense with his services altogether, he will cheerfully acquiesce, if he be a true man and has proper respect for his calling. No one but a vulgar snob will in such a case manifest displeasure should you feel compelled to do this. The health and life of yourself or relative is worth everything to you. To him it is mainly a matter of business, and, when you have paid him for what he has done, his claim on you ceases. In this connection, I should say that the most provoking thing of all is for patients or their friends to call another physician without giving proper notice to the previous attendant. The embarrassment of both, should they chance to call at the same time, is great; and, if anger is justifiable ever, it is on such an occasion as this.

Be not surprised, too, if, when you go to a new physician, and give him a glowing account of your previous attendant, and what an “ignoramus” and perhaps “knave” you have found him out to be, if he requires of you pay *in advance* for his services. It is more than probable that you have a large unsettled bill with the former, and he very properly refuses to further waste his time and talent on you, and hence your denunciation of him; at least, this is not unfrequently the case.

List of Twenty-Four of the Principal Remedies Recommended in this Work.


ACONITE,
ARNICA,
ARSENICUM,
BELLADONNA,
BRYONIA,
CHAMOMILLA,
CHINA,
CINA,
COLOCYNTH,
COFFEA,
DROSERA,
GELSEMINUM,

HAMAMELIS,
IPECAC,
MERCURIUS,
NUX VOMICA,
PHOSPHORUS,
PODOPHYLLIN,
PULSATILLA,
RHATANY,
RHUS TOX,
SPONGIA,
SULPHUR,
VERATRUM.


A Case of forty remedies includes the above and the Sixteen following:

APIS MEL.,
BAPTESIA,
CALCAREA CARB.,
CANTHARIS,
CAULOPHYLLIN,
CUPRUM,
DULCAMARA,
LACHESIS,

HEPAR SULPH.,
IGNATIA,
MERCURIUS IOD.,
NITRIC ACID,
OPIUM,
PHYTOLACCA,
SEPIA,
SANGUINARIA.

 These medicines are prepared in such form as are best suited for domestic use. Directions are found under the article *Dose*, which see.

When vials are to be refilled, if not more than four or five in number, make a package and send by mail or express. If more than that number, send the Case itself. The charge for refilling is trifling.

 *These medicines, if well corked, will retain their strength and curative virtues for years.*

(In removing the cork from a vial, turn to the right and pull up; in replacing it, turn to the right and press down, otherwise you are liable to twist it off.)

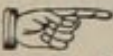
Never use the above, nor any other homeopathic remedies, unless they are prepared by a skillful homeopathic physician.

List of Diseases and their Treatment.

ARRANGED IN ALPHABETICAL ORDER.

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Abscesses are swellings which form in various parts of the body and are generally deep-seated, and, unlike a boil, they show but little disposition to “point” or come to a head. Pus, or matter, forms and makes its way, or burrows under the skin and among the muscles, often over quite a large extent of surface. They may be acute or chronic, in the latter case being weeks and months in their progress. Such are psoas and ovarian abscesses, and those that form about the hip and other joints. They are often found on the head, and separate the scalp from the parts beneath, making a soft tumor, from the size of a hickory nut to that of a common saucer. The treatment consists in supporting the system, when there is debility, with China, Ars., Nitric Acid and a nourishing diet; Acon. and Bell. also if there is fever. Hepar-Sulph., Mer. and Phyt. have a specific effect in preventing their formation when apprehended, and also in limiting them in extent. When matter has fully formed, it should be let out by a free incision made at the lowest part of the swelling. Poulticing before and after the operation is important. (See Poultice.)

 For giving the medicine in this and *all cases*, follow the directions under the article *Dose*, in the alphabetical list.

Abortion (See Diseases of Women).

Ague (See Fevers).

Angina Pectoris is a disease of the chest of a dangerous kind, but its exact nature is not well understood. It is generally termed a neuralgia of the heart. There is violent pain in the chest, with great anxiety and a sense of suffocation. The most dangerous cases are those which are associated with intemperance and those who are addicted to the use of powerful narcotics,

like tobacco and morphine. If there should be ossification of the heart or its valves, angina is also liable to be fatal under the old-school treatment. With prompt homeopathic treatment it is almost invariably curable. Acon., Bell. and Cup. are the principal remedies. In some cases where I have had patients at the point of suffocation, and death seemed inevitable, Ars. has brought relief in a marvelous way. When there is a feeling as if an iron band was around the chest, Cactus is indicated, and in all the diseases of this organ Cactus is often required. This is one of the many diseases in which the old system of treatment is useless, if not dangerous. Every person who is liable to attacks of angina should have a few appropriate remedies always ready for immediate use. (See Heart.)

Animals.—If the principle of homeopathy, and especially the *small dose*, is true—and it can be verified upon dumb animals—all must confess that the proof is positive. It is often claimed by the enemies of homeopathy that it works merely upon the imagination of patients. This is altogether false, because it works well, if not best, upon children and infants, who have no imaginative faculties.

But on the lower animals homeopathy acts with great promptness and precision. Indeed, the effect is usually *better* with the lower animals than with man, which is accounted for on the ground of their not using tea, coffee, tobacco, or any of the unwholesome condiments so common with men and women.

It is a marvel how quickly Aconite will relieve fever or Colocynth a colic in the horse. Colic in horses is very common, and every person who owns one should have a small vial of Colocynth handy. When necessary, turn down his lip and throw in a dozen pills or a few drops of that remedy. Repeat, if necessary, in half an hour. If this is your first experiment with homeopathic remedies, you are sure to be converted to the system, for it will never fail to cure promptly.

If you have a sick horse, cow or dog you prize, never

punish them with the terrible doses of allopathy, for, with a few suitable homeopathic doses, you can cure them so quickly it will astonish you. You can treat them on the general principles found in this book; but there are works on the diseases of domestic animals and their homeopathic treatment which are of great value to those who raise stock.

Acid Stomach.—This is a condition that usually attends indigestion and dyspepsia, and is so well understood as to need no particular description. Podophyllin and Pulsatilla will generally relieve it. Nux Vomica and China are useful in some cases. (See Indigestion and Dyspepsia.)

Alopecia is falling out of the hair. If it occurs after erysipelas, fevers or debilitating diseases, give China, Ars. or Sulph. Use a mild wash of salt or saltpetre in water.

Amaurosis is a gradual loss of vision without any apparent change in the appearance of the eye. It is a paralysis of the optic nerve. Ars. Bell. or Spigelia may be tried. If not better soon, consult a physician.

Aphonia signifies a loss of voice. If it occurs from catarrh or taking cold, it is not of much consequence except to singers or public speakers, and will soon disappear, especially if a few doses of Spongia or Phosphorus are taken.

Aphonia sometimes arises from mental shock or fright, and its duration in such cases is very uncertain. However, Aconite, Coffea or Lachesis may be expected to act favorably and hasten recovery. Begin with the first-named, and give four times per day.

Aphthæ, or Thrush, is a disease of children, and is mostly confined to nursing babes. The mucous membrane of the mouth and tongue have a white, curdy appearance, and large flakes of membrane peel off, leaving the parts underneath quite red and tender. The disease often extends to the stomach and bowels, when there is an exhausting diarrhœa.

Borax, sage and honey make a good wash for the mouth. Internal remedies, such as Mercurius Arsenicum, Sulphur, Nitric and Sulphuric acids, the latter in the thirtieth dilution.

Apoplexy is not so much a disease as an accident. However, there is usually a predisposition or condition of the system that is quite amenable to treatment. This is, first, a state of plethora, or full-bloodedness, which is controlled, or at least much modified, by an *abstemious diet*. Acon., Bell. and Gelsem. are very useful in keeping the blood in proper equilibrium, preventing determination to the brain and thereby congestion, which precedes apoplexy. This kind of apoplexy is called *sanguineous*, and when it occurs there is a rupture of a small blood-vessel from too great pressure of the blood, and it is poured out upon the brain, making pressure upon it. The *cure* of this disease consists mainly in *preventing* it, which the above-named remedies, with a rigid diet, will usually do; and they may be given one alone, or two in alternation night and morning, or every half hour if the symptoms are urgent. Dose, one drop of tincture, or six pills.

There is another form of this disease, called *serous* apoplexy. In this form there is an effusion of the serous or watery portion of the blood, making compression on the brain, as above described. Tall, spare and enfeebled persons are subject to this type of the complaint. Remedies are found in China, Ars. and a supporting diet, with fresh air and suitable exercise. Give the medicines night and morning—drop doses, or six pills.

Appetite.—Loss of appetite usually depends on some derangement of the stomach (which see); but when, as in some cases, this is the only manifest symptom, China and Sulphur may be taken every four hours; Bry. and Ars. likewise, in the same way, if the first do not answer after a week's trial. (See Dose.)

Asthma.—This is an affection of the air passages of a spasmodic nature. When the attack comes on

the bronchial tubes and air cells are constricted, or reduced in size by the spasm, so that sufficient air for easy respiration cannot enter the lungs. It is difficult in many cases to find sufficient cause for this disease; in others it may be traced to the suppression or sudden disappearance of salt rheum or other chronic eruptions. It is a very distressing complaint, but not apt to be fatal. It requires all the skill of the physician, and too often that is not sufficient for its removal.

Arsenicum and Ipecac are standard medicines, and may be taken twice each per day during the interval. Sang., Phos. and Bryo. are useful. For *immediate* relief in an attack there can be few things so effectual as Chloroform. Put a teaspoonful on a handkerchief and inhale it freely. Consult a skillful homeopathic physician without delay in anticipation of another attack. If your business or circumstances in life will allow, you should change climate in bad cases of asthma. (See Consumption.)

Baths and Bathing.—The proper use of water, both in health and disease, is of great importance. The brevity of these pages will only admit of a hasty and incomplete reference to them.

In health, baths are necessary from once to twice per week. Soap should be used only to the extent of producing cleanliness. There is an oily secretion from the skin which, when not too abundant, has very much to do with preserving the softness and pliability of that tissue and preventing cracks and fissures, or chapping of it. The too frequent use of soap, of course, removes this and renders the skin harsh, dry and scaly.

It is a common impression that persons should never bathe when much fatigued or very warm. The reverse of this is true. Bathing is never more agreeable or refreshing than at such times. This caution, however, must be observed: Do not go in *running* water, nor remain in more than a minute or two; then rub dry, put on woolen clothing, and exercise moderately. How-

ever cold the water may be, or heated you may be, this process is a very invigorating one.

Warm baths are followed by a feeling of weakness and lassitude, besides a general *coldness*, which results from a reaction of the system, this always being *directly opposite* to the primary action. Hence, after a hot or warm bath, rinse off well in *cold water*; then the reaction is in the right direction—that is, pleasantly and permanently warm. Always plunge into or enter the water boldly, if it be ever so cold, as it is the *shock* which it produces, or rather the *reaction* which follows, that does you permanent good.

If on repeated trials you are unable to bring on this reaction—fail in getting up a pleasant glow of heat—you may be assured that you are not properly a water-fowl, and had better confine your exploits to dry land.

Warm baths are relaxing to the system, and if applied long and often the skin absorbs the fluid and becomes puffed up in a way that interferes seriously with its proper action. Mothers sometimes wash and *soak* their infants so long in warm water that they become like puff balls, and then flatter themselves on their “fat” and thriving condition. Such treatment makes them very inactive, or torpid, and is decidedly wrong. As well might you attempt to fatten a pumpkin seed by such a process.

Water is a valuable adjuvant in the treatment of disease. In cases of high inflammation it may be used locally to the part and renewed often, so as to keep up the cold or cooling effect. For this purpose ice water is beneficial. This caution is to be observed: Very cold applications over *vital* organs, especially in advanced stages of disease, must be avoided. In such cases, when the vitality is very low, protracted cold will increase the depression of the life forces and favor mortification. As a general rule, cold water is applicable in cases of *fever* and inflammation; but, to subdue *pain*, hot water is preferable.

In inflammations of the lungs or bowels, cold water

should never be used except by means of a wet compress, which is at once covered with several thicknesses of flannel or other dry cloth. The object should always be to get up a glow of warmth to the surface of the body.

Turkish baths, within a few years, have been forced upon public attention as possessing valuable properties in maintaining health and curing disease. They are a *fraud* and *delusion*. Any kind of a bath by which a person is sweated like a race-horse is done at the expense of his vitality, and is a great injury to him. Mild means are always best.

Baths of *mineral waters* often have a curative effect in some diseases. Those of the Hot-Springs in Arkansas are quite celebrated—so are some of those in Michigan—but their range of curative action is quite limited, and, when compared with the trouble and expense of their use, have no comparison with scientific medical treatment.

Beauty.—Physical beauty is certainly most desirable. “A thing of beauty is a joy forever,” and there is no more appropriate “thing of beauty” than a man or woman. How to obtain this is a question which should interest all. In the first place, we must be *born right*. (See Page 48.) We are under obligation to our children to give them strong and healthy bodies, and as free from vicious appetites and propensities as possible. All these are hereditary down to the smallest detail.

Presuming that a person as a child has a fair start in the world, he or she may, by a right course of life, improve in beauty all their life, even to old age.

What are the means for accomplishing this? A strict observance of all the rules which tend to strength and health, and these imply those which pertain to the *mental* and *moral* sphere as well as to the physical. In every department of life men’s physical and spiritual natures are so intimately associated, and so react each upon the other, that from one we can judge very accurately of the other. If a person has a cold, harsh, uncharitable nature, every lineament of his features will

show it. No man can be a villain through life without his features being stamped in the likeness of his mind. Why? Because the internal nature gives form and expression to the external, and in time the external will be moulded to correspond with the internal.

The first element of beauty, then, is the *moral* nature, and this is sure to develop and show itself in the *physical* being. It is this internal nature or life which determines the beauty of angels or the deformity of devils. It takes time to accomplish this, but *the start* is made *here*, and its beginning is in the *heart*. With a correct knowledge on this vital point we can go on, and with an even and temperate life of strict sobriety attain manhood and womanhood with every physical, mental and moral endowment increased with years. And there is a beauty of old age which is no less attractive than that of youth, and it depends, as above, upon the right observance of natural and moral laws all through life.

A pure heart and a clear conscience, then, are essential to beauty. Cultivate all the fine affections and the refined elements and amenities of life. Selfishness and love of worldly things are very debasing; they carry us downward in the scale of being and stamp the features with deformity. Pure religion, on the other hand, is elevating, and adds *physical* as well as moral beauty to the individual. But it should not be cultivated to the extent that some do. Ascetism, and the effort to "mortify the flesh continually," as some do, with a view of worldly or heavenly gain, is wrong and absurd. Many people over-do religion as much as others neglect it. It should be sought to *develop character*, and never for gain or "reward" either here or hereafter.

For further light on this subject see the articles on Health and Skin, Stimulants, Tobacco, Sexual Diseases, etc., and carefully read this entire book and Ellis' "Avoidable Causes of Disease." Also, abstain from hatred and envy and all vicious, angry passions and impulses. And over-development of the sexual system

in men, and to some extent in women, tends greatly to destroy the proper balance of the individual, and thus prevents the true and even development of his physical nature.

Always bear in mind, that beauty comes from *within* and not without. Pure and refined feelings manifest themselves in symmetrical features. So also, *external* beauty depends on causes within. No amount of plasters, powders, washes or paint, applied to the outside, can give one line of beauty to one whose digestive organs are overloaded, or deranged with improper food. The *inside, physically*, must first be made right, and then the external will soon correspond to it. This is true even for those, who consider beauty to be only “*skin deep*.” Purity of air, diet, and all the habits of life will do this for you, and not paints, powders, or external applications. All these tend to close the pores of the skin, and thus obstruct its action. It is commendable in woman, as well as men, to seek to improve their beauty, but it is a mistake to attempt to do this with “*cosmetics*.” They injure the skin, and the person becomes prematurely wrinkled and old. If you begin the use of them, you will have to continue them. Like the action of stimulants or narcotics, the more you use them, the more you have to. A woman, old or young, who does this, is just like the inebriate who affects an unnatural vigor and “*spryness*” by the use of spirits. They all alike are “*shallow*,” and their efforts in that line are vain and useless—worse than useless, because, in fact, all such things are injurious. The true way is to trust to nature, observe all her laws, and she will not fail you.

While beauty of complexion is desirable, that of *expression* is more so. Before evil came into the world, all ideas among men were probably conveyed by *facial* expressions, the same as is the case with birds and animals. With the latter, their thoughts and intentions always correspond with their facial and external appearance, and this is readily apparent in every other member of the same species, and is their language. Human

language was the outgrowth of hypocrisy and deceit, to enable men largely to conceal thoughts and to convey ideas the opposite of those they really felt. It is said that angelic language is such that *all*, of every race, nation and planet, can read it at once. It is that which is revealed by the "human face divine," and was the original or primitive language. All should strive for its return, but it can only be attained by a life of purity and *sincerity*. This will be when man's internal and external natures exactly agree. (See page 54.)

Biliousness.—By this term is understood a general deranged condition of the digestive organs, caused by taking cold and errors in diet. Many persons eat imprudently, and when their system is clogged up, resort to physic to clear themselves out. This is a fatal practice, and so long as it is followed biliousness will return periodically. Stop at once all this practice; eat and drink with moderation and take a dose of Nux. at night and Sulph. in the morning.

Bilious Colic.—Almost everyone knows what this is. Its cause is exposure to cold with errors of diet. Give Colocynth, Nux. and Cuprum. (See dose.)

Bites.—For the bites of poisonous insects, serpents, or animals, use a wash of saltpetre, and take small doses internally. In bites of serpents, or rabid dogs, put a small piece of the saltpetre into the wound and let it dissolve. There is no local application equal to this. If it cannot be had, *cut out* the wounded place, or burn it out with a hot iron. Alcohol, or whiskey internally, is said to be very effectual in bites of serpents. It may be taken in considerable quantity at such times without producing intoxication. Whisky will produce "snakes in the boots," and it may be on account of this similarity, that it is homeopathic to, or curative in such a disease as bites of serpents. However, you had better trust to saltpetre if you have it. Most persons are fearful of the bites of dogs. I have seen hundreds of such wounds without harm, but scores of cases, where mis-

chief resulted from the scratch and bites of *cats*. In all such cases use saltpetre internally and externally.

Bleeding from the Gums—(there is no such word as *gooms*)—may be treated on the same principle as the above, and astringent washes may be used also, such as Alum, borax, and sugar of lead.

Bleeding from the Kidneys—is a rare trouble, but is usually remedied by Mercurius or Hama.—one or two drops at a dose, and frequently repeated.

Bleeding from the Lungs.—This trouble is common in cases of consumption, and is sometimes one of the first symptoms; at other times, it happens when the patient is far advanced in that disease, and occasionally not at all. There is usually more or less congestion or determination of blood to the lungs at such times, and a small vein or artery is ruptured, from whence the blood flows. It may proceed from a blow or mechanical injury.

First set the patient up in an upright or reclining position, and give Aconite and Gels. if there is fever or a full hard pulse. Ipecac and Hama. are very useful; Arnica and Rhus Tox, if from the effects of a blow. Cactus also, is an excellent remedy. The medicines may be given alternately, every ten minutes, in an urgent case. When an attack is threatened, take every hour or two.

Bleeding from the Nose—may be checked by applying ice to the back of the neck, by giving a few doses of Hama., Ipecac, or Arnica, or by putting the hands and feet in hot water for a few minutes, and than sponging them off with cold water to produce a flow of blood to the extremities. Some cases of nose-bleed are so intractable, that the organ requires to be plugged. This is to be done by a physician only.

To overcome the disposition to frequent nose-bleed, Aconite and Gels. should be given if there is fever, or fulness and pressure of blood in the head; China, when there is debility or loss of the fluids of the body.

Bleeding from the Stomach—should be treated with Aconite, Gels., and Arnica;—from the Bowels, with Nitric Acid and Hama.

Blood.—The blood is that fluid in the body which sustains life, and through which all the processes of natural life take place. Through the blood the nutritive portions of food are conveyed to every part of the organism, where each tissue, whether muscle, nerve, bone, or other part selects, or assimilates that which is suitable to build up and sustain it. Likewise, all waste material in every part of the body is taken up by the blood, and as it is conveyed through the lungs, liver, kidneys, bowels, or skin, it is eliminated therefrom and passed out of the body. Thus it is that the blood is the great vital current of life. The earliest writer on physiology of which the world has any knowledge, (Moses, Lev. xvii, 11-14,) says that “the blood is the life of all flesh.” “The blood is the life.” Although written 3400 years ago, this doctrine has never been disproved, and probably never will be. Nearly nine-tenths of the blood is composed of water and the balance of red-globules and solid matter. It is propelled to all parts of the system by the heart, which is composed of cavities and valves, and works exactly on the principle of a pump. The heart being double, one part of it, the right sided; conveys the blood to the lungs, where it is purified and receives a supply of oxygen from the air. After going through the lungs it then goes to the left sided, or ventricle, of the heart, whence it is propelled to all parts of the body, carrying oxygen and nutritive material to every tissue. This blood is called arterial and has a bright red color. In every tissue of the body, more or less of this blood and its oxygen is used, or consumed as is fuel in a furnace. This, by a mysterious process, gives motion to the part, and through the will this motion is converted into intelligent action. As the blood returns to the heart, it contains much refuse or waste material, and has a dark color. This is called venous blood.

The blood is composed of the food and drink we take into the stomach. How important it is then that eating and drinking be governed by the most intelligent rules which can possibly be devised, and especially should all "eat to live," and not, as is the case with too many, "live to eat." On what we eat and take into the stomach then depends the purity, or impurity of the blood. Also on the quantity much depends, for every particle of food taken into the stomach which is not properly digested and assimilated, or appropriated to the wants of the body, acts injuriously and corrupts the blood. If more food is taken than is digested, fermentation takes place, and in proportion as it is absorbed does it corrupt the blood and unfit it to perform its functions properly. For a thousand years and over, great stress has been laid on the blood by doctors, and nearly every one claims to have some mixture especially adapted to its purification. All of these were of the class of cathartics, and it was believed that by active physicing all "black-bile," "humor," and other impurities could be driven out of the blood. In this rut ran the whole profession for centuries, seldom, if ever, one dreaming, even, that the best way to purify the blood was to keep crude materials *out* of it. Consider for a moment what the blood has to receive. An average man takes four pounds of food daily. Nearly all of this is dissolved, digested, and goes into that fluid. Can it not be seen by the most blind that we have almost an absolute control over the blood? Its quantity can thus be increased or diminished by several pints in a single day. Its quality also is equally under our control, and we have but to eat in moderation of wholesome and nutritious food to make it just what our natures require. If, in some cases, more than this is needed, then are medicines required not to purge the blood of impurities, but to correct the digestive organs so that only pure and wholesome substances will be digested, absorbed and taken into the blood.

The *Spirit*, or Principle of Life, resides in the blood

as in every portion of the body, and on the proper circulation of the blood depends the life or death of any part, or of the whole body. When the circulation of the blood in any part stops, the nutrition of that part ceases and, unless it is very speedily restored, mortification and death of the part, or of the whole, takes place.

In the treatment of disease, the principal thing to do is to regulate and equalize the circulation of the blood. In all fevers and inflammations this is the main thing, and in proportion as we do this do we aid nature's forces and cure abnormal action or disease. Sometimes the blood itself is low and in an impoverished state. For this give Ars. and China every two to four hours. The same also when there has been loss of blood from any cause. At the same time particular attention must be given to any organ or organs which are in a deranged condition, especially the digestive system.

Blood.—Loss of blood from wounds often need immediate attention. If faintness occurs, always lay the person down with the head low. At the same time elevate the part from which the blood flows. Thus, if it be from the foot or hand, elevate them well, and this alone often will arrest the loss of blood. If not, then apply pressure directly over the wound, and press the bleeding vessel down upon the bone. In this way, bleeding from the largest vessels can be stopped.

Boils—are painful swellings that form in various parts of the body. They generally proceed from a bruise or an obstructed sebaceous gland, and show a becoming disposition to “point,” or come to the surface and break. This should be encouraged by the use of poultices, and Phyt. and Hepar-sulph. as medicines. (Previous to that—at the outset—use Arnica locally to discuss or drive it away, as this will often succeed.) When boils are numerous, coming in crops, one after another, Bell. and Sulph. will generally stop them. Lycopodium will do the same often with astonishing success. If they are determined to gather and break, lay them open freely,

reapply the poultice, and give the Hep.-Sulph., Lyc., or Bell.

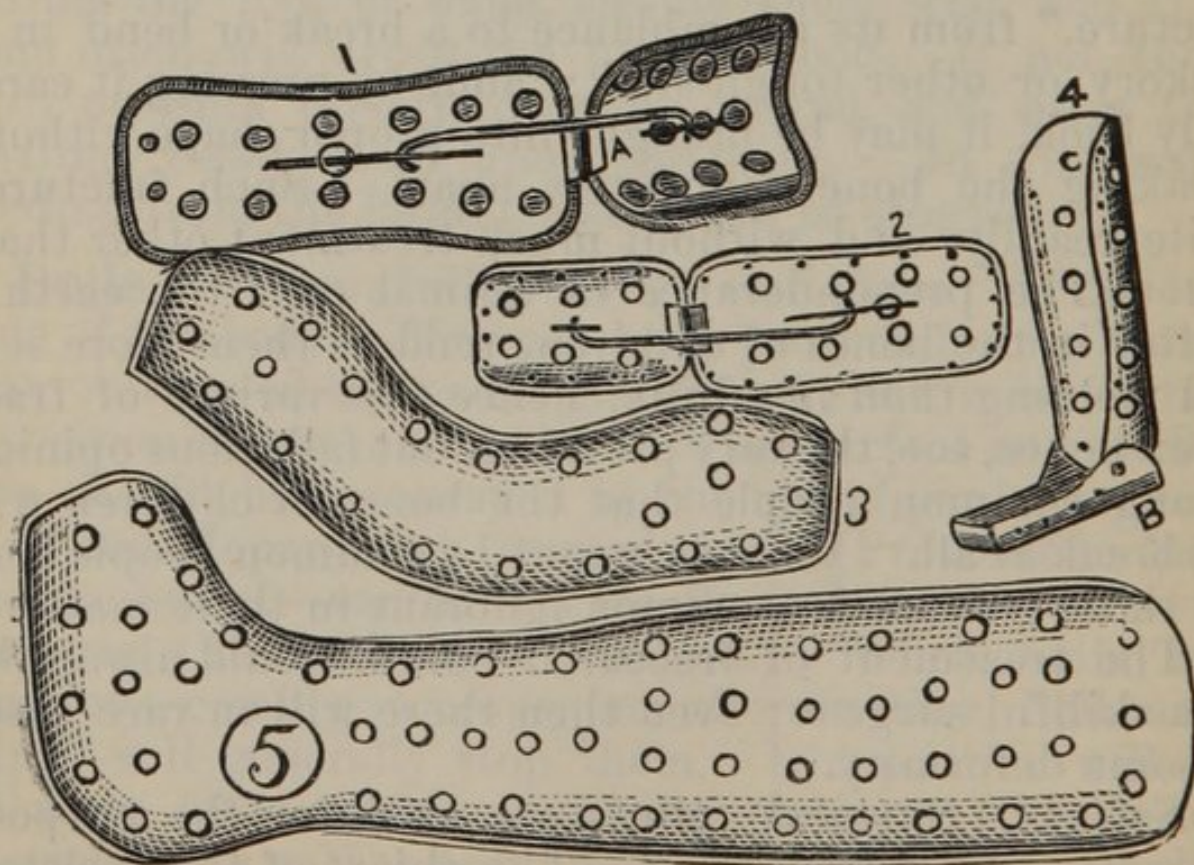
Bones.—All animals of the higher type have a well developed bony system or skeleton, which is surrounded and protected by the skin, nerves, muscles, &c. Lower grades of animals, such as turtles, &c., have their “skeleton” on the outside. Through mechanical injury, the bones are liable to fracture and their joints to dislocation; and, after violence of any serious extent, a careful examination should be made; and, if any doubt is felt about their condition, an experienced surgeon should be called. The less delay there is in this the better; because, after swelling sets in, the more difficult it is to determine the exact nature and extent of the trouble. When a bone is fractured, no matter how small it is, nor slight the violence which has produced it, one of the most marked symptoms is prostration and even fainting. Generally, the external appearance of the limb, or part affected, is sufficient to determine the trouble. In young children, their bones more often bend than break, or bend on the inner surface and break on the outer. This is what is called the “hickory stick fracture,” from its resemblance to a break or bend in a hickory or other tough stick; and, by pressing it carefully back, it may be brought into proper shape without breaking the bone completely apart. Such fractures unite readily, and without much treatment other than rest. The preponderance of animal over the earthly matter in the bones of children, renders them more soft and yielding than in adults; hence this variety of fracture: hence, too, the very prevalent but fallacious opinion among common people that the bones of children will not break at all. What is meant by common people here are those who are uncommon ignorant in these matters.

The treatment of fractured bones should always be by a skillful surgeon; even then there will in rare cases be some deformity.

Splints. Surgical splints are used for the purpose of treating fractured bones. The object of the skeleton

is to give form and stability to the organism. Were it not for it, we would have no more form, or outline, than a mollusk. In the the snail, oyster and clam, their skeleton (shell) is on the outside. In man it is inside, and when a bone is broken, its office must be temporarily supplied by other means. This is done by splints and, of course, they must be applied externally. They give support and keep the limb, or part, in its proper place and form, for a length of time during which the bone unites, or heals.

For this purpose there are a great variety of splints. Those devised by the author, some years ago, and illustrated below, are the best now in use. They are made of tin and thin or thick, and of any size to fit the part, or limb, which needs treatment. Made of this material, they can be moulded to fit the irregularities of any limb. The perforations, or holes, allows of free ventillation and lightens the splint without impairing its strength. Those for the leg and arm have a hinge at the knee and elbow, which admits of passive motion so necessary as soon as the bone begins to unite. These splints can be made very quickly by a tinner, or even



any doctor who has access to a workshop. When applied, they should be covered with several thicknesses of soft cloth.

No. 1. Arm splint, covered with three thicknesses of Canton flannel A. Joint for the elbow, with a hook to take up and let out. No. 2. Small size arm splint. No. 3. Splint for shoulder and collar-bone, made in form of a "sap-yoke." The shoulders are bound to this, and the patient can then put on his coat and wear the splint without inconvenience or observation. No. 4, is for treating children for Club-foot. It has a joint at B, to give motion to the ankle. Most cases of club-foot in children, can be cured with this splint without using the knife. No. 5, is for the leg. The large opening is to prevent pressure on the malleolus, or ankle joint. Generally two of these—one on each side—are required in fracture of the leg.

The author has no "patent" on these splints and, as said above, almost any physician, who is something of a mechanic, can make them. Or they can be ordered here by sending length and size of limb, and enclosing two dollars for each. They can be sent by mail.

Rickets in children are caused by lack of development of the bones; by there being too little earthly, in proportion to the animal, matter. The timely use of Calcarea, and Hypophosphite of Lime will remedy this trouble very effectually by producing an increase in the deposite of those necessary articles in the osseous system.

Nodes, or hard tumors, sometimes form on bones and give rise to great pain. Staphysagria, Sulph., Nitric Acid, and Rhus Tox, may be given; and, if they become too prominent, should be removed by an operation.

The *periosteum* is the covering to the bone, and has much the relation to it that the bark of a tree has to the tree itself. It is a covering and protection to the part and supplies it with nutriment. If this is removed, the bone dies or necrosis takes place. Inflammation of the periosteum is a very painful disease, and requires

skilful treatment, lest ulceration and destruction of its substance takes place and necrosis follows. The treatment may begin with the remedies last above mentioned.—See dose.

If Necrosis takes place, treatment should be continued until the dead portion separates from the living, when it must be removed by an operation.—See Chronic Diseases.

Dislocations—may be known usually by the joint becoming immovable and the limb useless, and requires immediate professional attendance. A delay of not over five or six days in a case of fracture will not prevent the bone being properly set and a good recovery made. Of course, the earlier this is done the better, although the parts do not begin to unite before the expiration of that time, and hence their earlier apposition is not absolutely necessary. But, in a dislocation, as little delay as possible should be suffered.

Breasts.—The breasts, during nursing, are very liable to become inflamed. When they do, give Aconite for the fever; and Phyt., Bell., or Bryo., for the swelling. When there is a portion of the breast “caked,” rub it carefully for a long time in the direction of the nipple to press the milk out of it, and use a pump freely if the child is unable to take it all. Camphor-ice, sweet oil, and various sweating applications, are useful to reduce the swelling. If this is found impracticable, then poultice freely and have it opened early. In opening an abscess of the breast, the knife should cut *towards* the nipple, for thus the milk tubes are not injured, however deeply the knife may go; whereas, if the incision is made crosswise, they are cut off, and the same difficulty will follow in subsequent times of child-bearing and nursing. Often have I known old physicians make this mistake in opening an abscess of the breast.

Infants of both sexes are liable to inflammation of the breasts, which may be treated with Arnica and other soothing applications.

For inflamed nipples, an Arnica wash may be used; or one of Calendula one part, glycerine one part, and water four parts. The fine powder or dust of tanbark, found where that article is ground, is an excellent application to inflamed and ulcerated nipples. It is equally so when applied to chafed or excoriated parts of children, as the neck, thighs, and under their arms. Under skillful homeopathic treatment, abscesses of the breast are rare, but when they do occur, they may be deprived of nearly all their painfulness by suitable remedies. A useful part of the breast is the nipple. With many women these are entirely absent, and sometimes there is a depression instead. The cause of this is probably long continued pressure from corsets, a mischievous, and deformity producing, invention of civilized countries.

Breath.—Offensive breath depends on derangement of the stomach and neglect of the teeth. (See Dyspepsia and Diet.) Take Nux., Sulph. and Puls.

Bright's Disease.—This is a disease of the kidneys, which was first described by Dr. Bright, of London. It is a breaking down and destruction of the substance of the kidneys similar to consumption of the lungs. If it becomes well established it is sure to be fatal, and generally by inducing some other disease, such as dropsy, convulsions, or disease of the heart or lungs. Taken early it is quite amenable to treatment. This may begin with Acon. and Cantharis. Apis., Lyc. and Ars. may be needed. If improvement does not soon follow, consult a homeopathic physician. (See Dose.)

Bronchitis, Acute.—This is a highly inflammatory disease, affecting the mucous membrane of the bronchial or air tubes, attended with high fever, cough, and shortness of breath. It is what is usually denominated a "cold on the chest." Give Aconite and Gels. until the fever is relieved and the breathing easier. As the fever goes down, the cough becomes loose, when the treat-

ment can be changed to Bryonia and Ipecac, if there is much pain and soreness through the chest. Sanguinaria, Phos., Ars. and Bell., are useful.

Bronchitis, Chronic.—This is a sequel of the acute form of the disease, although sometimes it comes on insidiously through a course of several weeks. If allowed to go unchecked, it becomes what is called “bronchial consumption,” which is a slow consuming of the lungs, with wasting of the body. The progress in this disease is slower than in pulmonary consumption, for the reason that the tissue affected—the bronchial tubes—are much more dense and strong, and resist the destructive process more effectually than it is possible for the delicate air-cells to do. Treatment, however, should never be neglected in this disease, for, when the disease is far advanced, a cure may be brought about in skillful hands. If there is fever, treat as in acute form; then follow with Bryonia and Ipecac. I have no hesitation in declaring my belief, that these two remedies will cure more cases of cough of the kind known as cold on the chest, than all other medicines combined. They are infinitely superior to the great number of “patent medicines” for that purpose; and, what they fail to do, can be done with Ars., Gels., Sang., Puls., &c., with almost invariable success. In many cases of lung disease, medicated *Inhalations* are of benefit. (See *Cough*.)

Bruises.—See *Wounds*.

Burns.—In slight burns or scalds, apply kerosene oil and renew it often. This will generally prevent a blister, and effect a complete cure. Soft soap in substance, or a thick lather of any other kind, is one of the best applications. Put it on quick and plenty of it. Tincture of Cantharis (weak) and *Urtica urens* are very valuable, but not so readily obtained as the first. They are all truly homeopathic—that is, capable of raising a blister and producing an irritation similar to that of a burn; hence, when used in such cases, have a curative

effect upon the homeopathic principle that "like cures like," a universal law of nature.

Burns of much extent of surface are extremely dangerous. It is calculated, that if one-third of the surface of the body is blistered, or so injured that the function of the skin is destroyed, death will follow. This is particularly true if the injury is over the seat of vital organs. In such cases the patient often will sink and die from the shock to the nervous system. All cases of severe burns should be under the care of an experienced surgeon to prevent deformity, which is very liable to follow. The action of the air upon a burnt surface is very injurious; hence the above applications should be made with as little delay as possible. In cases of severe burns, the "Earth-Treatment" is superior to all other. (See Earth-T.)

Buttermilk.—(See Milk.)

Cancer—is a disease which is supposed to be of hereditary origin, and certainly does run in families, although many members of the family will escape it; while it will show itself, in some instances, as an original disease. It soon becomes, if not at the outset, a highly *malignant* disease. Its most common seat is in the breast, and is first noticed as a small tumor under the skin the size of an acorn, which increases more or less rapidly, and is usually attended with severe burning and lacinating pains. Other peculiarities are that the tumor is *uneven* or *rough* on the surface, and the skin adheres closely to the tissue beneath, while the nipple is drawn down or depressed, and the line of demarcation or separation between the healthy and diseased part is indistinct. Cancer depends upon a cancerous dyscrasia or "taint" which affects the whole blood, and hence is a constitutional as well as local disease. The signs and symptoms of this are numerous, and difficult to describe, but are readily apparent to the practiced eye of the physician.

Cancer of the *Lip* is a common disease, and usually depends on the continued pressure of a pipe in old smok-

ers. Other favorite localities for this disease are the tongue, nose, womb and rectum.

The *domestic* treatment of cancer should begin with Ars., Bell. and Phyt., and continued for several weeks. But the sooner a physician has the management of the case, the greater will be the chances for a complete cure. The homeopathic *materia medica* is particularly rich in remedies for the treatment of chronic diseases, and cancer is no exception to this. In my own practice, in many cases, a cure has been effected or the disease held in check for years. Scarcely a case can arise, that, if taken in season, will not be controlled or cured with Ars., Silicea., Bell., Lach., Hydrastis, Phyt., Carb-An., &c., each given in accordance with the homeopathic indications of the case. Above all in this disease, avoid those who remove the tumor, or cancer, with the knife. Suitable constitutional treatment is of the greatest importance, and if this is had in accordance with scientific homeopathic principles, you are most likely to *be cured*, and if *not* cured, your life will be prolonged four times longer than by any other process known.

Among the causes of cancer are mechanical injuries, tobacco, scrofula, and grief, or a melancholic disposition. Writers say that cancer, in its origin, is similar to consumption, or depends on similar causes for its development. Also that those who are long subjected to grief are more liable to this disease. That there is much truth in this latter statement, I have many times witnessed. Thus, maiden ladies, (and cancers are much more frequent in women,) and those whose married relations are inharmonious, are more subject to cancer. And I have much reason to believe that those who use patent-medicines and all powerful drugs to excess, as well as tobacco, are much more liable to the development of this terrible disease. The cachexia, or depraved condition of the body produced by drugs, are the most inveterate known.

The principal varieties of cancer are scirrhus, or hard, stone-like cancer, the encephaloid or brain-like,

the epithelial or skin-cancer, and rose-cancer or cauliflower excressence, so-called from its resemblance to that plant. Of this last variety I once saw a case, where the patient had it for over 60 years. After cancer has developed so that there is *no doubt* about the nature of the disease, they usually terminate fatally in 12 to 20 months unless some successful treatment is adopted.

Cancer is a trouble, which, to all appearance, is becoming much more frequent than a generation or two ago. The reason for this is not known, unless tobacco, drugs and domestic grief will account for it. It is a disease of great fatality, and its treatment makes a fertile field, which quacks cultivate to the greatest extent, and they find many willing victims. In its treatment you should counsel only with educated physicians of experience, good judgment and *honesty*.

Never allow the knife of the surgeon to molest a cancerous disease. In some cases the use of a plaster for its removal is attended with success, but the most satisfactory means is that furnished by skillful homeopathic treatment.

Beware of the quack who claims to have cured "spider," "wolf," "crab" cancers, &c., &c. There are no such varieties of cancer known outside the imagination of these adventurers.

Cancers are more common in women than in men. The breasts and uterus are favorite locations for them. Women who have never borne children, and those who have had numerous miscarriages, are more subject to cancer than others. (See Miscarriage.)

Cancer of the generative organs in men, usually begins like a wart, or a hard tubercle. It needs immediate attention. Bear in mind that the principal causes of cancer are, as above, with depressing mental emotions, and deficient nutrition of the system. Avoid these and you may feel sure that you will be exempt from this distressing disease. But if you are a subject of it, apply at once to the best homeopathic physician ob-

tainable, and if you do this early, you are very sure of a cure. In any case you should avoid all quacks. They only seek your money.

Canker—of the mouth and tongue depends on derangement of the stomach. Give Ars., Merc., and Nux. (See Aphthæ.)

Carbuncle—is sometimes called an aggravated boil. It often has a malignant appearance, with a tendency to gangrene in old or debilitated persons. When located on the back of the neck or along the spine, it is extremely dangerous. The pain arising from carbuncles is of a severe, burning character, and requires Ars., together with Acon., or Gels., if there is fever. When suppuration begins, give Hepar-Sulph., and Merc.

They should be opened freely and poulticed well. (See Poultice.) In a bad case of this disease, employ a good homeopathic physician if possible.

Catarrh—is an inflammation of the mucous membrane of the nose, throat, and chest, and it often extends to the openings in the cheek bones and those over the eyes. There is a feeling of fulness and pressure over the eyes, and the nose is stopped. Aconite, 4 drops in one-half glass of water, and the whole taken at bed time, will often arrest the complaint wholly. Nux. and Ars., when the nose is stopped, or there is a watery discharge. Merc. and Puls., when the discharge is greenish or thick. Merc.-Iod., and Bell. when the throat is affected, and Bry. and Ipecac when there is cough. Chronic and obstinate cases of this disease require skillful professional attendance. Catarrh is a very common trouble in this climate, but under skillful homeopathic treatment it is curable, and quite easily and cheaply. This is one of the diseases which quacks harp on to frighten people and secure large fees. You should avoid all these deceitful wretches, no matter what their pretensions are. They only have a few patent-medicine recipes with which, by means of pretentious advertising, and extravagant boasting, they swindle many.

By specious pleading and explanations of impossible things, they deceive the sick. They make a great display of instruments and paraphernalia before unsophisticated persons, who are thus innocently decoyed into their meshes, only to be fleeced of a hundred or two dollars, and then turned off, on one excuse or another, no better than at first.

One whim which they all have is that the "droppings," or "drippings" from "catarrh in the head falls down upon the lungs and decays them." What utter nonsense? Not a drop, even of pure water, can "drip," or get into the lungs from above without causing a violent fit of coughing, and its expulsion. Yet the average sick man of good intelligence can be imposed upon by this kind of humbug. These fellows advertise thousands of cases treated, but cannot show one per cent. of cures. And yet hosts of people will patronize them in preference to the more modest, but legitimate and skillful physician. They pay them four times the ordinary fees and thus, the quacks flourish. And when the victim finds himself deceived and disappointed, he denounces *all* physicians and declares Medicine a fraud.

Catalepsy—is a disease where the patient is suddenly seized and held immovable and rigid in a fixed position. It is similar to hysteria, Bell., Coffea, and Nux., may be given. (See Dose.)

Cataract—is a disease of the eye, in which the lens becomes opaque and of a whitish color. Ars., Bell., and Nux., may be tried, but in bad cases an operation must be had. This consists of laying the eye open and removing the diseased lens. It is a very delicate operation, but one which is often successful.

Cerebro-Spinal-Meningitis.—The brain is covered with a membrane called the pia-mater, and the inner surface of the skull is lined with another membrane called the dura-mater. Between these two is a *very delicate* membrane called the arachnoid.

These membranes, or *meninges*, also extend down the

back and envelope the spinal marrow. They are very subject to inflammation, and when those of the brain are involved, it is called *cerebral meningitis*. (See the term "*Itis.*") When those of the spine are affected, *spinal meningitis*. When both, *cerebro-spinal-meningitis*. This is a very violent and fatal disease. In some seasons and localities it is epidemic, when a large proportion of those attacked will die.

For many years this disease was known under the name of "spotted-fever," owing to the large dark spots, like bruises, which were on the body. Now its pathology is understood and it is found to be a brain and spinal disease.

It may be caused by injuries, or exposure to cold. Any depressing cause operating on the system favors it. It is most prevalent in cold and damp seasons. Stagnant water around a house favors it, and if under a house, it is sure to develop this or some other malignant disease.

The disease begins with fever and pain in the head and throughout the body and limbs like rheumatism. But the marked feature of it is a stiffness or rigidity of the body and spine, with the head and back drawn backwards. When you see this you may know that you have something serious.

The treatment may begin with Acon. and Bell. If there is great soreness and lameness, give Bry. and Rhus. If it is caused by mechanical injury, use Arnica internally and locally. Ars., or Lach., if there is great prostration. Opium, if there is stupor. This disease is very fatal, probably next so to hydrophobia itself. (See Dose.)

Chapping of Lips—requires Hepar-Sulph. and Rhus Tox. Camphor Ice is a good local application; Glycerine also, well diluted.

Chapping of the Hands—may be treated in the same way. Wash the hands in warm water, and rub dry before exposing them to the cold.

In chapping of the face or hands, if glycerine is used, it should be greatly diluted—but a few drops in a tea-cup of water. Glycerine is really an irritant if used strong.

To roll a ball of putty (about the size of a hens egg) in the hands helps to keep the skin soft and pliable. The oil softens the skin and the putty fills the minute cracks. Wash your face and hands well just before retiring at night instead of in the morning. Use soft water and very mild soap, or none at all. (See skin.) For medical treatment use Hep.-Sulph. and Rhus Tox.

Chicken-Pox—resembles small-pox, but runs a very mild course and needs little treatment. If there is fever, give Acon. and Gels. If the pustules are large and numerous, give Merc. and Caul., the same as in small pox.

Chilblains.—This annoying difficulty is the result of artificial heat applied to the feet when they are too cold. This well illustrates the allopathic theory of "*contrari contrariis*," or the doctrine that opposites cure opposites. In frost-bite heat is applied, and the reaction is so great that inflammation follows—that is chilblains. If frost-bite is treated homeopathically with cold applications, the frost is withdrawn and the part comes back to a natural, or healthy condition.

When chilblains follow we then treat with hot applications, as there is then an inflammatory condition. The homeopathic remedies are a weak tincture of cantharis, urtica urens, kerosene oil, spirits of turpentine, chloroform liniment, etc. Internally, Ars., Nitric Acid, and Rhus Tox, may be taken.

Children and their Diseases.—From birth to six years of age, children are subject to diseases which mostly disappear after that time. The comfort and peace of a house depends very largely on their proper management. First; great regularity in their eating should be observed. From four to six hours apart is about the right time for them to nurse. When they are three months

old, they are better to pass the entire night without taking anything into their stomach; and on no account should a child, of any age, be allowed to "lay-to" the breast the night long. Sometimes a babe will draw at the breast a few times and be obliged to let go to catch its breath. Give it *Nux vom.* and *Cham.*, as the nose is closed from a catarrhal secretion.

Their *eyes* are often highly inflamed, and need *Aconite* internally and externally. A little breast milk is a good application to them.

Chafing of children is a common annoyance, and may be relieved by the application of finely-powdered tanbark, and may usually be prevented altogether by keeping them entirely dry. Remove their clothes as soon as wet, and rub dry with a soft cloth.

Milk-crust is an eruptive disease common to children during the period of teething. *Hepar-S.*, *Dulc.*, and *Rhus Tox.* will generally remove it. *Graphites* and *Iris Vers.*, when it is located behind the ears. Avoid strong local applications. If it does not soon disappear, apply to a physician. It is surprising how easily these eruptions are cured by homeopathic remedies, whereas allopathically they are nearly incurable.

Jaundice of new-born children is common and may be relieved by *Aconite*, *China*, and *Cham.* Never punish the dear things with saffron, sage, soot, chamber-lye, and that catalogue of disgusting articles. The two great requirements of children are warmth and plenty of food. These furnished in due proportion, and they must and will thrive.

Costiveness in children is relieved by *Nux vom.*, *Opium*, or *Bryonia*, 30th dilution of each, and *Rhatany*.—See *Constipation*.

For *Sore Mouth*, to which children are subject, give *Ars.*, or *Merc.*, and see *Aphthæ*.

If the tongue is tied, have the fraenum cut with a pair of blunt-pointed scissors. A physician can best do this.

Teething is often a difficult process for children.

During this period, if the bowels are a little loose, it is favorable. If the teeth are very slow in making their appearance, give Calcarea and Hypophosphate of Lime. (See Bones.) For the pain, nervousness, and general systemic derangement that accompanies teething, Cham., Bell., and Colo. are very useful. It is well, if the gums are swollen and painful, to have them cut freely. Great care should be observed in this that the enamel of the tooth, which is quite soft at this time, be not cut through, as the early decay of the tooth would follow. Teething, under homeopathic treatment, is nearly always a mild and safe process, and this treatment can generally be entrusted to intelligent mothers. With three or four remedies (or, better still, an entire case of them) to meet the different indications that arise, children will go through this period with comparatively little suffering to them and much comfort to those about them. Where these are used, the soothing syrups, cordials, elixirs, &c., are cheerfully abandoned, much to the present and future welfare of the little ones.

Rupture, in children, is not an uncommon result of their straining and hard crying. Nux vom. and Cham., 30th each, has cured all the cases—twenty or more—that have come under my observation. Bandages may be necessary in some cases, especially if the rupture be at the navel. If you have a suspected rupture in the groin, examine the scrotum carefully. It may be that the testicles are making their descent. These organs are formed in the abdomen and descend into the scrotum about the eight month of intra-uterine life—sometimes after birth. I once knew a pompous allopathic doctor, who made the monstrous blunder of applying trusses to a case of the latter kind. He thought homeopaths were “knaves,” “fools,” “infidels,” and everything bad; but one of them discovered and corrected his mistake, fortunately, before irreparable mischief had been done.

Marasmus is a disease mostly confined to children, and is a wasting away or slow consumption of the entire body. There is diarrhœa, and the seat of the disease is

in the mesenteric glands of the bowels. Ars., China, Podo., &c., are useful. There is always time to consult a homeopathic physician in these cases, and it should not be neglected.

Wetting the bed—is not uncommon among children. From their earliest years they should be taught to wait upon themselves in this respect. When your child in the night begins to groan, gets on his hands and knees, bores his head into the pillow, and does other things that seem frightful to his mama, do not conclude that he has an attack of brain fever and send for the doctor, perhaps at midnight, but get him up, and make him get up himself, too. This most probably will avoid the result mentioned at the head of this article. Precautionary means are light suppers, without milk or water. Sometimes there is a weakness or partial paralysis of the neck of the bladder. Silicea cures this. Bell., Pod., and Cina, are good if it proceed from the irritation of worms. Seldom or never whip children for this, nor shame them before others.

Worms—are common to children, so much so that some writers claim that “healthy children” always have them. There are few people, however, I suspect, who would not willingly risk, for themselves and their children, the unhealthiness that might attend their absence. Worms are the cause of much mischief to children, no doubt; but, this being true, it does not follow that they should be attacked with all sorts of poisonous medicines for their expulsion. Vermifuges and that class of medicines act as much upon the intestines as on the worms within them; and, while they are fatal to one, they may be to the other also. Of these articles, Pink is the most common of them all, and is an ingredient in all the patent medicines for worms. It is an exceedingly active and violent poison. Not many weeks ago, an old school physician in this city publicly warned people against its use, and related three cases where it had proved fatal, to his knowledge. In attendance on an allopathic university during my student-

ship, I heard the learned professor declare that "in his opinion Pink had killed more children than had ever worms." A sad commentary this on that system of medicine, and well illustrates the truth of the declaration of a celebrated English surgeon, that it was "founded on conjecture and improved by murder." And, what is bad is, that the "murders" are so numerous and the "improvement" so very slow.

Homeopathy (thanks to the genius of Hahnemann, who brought this light into the world,) has no such record as this. The presence of worms in the stomach and intestines of children is evidence that the *secretions* of those organs are unhealthy, and hence the expulsion of the worms without correcting this condition upon which they depend, and which generates them, is not sound practice. If these organs are kept in a healthy condition, the gastric juice will act upon worms precisely as it does on all other similar substances—they are *dissolved* and digested. Thus, when vermifuges are given, the fluids of the stomach and bowels are greatly increased in quantity, the worms are dissolved, and, by the cathartic effect of the medicine, are discharged in a "chopped" condition, and to the medicine is accorded the credit of "cutting" the worms—an entire mistake. No sensible person, however, would find fault with the practice of expelling these miscreants, when it can be done without harm to the delicate structure of the organs that contain them; if at the same time the more important matter of correcting the condition upon which they depend is not neglected. Blowing the nose, in a free coryza, is commendable, but that does not cure the disease in the schniderian membrane, which is the cause of the oversecretion. No more do vermifuges cure worms or, rather, the condition on which they depend.

The homeopathic treatment of worms should begin with Cina. If there is fever, Acon. should always be given. For the head symptoms, Bell. is appropriate. For Ascarides, or "pin" worms, Sulph, Merc., and

Aloes, 30th, are specific. To correct the worm Diathesis, Pod. and Cina, 200th dilution, are very useful. Podophyllin in crude form—mandrake root—as given by old school doctors, is one of the meanest as well as most dangerous substances that can be put into the human stomach, and worms even have “taste” enough to discover this and revolt at it. As given by them—the doctors—it stirs up the digestive organs to their very foundations; and, in the midst of his vomiting and purging, the poor patient expresses wonder that he could have been “so bilious” without having been aware of it before. This, however, like many other unpleasant and even poisonous substances, when prepared and given by homeopaths, becomes a most efficient curative agent.

Tapeworm, and its treatment, is a matter which should be confided to the physician. To him its expulsion is not difficult; but, to eradicate the disposition for its re-formation, is sometimes quite a protracted process.

Children, especially young babes, often cry long and hard, when no cause can be assigned for it. You may be assured, however, that there is a reason for it, although you are not able to discover it. It is not “natural” for some nor any child to cry and worry without sufficient cause. Their clothes may be too tight or pins may prick them, or, what is most likely to be the case, they have wind in their stomach and bowels: for this give them Cham. or Col.; and, if neither affords relief, give Coffea. But Cham. alone will usually have the desired effect, and is better than all the soothing syrups, cordials, elixirs and paregoric ever invented; and, unlike the above, is free from all harm.

Chloroform.—This article is obtained by distillation from a mixture of chlorinated lime and alcohol. It is very volatile, passing off rapidly in form of vapor when exposed to the air. When inhaled, or taken into the lungs, a sort of intoxication results as the first effect, followed very soon by loss of muscular motion and complete insensibility. In this condition the most severe surgical operations may be performed without suffering

on part of the patient. It is one of the most valuable discoveries of modern times, and renders surgery a humane and elegant practice. It may be employed in cases of severe Labor with great benefit, but not, of course, to the extent of complete insensibility, for this would stop muscular action in the uterus.

Chloroform in labor was first used by Prof. Simpson of Edinburgh. This brought down on him the prominent British clergy, who accused him of trying to subvert the will of the Almighty in rendering nugatory the edict that, "*in pain* woman was to bring forth, &c." Prof. Simpson routed them with a bible quotation, which silenced and made them the laugh of the world. He claimed that the Almighty approved of and made the first use of such an agent, when he made the first surgical operation ever recorded, in removing a rib with the patient in a "*deep sleep.*"

It is used with very beneficial results in asthma, and many spasmodic diseases; also, in the passage of calculi or stone from the kidneys and gall bladder—two intensely painful affections.

When it is desired to give this agent to its full extent, as in severe operations, it should be given freely, so as to produce the effect quickly, before the system is saturated with it, as it is when taken slowly; two or three times the quantity is used in the latter way as when given as above directed. Besides, if ill effects follow, there is but little in the system, and artificial respiration can be kept up until it all passes off. It is claimed by some that chloroform may be given in any disease or condition of the system—even in advanced consumption. It should be used with great caution, however, especially if there is any tendency to apoplexy.

When ill effects follow they are of the nature of fainting and prostration. Respiration ceases, and the heart stops, and if this long continues, the blood is liable to coagulate, and a clot form in the heart, the same as in a case of prolonged fainting. Camphor and Ammonia are very good stimulants to revive the patient,

and artificial respiration must not be neglected. In a mild case the free application of the knife in making the operation contemplated acts as a quick restorative.

Chloroform is about four times stronger than Ether, and hence the latter is preferred by some as being safer in about that proportion. A mixture of the two is better than the latter alone.

Cholera.—This is a disease of great violence and fatality. It is generally epidemic, and the matters ejected from the stomach and bowels are somewhat contagious. Cholera always begins with a painless diarrhœa, and in this stage is easily cured. Camphor in strong tincture should be taken at once in two drop doses and repeated every ten to twenty minutes. If relief does not soon follow, Ars. and Ver. should be taken every twenty minutes. Cuprum will generally stop the cramps.

Give the patient small particles of ice often, and cover warm in bed.

As a preventive in a cholera season, Cuprum and Ver. should be taken night and morning. Also have a small vial with a few drops of Camphor and Chloroform. Fill this with alcohol and take five drops three or four times per day. This is as near a *specific* for cholera as has ever been found. Take it as above and avoid exposure to sudden changes of temperature, and you can go safely through a "cholera season." (See Cold.)

Great caution should be observed in regard to diet, but no extreme change should be made. Avoid all violent mental emotions and take regular and moderate exercise. Avoid all alcoholic stimulants to keep up the "tone" of the system. If diarrhœa comes on, take Ver., Ars., or Phos. This is a disease in which the superiority of the homeopathic over the allopathic treatment has been fully demonstrated. In the worst epidemic, the former save two-thirds; the latter lose that proportion. When the disease is mild, the new treatment will save ninety per cent. of those attacked.

Cholera Morbus—is similar to the above disease, but is not contagious, and there is more pain of a grip-

ing nature. The treatment should be as above, with Colo. for the colic, and Ipecac for vomiting. Merc. or Pod. should be given if the passages are of a slimy or bilious character.

Cholera Infantum—is a disease that prevails in the hot season, and is sometimes epidemic, but not in the same degree that Asiatic Cholera is. (See Children.) Ars., Ver., Phos., are good remedies. (See Dose.)

Chorea, ST. VITUS DANCE.—This consists of involuntary motions of various parts of the body, generally on one side. It is most common from the seventh to the fifteenth year, and is cured by homeopathic treatment. Bell. and Cham, may be given and a physician consulted.

Chorea is a disease with which the allopathist can do nothing. Homeopathically it can be cured in every case.

It is important to look for, and remove, the *cause* of this disease if possible. Often it depends on reflex, or sympathetic, action of the generative organs. The prepuce may be too long (see Phymosis) and the part thus become foul and irritated, or, with girls, pin worms may get into the vagina. Great cleanliness should be observed with children, and in treating chorea, it will be found important to keep the sexual system as quiescent as possible. This may seem a useless caution with little children, but it is really true. Parents should not be surprised at this, for it is usually to hereditary causes that children have an undue development of this part of their nature.

Circumcision.—An ancient operation performed by the Jews as a religious ceremony. It consists in removing a circular portion of the prepuce, or fore-skin of male infants, a custom, which some writers say, originated with a view to cleanliness. It may have been suggested as a means whereby to prevent a secret vice among some people in every age of the world. It is an

operation not performed by surgeons now except where the prepuce is unusually long, or affected by disease. A similar operation is performed by the Egyptians, and other oriental people on the female by removing the clitoris. The object of this is not apparent, although it is said to have been lately revived and practiced to quite an extent by some doctors in Europe, who make a specialty of treating diseases of women.

The clitoris is supposed to be the principal seat of sexual sensation in the female, and there can be no proper physiological cause for its removal unless it becomes enlarged from disease, or unnaturally developed, as is sometimes the case in low women in warm climates.

Circumcision, as performed upon infants, is a barbarous practice, and should be forbidden in all civilized countries by law. I have heard of several cases where it was followed by erysipelas and death. (All physicians know how frequently erysipelas follows, upon simple wounds, at certain seasons, and how fatal it is.) I have heard of other cases, which were nearly fatal, from the mothers of such children who generally, abhor the practice, but are so under the fear of men that they dare to say but little. When *manhood* is reached, the person should and could properly exercise the right to have this operation, or a complete amputation, made. But how many would voluntarily submit to it when years of discretion were reached? And how cowardly it is to attack little children in this way. Men of sense and judgment should reflect upon this. The age is passed when there can be "religion" in mutilating the body.

As intimated above, circumcision was probably devised, originally, for the prevention of masturbation, but that it will do this is not at all certain. That vice is only to be cured, or controlled, by *moral* means. No one will pretend that, after 4000 years of circumcision, the Jews are any less lascivious than the average of mankind. It is evident then that the trouble is in the

“heart” or moral nature, and requires moral means for its cure. (See Phymosis.)

Club-Foot.—This is usually a congenital trouble, or one occurring at birth. It is a sad deformity, and gradually becomes worse if no treatment is had for its cure.

The cure of these cases requires much patience and intelligence. Ordinarily an apparatus of the kind represented on page 82, fig. 4, is sufficient. It should be well padded and applied moderately tight. After a few months, as the child grows, a larger splint must be used.

In club-foot there is contraction of certain muscles or their tendons, and in bad cases, especially if early treatment is neglected, a surgical operation becomes necessary. This consists, usually, in severing the tendo-achillis and the tendon of the tibialis-anticus muscle. None but a skilful surgeon should attempt this, but the best operation is useless if the after-treatment is not perseveringly followed.

Cold in the Head.—See Catarrh.


Cold in the Chest.—See Catarrh.

Cold.—“Taking cold” is a common expression, but one which is not well understood, and not even every doctor can explain it correctly.

The trouble is not in taking the cold, but it is the reaction which follows. Thus, a person is exposed to a low temperature and chilled. Cold is an enemy to life, and when a cold impression is made upon the body, the *vis-vitæ*, or principle of life, like a watchful guardian, summons her forces as if to expel an intruder. The direct effect of the cold is to produce depression in the system, but soon nature rouses up her forces, and a reaction, with a fine glow of heat, is the result. Ordinarily this reaction stops here, and we feel invigorated by the in-direct effect of the cold—this reaction. But a reaction from cold does not always stop at this healthful stage, but goes on into fever. Fever is increased oxydation, or combustion in the system, with derange-

ment in the circulation of the blood. The circulation loses its equilibrium, and the blood becomes congested in some part, generally in some of the delicate internal viscera interfering with its proper function. This is congestion, and it may not stop here but pass on, one stage further, into active inflammation. When inflammation takes place, there is destructive change of tissue in the part, or organ. All this, it is seen, is the result of "taking cold." Nine-tenths of all the diseases we have are fevers and inflammations, or diseases attended with fever, and most of these are produced by "colds." The most common way of taking cold is by exposure to cool air when we are in a perspiration. When the body is moist with sweat, a current of air produces rapid evaporation, and evaporation is attended with a lowering of the temperature. By rapid evaporation ice even can be quickly formed on a moist surface. Hence we should *never* stand, nor sit, in a draft of air when perspiring. If we are working, or walking actively it does not matter so much, for, by exercise, the perspiration continues, and the determination of the blood to the surface of the body is kept up. If this perspiration is suddenly driven in, the blood leaves the surface and becomes congested in some delicate internal organ, and death even may speedily take place. Most cases of sudden death, in man and animals, are thus caused.

Another way, known to all, is that produced by drinking largely of *cold water* when greatly heated. The cold drives the blood suddenly away from the stomach, and vicinity, and congestion, in some other delicate and vital organ, is so rapid that death quickly follows.

 We can now see how important it is to always maintain the proper equilibrium of the circulation of the blood, for, by means of this, all the processes of bodily life take place. How to effect this best is the

GREAT SECRET OF HEALTH,

and it consists mainly in this: *Always maintain a uniform temperature of the body.* Do this carefully and in-

telligently, and you can snap your fingers in the face of the doctor, for you will never be sick or, if you are, it will be so seldom that you will even enjoy it. Follow well the instruction of this book herein and you will save its cost, many times, each year of your life. Twenty-five years active practice has convinced the writer that this is a great fact.

Not only fevers, but almost all other diseases, from the toothache to the cholera, are thus occasioned by sudden changes of temperature. If you stand in a current of cool air, or water, with fresh particles of those elements coming in contact with you, each particle absorbs some of the animal heat of the body, and rapidly conveys it away. In this way the vitality is much lowered, reaction soon comes and you go into a fever.

But of all ways by which to take cold, exposure to night air during sleep exceeds them all. Consider for a moment the absurdity of wearing, as most people do, woolen clothing during the heat of day, and then removing all but a shirt, and go to sleep with the windows of the room wide open. The temperature of the body, or its ability to resist cold, is greatly lessened during sleep, and you are sure to be chilled. The next day you are heated up, and the next night again chilled. Nature takes on habits, very quickly, and the first you know you have a confirmed case of chills and fever, or a "bilious attack" which deranges the whole system. *All* the diseases which the writer sees during the summer and autumn are thus produced. Always shut the outside doors and windows of your house at night. Leave the inside doors open and thus you have all the air in the house, which is fresh enough for one night and, what is most important, its temperature is all the same. But if you *must* have your windows open, then sleep with one or two woolen blankets over you.

The principal thing is to keep yourself nearly as warm during the night as you are in the day time, bearing always in mind that, as said above, the Secret of Health is in keeping a uniform Temperature of the body.

If we always do this, most sickness and suffering will be saved. When cold, or chilled, we should, as soon as possible, by active exercise, or artificial heat, become warmed, and induce the blood to return to the surface of the body. When this is effected, care should be taken that the reaction, thus induced, does not go on into fever.

The medicinal means for treating cold are Dulcamara, or Rhus Tox, if from getting wet. If from exposure to severe winds, Acon., or Bry.

If catarrh, fever, or inflammation results from cold see those articles.

Persons who are subject to "colds," as many are, should have a small, or pocket case of homeopathic medicine. It is surprising how quickly they will be relieved by a few doses of medicine taken early in an attack. For travelers a case of 8 or 12 remedies is invaluable.

Nothing is more productive of disease, and nothing more dangerous, than the sudden suppression of perspiration. The most common way by which this is done is by exposure to a draft of air while perspiring. Getting wet from rain, or otherwise, is equally dangerous. The effect is to drive the circulation suddenly from the surface to the internal organs, when a violent, if not fatal, congestion results. If a pail of cold water is thrown upon a horse in perspiration, death will often quickly follow. The philosophy of it is that the blood is repelled from the surface, and some delicate internal organs, like the lungs, are so congested that they are paralyzed, and death is nearly instantaneous. If a dog is over-heated from a long chase, he will plunge into cold water with safety. The reason is that he never perspires, and has no more determination of blood to the surface at one time than another.

Never stand or remain still in a draft of air while perspiring, or wet from rain. If you are actively exercising, or working, there is less if any danger, because thus the determination of blood to the surface is kept up.

All know how easily persons, just recovering from

sickness, may take cold and have a relapse. The way of it is this: a new "cold" drives the blood from the surface into the internal and delicate organs, and if one or more of these are just recovering from an attack, very serious if not fatal damage is done. (See Congestion, Blood, Sleep, etc., and carefully read this entire book.)

Constipation, or Costiveness, is a very common trouble, but is not necessarily a disease. In many cases it is simply torpor or inaction of the bowels.

The most suicidal course people can pursue in this complaint is constantly to take physic. If the bowels suffer a temporary stoppage, a cathartic will usually move them and they become regular as before; but, in any case of chronic constipation, it is impossible for physic to cure. In this condition the bowels are weak and torpid. Physic stimulates them up to an unnatural degree; and, when its effect passes off, they relapse back a little *worse* than before, so that, if this treatment is continued, the dose must be continually increased, even to the extent of taking an entire box of pills, in some cases.

Cathartics in constipation well illustrates the fallacy of the allopathic theory of giving drugs for *direct* effects. The first or direct effect of physic is to act violently upon the bowels. As soon as this effect passes off, the bowels close up by the reaction more tightly than before. Besides they are *weakened* by this process and completely exhausted by its repetition. You might as well put sand or pepper in your eyes to improve your sight as cathartics to improve the tone of the bowels. (See Stimulants.)

There is a wrong opinion current as to the necessity for daily evacuations from the bowels, and allopathic doctors are mainly chargeable with it. Their treatment of every case of disease, no matter how slight, nor what the nature of it, was begun, or ended, with an active dose of physic. Of course, two thousand years of this practice would generate the belief in its necessity.

A daily movement of the bowels is desirable if it can

be brought about in a natural and rational manner. Do people who take, or doctors who give, physic consider that not one person in ten thousand dies of this cause, while about one-half of the race do die from the opposite condition—diarrhœa—which they labor to produce? Is there nothing to be learned from this? Can people habitually violate a great indication of nature with impunity? There are some diseases—and constipation becomes a disease, after taking cathartics a year or two, if it was not before—which the observant physician can read in the countenance of the patient, and these victims of allopathic doctors and their pill factories may be seen in every walk of life. They always have a sallow complexion, their face is hollow, it is full of wrinkles, they have a haggard and worried look, and are prematurely old. The brow is contracted, the lips drawn down upon the gums, and the eyes are sunken. The mind sympathizes with the body, and he is peevish and taciturn, imagines that people have wronged him, and has some “pet grief” for a companion constantly. Was a man or woman ever known, who had taken physic long, to have preserved a fresh and ruddy complexion?

It is some consolation to know that, through the benign influence of homeopathy, many are reclaimed from this ruinous practice. The treatment may begin with Nux Vom. in the morning, Sulph. at night, and Rhatany three or four times per day.

In constipation more reliance should be placed *on diet* than on medicines. A good practice is to eat one or two apples in the morning. Eat them with bread, or other *dry* food, and *chew very fine*. In eating apples, grapes, cranberries, or other fruit with skins, always reject the skins, for they are indigestible and very constipating. Onions are also a good article of diet to overcome costiveness. (See Onions.)

Sometimes it is important to be very careful of the diet, and in other cases it is better to eat what you want, when you want, and *all* you want, and go ahead and let

the bowels take care of themselves. But never take physic.

Besides the above remedies Opium and Puls. may be tried.

In chronic constipation homeopathic remedies of the higher dilutions work much the best. Thus the thirtieth and two-hundred dilution are more often effectual than those lower. Such patients are invited to write the author regarding their cases in this and in all chronic and difficult cases of disease. (See Dose.)

Congestion.—By this term is understood a congestion of blood in any organ or portion of the body. It generally results from the effects of a chill. The blood leaves the surface and becomes impacted or congested in the internal organs. All the organs of the body are subject to this condition; and thus we have congestion of the brain, lungs, liver, stomach, womb, &c., &c.

The main remedies are Acon. and Gels. Give them often and the equilibrium of the blood will soon be restored and the difficulty terminated. (See Cold.)

If congestion is long neglected, the next stage, active inflammation, follows (which see).

Consumption.—This is one of the most common diseases of our times—prevails in nearly all countries, and is productive of great fatality. It is generally of hereditary origin, but may be acquired by long-continued debilitating causes—such as deficient food, dark and damp habitations, exposure to cold, &c. Statistics show that in this country alone 70,000 persons die annually with consumption. About the first symptom of the approach of this disease is shortness of breath on walking up hill or going up stairs quickly. An un-failing sign which you should heed in this and every disease is a too frequent pulse. When your pulse beats 100, or over, in a minute, you need immediate attention. This indicates that there is a destructive process going on in your system, and, if it is in your lungs, it cannot be arrested too quickly.

Now this is the time to consult your physician ; and, if the predisposition is so strong that you cannot be cured, it is possible to ward it off *for years*. Persons can and do prevent the full development of consumption, of whose ancestors numbers have succumbed. Prevention in this disease is worth vastly more than cure. Indeed a cure in the advanced stages may not be expected, and is next to impossible. Every invigorating means known should be brought into requisition to prevent the development of this frightful complaint in one who has the hereditary predisposition to it. These consist in a nutritious and abundant diet, vigorous exercise in the open air and sunshine, bathing, &c., &c.

For a full account of these, procure, diligently read, and practice upon the information contained in the "Avoidable Causes of Disease."

Persons who are strongly disposed to consumption should change climate. I have, for some years, given this much attention, and believe that the highlands of south-western Texas equals any climate in the world for this class of invalids. But they should go there and live continuously. The summers do them more good, even, than the winters. Southern California is also a superior locality for most invalids. But, wherever you go, get upon high grounds above damps and fogs. See "Colds," "Disease," &c.) Above all things avoid the quacks who "make a specialty of treating consumption." They are vultures who fatten on your wasted substance—wasted for naught but their inhuman greed. They never cure a case. Homeopathic treatment cures many, and it prolongs the life of all who follow it thoroughly. I have several such now who have been invalids for from five to fifteen years, and are yet comparatively comfortable. Under any other system of treatment they would have been in their graves years ago.

If you suspect in yourself any tendency to consumption, watch it closely, and never allow yourself to get into a "run-down," or debilitated condition, for this is the state in which tubercular matter forms in the system,

and is deposited in the substance of the lungs. If this forms in any great quantity, it creates irritation in the part, and this irritation causes inflammation, and inflammation, unless it is allayed, ends in suppuration. Suppuration means abscesses, and this, in the lungs, will be fatal if not promptly arrested.

This is the philosophy of the whole nature of consumption, from which a million people die every year. It does seem that a disease which is so well understood should be more curable. Homeopathically it is quite so, but prevention is the safest course to pursue. For this purpose seek advice early, and give the first attention to your diet and the nutrition of your system. In this connection I feel constrained to mention onions as an article of food in consumption and diseases of debility. Their influence in allaying nervousness and sleeplessness is quite remarkable. They also have a specific effect in cough and where there is ulceration of the lungs. In some of the worst, and most advanced, cases of consumption I have ever seen, the action of onions was very decidedly beneficial. I have seen so many cases of the curative effects of onions, that I consider them the nearest to "a specific" in ulceration of the lungs and bowels, of any thing known. Case: My daughter, six years of age, had ulceration of the lungs. The whole right lung was useless. Abscesses repeatedly formed and broke, when she would expectorate a pint a day of blood and pus. Gangrene of the lung resulted, and dead portions of lung tissue, as large as the first joint of her finger, were thrown up. It seemed as if death must come any day *or hour* even. About this time she had a desire for boiled onions. She ate them twice a day in large quantity. Improvement began at once. In a few weeks she was out of danger, and in a year she was restored. Twelve years have now passed without a symptom of the disease returning.

I have seen many similar cases where this article of diet worked well, and in connection with proper medicines effected most wonderful cures in consumption of

the lungs and bowels, as well as other debilitating diseases. (See Diet.)

In consumption, more than any other disease, there is a tendency to delay treatment until it is late, sometimes *too late*, to effect a cure. Often then the poor victim makes frantic efforts for relief, and is greatly disappointed that it cannot be had. Just as he finds that he *must* leave this world is he *most* anxious to stay. In the treatment of consumption, and some other chronic diseases, where there is organic change, or destruction of tissue or parts, it is not always possible to effect a cure. But, even in such cases, skillful homeopathic treatment will always afford relief and prolong life to the utmost limit. He who abandons this system of scientific treatment, and runs after the quack and his nostrums, will lose his time and money if not his life. (See page 32.)

Quick Consumption is a disease that any person is liable to have, and usually is the sequel of bad colds and inflammation of the lungs. There need be no hereditary "taint" or tendency to develop this form of consumption. It is rather more likely to occur in those of very vigorous habits than the opposite, by reason of their excesses and imprudencies.

The treatment may begin with Acon. and Gels. if there is fever. Ars., Ipecac, Phos., Cactus Sulph., and Bry., will generally relieve the cough. Usually there is abundant time to consult a good homeopathic physician, which should always be done.

Consumption, taken in season, is as amenable to treatment as the majority of diseases.

Bronchial Consumption is a badly "cured" bronchitis and differs from the above in running a longer course (see Bronchitis). All forms of lung diseases require the early and persistent treatment of the physician.

With young people, from 15 to 25 years of age, is a critical time. If there is a hereditary tendency to consumption, it is very sure to be developed then unless the greatest caution is observed. Many persons, at this

age, grow so rapidly that they have less vitality than is required to safely meet all the trials and exposures of life. To counteract the disadvantages, and extra risk, of this period all the hygienic measures possible should be used. Especially should they have abundant exercise in the open air. They should not be put to hard nor confining labor, but should have that which is exhilarating, and which tends to physical development. In this connection read the articles on Exercise, Stimulants, Sexual-Diseases, &c. There are perils all through life, and especially for youth. They all need the closest attention of parents and guardians, and withal thousands will go down to premature graves.

Convulsions, or Spasms.—is a disease common to children, and may proceed from worms, teething, or from the effects of any local irritation in any part of the system. The latter is the most common kind and disappears with the removal of the exciting cause, and hence is not dangerous, although the appearance of the patient at the time of a paroxysm is frightful enough and occasions great anxiety on the part of parents. This kind is called eccentric, because the exciting cause is outside of the brain or center of the nervous system. That within the brain or centric is highly dangerous.

Convulsions in children may be treated with great success with Bell., Cham., and Gels. (See Teething, Worms, &c.)

Convulsions, in women, are generally of a hysterical character and depend on excessive sensibility of the nervous system, and are always, according to my experience, preceded by a long continuance of ill health. I have never been able to comprehend the reason that women have—if they have any—for so strenuously denying the presence of this complaint.

These spasms often have a frightful appearance; but, if they are of the nature of hysteria, a close observation will discover something about the patient that reveals it. Thus, a tremor of the lip as if from suppressed

mirth or grief, or the patient attempts to hide her face under the clothes, shows that there is insincerity on the part of the patient. All this, however, is the legitimate consequence of the disease, and is in no sense discreditable to the patient.

For *hysterical* convulsions, give Puls. and Cof. alternately every fifteen minutes, followed by Ign. and Gels., or Cupr. if there is much cramping. Cupr. is the great *specific* for cramps, or convulsions where there is much cramping, if the first do not relieve. (See Dose.) The subsequent treatment of the ailment upon which the convulsions depend should be under the direction of an intelligent physician.

Epileptic Convulsions, or Epilepsy, is a common disease, and is so well understood, as regards its diagnosis, as to require no particular description here. The treatment of this complaint should be entrusted to the physician, and he has often no little trouble to bring about the restoration of the patient. Bell., Gels., Cupr., Arg., &c., have cured many cases.

Colic, Bilious and Spasmodic, is relieved very generally by Colo., Cham., or Nux.

Corns—are hard callous excrescences on the toes or sides of the feet. They are the result of tight shoes, yet there is in many persons a constitutional disposition to their formation. They are best treated with Arnica applied locally, first soaking and then scraping the callous down to the live tissue. Kerosene oil is a good application also.

Cough.—Without giving details of the various kinds of Cough and their causes, we will give some of the special indications for treatment only. Nevertheless, this is an important subject; and those who would pursue the matter further, and become well-informed, should study Ellis' "Family Homeopathy," a work of 400 pages, and acknowledged to be about the best work of the kind extant.

For a *dry cough*, with a rough hoarse sound and raw or scraping sensation, Acon., Nux, Igna., Dros., Cactus.

If there is much hoarseness, Dros., Phos., Spongia, Podo., Merc.

If there is pain and soreness through the chest, Bry., Ipecac, Gels.

If there is a tickling sensation or dryness, or a feeling of a lump in the throat, Lachesis, Bell., Phos.

If the cough is rough and crowing, like Croup—Spongia, Hepar-Sulph., Drosera.

For a *moist cough*, with free^r expectoration—Puls., Dros., Gels., Sulph., Ars.

For short, *hacking* cough, especially on lying down at night—Sang., Bell., Bapt., Pod., Cactus.

For a "worm" cough—Cina, Pod., Merc.

For a "stomach" cough, Nux, Bry., Sulph., Puls.

Sometimes there is a *nervous cough* which is occasioned by habit. If you cannot stop it, Acon., Coff., or Sang., will aid you to. Especially Sang., if the cough comes on when lying down. In cough with much expectoration the appetite should be encouraged so as to keep up the strength. Sometimes *onions* work admirably. Eat them raw, pickled, or cooked. Eat them with dry food—bread or crackers and chew very fine.

Dose—One drop on the tongue, or 5 drops in one-third glass of water, and teaspoonful doses from one-half hour to two or four hours apart, according to the urgency of the case. (See Dose.)

Drink flaxseed tea, liquorice, gum arabic, barley water, or other mucilaginous drinks, and bathe the chest daily in cold water and rub dry. (See Bronchitis and Catarrh.)

If Relief does not speedily follow, consult your physician.

Cramps—in the stomach—may depend on indigestion, in which case give Nux and Podo.; Ign. and Colo., may be used. When the stomach is acid and the food disagrees, with flatulency and tendency to diarrhœa, Podo. and Puls. are very useful. (See Colic.)

Cramp in the bowels—Colo. and Cupr.

Cramp in the feet and limbs—Cupr. and Ver. are specific. (See Cholera.)

Crick, in the neck and back.—For this give Rhus, Bry., or Phyt, and use Arnica locally. A few drops in water, or alcohol, and apply freely.

Croup—This is another of the diseases of childhood and the most common of all. It prevails mostly during the fall and spring; and, from the suddenness of its onset and severity of its course, is one of the most alarming to which they are subject. The extent, however, to which homeopathic treatment has deprived this disease of its horrors is a matter of profound gratulation.

Spasmodic croup always reveals itself at night, and is known by a peculiar kind of harsh crowing cough which, when once heard, is never forgotten. During the daytime the cough does not have this peculiarity; but, as soon as sleep once occurs, the cough presents the croupy character, even if the patient wakes in but a few minutes' time. The treatment during the day should be with Bry., Pho., and Ipecac, the same as in ordinary cough. When night comes, if croup is apprehended, a cold wet cloth should be put on the neck and chest, with dry flannel over it, and the patient given Acon. and Spongia. The former for fever, if it be present, and the latter for the croup, for which it is as near a specific as a medicine can be. It requires but few doses of these remedies to allay the whole difficulty. The treatment on the following day, as above indicated, should not be neglected, if there is any necessity for its continuance.

Membranous croup is an alarming and dangerous disease, but fortunately of several days' growth. Besides, it is not nearly as common as generally supposed. It is attended with high fever, and differs from spasmodic croup in that there is formed a "false membrane," which may be likened to a pipe; and the thicker and larger it becomes, the more it reduces the trachea or windpipe in size, until respiration becomes extremely

difficult or entirely interrupted. Spasmodic croup reduces the air-tube by a spasmodic action; and, when this is relaxed, there is really but little or no disease proper to overcome. Not so the former; this membranous product adheres very firmly to the living tissue, and indeed becomes organized or living matter itself, of a lower form, by blood-vessels shooting through it and connecting with the parts underneath.

The treatment should begin as directed in the first variety of croup, which will, as a usual thing, prevent the development of the membranous form of the disease. It is to be understood that in all cases of severe disease like the above, a homeopathic physician is to be employed when possible. When he cannot be had, the domestic treatment should be continued and relied on under the guidance of a larger and more complete work than this—such an one is Ellis' "Family Homeopathy," which may be had at this office.

Death.—(See page 55.)—In the spring of the year sudden death is common among old people. This is more especially the case after long and severely cold winters. The reason is that with such persons their vitality becomes exhausted.

In the autumn and early winter during the first cold we all feel better.

The cold does not make this, for cold is an enemy to life, but when we first feel cold, nature rouses up her forces to expel what she regards as an intruder. In doing this we feel the blood coursing more actively through our whole system, and we are invigorated. This is nature's reaction. This may be repeated day after day, and each reaction makes us feel better and better. Even after a long and cold winter the young and vigorous may be none the worse, but not so with the aged and feeble. With them vitality is low, and before winter has passed their system fails to react against the cold, and they become exhausted. Many of them drop off from sheer exhaustion without any per-

ceptible disease. We cannot be too careful of the aged and infirm, especially during the last of winter and first of spring. From February 15th to March 30th is an exceedingly critical time for all such.

When death is approaching it is desirable to recognize it by some signs. Some of these are, a sighing and irregular respiration, irregular and generally very fine and quick pulse, an absent mood, the eye is dim and sometimes there is a film of mucus over it. When mortification is about to take place there is great restlessness, followed by relief or insensibility to pain. Macula, or small dark spots, about the size of bran on the skin, show a very low state of vitality, indicating mortification and death.

Sudden death usually depends on giving out of the heart. Its nervous or muscular action becomes exhausted, and if it stops but a few seconds a clot forms in it, and then death must follow. Sudden death may also occur from apoplexy of the brain or lungs. This arises from a great rush of blood to those parts, and by the increased pressure a blood-vessel is burst. Then this pressure of blood stops the action of the part, and death results. It is evident that there is no remedy for such a case, because usually death comes so quickly that nothing can be done.

So far as concerns this world, death means a cessation of all our bodily functions. In another sense it may be considered as birth into new relations, in another sphere or state of life, and nearly a hundred thousand souls make this change daily. Hence it may be evident to us that this world is not, and never was intended to be, our *permanent* abiding place.

All we are and all we know
Of this world, is but idle show.
If this be all of Life,
It is unworthy of the strife.

Deafness.—See Earache.

Debility—is the result of some organic derangement, and that must be sought for and removed. If

this is so obscure as to defy detection, apply for professional aid. First, however, use may be made of China, Ars., Nitric Acid, if the symptoms are not urgent. Debility is the usual sequel of fevers and all diseases that have run a prolonged course; and, when it is the only remaining symptom, the above remedies may be given.

Suitable food is of the utmost consequence at this time, and should consist of a liberal allowance of meat and animal broths. (See Diet.)

It is an unsettled question to what extent, if at all, alcoholic stimulants may be allowed in this state or condition of the system. If they are ever to be used, the time is when the system is entirely free from fever and all diseased action; then, as a temporary aid, some benefit may result from their moderate use. There are great differences, however, in the degree in which persons of different constitution will tolerate this poison, and each for himself must be governed by this. The homeopathic preparation of Hypophosphate of Lime is of the greatest use in many cases of nervous and general debility.

Delirium—is an attendant on many diseases where there is debility and irritability of the nervous system. Bell., Gels., and Nux, may be given; and, if relief does not soon follow, resort may be had to Bry., Ars., or Rhus.

Delirium Tremens generally follows a protracted debauch. The symptoms are too well known to need elucidation here. Vomiting, if it is not spontaneous, may be encouraged to the extent of evacuating the stomach of its contents. Coffee, quite strong and without milk or sugar, may be given alternately with Nux. (See Dose.) If the vomiting is too great, Ipecac and Ars. should be given. For the fantastic images which fill the mind in this disease, Ars., or Lach. should be given when they are of the nature of mice, spiders, snakes, &c., together with Hyosciamus, or Agaricus, when there is fright and great restlessness. Narcotic doses of Opium are of temporary benefit in this disease.

When there are periodical attacks of drunkenness, or an inordinate desire for drink, with intervals of days or weeks, when it is not manifested, it is said Sulph. frequently repeated, will permanently remove the inclination, but this requires the co-operation of the person, who must have a firm resolution to break the habit.

The tremors and delirium caused by alcoholic drinks are fearful to witness, and much more so to experience. The pathology of this disease, and just how, and why, the patient should be thus affected, has never been fully explained. To a spectator it seems unaccountable that a person could be so distressed by imaginary objects as "snakes in the boots." And yet these feelings are *not* imaginary. Nothing can be more *vivid* and *real* to him. Not only does this alcoholic fire burn out his stomach but it courses through his veins and permeates his brain and every fiber of his system, distilling the "broth of hell" in his whole organism. His spiritual nature—the very essence of his life—is equally disordered, and the hideous monsters which surround and envelope him correspond to his affections and are the creations of his spirit. *Life is spirit*, and spirit is composed of affections; and such as the affections are such will be, in the other life, *all* his surroundings. Such they are we all know in this, the *natural* world, so far as a person can ultimate or carry out his interior will or affections in nature and among natural things.

In the *other life* there is no obstacle to this, and every person there is surrounded with his likes; the good with every pure and holy object, with fields, vineyard, "mansions not made with hands," with beautiful horses, carriages, etc., more than human imagination here can conceive, all of which correspond to and are the *creations* of his interior or true affections or *life*. Likewise, the *evil* with every hideous and vicious thing which devils can devise. And all these are *alive* and much more *real* than anything in this world, because they are composed of *spirit* which *is life*, and a thousand times more real and vivid than anything in this world,

because in the other life, where the spirit of man is released from the material body and its grossness, all his faculties and capacities are increased and intensified a thousand fold.

Thus the drunkard gets a foretaste of hell even in this life. There is nothing in *this* world to compare with the realities and actualities of spirit life. The hideous snakes that fill the boots of the drunkard; that crawl up his body and hiss in his face, really torment him more than could any *earthly* objects. (See Stimulants.)

Diabetes—is a disease in which there is an undue secretion of urine, which is also greatly altered in quality. This profuse urination is the cause of great weakness and emaciation of the patient. The unnatural product in the urine is generally sugar, and a very reliable test consists in evaporating it slowly by heat, when there is found a thick substance of a syrupy consistence. There is acidity of the stomach, heartburn, great thirst, and voracious appetite. As the disease progresses, the thirst becomes uncontrollable. In this disease there soon occurs organic changes in the structure of the kidneys, which render it very difficult to effect a cure. Remedies that have a good effect are Apis., Canth., Ars., China, Argent.-Nit., Podo., &c. The diet should be meat, soup, eggs, &c.; and as far as possible, an avoidance of vegetable food. Diabetes, like Bright's disease (see page 85), is a breaking-down and destruction of the substance of the kidney, somewhat like consumption of the lungs. It needs immediate treatment, or this destructive process will have gone so far that *dropsy, convulsions* and death will soon result.

Diagnosis.—Is a technical term, which signifies the discrimination of diseases one from another, and comprehends all the signs and symptoms of each. It is one of the most important branches of medicine. There is great similarity in the diagnostic marks of many diseases, especially in their early stages; and hence to be proficient in this art, requires an extensive knowledge of all

departments of medicine. *Prognosis* is a term which may be mentioned in this connection, and means the judgment formed by the physician regarding the course and *final result* of any disease—whether favorable or unfavorable.

Diarrhœa.—Is the most common trouble of the summer season, especially among children, and particularly in the process of teething, as the nervous irritation, attendant on that state, has a marked effect on the bowels and their secretions. Atmospheric changes are very productive of this complaint, as are also changes in diet, especially to most fruits and articles of an acid character. For the diarrhœa of children, Cham. and China; if there is nausea, Ver. and Ipecac. When there is paleness and coldness of the extremities, Ars. and Ver.; if there are cramps in the hands and feet, Cupr. When there is sourness of the stomach, with greenish and bilious discharges, Podo. Rheum is specific for sour smelling, frothy discharges like yeast. Phos. when there is profuse watery diarrhœa, without pain, (See Children, page 93.)

Mutton broth and animal soups should be given in this disease.

Chronic Diarrhœa is a disease which should be under the care of a homeopathic physician, and is susceptible of cure in many seemingly hopeless cases. Excellent remedies are found in Ars., China, Arg., Phos., Pod., Merc., Ver., etc. If organic change, or change of the *structure* of the bowels has not taken place, these remedies, together with a well-regulated diet, may be expected to effect a cure in every case. When, from long continuance of the disease, organic lesions have occurred, life may be greatly prolonged and made much more tolerable by their use. Much depends on *diet* in diarrhœa. *Dry food* should be used, such as crackers, dry toast, beef-steak, etc. In some cases I have found *onions* very useful, either raw, pickled or cooked, but they should be eaten with dry food and chewed very fine. (See Consumption, page 109.)

Diet.—I do not propose any extended remarks here on the subject of diet, for either the well or the sick, but a few general ideas, suitable for both classes. As a general thing people should eat such articles as they *like*, provided they are not manifestly improper. Thus, cabbage, pickles, and all greasy and highly-seasoned articles of food are absolutely prohibited the sick; so also are all such articles as, though simple in themselves, when taken separately, yet combined form chemical compounds entirely unsuited for sustaining life. Alkaline and oily products form soap when mixed outside the stomach. Is it to be supposed that they will do different when taken into it? Acid fruit and berries coagulate milk and render it nearly indigestible. Strawberries and cream, for instance, make a fearful mixture for the stomach; or cherries and milk. However “strong” your stomach may be, avoid all such inconsistencies as these. Take only such food and in such quantities as you know from experience is good for you. Nearly every one has idiosyncrasies or peculiarities that should be heeded. Avoid over-feeding; every particle of food that is capable of solution or digestion, goes into the circulation of the blood, as far as nature requires it, for maintaining the integrity of the system. All *over* this quantity is *unnecessary* and *obstructs* the healthy action of organs. The *quality* of food, too, has much to do with health of body and of mind, and no doubt the moral and spiritual nature of a man is greatly influenced thereby. It is impossible for a Hindoo or Hottentot to comprehend the ten commandments, and the moral and intellectual condition of every people is intimately connected with their diet and stomachs.

In *all* cases of fever or inflammation, where there is *increased action*, animal and all stimulating kinds of food are to be withheld. When there is lack of action or *depression* of the vital forces, then animal broths, etc., are appropriate. (See page 24.)

In cases of constipation or torpor of the bowels, ripe fruits and berries are of great benefit. In the opposite

condition—relaxation—they are decidedly injurious, especially such as contain numerous small seeds—blackberries, for example—these being totally indigestible and irritating to the mucous coat of the stomach and bowels, very much as a like quantity of coarse sand might be supposed to, although the *jam* or *jelly* made from these articles—with the seeds strained out—would be very beneficial. Onions are a valuable article of diet, and butter-milk is very nutritious and is about the best drink for hot weather that can be had. (See Fevers.)

It is a common practice for children—and it extends often to young men and women—to chew *gum* or other similar substance. The habit is very deleterious. It produces a profuse flow of the salivary juices of the mouth, until the exhaustion is so great that, when food is taken, it cannot be properly digested. The frequent use of nuts and confectionery is equally bad, and for the same reason. The chewing of gum and candies tantalizes the stomach, with the expectation of receiving nourishment. The gastric juice is secreted largely; and, not having food to act upon, the coating of the stomach itself suffers from exhaustion consequent on the over-secretion, and the presence of this fluid in unnatural quantity acts injuriously upon its surface, no doubt. It has been found that, in cases of sudden death, the stomach has been attacked and holes eaten through it by the gastric juice. It follows, then, as a self-evident truth, that these habits are highly pernicious, and should not only be discouraged but *actually prohibited* by parents and teachers.

A like effect follows in the mouth. The saliva is secreted in excess, and a sense of weakness is soon felt, and actual *emaciation* follows the long continuance of this foolish practice. The effect upon the teeth, also, is absolutely ruinous. The alkaline properties of the saliva, when constantly acting upon the teeth, serve to dissolve them slowly, especially close down to the gums, where the enamel terminates or becomes thin. This fluid contains a small proportion of earthy substance,

and from this result the concretions known as "tartar," which is always present in an aggravated degree with those who have the vile and disgusting habit of chewing tobacco. A bad result of chewing gum, or anything, *continually, especially tobacco*, is that the face and mouth become enlarged and deformed by constant use, so that such a person has a brutish and unnatural look. An old tobacco chewer can be told anywhere by his mouth, which is gross, sensual and awry, and his face is prematurely wrinkled and discolored.

Another matter of diet, of so great importance that it has well been exalted into the region of theology, is the *abstaining from animal food in the spring time*. During the cold of winter, very hearty food is required; and people, if they do not watch themselves closely, are apt, from sheer *force of habit*, to continue the same practice into the heat of spring, when it is not only unnecessary but *highly injurious*. If an enlightened humanity is a kind of Divinity, then the claims of the Catholic church are not pretension. It is said that a word to the wise is sufficient; and, as it is all I have space for here, it will have to do for them and others also. (*Vide Ellis' "Avoidable Causes of Disease."*)

Disease.—By the term disease is now understood a condition opposite from that of health, and this may be simply of a *functional* character, or may extend to a change in the structure of organs or parts, constituting what is known as *organic* disease. The latter is of a much more serious nature than the former. In the early history of Medicine, disease was supposed to be some morbid or effete substance in the blood, called "bile," "black humor," etc., etc., which could be ejected from the body by bleeding, emetics, cathartics, etc. That theory of disease is now exploded, but the *practice* continues as before (although, it must be confessed, that it is somewhat modified); and hence we have truthfully charged that system with being a relic of barbarism.

Whatever may be said about the "Fall of Man" and the origin of disease, it is now evident that it is a con-

dition which, if not natural to him, is certainly very near to it. The seeds of, or rather the susceptibility to disease is implanted in his nature, and is born with him, as it shows itself at all periods after his introduction into the world, and *sometimes before*. Children are occasionally born with diseases already developed.

It is claimed, by some superficial observers, that all diseases are unnecessary—that people are never sick unless they have violated some law of nature—and, hence, that it is a disgrace to be sick. This is radically untrue, as may be known from the fact that the laws of nature are not in harmony, and man has to live in the world, subject to all the mutations of the weather and elements; and it is only by the exercise of great skill and judgment, with Divine aid, that he does not succumb altogether to these vicissitudes.

An unseasonable frost takes nature unawares, and destroys in a night the entire product of a summer. The mighty oak, which has reared its lofty head for a century, is overtaken by the tempest and is uprooted in moment or dashed to pieces by the relentless lightning. Man has his abode in the midst of all these contending forces, and it would be a wonder, indeed, if he was exempt from their influence.

There is, too a long list of epidemic and contagious diseases which are liable to overtake him when least expected. Many of these find in his organism an element so congenial and natural that by no foresight can he prevent them. Fortunate it is, however, for him that, like many other evils, these diseases destroy themselves, or rather the element is his system upon which they depend, and he is thus exempt from a second attack.

It is not claimed here that if mankind better understood and obeyed the laws of nature, as far as was possible, there would not be less disease. On the contrary, there can be no doubt that, if such was the case, sickness would decrease by one-half, at least.

There is often expressed, by inquisitive persons, a desire to know what disease is. This is a laudable de-

sire, but is difficult to gratify. When it is explained what LIFE is, then we may be able to comprehend the interior *nature* of disease. Like life itself, we know much of its laws and the forces which modify and control it, but further than that it is difficult to go. (See page 52.)

It is often said, too, that if we knew the *cause* of disease, the treatment would be easy. This is in a great degree a mistaken impression. The physician has to do more with *effects* than with causes. The causes of disease are ephemeral, and, as a rule, have passed beyond the control of the physician, but the *effects* are more permanent and are what he has to deal with. Causes have mainly to do with the *prevention* of diseases and accidents, and but little with their *cure*.

We have elsewhere attempted to explain the principle or law of "Like cures like," by which diseases are cured; and however successfully it may have been done, there yet remains another process, the explaining of which is more difficult still. This is as to *how* medicine removes disease. It is known that all drugs are poisons, in a greater or less degree; that they cannot, in the normal or healthy condition, sustain life. *How*, then, when the organism is laboring under violent disease, with the life forces nearly exhausted, can a poison do aught else than complicate the difficulty and render a recovery less certain?

In the first place, we know that they *do cure*, but the exact *modus operandi* has never been fully explained. Nor has it ever been explained how articles of *food* from the animal, vegetable and mineral kingdoms, when taken into the human stomach, are converted into bone and nerve and muscle, and go to build up the system and give the person life and strength. These are processes of a *vito-chemical* nature which no human eye can fathom. Man knows, and can fulfill, the conditions on which life is given to him; but further than this he cannot go. So in disease it is given him to know the principle or law by which it can be removed, but not the

interior process by which it is done. However men will speculate on such subjects, and of the several theories broached, we will allude to two or three. It is claimed by some that medicine or poison is natural to disease, or sustains the same relation to it that food does to the body when in health ; that disease is a kind of monster that preys on the body at times ; but that when certain medicines or poisons are taken into the system, these furnish a more acceptable pabulum, or food as it were, and the body is thus freed from its grasp. By others, that medicines neutralize disease on chemical principles. Others still, that when a medicinal impression is made on the body, that the *drug* takes the place of the *natural* disease ; and when the medicinal impression passes off, the organism is left free of both, and a normal condition, or health, follows or, as it is known that *two* similar diseases cannot affect the same organ at the same time, that the drug disease supercedes the other, especially if it be similar to it. Another of these theories, and the last that we will mention, is that founded on the well-known principle of action and re-action: The organism is laboring under a severe attack of disease, and the powers of nature are about to fail under the action of it; a medicine of suitable kind and amount is given, and the vital forces are roused up to expel the intruder ; and, in the re-action, both are overcome. But, whatever theory of the interior action of medicine may be true or untrue, does not affect the Homeopathic Law of *Similia similibus curantur*. This applies to the *selection* of remedies, and not to the way or manner in which they operate. (Carefully read the articles in the fore-part of this book.)

While speaking of artificial means of cure, it would be ungenerous not to recognize that principle in nature called the *Vis-Mediatric-Naturæ*, or that instinctive healing power in an animal or vegetable by virtue of which it can remove disease or repair injuries inflicted upon it. Truly, Nature is the Great Physician, and he will succeed best who goes least counter to her ways.

There is one peculiarity in disease which is worthy of mention. We often hear the expression from people, that they "never felt better in their life than *now*." A feeling of exhilaration—an *ethereal lightness*—comes over us which is beyond description. When you have this you may regard it as a sign of approaching illness. Almost invariably, just before an attack of paralysis, apoplexy, and some other diseases, a person feels *unusually well*. All nature looks more brilliant to him than ever before. The past and the future, like a beautiful panorama, is drawn out before him. Everything around him, both within and without, seems smiling; and he congratulates himself on his bright prospects for long life.

Often this is a forerunner of disease. *Why* it is so may be difficult of explanation. But that it is a warning from some source to put us on our guard against approaching danger, seems evident. If the Psalmist is right, in saying that "angels have charge over us," then it is reasonable to believe that they give us a premonition in this sensible way. (See pages 55 and 60.) If this is really a species of spirit communion, it is one which can do us no harm, and it may be one well to heed.

In ordinary sickness you cannot do better than to rely upon a suitable book and case of homeopathic medicines. With these almost any attack of disease will speedily yield, and thereby you will avoid much suffering and expense. In those rare cases where disease goes beyond the reach of your own good sense and judgment you should obtain the aid of the best homeopathic physician to be had, and then rely firmly on Providence, and you will be sure to recover, *if it is right and best that you should*. It is often surprising what miracles Providence and a skillful doctor can do in curing disease. At the same time always bear in mind that the time *will come* to every one when he will have his *last* sickness. You may be cured *many* times, but if you die it is but *once* only, and there is this consolation, that,

if treated homeopathically, and you die, it will be a *natural* death.

The action of medicines, given in accordance with the homeopathic law of cure, is so quiet that patients, or their friends, are sometimes disposed to think that nothing is being done for them. For ages doctors have given such doses as will turn a person upside-down and inside-out, almost, and the sick have come to expect such treatment to be necessary, to be effectual. Never was a greater mistake made. Nature works all her best processes quietly, and homeopathic cures are always in accordance with nature's laws.

It is known from experience that some persons are more liable to disease than others; that those who are full-blooded and robust have more sudden, violent and fatal attacks than the opposite class. Such being the fact, it becomes all such persons to be unusually careful. The difference between life and death is often but the turn of a hair. Such persons usually have good constitutions, and they should live to old age. They may, and this is the way to it: always live an even, temperate course of life, with strict sobriety. Avoid all mental and physical excesses. Thus you will enjoy more and accomplish more than would otherwise be possible.

Diphtheria—Is a disease of modern origin, often prevails as an epidemic, affecting many persons in the same neighborhood, and is attended with great fatality. It is most common among children, but adults do not escape.

The favorite locality of this disease is the throat, where there is formed a thick adhesive substance, of nearly the consistency of the white of an egg boiled. This substance generally shows itself in patches on the tonsils and back part of the mouth, and in severe cases extends in a thin layer to the roof of the mouth and gums, and occasionally to the nose.

Instances have been known where other mucous membranes, such as that of the eyes, vagina, bronchia, &c.,

have shown deposits of this material. Diphtheria is a constitutional as well as a local disease, and in malignant cases the blood is thoroughly poisoned, so that there is a general putrefactive tendency of the whole system.

The treatment in mild cases may consist of the use of Acon., Bell. and Merc. Iod. In more severe cases, Phyt., Ars., Apis, Cantharis, and Lach. will be useful. A nourishing diet should be afforded the patient from the outset if there is not too much fever. Diphtheria, in a marked degree, is a disease of debility, and hence the necessity for very nourishing, if not stimulating, articles of diet.

Divorce.—(See page 44.)

Dizziness—or Vertigo—is caused by an unusual flow of blood to the head, as may be seen by the flushed face and throbbing arteries of the temples. Vertigo is but the symptom of some other disease, yet it is often so prominent an one as to require special attention.

In all these cases the condition of the general health should be looked to, and the remote cause of the vertigo sought for and removed. It may depend on indigestion or dyspepsia, chronic liver complaint, derangement of the uterine organs in women, or disease of the heart.

The treatment consists in giving such remedies as restore the equilibrium of the circulation—Aconite, Bell., Gels., &c.

The diet should be mild and unstimulating; especially should tobacco, pepper, spices &c., be avoided.

Dose.—Under this head may be found directions for using the medicines mentioned in this work. In *all cases*, when directions are not given to the contrary, the remedies are to be used one or two at a time of those first mentioned, thus: Take glasses each one-third full of water, and put of the selected medicine six drops of one in one glass and six drops of the other in the remaining glass (if two are used), and give first of one and next time of the other, and alternate them in this way

in frequency proportioned to the urgency of the case. Thus in cramp, colic, spasms, &c., every ten to thirty minutes. In high fevers, diarrhœa, cholera, cholera morbus, diphtheria, &c., from thirty to sixty minutes. For worms, coughs, neuralgia, dyspepsia, teething, &c., from one hour to six hours apart.

This is a matter which, as regards the details of it, can with *entire safety* be left to the good judgment and common sense of every person of mature years.

When relief does not follow from the use of the two first mentioned, select the next two in the order given, and prepare and use in the same way. If but a single dose is to be taken, put one drop on a bit of sugar, or in a teaspoonful of water, or put the vial to the tongue once or twice—this being much less trouble than preparing them in water, the latter plan, especially when traveling, being very inconvenient.

Of those medicines prepared in the form of pills, four to ten should be taken at a time, or twenty dissolved in $\frac{1}{3}$ glass of water, and teaspoonful doses given as above described. These are suitable doses for adults. Children and infants are to take from one-half to one-third the quantity, according to age. When medicines are given homeopathically, the *exact quantity* is not nearly of so much importance as when they are prescribed on the allopathic plan. In the latter the object is to produce and keep up, for the time being, the *direct drug effect*. In the former practice, the aim is to obtain the *secondary* or *reactionary* effect, and this reaction follows when the slightest sensible impression is made by the *appropria'e* remedy.

It may also be mentioned as one of the “general principles” of the homeopathic system, that the medicine should be given *fasting*, or at a time when there is but little food in the stomach, as a half hour *before* or an hour or two *after eating*. The dose being small, the stomach should not be occupied with food, otherwise the expected effect will not be as likely to follow.

During the use of homeopathic remedies the patient

should abstain from drinking coffee. It is a fact which any person can assure himself of, that coffee antidotes almost all vegetable medicines.

The most suitable form for the domestic use of these remedies is in tincture of the strength of the second and third dilution, or in pellets. Thus prepared they are entirely safe, when given to patients of the most tender years, and if taken accidentally by children no serious result would follow.

The homeopathic *materia medica* numbers near two hundred remedies, but in the daily practice of the physician he confines himself within one-third of that number, and it is conceived that for home use two or three dozen are quite sufficient; that when the range of use of that number are well learned, and diseases or symptoms of diseases arise which are not controlled by those within that list, the case should go into the hands of the physician. Nevertheless, it is true that with one of the more extensive treatise persons with tact and study can use a much larger number to great advantage, and especially if they live in country towns, where the homeopathic practitioner cannot be had, can do much better with them than to entrust themselves with ordinary allopathic treatment. Hundreds of families do this, with most satisfactory results. In the cases of medicine accompanying this book some of the remedies are put up in form of pills, and where parties prefer, nearly all of them can be thus prepared. Some may find these more convenient for giving to children, but they should be saturated or medicated again when they become too dry. In ordering a new case or in refilling an old one, request for any particular form of the medicine will be heeded.

Drowning.—A few directions on this subject may be of use. It is of the first importance that you avoid fright while in the water. If there is, almost, the smallest substance floating, which you can reach, it will sustain you a long time if you manage right. Do not try

to climb out, nor climb upon the frail substance. A support of one or two pounds will enable you to keep your nose and mouth out of water and that is all you absolutely need for the time being. Most persons when in the water try to climb entirely out at once, and thus they are very sure to sink themselves and any one who goes to their assistance. Keep the water out of your mouth and lungs. Although the water does not drown you, if it enters the lungs it prevents the admission of air and you are *suffocated*. This is what destroys life. In restoring drowned persons turn them over with the head and chest low, so that the water in the lungs and stomach may run out. Then press upon the stomach and chest to expel any air which may be in the lungs. Then quickly draw up the shoulders, which expands the chest and admits fresh air. Do this quickly and repeat for a long time. Sometimes, when a person has been in the water a half hour, life may be restored by this means. Also remove the wet clothing as soon as possible, and put on dry and keep the *body warm*. If, after life returns, fever or congestion of the lungs follow, treat accordingly.

Dropsy.—About nine-tenths of the blood is composed of a watery substance called serum. In dropsy this fluid passes through the small blood-vessels very much as does perspiration through the skin. The effusion depends upon disease of some particular organ or organs of the body. Thus, disease of the heart is a common cause of dropsy, by reason of the blood not circulating with sufficient vigor. The same thing happens when there is a debilitated condition of the system, without there necessarily being organic lesion of the heart, but simply weakness of it, and, as a consequence, deficient circulation of the blood. Among the common causes of this condition, too, are diseases of the kidneys and liver—the latter in obstructing the circulation of the blood in the portal system, and the former through deficient action not eliminating the surplus fluid from the blood.

Persons who, for a long time, have taken allopathic drugs are subject to dropsy and other chronic and fatal diseases. Thus quinine, morphine, alcohol and every powerful drug will in time produce disease the most difficult to eradicate.

These accumulations of water called dropsy occur more generally in the various cavities of the body, such as the abdomen, chest, about the heart, brain, ovaries, womb, scrotum, and in the joints. In that form denominated anasarca the whole body is puffed up like a ball, owing usually to deficient action of the heart and the total inaction of the skin. For this purpose Acon. and Gels., are useful together with applications of steam or hot water to the surface of the body. When the kidneys are deficient in their action, Apis-Mel., Canth. and Dulc., are appropriate, and Ars. Cactus, Apis, and Bryonia, when the heart is the principal organ at fault. When there is a large dropsical accumulation in the abdomen, temporary relief is had by drawing it off through a small opening made for this purpose. The same may be said of ovarian dropsy, although medicinal means have a very beneficial effect here by producing absorption of the fluid. In dropsy of the womb, if the accumulation be within its cavity, it may be drawn off by a catheter through the mouth of the uterus. Sometimes the menstrual secretion is retained in the womb for months, owing to the mouth becoming closed. It may be removed as above mentioned. Ovarian dropsy is an accumulation of serum under the peritoneal lining of the ovary or broad ligament. The cyst or sack which is thus formed is exceedingly thin and liable to rupture on slight mechanical injury, giving rise when it does to general peritonitis and rapid death of the patient.

All forms of dropsy require skillful treatment, and is not at best always cured.—(See Diphtheria and Scarlet Fever.)

Dysentery—is a disease of the large intestine, of a highly inflammatory character, and is often epidemic.

The rectum and lower portion of the colon is the principal seat of the disease. It differs from diarrhoea, with which it is often confounded by those who are not properly informed, in that diarrhoea is a disease of debility with discharges of the *watery* portion of the blood, and is attended with little or no pain. Dysentery, on the contrary, is exceedingly painful; the discharges are bloody and slimy, there is increased action, and generally high inflammation.

The treatment of dysentery Homeopathically is attended with such advantages over the Allopathic plan that no person who observes the two can fail to be impressed with its superiority.

The remedies are, first, Merc. and Colo., alternately every hour. If these do not relieve the pain in the bowels, substitute Nux. for the Colo. and give as before. If the discharges are more of bile than blood give a few doses of I'odo. or Ipecac. For discharges of pure blood, Hama. or Nitric Acid. In the latter stages of the disease, when there is great debility and but little fever, Ars. and Verat. may be necessary. Sometimes, in "miasmatic" districts, dysentery has marked periodical exacerbations daily, and in such case Quinine may be given with advantage. But if you give Quinine always give it during the interval or when the fever is off. The main remedies, however, are Merc. and Colo.; and when they do not answer what is expected of them the physician should be called. One of the great essentials in the successful treatment of dysentery, and all bowel complaints, is that the patient keep absolutely quiet and in the horizontal position. This must be insisted on, without any relaxation.

The diet should be of the lightest and least stimulating kind. Avoid *animal* food altogether. Drinks of a mild character should be given, like toast water, gum Arabic, flaxseed or slippery elm water. Water alone is too harsh for the stomach or bowels when they are affected, as in dysentery, diarrhoea, or inflammation of the stomach.

There is no article of diet, in dysentery, equal to Butter milk. In many cases it alone will cure. (See Milk.) It is cooling to the stomach and the acid works favorably on the liver and in aid of digestion. It also relieves constipation and in dysentery there is really severe constipation of the bowels, it being just the opposite of diarrhœa.

Dyspepsia.—This is a disease of the stomach which is common to those who eat immoderately of hearty and indigestible food, or food that is not easily digested, and who at the same time do not take sufficient bodily exercise. Sedentary habits are perhaps the most productive of all the causes of dyspepsia. Articles of food, too, that are appropriate at one season of the year are not at a different time, unless taken in great moderation. (See the article *Diet*.)

Spasms of the stomach, acidity heartburn, loss of appetite, etc., are prominent features of this disease. Indigestion, when it becomes chronic, is identical with dyspepsia. In this disease there is a sense of weight in the stomach soon after eating, and of hollowness and sinking when it is empty. Few diseases have such an influence over the mind as has dyspepsia. It renders the patient very irritable and fretful, and much of the time his spirits are very low. He is very melancholic, and easy discouraged.

When dyspepsia becomes chronic there is derangement of the whole system, to such an extent that the patient in the fickleness which it engenders imagines that he has in rotation all the diseases in the nosology.

In the treatment of this disease it is of the first importance to select such articles of food as are most easy of digestion. Eat three or four times per day, but animal food once only, and then at dinner time. The suppers should be light, and all food that has been cooked the second time should be avoided. Exercise in the open air is of great use in restoring the tone of the system, and moderate gymnastic exercise conduces strongly to the same end.

Confined air is very deleterious to health, and is very productive of dyspepsia. Several times per day stand before an open door or window and inflate the lungs to their utmost capacity. The oxygen thus taken into the lungs purifies and invigorates the whole system, and sends the blood to the brain with such force as to almost make the head whirl.

The medicinal treatment may begin with Sulph. in the morning, Nux at night, and China three or four times during the day. When there is a burning pain in the stomach, or cold sweats, Ars. may be given. If there is acidity or nausea, Ipecac or Puls. If colic or a dull, heavy pain, Colo., Ignatia. or Nux. When there is constipation, Rhatany, Lycopodium and Bry. For heartburn, Bryonia, Pod., Lachesis, etc. Frequent bathing is very desirable in this disease, but a reaction or glow of heat should be made to follow. (See Bathing.) One of the most powerful adjuvants or aids in the treatment of dyspepsia, and indeed of many chronic diseases, is exercise in the open air. (See Exercise.)

Earth Treatment.—One of the most valuable means of treatment of wounds is the “earth treatment.” It consists of the application of pulverized earth—clay is the best—to burns and wounds where there is much suppuration. I have had many cases of the most desperate wounds where life and limb were saved by this means when it was apparent that nothing else would do. The best of clay, as dry as possible, should be reduced to powder very finely and the wound thickly covered with it. As the discharge escapes it is absorbed by the clay and this part of it may be removed and replaced by that which is fresh. Earth thus applied acts specifically to allay the inflammation in the wound, and this reduces the suppuration which is a product of inflammation. Earth also is a perfect absorbent and disinfectant. It is the best means known to prevent mortification in cases of desperate wounds. It does well also in poisonous wounds. The hog and dog, when wounded by reptiles, or otherwise,

instinctively bury the part in fresh *earth* and it proves their best remedy. I have saved a number of limbs, badly mutilated, with this treatment, which were pronounced incurable.

It is the best application known in compound fractures, and in extensive burns.

Our Saviour when on earth used it successfully in curing blindness, which is high authority for its use. And, by the way, it is recorded that He cured many diseases and always without *quinine*, *morphine* or *whisky*. And it can be done now. In all parts of the country accidents happen which terminate fatally, especially in hot weather. In all these cases the earth treatment will benefit if not save the patient from death itself.

Earache.—It is difficult to correctly explain the reason, but true it is that children are very subject to this complaint, while adults are nearly exempt. Bell. and Cham. may be given every twenty to thirty minutes in a paroxysm of earache. Good applications are a little laudanum or chloroform on a small piece of cotton, and this introduced into the ear. A few drops of molasses, hot as it can be borne, answers well. Apply to the side of the head and face a flannel cloth, dry and well heated.

Eruptions within the ear and *discharges* of matter are frequent during teething. Merc., Puls., Sulph. and Kreosote will cure nearly all such cases.

For deafness the same medicines may be given and the ears well cleansed with a small syringe. Sometimes partial deafness troubles children who have at the same time enlargement of the tonsils or other throat disease. This proceeds from closure of the eustachian tubes, which run from the inner ears to the throat near the tonsils, and when the latter are swollen these tubes are closed by the pressure on them. Sometimes, too, the inflammation extends up those tubes. It will be observed in such children that as the throat improves their hearing gets better also. The awkward habit some

persons have of listening with their mouth wide open is founded on a correct physiological basis. Sound passes up these tubes to the ears, and they do in a certain sense "hear with their mouths."

Epilepsy—is a kind of fit or spasm with which the patient is taken suddenly, and falls wherever he may be. There are convulsive motions of the limbs and whole body. He froths at the mouth, and the thumbs are drawn down into the palms of the hand. From the outset he is unconscious, and after the spasmodic movements cease he remains in a heavy sleep, from which he cannot be wakened. This is, in every way, an unpleasant disease, and, when it continues long, is very sure to weaken the mind, if not utterly destroy it.

Without attempting to explain the intricate nature of this complaint, the immediate cause is a rush of blood to the head. To counteract this Gels., Bell., Cup., etc., are very useful, but the services of the physician should be sought early. (See Convulsions.)

Eruptions.—Eruptive diseases are the most common of all complaints, and afflict persons of all ages.

The rash that appears on infants when they are but a few days or weeks old requires Acon., Bell. and Cham., but never Saffron, soot, etc. Farther along, when they are teething, an eruption called *milk-crust* appears on their head and face. Rhus. and Hepar. generally removes this. (See page 94.) There is a very obstinate disease of the scalp known as *scald-head*. The remedies that may be tried are Ars., Calc. and Rhus. But generally it should be under the direction of a skillful physician. On no account should severe external applications be made to any eruptive disease. I have seen the most violent inflammation of the brain follow the application of kerosene oil and similar substances to eruptions of the head and face.

Nettle-rash is an ailment very troublesome to children, and occasionally to adults. It generally depends upon derangement of the digestive organs—often, too, on atmospheric changes. With some persons their blood

is so much disposed to inflammation, or their skin is so sensitive and irritable, that on the slightest provocation this annoying trouble will show itself in large blotches over a considerable portion of their surface. They generally speak of this as "erysipelas," but such is not the case, that being an entirely different disease. It is very readily relieved by *Rhus.*, *Apis.* and *Dulc.*, internally. The internal use of *Urtica Urens*, or the common nettle, and a wash of the same applied to the blotches, affords very sure and speedy relief. *Apis*, or the poison of the honey-bee, is equally effectual. Both these remedies act upon the principle that "like cures like," the fundamental principle of Homeopathy, and afford a very beautiful illustration of that great law of nature. Of course it is understood that they are to be used in small quantities, otherwise the disease would be aggravated.

Herpes. "Ringworm" is a common form of herpes. So is "the shingles" an eruption upon the side of the body. The remedies are *Hep.*, *Rhus.*, *Dulc.*, and sometimes *Ars.* and *Lyc.* A very weak wash of glycerine may be used locally. Castor oil is a good local application.

The *Itch* is a species of eruptive disease, too well known to require description. It is communicable by contact, and hence shows itself on the hands more frequently than elsewhere. The eruption appears first in the form of small vesicles, which come to a sharp point, with more or less redness about them. They are filled with a watery substance, and the itching is intense. Further along in its course these vesicles become pustules filled with thick matter, upon which large scales form, and are renewed as they fall off or are removed. Itch proceeds from a small insect called *acarus*, which burrows in the skin, and when transferred to an uninfected person begins his operations at once. Their multiplication is so rapid often that it has given rise to the opinion that they may be generated spontaneously in certain conditions of the system. Whatever will destroy this parasite will do much towards, if it does not entirely,

cure the disease. Hence the reasonableness of external remedies; yet internal treatment is most useful of the two, and should never be omitted, as, if the eruption is suddenly suppressed by outside applications, serious consequences often follow. Probably the nearest like a *specific* of any remedy for itch is Sulphur. I know from considerable experience that the Homeopathic preparation of this article will arrest this disease, taken in its early stages, and it will also act as a prophylactic or preventive to those who are exposed to it. It may be difficult to explain this, but so are many things of the truth of which we are well convinced. It probably does it by correcting the fluids and secretions of the body, in which, when they are entirely healthy these parasites cannot live—similar to the secretions of the stomach and bowels, when healthy they are inimical to worms.

In the first stages of itch, and in the latter stages also, when the violence of the disease is spent, Sulph., Hep. S., Rhus. and Apis., will effect a rapid and permanent cure; but in the midst of a severe case external applications will be likely to be necessary. For this Sulphur made into an ointment and applied thoroughly to the location of the disease, will greatly hasten the cure.

Itching of the anus may be relieved by Merc., Sulph., Aloes or Rhus.

Eczema is a form of skin disease which is often confounded with itch. It generally depends upon derangement of the digestive organs, and is not contagious. The little vesicles are not so pointed as in itch, but more rounded on their surface and of a more nearly transparent color. This eruption comes out quickly, and often as quickly disappears. The itching is severe, and is aggravated by scratching. while in the *itch* this latter exercise affords a pleasant sensation with temporary relief.

The external application of Sulphur, Mercury and all greasy substances to this disease never fails to make it worse. Give internally Rhus., Hepar S., Dulc., and

Apis. This is often a very obstinate disease, especially when it affects the inside of the thighs and neighboring parts.

Erysipelas—is an acute inflammation of the skin. It has a disposition to spread rapidly, and often extends quite deeply. It depends on some poison generated within the system or applied from without. Instances of the latter kind are such as result from the bites of venomous reptiles and insects, the poison from dissecting wounds, etc. These are all examples of erysipelas, of usually a malignant kind. Acon., Apis., and Bell., should be given at first, when there is high fever and a tendency of the disease to spread rapidly. When there is severe burning pain, with blueness of the skin, give Ars. and Lach. Bry., Sulph. and Rhus. are useful. Pod., second dec. trit., does remarkably well in some cases. But the great remedies for erysipelas are Apis., Bell. and Rhus.

It is an old rule that no wet or greasy applications should be made to this disease. It is a good rule, but there are exceptions to it. A solution of Muriate of Ammonia or Acetate of Lead may be tried. So also tincture of Lobelia used locally. Cranberries mashed and used as a poultice are most excellent. These are particularly useful in that form of erysipelas that is produced by the poison of ivy or sumach. As a general thing, however, the best results are had from the internal remedies as above, and the application of fine cotton batting to the inflamed part. This protects the diseased part from the air, to which it is very sensitive.

Erysipelas is a violent, and under old-school practice, a dangerous disease but homeopathically few diseases are more easy to treat. Give a very light diet or better still, none at all, and with the above remedies you are sure to recover.

Exercise.—Suitable exercise of the human, or any animal, organism is very important to health. Just what this should be in any given case no one can tell beforehand but there are general rules which should

never be departed from. As a general thing children should be cautioned against too rude and violent exercise. Exercise to slight fatigue is not wrong but to become very tired is injurious because it is exhaustive to the vital forces, and reaction may not properly come on, or, if it does, it may go to the opposite extreme and result in disease.

Rowing, racing, lifting, dancing, swimming, archery, ball playing and similar sports mildly engaged in are healthful, but all those games where there is a severe contest for "championship" as it is called, are very destructive to health and many a young life has been ruined thereby.

Look over but a few years of the past and see where are Hyer, Sayers, Sullivan, Morrissy, etc., great athletes of a few years ago. Or Windship the small man who, by long practice, was able to lift nearly a ton. They all died before the meridian of life was reached. Just what happened to them will to others and does every year, in every community. Within my own observation I have seen many cases of deformity, rupture, heart and lung disease and other chronic ailments result from too violent exercise in youth. A year or two ago there was a mania for rowing, and hundreds of young men of the best physical development were sacrificed to it. Just now "base-ball" is the rage and in the past season I have treated full a dozen cases of broken noses, and fractures of the hands and fingers, and one of the main bone of the arm broken just above the elbow by powerful muscular contraction in throwing the ball. Newspapers give accounts daily of *fatal accidents* thus caused.

All this is wrong and depraving to youth aside from the fact that a universal *betting* and *gambling* mania is engendered by these "sports."

Young man beware of this. Save your strength for mature years and then, guided by intelligence and honesty, you will become a power in the world.

Eye.—The diseases to which this organ is subject

are not properly matters for domestic treatment, except such as may be of a temporary nature and preliminary to that of the physician, if the first do not afford speedy relief.

The most common trouble of the eye is inflammation, and for this there are no better remedies to begin with than Acon. and Bell. These may be given internally. In most cases the thirtieth dilutions are best for internal use. A good wash for inflamed eyes is made of Sulphate of Zinc, with a little white sugar and laudanum. The strength should be governed by the effects. The smarting that follows should not be of long duration—but a minute or two only.

The *sty* that appears on the eyelids is often a great annoyance. Acon. and Puls., thirtieth, will stop them in their early stages.

The *tumors* that form in the eyelids can, many of them, be removed by the use of remedies—Staph., Sulp., etc. When they do not yield, but increase in size, they should be removed by the knife.

Cross Eye, or squinting, is susceptible of cure in a highly satisfactory manner, by a delicate operation. There are small muscles on all sides of the eye, that give it its rolling motion. In squinting one of these muscles is too short, and it draws the eye around too much. By cutting the muscle off, or partly off, the muscle on the opposite side draws the eye around so that it is square or parallel with the other. When this is done in a skillful manner it never fails to effect a great improvement in the appearance of the person thus afflicted.

The so-called *Weeping Eye* that is occasionally met with results from closure of the small tube or canal that leads from the inner angle of the eye through to the nostril. When this is closed from congestion, Bell., Silicea and Merc. will help the trouble and often cure it. If there is a permanent closure it is necessary to put in a small gold or silver tube, to carry off the surplus water from the eye. This can be put in and worn

without any discomfort, and on an improved plan lately devised does not show externally.

Pterygian is a fleshy growth on the eyeball. It begins at the corner of the eye and points directly towards the center or pupil of the eye. It should be removed with small scissors or a knife.

Fevers—comprise about the largest class of diseases to which the body is liable. It generally begins with a chill or shivering, which is soon followed by increased heat of the surface, rapid pulse, languor and debility. There are a great variety of fevers, as well as degrees of violence of each kind, ranging from the mildest to the most malignant attack. The season of the year or the prevailing epidemic has much to do with its severity.

Fever and Ague begins with a chill, which is soon followed by high fever and terminates in profuse perspiration. When it occurs every day it is called quotidian; when every other day, tertian; when every third day, quartan. The tertian, or every other day form, is the most common in this latitude. The "ague season" in this country begins about the middle of July and ends about the middle of October. Persons are not likely to have it at other seasons of the year, unless they have once contracted it during this time, in which case it may afterwards appear at any season, and on the slightest provoking cause. The ague season is marked by warm days and cold nights. The difference in temperature thus twice in twenty-four hours is often as much as forty degrees, and unless the greatest caution is observed to avoid these extremes of temperature by corresponding changes of clothing, the body takes on the same condition of heat in the day, and coldness at night. This a minature chill and fever, and has to be repeated but a few times before it becomes habitual—that is, becomes a confirmed and aggravated attack of chill, bilious or other form of intermittent fever. To those who know how quickly any habit of the system becomes confirmed, this will not need further elucidation.

The author has lived nearly 40 years in "malarious"

districts without having ague or any disease caused by so-called "malaria," which all may escape if they avoid exposure to *sudden changes* of temperature, or, when thus exposed, counteract the effects at once. Put on at such times *extra woolen clothing* so as to conserve or save the vital heat of the body.

This being the truth and the whole truth of fever and ague, it becomes apparent how it may be avoided: Wear flannel next the surface of the body the year round—of course, lighter in summer than in winter. If you put on linen clothing during the heat of the day, be sure to change to woolen in the evening; and it is better, if you go out of sight of your residences, to have a woolen coat under your arm, ready to resume it when clouds intervene and cold winds arise. Never go out in the morning, during the "miasmatic" season, until the sun is well up and has dispersed the fogs, nor sleep with your doors or windows open. (See the articles *Sleep, Cold and "Malaria."*) Do this, and attend well to the kind and quantity of your food, and you will never have the ague nor any of this type of fever. It is said elsewhere of children, that with warmth and plenty of food they will thrive; and, barring contagious and epidemic diseases, this is the whole secret of health, as regards exemption from this class of disease—plenty of food, and an even temperature of body (and mind, too). It matters not whether it be hot or cold, only that it be even. Thus the race is adapted to live and flourish on the torrid sands of Arabia or the frozen shores of Greenland; but the sudden alternation of the two, as we have it here every twenty-four hours, or once or twice per week, cannot be borne unless the most careful provision is made to counteract these extremes. Too much clothing should be avoided, but just enough worn to produce a pleasant glow of heat, and thus, by favoring a determination to the surface, and keeping up active circulation in the capillaries, internal congestion is prevented. If a chill is avoided the fever, which is nature's reaction, is avoided also.

When prevention is neglected and the disease occurs, the principles of cure are indicated above—that is, restore the equilibrium of the circulation, by Acon., Gels. and Bell. during the fever every twenty to thirty minutes, and China, Ars. or Ipe., as tonics during the interval, to bring up the tone and strength of the system to the normal standard. These two classes of remedies *equalize* the forces of the body, and health is the result. As said elsewhere (see page 30) the main principle in curing disease is to equalize the circulation of the blood. During the “well-day” tone up the system, and during the fever tone down. I have verified this many times, sometimes with one class of medicines and again with another. (Read the articles on pages 17 and 28.) When quinine is given the last dose should be from four to six hours before the expected return of the chill, for then it gets up a curative reaction. If given during or just before the attack it always aggravates by its direct effect.

This is the *apparent* philosophy of the cure, and as far as it goes is true; yet in this, and in all diseases, when medicines are given Homeopathically they have a specific effect upon disease that is wonderful beyond description, and, what is marvelous, the smaller the quantity often the better the effect.

In *chronic cases* of ague and fever the above treatment is very effectual, and so it is in acute attacks if they are mild; but in a *new and severe* case of this disease it is often best to use Quinine in considerable doses on the “well day,” or during the interval. There is some prejudice against this article, but if it be not associated with Calomel and Jalap, it may be given with considerable safety. This will “break” the disease, and, so far, is an admirable remedy; but what is unfortunate is that it has a disposition to return on the seventh, fourteenth or twenty-first days. If, however, the doses are repeated on the sixth, thirteenth and twentieth days, it may be anticipated, and in this way (with the remedies above named, which should never be omitted,) completely defeated.

There is one thing in this connection which should be said in the hearing of every Allopathic doctor in the land—that is, when Quinine, or any other medicine, fails after two, or at most three trials of it, never repeat it in the same case, for it never fails to aggravate and complicate the disease. Why? Because the system becomes habituated to it, and no curative reaction is induced. The most obstinate cases of ague are those that come out of Allopathic hands. The Quinine disease unites with the original ailment, and an almost intractable malady follows. The same thing occurs in liver complaint from the too protracted use of Mercury; so, too, in constipation and dyspepsia, from cathartics. The *cachexia*, or depraved condition, that drugs produce will last a life time, and entail untold suffering on the unfortunate victim.

Chronic ague and fever should be under the treatment of a skilful Homeopathic physician, and indeed acute cases, if they do not yield readily. The efficacy of homeopathic treatment in these old “ague cases” is surprising. After such patients have taken bottles of quinine, and quack nostrums without number, homeopathic remedies will cure them *quickly, effectually and permanently*.

Bilious Fever is a more severe form than the above, with nausea, vomiting, diarrhœa, with bilious discharges, and considerable congestion of the liver and bowels. Acon. and Gels. may be given in the height of the fever; Bell. and Bry. afterwards. Apis., Bapt. and Rhus. if there are typhoid symptoms; Pod. and Merc. for bilious diarrhœa; Ipec. and Puls. for vomiting. When there is great weakness, Sang., Ars. and China. (See Dose.)

Catarrhal Fever requires Acon. and Nux Vom.

Gastric Fever, or inflammation of the stomach, Acon., Gels., Ars., Puls.—the two last if there is nausea, burning pain and bloating of the region of the stomach.

Inflammatory Fever is such as accompanies rheumatism, dysentery, pleurisy, and all inflammations. The

remedies are, first, Acon., Apis. and Gels. if the fever is high, followed by Bry. if there are severe sharp pains, or Bell. if the face is very red and flushed with headache.

Intermittent Fever is but an aggravated ague, and requires the same treatment.

In all cases of fever, Aconite is the great remedy. It is to the Homeopathist what bleeding, Calomel, Digitalis and Veratrum is to the Allopathist, and it may always be given with entire safety, which cannot be truthfully said of any allopathic drugs.

Typhoid Fevers are those where the fever is continuous, the pulse rapid but weak, the mind wandering, the mouth and tongue dry (the latter brown, with deep fissures,) and the lips and gums covered with a dark, thick substance, almost like tar. The disease is generally located in the bowels, lungs or brain, the particular seat or locality of which is apparent on an examination of those parts.

The treatment should begin with Acon., and followed with Apis., Bry., Rhus., and Bapt. If there is hæmorrhage from the bowels Ham. or Nit. etc. If delirium, Hyos. Bell. and Ars. In advanced stages, when there is great prostration of the vital forces, give Ars., China. and Sang.

Typhoid fever is supposed to be owing to decomposition of animal substances, whether these be generated within or without the system.

In typhoid fever look well to all the surroundings of your residence. Let there be no stagnant water around nor under your house, no decayed vegetation in your cellar, no filth in your well, such as an old and half-rotten pump, or curbing, nor dead leaves, cats, toads and the like therein. Such warning may seem superfluous, but as an actual fact something wrong will always be found where diseases of this class prevail. Nor should you use water which runs through much length of lead pipe if the water stands long in the pipe. Lead-water thus formed is very poisonous. Colic, neuralgia and paralysis thus result which are almost incurable.

The author takes great pleasure in recommending the use of buttermilk in typhoid fever. Since using it, now ten years, not a case has been lost, whereas, previously one or two such patients would die each year. When the tongue is dry and parched nothing will be so greatful to the patient as this article. (See Milk.)

Felon.—A felon is an inflammatory swelling on the hand or fingers, and differs from a boil mainly in that the tissue through which it has to work is more dense and unyielding. A mild felon is just under the skin. When it is situated under the tendons or cords it is more severe, and most of all when under the periosteum, next the bone. If taken in their early stage, Silicea, 30th, will arrest them. Merc., and Sulph. are good; but if matter has once formed it must come out, and the earlier they are laid open freely the more speedy the recovery. It is a “general principle” in surgery that pus, or matter, cannot be absorbed, and hence in boils, felons, abscesses, and all similar swellings, when it has formed it must come out, and nature is greatly assisted in the process and the cure hastened by artificial means. First poultice well and then open freely.

Fits.—(See Convulsions, p. 113.)

Fistula—is a form of ulcer or abscess which has no disposition to heal. It usually has a long, narrow opening, like a pipe, which discharges matter or pus. *Fistula-in-ano* is a common form of this disease. First a small ulcer or abscess, forms near the anus and when it breaks it is not inclined to heal, but, eventually works its way through into the rectum, an inch or more up that passage, and thus makes a small passage through which pus, as well as the contents of the bowel escape. If left to itself this will continue for years until finally the victim dies with consumption or other wasting disease. All forms of fistula are very debilitating to the system and cannot be cured too quickly. Only a surgeon can do this correctly, for if it is done improperly, some other and more vital organ will be affected and fatal

consequences ensue. Some surgeons operate on these cases with the knife, but this is seldom advisable and is often dangerous.

Foreign Bodies sometimes get into the throat and stomach of children and cause much trouble. If ever so small a substance gets into the windpipe or lungs a violent spasmodic cough with distressing suffocation results. Even a drop of water which "goes the wrong way" causes this. In such a case turn the person with his head downwards during the coughing fit. If it is a small bean, grain of corn, button or similar substance it may be expelled. If not an operation may be necessary. This consists in opening the windpipe in the neck, a very delicate operation. If children crowd beans, corn, gravel or such things into their ears or nose, make a loop in a small wire, like a hair-pin, and gently pass it in beyond the substance when it can usually be withdrawn. If a child has a severe catarrhal discharge from the ear, or one side of the nose, there is suspicion that he may have crowded some foreign body therein. I have seen severe catarrh thus produced by a wad of rags. Always look to them carefully. If children swallow pennies, nickels, or objects about the size of those no harm will result. Nature soon passes them off by the bowels. Pins however are liable to cause mischief. I once had a little patient of 6 years with an abscess in the groin or abdomen just below and to the right of the navel. It had been there for months and on opening it a large sized pin was found and removed. The child was greatly emaciated but in a few weeks after it become fat and hearty. She had no recollection of having swallowed it but it must have gone into the stomach, thence into the small intestine where it lodged and ulcerated its way through the abdominal walls—a most wonderful process of nature to relieve herself of an obstruction. Pins have thus been found in all parts of the body which undoubtedly were swallowed. It is exceedingly unsafe to have pins in the mouth. Sometimes they are lodged in the throat, and may be removed

by passing a whalebone with a small sponge or swab firmly attached to it. Pass it below the obstruction and then gently withdraw it with a twisting motion. Small bones, like fish-bones, may be removed in this way or they may usually be entrusted to nature to dissolve and digest them. When they become well softened by this process swallow a large mouthful of dry food which will help to carry them down.

If a fish-hook gets in the tongue, or cheek, break off the string end and then hook it through and out of the part.

Larger substances than those above mentioned are sometimes swallowed by children. I once saw a child of 20 months which swallowed a lady's "stiletto," a pointed instrument, two and one-half inches in length. In 20 hours it safely passed by the rectum. Another child of the same age swallowed a "crochet-needle" five and one-half inches in length. It gave the child not the least trouble and nine weeks thereafter the point of it was seen far back in the mouth. With long curved forceps I seized hold of it and withdrew it entire. It had probably not gone down into the stomach but remained in the esophagus or pipe leading from the mouth to the stomach. A remarkable escape from death.

Flatulence, or undue collection of gas in the stomach and bowels is caused by indigestion. Instead of proper digestion, fermentation takes place, which gives rise to the formation of gas. Col. Nux. and Sulph. are the usual remedies. Hep. S. and Carbo Veg. may be required. (See Dyspepsia.)

Fractures.—(See Bone, p. 81.)

Fright.—Sometimes the effects of fright are so severe that treatment is necessary. Acon. Coff. Opium or Bell. will meet these cases. (See Mental Derangements.)

Freezing.—Bring the part back to the normal temperature by slow degrees, until it is "thawed out;" then the tendency is to the other extreme—inflammation—and this must be counteracted by applications of oil externally, and Acon., Apis., Ars. and Bell. internally.

Gangrene—Is the condition of a part that is bordering on mortification. If it be not too far advanced, Ars., Lach., Bapt. or Secale will arrest it. This is a condition that often threatens when acute diseases are at the period of the crisis, and the above medicines given at the right time will bring around a favorable resolution. In threatened gangrene in wounds see “Earth Treatment,” p. 138.

Gastralgia—Is a gnawing or burning in the stomach. It is usually a symptom of dyspepsia. Remedies are found in Colo., China, Igna., and Nux. (See Dyspepsia.)

Goitre—Is an enlargement of the thyroid gland of the neck. It is also known as bronchocele, Derbyshire neck, etc. In some cases the enlargement becomes enormous, and interferes seriously with respiration from pressure upon the trachea. The cause of this difficulty has never been explained, but it seems to depend on some peculiarity of the system analogous to scrofula, although the subjects of Goitre are otherwise quite healthy. It is most common in girls from ten to eighteen years of age. During this period it can be cured, and if it is merely held in check only it may disappear of itself after that time.

Spon. and Calc. will often cure this trouble. Iodine should not be applied externally, but there are applications known to Homeopathic physicians which are of great use in discussing a swelling of this kind. I have successfully treated many hundreds of these cases in girls, and also some old and chronic cases. Medicine for this purpose can be sent by mail, which is very sure to cure even most difficult cases.

Gonorrhœa.—Is a disease of the generative organs caused by impure connection. It is known in the male by a profuse mucus discharge attended with heat and fever and much smarting and burning pain on making water. In the female it is similar to leucorrhœa but with more fever, smarting and burning than attends

that disorder. This disease is unlike syphilis and never runs into that complaint. The treatment consists in allaying the fever and inflammation in the part, and may begin with Acon. and Gels.

A homeopathic physician should always have charge of the case for, unless it is properly treated, it runs into a chronic form called *gleet* which is very obstinate and annoying. Under homeopathic treatment this disease is not difficult of cure. If it is mismanaged a variety of painful, and serious disorders result, such as stricture of the urethra, orchitis or inflammation of the testicles, and chronic rheumatism. With homeopathic treatment the cure is radical and complete, and what is remarkable, often the person after his cure will be stronger and better than ever before. But this is one of the diseases in which the *quack* and all his nostrums should be avoided. (See Syphilis.) It should be mentioned that the infection of gonorrhœa may be communicated by handling the parts.

Thus, I have seen quite a number of cases in children evidently caused by vicious and diseased servants handling them, or manipulating the sexual organs. A person with this disease should observe the greatest care and cleanliness. If the poison or infection is communicated to the eyes it will excite the most violent inflammation, often destroying an eye in a day or two's time.

Gravel.—This trouble arises from the formation in the bladder of a small stony concretion, and is similar to the deposit on the inside of kettles where lime water has been boiled. There may be one or several of these, varying much in size. Sometimes they form in the gall-bladder, and in their passage through the gall duct give rise to excruciating pain. So, too, when they form in the kidneys and pass through the ureters to the bladder. The pain attending a "fit of gravel" is almost intolerable, and the patient will call for anything that promises relief. The use here of morphine is advisable, and better yet is chloroform, given to the extent of very near insensibility. This produces instant relief, and so relaxes

the passage through which the calculus is passing that it is hastened on its course. When this can or cannot be had, applications of very hot water should be made over the part, and often renewed. To correct the disposition to the formation of calculi, Lyc., Calc. and Kali Carb, may be given with much benefit.

Some Homeopathic physicians would greatly object to the use of morphine or chloroform in any case, yet it is difficult to convince people that the routine of any school is of more consequence than to achieve a cure. It is better for us to claim that whatever cures is Homeopathic.

Gun-shot Wounds. (See Wounds.)

Hair.—The hair is very useful and ornamental covering to the head, and in all ages the premature loss of it has been regarded as a misfortune. The hair and nails are not a part of the living organism, except in a low degree. They have more of what may be called a vegetative existence, as may be known from the fact that they continue to grow for several days after death. Hence the color, as well as profusion of the hair, depends very much on the luxuriance of the "soil," as it were, upon which it is produced. Loss of the hair, or baldness, may result from debilitating sickness or from hereditary causes. Change in its color to gray is natural to old age, and it may be brought on prematurely by violent mental emotions or prolonged anxiety of mind. Long and excessive exercise of any of the faculties or organs of the brain is followed by alopecia, or baldness, over the region of such organs. Thus it is observed on the brow of the student, and is an evidence of intellectual activity. The same evidence of the libertine is seen in the smooth and polished surface devoid of hair on the back of the neck and over the organ of amativeness, showing here the tendency of his lecherous soul. Herein is a strong confirmation of the doctrines of Gall and Spurzheim, known as Phrenology. In this class of persons, especially in prostitutes, a post mortem exam-

ination of the cranium shows the skull over the organ of amateness as thin and transparent as paper, which proves the great activity of this organ. This kind of baldness is incurable, except by a radical change of the life and character of the party. So also is that which results from hereditary causes and from syphilis.

Those who desire to preserve the hair should avoid too much washing and cleaning of the scalp. A person who has much dandruff was never known to be bald early. The hair being of a vegetative nature, as above explained, this collection may act as a "top dressing," on horticultural principles.

The numerous compounds or washes for the hair to prevent its falling out and change of color are very injurious to the system when their use is long continued. They all contain sugar of lead, and this is strongly conductive to paralysis—a disease which certainly has become much more frequent within a dozen years. The less grease and oils that are applied to the hair the better. Every person knows that the more they are used the more they must be. Nature's way, and the true way to lubricate the hair, is through taking suitable substances into the stomach. For this purpose the marrow and fat of beef, in small quantity, taken daily with the food is all sufficient. With this and a good digestion your hair is sure to be glossy if not abundant.

If the hair falls out from debilitating causes, give China, Iron Phos. and Staph. If the hair is disposed to split at the ends, clip them a little once per week. It is claimed, and there is some philosophy in it, that baldness is best and most certainly remedied by the patient going with his head uncovered as much as possible, even in the hot sun.

Hay Fever is a catarrhal disease like influenza. It is usually very much relieved by Acon., Ars., Nux or Bell.

Headache—Is one of the most common ailments known. In a few cases it proceeds from disease of the

nervous center, the brain itself, but generally by sympathy from irritation in some other part of the system. Headache from rush of blood to the head will be relieved by Acon., Bell., Gels., and cold applications to the head. Rest with the head well elevated.

Catarrhal Headache will be relieved by Acon. and Nux. That from constipation, Bry., Sulph., Nux and Rhatany.

Sick Headache is relieved usually by Sang., Bell., Sepia if it is over the right eye, Spigelia if it is on the left side, and Glonoine if there is bursting headache with loss of consciousness.

In *Nervous Headache* give Coffea, Ign., Puls., (the latter when it is intermittent), Sepia, Bell., and Ars. or Nux. if there is great debility and desponding mood.

As a general thing, headaches are produced by the daily use of tea and coffee, or, at least, these articles occasion a great sensitiveness of the brain, and headache follows on the slightest provoking cause. These articles are powerful nervous stimulants, and that they do produce harm is evident from that: that on being deprived of them the system is unstrung, much in the same way as occurs to the devotee of tobacco and whisky when these substances are withheld. He is nervous, irritable, peevish, melancholy, and even tremors and delirium follow. Tea and coffee derange the nervous system of women almost as much as whisky does that of men. Stop them at once and all headaches and nervousness will disappear, or if not the above remedies will easily and speedily cure you.

Heart.—Disease of the heart is not a subject for domestic treatment; but mention is made here of it for the purpose of counteracting the common opinion that every little irregularity of and queer sensation about it portends sudden death.

Many diseases of the heart are sympathetic, and depend on derangement of the digestive organs, and, in women, uterine troubles. From whatever cause it proceeds it is susceptible of relief, and generally of cure,

by Homeopathic treatment, in a very satisfactory degree. Acon. and Bell. may begin the treatment. Ars. and Cactus also have a very powerful influence in overcoming disease of this most vital organ. Palpitation of the heart, is a frequent trouble, and its cause should be sought for and removed by suitable treatment. In any case which does not readily yield to the above remedies, consult the best homeopathic physician within your reach.

Nine-tenths of the heart disease, now met with, can be attributed to excess in labor, or exercise, or to the use of stimulants and narcotics. Of these tobacco is the most powerful of all. The time will come, and is not far distant, when stringent laws will have to be enacted to protect the human race against this fearful poison which is fast degenerating civilized races. (See Tobacco, Stimulants and Exercise.)

Heredity. (See page 48.)

Health.—The limits of this book will not admit of very lengthy articles. To those who desire more full information on the laws of life and health, Ellis' "Avoidable Causes of Disease" is recommended. The diffusion of knowledge by which people can avoid sickness is of the greatest importance. Nothing gives the philanthropic doctor more pleasure than to be the means of preventing disease and suffering. Disease is abnormal or unnatural and the doctor who makes his fortune does it out of the misfortune of his patrons. I would rejoice if disease could be banished from the world, but while this cannot be done altogether, very much can be accomplished in that direction. The following few ~~limits~~ *hints* are worth observing: Always be cool and collected in whatever you do. Avoid haste and excitement. Worry destroys more lives than work. Go slow and be deliberate. Remember that while you can run for but a day you can walk a life time. The human organism is adapted to do large a large amount of moderate labor, but excess quickly destroys it. It may be compared to an engine which can make 40 miles an hour without harm but

which, if forced to double its work would be destroyed in a week. Nine-tenths of all the sickness in the world is caused by excesses and carelessness. Excess in eating, drinking and exercise, shortens the life of millions. Millions of people work themselves to death in the effort to improve their fortunes and that of their children. This is wrong and is seldom appreciated. Good physical development and honest instincts, hereditarily, are the richest inheritance for children. These make the best "start in life" a child can have. (See Heredity, p. 48.)

Perhaps the most important factor of health is the proper location and construction of houses. These should always be on well elevated ground. The great enemy to life is dampness. If there is an excess of moisture it is found in low places. Fogs and damps collect in valleys. When the valley is one vast sea of fog and frost, the hill near by is bathed in the beautiful and healthful sunshine.

Vegetation is more rank on low ground, but trees and houses in such places will be covered with moss and mildew, when, on the hills or little knolls 50 or 100 feet higher, all things will look clear and bright.

Wherever there is an excess of moisture unusual evaporation results and with this there is a great lowering of the temperature, and agues and fevers will be common. Doctors have been in the habit of calling this "malaria," but it is an error. (See Cold and "Malaria.") Nearly all sickness is caused by the effects of cold and dampness and in valleys cold air settles and warm air rises. In the valley at midnight when fogs and damps make you shiver through and through go up the hillside. At an elevation of 100 feet the warmth is very perceptible and at 200 feet it is delightful. When vegetation is destroyed by frost in the valley, on the hill-top all will be green and vigorous weeks afterwards.

The simple phenomenon that cold air settles and hot air rises explains it all. It follows then that you should never live in valleys, but if you must then do

not go out at night nor in the morning until the sun is up so as to drive away all fogs and dampness. And wherever your house may be situated do not have it surrounded by trees nor shrubbery. Let in the sunlight. Pure air and bright sun-light are better than all the medicines in the world. Never allow stagnant water around and especially under your house. If you do its evaporation will fill you with disease. In residences where the doctor is oftenest called and where he has the severest cases, must and mildew is very perceptible. His sense of smell will readily detect it. Invariably typhoid fever, cerebro-spinal meningitis (spotted fever) diphtheria, malignant dysentery and all low forms of disease originate in, or are greatly aggravated by such causes.

Be careful then to always build your house on the highest ground near you and have the drainage perfect.

Again, keep your cellar clear of all dampness and decomposing or growing vegetables. Emanations from these penetrate the whole house and infect the air, often causing disease. (See Fevers, and carefully read this entire book.)

Heartburn.—Is a symptom of Dyspepsia.

Hip Disease.—Disease of the hip joint occurs in scrofulous subjects, and has for its exciting cause some mechanical injury, such as a sprain or blow, or a severe chill taken by remaining in the water too long, as boys are apt to do when swimming.

For the first symptoms of this disease, Acon., Rhus. and Arn. may be given, if it proceed from injury, and Acon., Merc. and Col. if from a chill. Apply without delay to your physician.

Hernia or Rupture is a breaking through the body of the intestine. It usually occurs at the navel or in the groin. When in the groin, in men, it may pass down into the scrotum making a large swelling. A hernia should always be replaced as soon as possible and a truss applied. If it is not speedily replaced adhesions quickly

form and the intestine cannot be restored without an operation. This is very dangerous. In replacing a rupture chloroform is of the greatest use. It relaxes the part and allows it to go back when without it, it could not be done. Never neglect a hernia. In spite of all the care which can be (or which is taken) hundreds of people die from them every year. A truss should always be worn during the day. The "ELASTIC TRUSS" is the best in use. It can be sent anywhere by mail for six dollars. Send measure around the hips and which side the rupture is on. (See p. 95.)

The most remarkable case of hernia or rupture on record is that recorded by my friend Dr. G. D. Beebe, of Chicago, (now dead). The patient was a lady of middle age who had a rupture at the navel. When Dr. B. was called the swelling was as large as a child's head and very dark colored. On opening it mortification of the intestine had taken place. The doctor cut away all that part which was dead and joined the ends of the healthy intestine. Recovery followed, and the patient is yet alive and well. The portion of intestine removed measured four feet and ten inches.

Dr. B. was a homeopathist and surgeon of great skill and attributed his success very much to suitable homeopathic treatment after the operation. Of course after all such operations the danger arises from inflammation. If this is controlled all else goes well. What would have been the result, after such an operation, had quinine, morphine and whisky, the allopathic stand-by's been given? Fatal of course!

Hoarseness—Is a disease of the throat, involving mainly the larynx and vocal organs. It sometimes extends down to the bronchial tubes and lungs.

The principal remedies are Acon. and Gels., if there is fever; then Merc. Iod., Phyt., Dros., Bell and Lach. Apply a cloth wet in cold water to the throat, and a dry flannel over this, especially on retiring at night. The hoarseness of ministers and public speakers is usually

removed by Spong. Dros. or Phos. If the case proves obstinate, apply to your physician.

Home Sickness.—For this trouble take Ign., Puls., and vigorous exercise in the open air. Active labor and especially that which remunerates well is very efficient in dispelling home sickness.

Hooping Cough.—This is a violent spasmodic cough, coming on by paroxysms of longer or shorter duration. These fits of coughing are more frequent during the night than day time. Hooping cough is not esteemed to be a dangerous affection, except it give rise to other diseases, as inflammation of the lungs or convulsions, when it becomes highly dangerous. This is particularly true in the early spring. From the 15th of February to the last of March pneumonia or inflammation of the lungs is often epidemic, and if a child has hooping cough at this period it requires the greatest caution to prevent the more serious disease following.

Hooping cough is a contagious disease, mainly confined to children, and runs a course of from six to ten weeks. In its beginning it is much like an ordinary cough, the peculiar "hoop" not appearing before the second week. It is the opinion of some that when they bleed at the nose and vomit freely they make the best and quickest recovery. This, however, is very weakening if it continues long, and requires Ver., and Ipec.

Bell. Dros. and Cup. are the principle remedies for this disease; Cup. if there are cramps, and Puls. or Ipec. for moist cough with vomiting. Acon., too, always if there is fever.

Hymen.—This is a delicate membrane which partly closes the outer orifice of the vagina in virgins. Rough handling, or washing, in infancy, may destroy it so that its absence is no evidence of unchastity. If it remains entire, to maturity, it is ruptured at marriage. Whether it remains or not a word of caution may not be out of place. With some men, at maturity, there is an over-development of the sexual organs. With the great

majority of women this part of their nature is entirely uncultivated, up to marriage, and there is, therefore, lack of development with them.

Great care and patience following marriage, is therefore important until something like an equality of development is established. Often several weeks, and even months, are required for this, but time and patience are sure to effect it.

It would seem that no man, who is not a brute, could unnecessarily inflict pain upon a young wife. But, in fact, they sometimes do and the joy that an innocent and confiding bride anticipates is turned to disgust and hatred which may never be overcome. This is a delicate subject, of which perhaps none but physicians know of its extent, and these lines would not be written except as a caution to young and impulsive husbands, and in the interests of refined and innocent wives. Judging from the confessions of wives, sometimes made to physicians, this is a species of brutality, much too common, and one which, in some instances, is never effaced from their memory. In a number of cases I have known a high grade of inflammation to be thus produced and even abscesses result. One refined and delicate young wife was so injured that she died within two weeks. This brute of a man—mis-called husband, well known, and educated—had killed one wife before. The law and society may submit to this but it is equivalent to rape. Such results are all unnecessary and wrong and should never exist. If woman is treated properly, and given a fair chance, she can hold her own with man.

In rare cases the hymen is so dense and strong that it effectually closes the vagina. A trifling surgical operation overcomes it.

I have seen two cases where this membrane was entire after conception had occurred and up to the time of labor. The vagina and uterus are lined with a membrane and its peristaltic action, at certain times, carries the sperm up to the womb even if it be deposited exter-

nally. Impregnation must have occurred in this way. An imperforated hymen is analogous to phymosis in the male and is cured in a similar manner. (See Phymosis Marriage, Sexual Diseases, and read the "Avoidable cause of Disease and Marriage.")

Horse.—(See Animals, page 68.)

Hydrophobia.—(See Bites, page 76.)

Hysterics.—(See Convulsions, page 113.)

Infants.—(See Children, and Diet, pages 93 and 123.)

Indigestion.—(See Dyspepsia and Diet.)

Inflammation.—In an attack of inflammation there are three stages; first, a *determination of blood* to the organ; second, a stoppage or *stagnation* of the blood in the part, which is known as *congestion*; and third, *active inflammation*, (*vide* the articles *Blood and Congestion*).

This disease has a definite course which it runs, when not interrupted by medical treatment, in about seven days, when the crisis comes, which is followed by a slow resolution or recovery on the one hand, or by gangrene and death upon the other. The object of treatment in this disease is, first, to induce free perspiration, and thus break the fever; second, when this cannot be done, treatment should be directed to mitigating the severity of the symptoms and keeping the disease within reasonable and safe bounds, so that the crisis when it occurs shall be favorable.

Remedies should be given as directed under the article *Congestion*, and further treatment continued by the physician, when it can be had.

When inflammation affects the *Brain* it may be known by high fever, loss of vision, delirium, screaming of a sharp, shrill nature, dilated pupils, insensibility, and a peculiar projectile or explosive vomiting. There is suppression of perspiration, urine, etc. The remedies are Acon., Bell., Sulph., Rhus., etc. If the patient is a

child or sensitive woman (the term "female" is decidedly improper when applied to human beings, but does for brutes,) these medicines should be of the thirtieth dilution.

Inflammation of the *Lungs* prevails in the early spring, often as an epidemic (see Hooping Cough.) It results from a violent chill, which is followed by fever, tight cough, shortness of breath, pain in the lungs after coughing. The expectoration is tough and stringy, and often colored with blood.

Acon. and Bell. should be given until the fever yields, when Bry., Phos. or Sang. should be given. (See Cough.) If the fever does not yield, and especially if the expectoration is mixed with blood, or is the color of brick dust, put ten drops of *Veratrum Viride* in one-half glass of water and give teaspoonful doses alternately with Bry. or Phos. every twenty to thirty minutes.

When the fever is subdued and the cough becomes loose, with rattling of mucus through the lungs, give Tart. Emet. enough to produce nausea and even vomiting. This aids very much in freeing the lungs of this accumulation, which, if it is allowed to remain, is very sure to bring on a return of the fever. This plan may not be necessary with adults, who appreciate the necessity of raising this substance, and will do it voluntarily; but children invariably suppress the cough as much as possible, and hence it is requisite to evacuate the overloaded air cells and tubes per force. The Tart. E. does this very effectually—first, by the nausea, which loosens the phlegm, and second, by the mechanical exercise of vomiting.

Bry. and Sulph. should be continued until the difficulty wholly disappears.

Inflammation of the *Pleura*, or Pleurisy, begins with high fever, short dry cough, and an intensely sharp pain in the side. The remedies are Acon., Bry., Bell. and wet applications to the side, covered with dry flannel.

There is an affection like the above, only there is no fever. This is a "bastard," or false pleurisy, and is sim-

ilar to the sharp pain, or "stitch" in the side. Arn., Ranunculus and Caul. removes it.

As said above, inflammations run a course of from seven to ten, and sometimes fourteen to twenty-one days. It not unfrequently happens, however, under Allopathic treatment, that patients with inflammation of the brain, lungs or bowels, die on the third or fourth day. I have often known that class of doctors to give opium, quinine and brandy in rotation in pneumonia, typhoid fever and dysentery, with, as might be expected, the result above named. These diseases, of themselves, never destroy life in that short period of time. I do not believe that a Homeopathic physician can be found who ever lost a patient with pneumonia under the eighth day, nor in dysentery before the tenth, or typhoid fever before the fifteenth day; yet every one is familiar with examples of the above kind under Allopathic treatment. I firmly believe that the time is not far distant when people will not suffer their grief in silence with such a practice, but call a coroner's inquiry every time such unnatural results follow their treatment. The presumption is that of manslaughter, and on the doctor should rest the burden of proof to the contrary. (See page 27).

"**Itis**" a term signifying inflammation when used as a suffix to anatomical terms. Thus: Gastritis, Pleuritis, Peritonitis, etc., means inflammation of the gastric organ, (the stomach) the pleura or peritoneum.

Itch.—(See Eruptions.)

Insanity.—(See Mental Derangements.)

Influenza.—(See Catarrh and Bronchitis.)

Jaundice—Is a condition in which there is yellowness of the skin of the whole body, and of the whites of the eyes, when it is first observed. It may be caused by mental emotion, as anger, grief, mortification, etc. The primary effect is doubtless upon the liver, and the jaundice is a result. The remedies are China, Bry., Merc., Pod., etc. Puls. and Ign., if it proceed from grief or chagrin. In Jaundice, butter-milk or hard-

cider should be drank moderately. These acids act very favorably on the liver, and digestion.

For *Jaundice* of children, see page 94.

Kidneys.—Inflammation of the kidneys is indicated by pain in the small of the back over these organs, dark, hot and bloody urine, pain and numbness down the inside of the thighs, and a drawing sensation in the testicles and cord.

The remedies are Acon., Apis., Canth., and Puls. (See Bright's Disease, page 85.)

It is worthy of note that diseases of the kindeys and bladder are not of common occurence. These organs are deep within the body and well protected from cold and injury. Hence we may surmise, what proves to be the fact, that, when they are diseased, other causes may be looked for. What are they? Wine, beer, whisky and drugs. Never use any of these articles and you will be sure to escape the painful and dangerous effects of many diseases.

Liver Complaint—Is a common disease in districts where ague prevails, and is often the result of long continued drugging with Calomel, Quinine and Cathartics. Chills and fever occasion enlargement and congestion of the liver, from too much blood becoming impacted in it during the cold stage.

Acon., Gels., and Bell. should be given when there is fever, and China, Bry., Nux. Merc. and Pod., when there is no fever and in chronic cases. Also buttermilk, or old cider, as above, in jaundice. The physician should be employed when he can be had.

Lockjaw.—This highly dangerous trouble is produced by a wound, and generally a small punctured wound in or among the cords and tendons, like what may be occasioned by a rusty nail or needle. Wounds of the thumb or foot are most likely to produce lockjaw. The first sensation is that of cramps in the part injured, which travel along to the muscles of the jaw. When these cramps affect the muscles of the back the patient

is bent backwards so that his head and feet approach. In all cases of wounds use Arnica locally to the part injured, and internally, and this fatal malady will not be likely to arise. If symptoms do show themselves, mention it not to the patient but send at once for the physician.

When lockjaw proceeds from a cold or any cause not mechanical, give Acon., Bell., and Cupr.

Lumbago—Is a rheumatic affection of the muscles and ligaments of the small of the back. The remedies are Acon., Bry., Col., etc. Use Arnica or Chloroform and Acon. locally to the part.

Longevity, or duration of life, is a matter of interest to all. How to obtain it is what concerns us more than almost any other thing, and yet how few observe the right means to prolong their life. These involve a general knowledge and observance of the laws of health which all can understand. The principal of these are a strictly temperate and abstemious course of life.

There are many examples of longevity recorded in sacred and general history. But it is conceded that as a general average human life is on the increase, and is greater now than in any previous age of the world. Indeed there has been a decided advance therein in the two past generations. This is owing largely to the influence which the homeopathic system of medicine has exerted in the world as well as improved sanitary regulations in every civilized land.

To homeopathy is much of this due, for it is a fact within the observation of all, that, under that treatment, it is almost an unheard of thing for a person of average good constitution to die between the ages of 8 and 60 years. Before the eighth year, croup, scarlet fever and the diseases of children, take some under the best treatment, but when that perilous time has passed, and up to 60 years, a death is unnatural and premature, and very seldom occurs under the homeopathic treatment. Some few will go into consumption, but with the acute diseases so fatal under the allopathic practice,

homeopathy has absolutely no victims worthy of mention. This is a statement to which I challenge contradiction, and appeal to the past and the future to verify it. Let every intelligent person be watchful, within his own field of observation, and he can decide this for himself.

Besides a life of strict sobriety, every one, to favor longevity, should be temperate in *all* things. Especially is this true in exercise, labor and the marital relations. Hundreds every year kill themselves by too violent exercise, and thousands by over-work. It is painful to the physician to see, as he does all around him, so many cases of the over-worked, and insufficiently fed, who are dragging out an unhappy existence, with no relief in prospect but the grave.

Always maintain an even temperature of body and mind, and you will enjoy health and length of days.

In this connection all should read Ellis' "Avoidable Causes of Disease," a most valuable work on the laws of life and health.

The following list of advanced ages is interesting:

	LIVED. A. D.	AGES.
Apollonius of Tyana.....	99	130
St. Patrick.....	491	122
Attila.....	500	124
Llywarch Heen.....	500	150
Thomas Parr.....	1635	152
Henry Jenkins.....	1670	169
Countess of Desmond.....	1614	145
Thomas Damme.....	1648	154
Peter Torten.....	1724	185
John Rovin and wife.....	1741	172, 164
St. Monagh.....	1781	185

"Malaria."—Malaria is a myth of which we hear much. If a doctor has a case of disease which he does not understand he attributes it to "malaria." A few years ago everything was from "scrofula," and before that from "worms." The evidence is against there being any such thing as malaria, as a specific cause of disease. It has never been discovered by chemistry, the micro-

cope, or any other process. Certain effects have been noticed on the organism, and these have been falsely attributed to "malaria." Now these effects are accounted for in another way. They proceed from exposure to sudden alternations of temperature. (See Ague.)

Hot days and cold nights explains it all. Or being chilled by any means, especially when there is much evaporation going on. (See Cold.) In rivers this "malaria" is mostly developed at falls, dams, and rapid places where there is unusual evaporation and fogs. We become heated during the day and chilled at night. If this occurs but a few days nature takes it on as a habit and we have confirmed fever and ague. Avoid all this and you will never have "malarial fever" nor "bilious attacks." Avoid the fogs and dampness of the early morning and evening, and "malaria" will not trouble you. If you are compelled to go out at such times put on woolen clothing enough to keep thoroughly warm, and never sleep with the night air blowing upon you. All the effects of "malaria" can very readily be produced artificially by suddenly and frequently lowering the temperature of the body, especially when one is perspiring. Thus when the late President Garfield was suffering with his wound in August, a "cooling apparatus" was put up in the White House. It consisted of a contrivance for producing cold by rapid evaporation (throwing a current of air on wet blankets). It developed four cases of chills and fever, ("malaria") in four or five days time, in those who were going out and in the room. As said elsewhere in this book (page 104), the *secret of health* consists in a *uniform temperature of the body*. Keep this and you will never be troubled with "malaria" or any of its imaginary effects.

Malaria then being a myth, a kindred folly of allopathy falls with it. It is the claim that quinine is an "antidote" or "specific" for malaria. There is no truth but much harm in this. Pres. Garfield was given 30 grains per day, for 40 days, of quinine, and yet at the end of that time he was suspected to have malaria, and

his removal from Washington to New Jersey was demanded on that account. And yet every allopathic doctor will swear that quinine is a "perfect antidote to malaria."

Quinine is an anti-periodic and nothing more, so far as its curative range is concerned. For this purpose it is a valuable remedy. When there is a chill followed by fever and sweat, with a distinct intermission for a day, or even for a few hours, quinine acts curatively. Thus if it is given in doses of from five to ten grains and from four to six hours before the onset of the next chill it interrupts it, and by repeating this for a few days a cure is made. But it always acts homeopathically when it cures. Thus it does not do it by its direct or drug effect, but by the reaction which it induces in the system. All know that if quinine is given just as a chill or fever comes on it greatly aggravates the case. This is its direct effect, which is injurious while the secondary or reactionary effect is curative.

It gets up a reaction in the system, and thus excites nature to make the cure. This is the principal of homeopathy and is the only true method of curing disease. But quinine should never be crowded too far. If an ague and fever is "broken" by it and it returns, it is not wise to repeat quinine more than twice, otherwise it unites its effect with the disease and a quininism results which is very difficult of cure. The habit which some have of taken quinine almost daily for years is ruinous to health. In chronic ague, *Ars. China*, *Ipecac.* and *Nux.* will do more good than all other medicines. (See Fevers).

Another evidence that malaria is nothing more than the ill effects arising from exposure to evaporation and changes of temperature is the well-known fact that it hugs the ground very closely. It is seldom known to rise above the second story of a house. Indeed it is everywhere controlled by the laws of evaporation, and in fact is nothing more nor less than that, against which if you protect yourself well you will be safe from its imaginary effects.

In new countries as the forests are cleared off, when mill-ponds are drawn off, and wherever a large surface of wet soil is exposed to the sun and air there you find chills, fevers and "bilious" attacks. But this is all the effects of cold resulting from evaporation. Even the evaporation of one's own perspiration will produce the same ill effects.

Marasmus.—This is a disease of the bowels like consumption of the lungs, in which there is diarrhœa and a wasting away of the muscular substance of the body. The treatment should begin as directed for diarrhœa. Ars., China, Phos., Pod., etc. (See page 95.)

Marriage —(See page 35).

Measles—Is an eruptive disease of a contagious nature, and may be known by the rash which comes out in spots about as large as scales of bran; has a red, rough and uneven surface. There is high fever, hard cough, and the eyes are red and watery. (In scarlet fever, which resembles measles, the eyes are red but dry, and there is no cough of consequence.) The eruption begins on the forehead, and extends to the body and limbs. Measles are mild in children, but severe and often dangerous in adults. Scarlet fever is the reverse of this.

When there is fever give Acon. and Gels. If there is vomiting and the rash does not come out well, give Bry., Puls. or Ipecac. Euphrasia is an almost perfect specific for measles. Give Bell. if there is headache, and Ars. and Lach. if there is diarrhœa and sinking, with a dark appearance of the rash. For the cough which follows, see *Cough*. (See Dose, p. 131, and Rothlen.)

Mental Derangements.—Derangements of the mind occur in many forms, and in all grades of severity, from the monomania, or insanity on one subject, to that of furious madness.

In all cases of insanity it is necessary to inquire into the condition of the physical health, and especially if there has been a sudden suppression of any chronic eruption or disease of any kind. If such is found to

have been the case, an effort should at once be made to restore it or otherwise relieve the system of the effects arising from it. When this is done the mental faculties will gradually return to their natural healthy channel, unless the alienation has been of very long standing and is founded in an hereditary predisposition.

The treatment of mental diseases on Homeopathic principles has been proved to be very successful, and is certainly in accordance with sound sense. There are scores of articles that have a direct and positive effect on the mind, giving rise to symptoms and conditions as nearly similar to those that are present in actual insanity as can be, and on the principle that like cures like they become most efficient remedial agents. The treatment of this disease should be by a Homeopathic physician, when it is possible. Only general indications for the use of medicines can be given here.

When there is a condition of great violence, give Acon., Ars. Bell. If there is great fear, Ars., Bell., Opium. When there is grief, chagrin or mortification, Ign., Phos., Puls. If there is excessive joy, with laughter, Coffea and Crocus. When the patient is worse at night or after sleeping, Ars., Lach. When there is a silent indifferent mood, Phos., Lach., Puls. For sadness and crying, Ign., Puls., Sepia. Amorous disposition, Canth., Platina, Hyos., Camphor. Religious mania, Phos., Lach., Cham. and Opium.

The treatment of the insane should always be with kindness, and they should never be left alone, as they are extremely cunning and may suddenly make an attempt to destroy their life. Their vagaries and fits of violence should be looked upon kindly, and it is better as far as possible to agree with them in their whims. Often insane persons become possessed with the idea that those about them are watching all their movements, and that the house or room is a prison. When this is the case it is well to allow them to escape and roam in fields or woods, if they desire, care being exercised that they do no harm to themselves.

An *even* and *temperate* course of life, as regards mental and physical labor, conduces greatly to the development of a rational and useful being, and also prolongs life to an honored and advanced age. Activity of the body and mind should be encouraged, but all excesses discouraged. Unfortunate as it is, there is almost an universal tendency in people to run to excesses, so much so that it becomes with them a mania. Of these the most common is love of gain. A becoming desire for wealth is commendable, but too many with body and soul become so absorbed in this that their health and every faculty of mind suffers, and all noble and generous impulses perish. The character of such a being is written in every lineament of his features, and universally brings him into merited contempt in the opinion of all sensible persons. Still, men will adhere to such folly, until it becomes an all-absorbing mania, and although their greed can never be satisfied, betray even in the hour of death the strength of their ruling passion. How frequently it happens to this class that when their gains have become large they sacrifice themselves to increase it. Every person knows of cases of this kind, where absolute insanity resulted and the miserable victim starved himself to death in his fear of approaching want. All unholy passions run to extremes, and they need but little encouragement before they become uncontrollable, and the victim instead of having a servant in them is himself a slave. The only safe course to pursue in these matters is to watch closely their appearance and curtail the first vicious propensity. An even and harmonious development depends on a uniform exercise of all the powers and faculties of the being.

What is here said of the miser is true of the *gambler*, the *libertine* and the *inebriate*. Prevention and not cure is the doctrine.*

*Insanity is greatly on the increase. The insane diathesis or tendency may be acquired, or inherited, and by the following means: *First*, by imperfect nutrition; *secondly*, by slight and almost imperceptible injuries to the brain; *thirdly*, by those fears which are sometimes excited in the minds of

Insanity in woman is usually caused by, or attendant upon uterine disease. Puerperal mania comes on soon after confinement, and with it there is generally suppression of the milk or menses. Some important secretion is locked up and the result is an undue determination of blood to the brain, producing congestion.

Many women suffer long and severely from ovarian neuralgia, or uterine congestion, or ulceration. With some it dethrones their reason, and the mania may assume the form of furious jealousy or even nymphomania.

Satyriasis, or excessive sexual desire in men, is nothing but lasciviousness which has been cultivated by lust and the use of stimulants. A very disgusting form of this is sometimes found in old men. That it is a mental condition, resulting mainly from cultivation, is apparent from the fact that they have a keen relish for lascivious sights and stories long after their physical capacities have departed. They are not all in lunatic asylums, for the foot-lights of a low theatre usually show quite a row of them. Many of this class should be shut up, as they are very corrupting to youth.

Some simple people believe that there are certain "pills" or "powders" which excite to the "pleasures of love." This is nonsense, there are no such articles; wine, musk, coffee, cantharides and stimulants generally excite the sexual desires to some extent. Everything of this class should be avoided, especially by the young, as nature has done quite enough for them in this respect.

Asylums for the insane are not what they should be. Most of them are really but places of detention, and but little better than jails.

As hospitals for the *cure* of mental diseases they are failures. Never put a friend in one unless his case is

children for purposes of government—locking up in dark rooms, bear and ghost-stories;—(diabolical doings of parents and nurses,) *fourthly*, by cruelty and neglect; *fifthly*, by over-taxing of the physical powers; *sixthly*, by unwise forcing of the mind in youth; and *seventhly*, by the premature and unnatural excitement of the sexual organs of the young.—Dr. Talcott, Supt. of the Middletown, N. Y., Homeopathic Insane Asylum.

extreme and hopeless. If you can afford it send him to some quiet country retreat, where he can have the best homeopathic treatment. (No other treatment is adapted to mental diseases.)

The insane usually manifest great cunning, especially if they contemplate violence or suicide. Thus, just before anything of this kind, they will appear very docile and well, seemingly for the purpose of deceiving those about them.

Insanity as an attendant on fevers, and acute diseases, is not generally fatal. However frightful it may appear, do not be discouraged, for it will usually yield to proper treatment.

The *risus-sardonicus*, or "devil's-grin," is a phase of insanity, and is hideous beyond description, but is not particularly dangerous. This phase of it, together with their cunning, has led to the belief that insanity was to be "possessed by the devil" or evil spirits. This was an ancient idea and may again be revived. If it is a fact that every human being is surrounded by good and evil spirits who, (see pages 55 and 60) so long as he is in good health, supply him with ideas and keep him in an equilibrium, where he can choose between good and evil, some light is thrown on the subject. In some diseases evil spirits seem to get control of him, and the good "angels who have charge over him" temporarily retire. He loses his free-will and becomes insane. Yet, unless the brain is disorganized and the mind destroyed, insane persons always become rational just *before* death. Is not this evidence that through Divine Providence the "highest angels always attend man at his new birth and introduction into the spiritual world?" (See page 59.)

Man is only a receptacle of life. His thoughts and ideas come to him from a higher (sometimes lower) source. He only has the faculty of selecting and appropriating from good and evil. Few know this and most deny it, believing that they have life in themselves and are independent of a Creator. Having no sensible knowledge of God and influx from spirits, they reject it. On

the other hand, until recently, spirits had no sensible intercourse with man, but within fifty years there has been a fearful invasion of low and disordered spirits into the world. The result is that insanity and crime have increased three-fold. The wise and good are increasing in wisdom and knowledge, but the evil in their wickedness. Modern spiritism may account for this. It seems as if devils in hell had conspired to ruin the human race. Every vicious appetite and propensity of man is being greatly inflamed. Stimulants and narcotics, the invention of devils, have swept over the earth and many fear that the race will be overwhelmed in ruin.

The line between good and evil—between right and wrong—is being more closely drawn than ever before. There will be a long and terrible conflict, and this conflict is with every man and woman, and mostly in themselves, and it becomes every one to look well to his or her own standing. Trust in Providence—resist every evil impulse—counteract all diseases in their beginnings, and you are safe. As man himself improves so will the world. The prospect is encouraging.

Milk.—The appearance of the milk at the time of child-birth is usually attended with considerable fever, for which Acon. and Bry. may be given. If the milk is slow in making its appearance, thin oat-meal gruel and similar drinks may be given. Sometimes the flow of milk is very profuse; China and Calc. will diminish the quantity; Camphor externally will aid them, and Puls. will often make the milk flow out of the breast freely.

The condition of the nursing child is governed by that of the mother very accurately; hence she should avoid all excesses of a mental or physical kind. Sickness in the child often results from the non-observance of this, and death has happened on its nursing immediately after great fright or anger of the mother.

In the rearing of children the milk of the mother is nature's own food, and almost always agrees with the

child better than any other article. If there is a deficiency of milk persist in the child's nursing, and a more liberal supply will follow. Women who have not had children for years can in some instances procure a flow of milk in this way, and such has been known to occur to men, although, fortunately, too rarely to warrant their being successfully put to this kind of service.

Milk is a fluid secreted from the mammary gland of mammalia. In composition it greatly resembles blood and flour. It is one of the most appropriate articles of food which nature furnishes. When taken into the stomach it is coagulated by the gastric juice and then digested like a solid. The fluid portion is absorbed. Milk should never be taken in large quantity, owing to its ready coagulability it is difficult of digestion. (This property of it however makes it useful to neutralize poisons, such as arsenic and other mineral poisons).

Milk is composed of water, 85 parts in 100; of butter, $4\frac{1}{2}$; of sugar, 5; of casein, (cheese) 4 parts in each 100 parts.

From this it may be seen that although milk is a good article of diet in health it is not good in disease, especially fevers and inflammation. If a gallon of new milk is churned, a half pound of butter will result. Now this is *solid grease* which, in fever, is most injurious. Butter and cheese are very injurious in all fevers as any one may readily see.

*Buttermilk**—that is milk with the butter churned out—is a most valuable article of diet in fevers. It is almost a specific in dysentery and typhoid fever. In torpor of the liver it is excellent. With many persons milk does not agree. It obstructs the liver and does not circulate well through the minute capillaries, giving

* All know how remarkably a pig will thrive on buttermilk. Now the digestive apparatus of man and the hog are exactly alike, (Many specimens of each are alike in other respects.) Beginning with the teeth—incisors, canines and molars—the stomach, second stomach, small and large intestines, liver, spleen, and pancreas, all are just the same. This is an unerring indication of nature that the food of each species should be similar. And buttermilk is really a most wholesome article of diet, and in hot weather about the best drink which can be found. Indeed it is both drink and food.

rise to boils and abscesses. With some, too, it produces constipation, and all should watch the effects of it upon themselves before continuing its use long. (See Dysentery and Typhoid Fever.)

Milk-Crust.—(See pages 94 and 140.)

Mouth.—For bad breath and bad taste in the mouth look well to the teeth. Extract all that are decayed beyond recovery, and keep the mouth well cleansed with a soft brush. For the remaining symptoms take Sulph. and Nux. (See Aphthæ.)

Mumps—Is an inflammation of the parotid gland, just back of the jaw and below the ear. Sometimes one and in other cases both glands are affected at the same time. The treatment is very simple, and consists in the use of Acon. and Bell, if the fever is high. An important remedy in this and all other glandular inflammations is Merc. Mumps are very liable to a *metastasis*, or change of location. This occurs in men to the testicles, and in women to the breasts, and it then becomes an extremely painful affection. The principal remedies in this case are Puls., Merc. and Phyt., and a poultice of beans applied hot to the part. They should be boiled soft without change of water, and frequently renewed. This makes about the best poultice for glandular swellings, and especially for inflamed testicles.

Neuralgia.—This is an exceedingly obstinate and painful disease. It is more commonly met with in the face and head, involving one side at a time. The most important remedies are Acon., Bell., Ign., Phyt. The Acon. should be taken in drop doses of the strong tincture, and the same applied locally to the part affected.

When this treatment does not suffice apply to the physician, not only in this but in all chronic and obstinate diseases.

Nervousness.—There is occasionally a great sensitiveness of the nervous system, without any particular disease. For this use Bell., Coffea., Puls. Physical

exercise in the open air is very important in all troubles of this kind.

Nettle Rash.—(See Eruptions.)

Nipples.—(See Breasts, page 84.)

Nightmare.—This condition comes on usually after a full supper, or when the stomach is full and when the patient is lying on his back. Never sleep on the back when you first retire. (See Sleep.)

Give Nux Sulph. or Pod.

Nose.—The wings or sides of the nose sometimes become highly inflamed from the contact of acrid secretions from within. Merc. Hepar. Rhus. and Sulph. are the principal remedies.

For an *Eruption* on the nose and lips called “ague sores,” give Hepar S. and Rhus.

For *Loss of Smell*, Ars. Merc. Sepia, Puls.

For *Suppuration* and *Ulceration* of the nose, Merc. Nit. Ac., Ars.

For *Redness* of the nose, Rhus. Nit.-Ac., Bell. Sang.

For *Nasal Polypus*, Sepia, Phos., and Sang., internally and locally.

For *Cancer* of the nose, Carb.-An., Thuya, Nit-Acid.

Bleeding from the nose takes place at the crisis of many diseases, and if it be not excessive should not be interfered with. (See Bleeding, page 77.) If *plugging* should be necessary, the best article for the purpose is the membranous or rubber “condom” or bladder, carried up the nostril on a probe and then inflated with air. This fills all the sinuses, and most effectually answers the purpose. Tea reduced to a powder and snuffed up the nose does well.

Obesity, or too much fatness. For this the most effectual remedy is to work more and eat less. If you are too lean reverse this method. There is no better way.

Orchitis.—Inflammation of the testicles proceeds from a metastasis of some other disease, as mumps or gonorrhœa—more frequently the latter. It is sometimes

caused by violent physical exertion, gymnastic, bowling, base ball and similar exercise. Excessive sexual abstinence or indulgence tends to the same difficulty. For treatment see *Mumps*.

Sometimes after a blow or mechanical injury the testicle takes on an unnatural growth, and becomes enormously swollen and completely changed in structure. The only remedy in advanced cases of this kind is its removal with the knife. Several patients of mine, of this kind, have made complete recoveries. It should be known, of course, that the loss of *one* of these organs does not incapacitate the party for marital duties, but might be expected to exercise a wholesome restraint over him.

Offensive Breath.—(See Mouth.)

Palpitation of the Heart.—Acon., Bell. and Puls. are useful in ordinary cases. When there is a violent attack, with tumultuous beating of the heart, Cactus or Digitalis may be given. (See Heart.)

Paralysis, or Palsy—Is a partial or entire loss of voluntary motion in an organ or part. It is generally confined to one side, or to the upper or lower extremities. If there is a full, plethoric condition, give Acon., Gels. and Bell. If from mechanical injury, Arnica internally and locally. For paralysis of the tongue or vocal organs, Acon. Hyos., Lach. For paralysis agitans, or shaking palsy, Nux Bell., Hyos. For facial paralysis, Acon., in tincture, internally and locally.

Piles.—This disease consists in a congested state of the veins of the rectum and surrounding parts. There are usually small tumors, both internal and external, which bleed readily and are very painful. This disease is most frequently met with in persons of sedentary habits, and is greatly favored by costiveness. The remedies are such as overcome the latter condition (see Constipation), together with Hama. or Nit. Acid for the bleeding. If tumors come down crowd them back, and take Merc. and Hama., Nux and Sulph. are the standard remedies for piles.

There is a condition known as *prolapsus* of the intestine. It often happens with children, if the bowels become relaxed, that the rectum is protruded and a very painful swelling follows. Replace the part without delay. Ign. and Pod. will prevent a recurrence of the trouble.

Phimosis.—This is a malformation of the prepuce or foreskin, that part which is removed by circumcision. Although the latter operation is not now resorted to, except as a religious rite, there are very many cases which require surgical interference. All male children should be carefully examined during infancy and childhood so that if any malformation exists it may be corrected early. It will surprise those who are not physicians to learn how many cases there are which are defective in this way. Phimosis is a contraction of the foreskin in which it is drawn so tightly over the organ that the opening barely allows the person to urinate. In many cases the opening is not larger than a common knitting needle and thus, as can readily be surmised, the secretions natural to the part are retained or accumulate under the foreskin and, in time, cause much irritation. If the trouble is allowed to continue to adult age, severe complications often follow. I have seen several cases where the irritation thus produced was reflected back upon the testicles, producing inflammation and ulceration and even destruction of those organs.

If phimosis is allowed to exist up to adult age, it occasions a train of mental symptoms which often lead to insanity. Reports of insane asylums show many such cases. *Cancer* is also another termination of the trouble and, altogether, phimosis is a difficulty which should not be allowed to continue. Its removal is so easy that there is no excuse for neglect of it. The new operation, for this purpose, is not painful and, frequently, performed without drawing blood. It is really important for parents to examine their children carefully on this subject and see that they are right. In infants phimosis is sometimes of that form where the foreskin is not only

drawn tightly over the organ but has grown fast to the parts under it. If this is neglected until after years nothing but a painful operation with the knife will do. Sometimes with children of a larger growth, the trouble is caused by mischievous handling or irritation of the sexual organs and, hence, up to puberty, parents, or their physician, should look to children occasionally. I would not be so minute on this point were it not a fact that, in many of these cases, young men express regret that their parents should, from a feeling of false delicacy, have neglected this important instruction in their earlier years. (See Sexual Diseases.) Another trouble, analogous to the last, is Paraphimosis. When the prepuce is unnaturally contracted, as in phimosis, it may be forcibly drawn back and so contract around the part in front of it that strangulation follows.

If this is not overcome soon swelling takes place and mortification and sloughing of the part may result. Paraphimosis, if it occurs, needs immediate attention.

Pimples.—When these appear on the face give Rhus., Sulph. or Lyc. Avoid fat or rich articles of food, especially cheese and all indigestible substances. Take light vegetable food mainly. Pimples are enlarged and obstructed sebaceous glands, of which the skin is full, and if heavy food is used these glands become overloaded.

Wash the face with warm water, and rub long and carefully. This unloads these vessels, and affords temporary relief; but the cure consists in strengthening the digestive organs and inducing a healthy action of the skin. (See Indigestion.)

Give Bell. Apis and Sulph. All powders, washes, and ointments are useless and absurd. Correct the digestion first of all. (See Skin.)

In many cases this trouble depends upon or is aggravated by *sexual indiscretions* and *abuse*. Forsake, at *once* and *forever* all such practices. Excess of this kind, especially in the young, before they get their growth, is *very injurious*. It deranges the digestive organs, stops

assimilation, prevents proper nutrition and destroys the nervous system, and the victim of it is impoverished and becomes wasted. Parents cannot be too watchful of the young, and on the first manifestation of this vice, caution them, and do it *repeatedly*. If this does not suffice and a speedy improvement take place, apply at once to your physician and put him under his care. Neglect of this is often ruinous. Such unfortunates are not usually vicious, but they need instruction and training. Strict habits and hygienic rules will do wonders almost if well followed. Even a very poor scrub of a boy or girl can be made much of by these means. (See Sexual Diseases.)

Pleurisy.—(See Inflammation of Pleura, p. 166.)

Pneumonia.—(See p. 166.)

Poultice.—The best poultice is made of flax seed, ground or simply crushed. Slippery elm does very well; crumbs of bread, also, made very soft. The object of a poultice is to afford *heat* and *moisture* to the part, and whatever will do this most effectually is the best. Poultices favor the formation of matter, and hasten its exit to the surface, and hence they should not be used much unless it is evident pus has formed or is unavoidable, when they may be applied freely, and often renewed, and as hot as they can be borne. In very painful swellings, laudanum may be applied to the poultice. A wet cloth to the part, with oiled silk over it to confine the heat and moisture, answers nearly every object of a poultice.

Poisons, and their Antidotes.—Poisoning by acids, use soapsuds; Poisoning by alcohol, empty the stomach if possible, and then give strong coffee, also inhale aqua ammonia; poisoning by alkalies, use vinegar; poisoning by arsenic, (the symptoms are great prostration, cold sweat, *burning* pain in the stomach and thirst) give *white of eggs*, flour and warm water; use emetics or pump out the stomach if possible; use hot applications to counteract the cold and collapse; poisoning by chloroform, use ammonia, and get up artificial respiration;

turn the head very low, so that the blood will flow to it; poisoning by opium and morphine, use emetics or the stomach pump; give *strong coffee*; keep him awake by walking and even whipping him; poisoning by strychnine, use emetics; give strong coffee, also whisky or brandy liberally; poisoning by corrosive sublimate, give white of eggs, milk and flour paste. The white of eggs is a good antidote for most metallic substances, and coffee for vegetable poisons where there is drowsiness, loss of consciousness, mental derangement and delirium; make it strong and give it clear. Poisoning by Rhus, or Ivy and Sumach—very common in the country in spring and summer—use a wash of lime water; put one or two ounces of unslacked lime in a gallon of water, and apply as a wash every hour to the poisoned surface; it will quickly subdue it.

Pregnancy.—(See Woman.)

Quackery.—On page 32 we have sought to give directions which will enable the reader to avoid the quack. Further than that we may say, shun *all doctors* who try to magnify every little sickness you may have. When he wrings his hands and tells how desperately ill you are, but that he can just save you by the “skin of your teeth,” do not believe him. If people in sickness, and in health, would trust more to Providence and nature, it would be better for them. When you are seriously and dangerously sick, take right to your bed, eat not a mouthful, keep warm, and perfectly quiet, mentally and physically, and, nineteen times in twenty, you will make a good recovery. Imitate the wonderful sagacity of the dog, who, when sick, crawls off into a quiet place, eats nothing, keeps perfectly still, and in a short time nature regulates any derangement that he may have. *He* never fills himself with whisky or disgusting drugs, *why should you?* While this is true, at the same time medicines, given on the homeopathic principle, greatly hasten a cure, and render it more sure. Homeopathic medication will greatly benefit, and *never* compli-

cate a case of disease, and this is especially true of their domestic use. For this purpose, a box of remedies, such as accompanies this work, is invaluable in any family. Their economy also is another merit. Too many gassy and plausible doctors will visit a sick patient four times as often as is really necessary, just to increase their bill. This is a great imposition, and often interferes with nature's curative process, but the patient himself cannot always see through such quackery.

The tricks of quacks surpass all comprehension, and it would be very laughable were not so many innocent and confiding people imposed upon by them. But they are, and it almost seems as if they invited deception. Thus, if some jackass of a man ornaments the newspapers with his brazen likeness, and advertises as a "new and wonderful discovery" the "double concentrated extract of catnip and celery," or "chamomile and cabbage," thousands of people are uneasy until they try it. They do not stop to consider that cayenne pepper, nux vomica and aloes made into a pill or a solution, is the basis, if not the entire composition, of all these modern "discoveries." Of them all the *name* is the only thing *new*. (Read the article on page 32.)

Quinsy.—Is an inflammation of the tonsils and back part of the mouth, and is attended with high fever, and considerable difficulty in swallowing and in respiration.

Bell., Apis., Canth., Merc. and Hepar are the main remedies. External applications or poultices of hot water should be made to the throat, and the patient should inhale hot steam, and gargle barley water or any demulcent fluid. If the throat has a deep red or purple appearance, with great prostration of the patient, give Ars., Lach. or Phyt. Merc.-Iod. is also one of the best remedies for quinsy or any form of sore throat.

Some persons are very subject to quinsy, They should bathe the neck freely and often in cold water, and rub briskly. The wearing of flannel next the surface the year round is of great advantage.

Sometimes after repeated attacks of this disease, the tonsils remain permanently enlarged. Use the means last above mentioned, and if that does not suffice, and the patient does not outgrow it soon, consult a physician.

Rheumatism, Acute.—This disease is most prevalent in the spring and autumn, and consists in a high fever, with swelling and great sensitiveness of the joints or muscles affected. There are certain persons who have what is called the rheumatic *dyscrasia*, which renders them liable to this disease on exposures which would affect others in an entirely different way, or not at all. Such persons should wear flannel next their surface at all times.

The treatment consists in the use of Acon., Bry., Apis. when the joints are the principal seat of the trouble. When the muscles are affected, Rhus., Merc., Caul., Phyt. For pain on motion, Bry., Acon. For flying pains, and when the knees are affected, Puls., Phyt., Bell. Cover the part well with soft wool, and if a joint is affected, avoid all motion of it during the acute stage of the disease.

For Rheumatic Fever, Acon., Apis. and Bell. Apis is the poison of the honey bee, and it is quite homeopathic to acute rheumatism. It has been known to work well when used hypodermically, *i. e.* to be *stung* by a bee. You can try it with safety.

Rheumatism, Chronic.—Many cases of Chronic Rheumatism are produced by the injudicious use of calomel. In a case of this kind, give Hepar or Nit. Ac. If it results from syphilis, give Merc., Nit. Ac. or Stillingia. When the pains are worse in a warm room, Puls. or Cham. If the patient is addicted to the use of alcoholic drinks, Nux and Opium. If caused by getting wet, Rhus., Dulc. and Acon. In cases of confirmed Chronic Rheumatism, Sulph., Rhus, Caul., Phyt. and Iodide of Potassium, beginning with the first two, and changing to the others when necessary.

Rickets.—(See Bones.)

Ringworm.—For this trouble give Hep., Rhus., and apply castor oil to the eruption. In obstinate cases, Ars., Sulph., Sepia are necessary.

Rotheln.—Is a disease about midway between scarlet fever and measles. It is sometimes called “French” or “German” measles. There is no cough or running at the nose like measles, but there is mild sore throat and a “strawberry” appearance of the tongue like scarlet fever. It is a mild disease, and does not infect others with scarlet fever. The remedies are Acon., Apis, Bell. and Puls. (See Measles and Scarlet Fever.)

Rupture.—(See Hernia, and page 95.)

Salt Rheum.—Is a scaly eruption, which appears generally on the hands. Among the numerous remedies for this disease, Ars., Hepar, Sulph. and Rhus. may be tried. The 200th dilutions of these remedies are generally best in this disease. Professional aid should always be sought in *this* and *most* cases of cutaneous diseases. (See Eruptions.)

Scald Head.—(See Eruptions, page 140.)

Scarlet Fever.—Begins with high fever. There is generally vomiting and a scarlet rash, which is first observed in the back part of the mouth and throat, next upon the neck and chest. The eyes are red and *dry*, whereas in measles they are red and watery.

The remedies are Acon., Apis and Bell., in the beginning, and are all that are needed in simple cases. (See Dose.) If the eruption should recede or strike in, give Bry., Ipecac or Gels. In malignant cases, Ars., Lach., Phyt., Merc.-Iod.

This is a highly contagious disease, and too often malignant—so much so that in some cases no treatment is of avail. Fortunately, however, a preventive has been found, and for this the world is indebted to Hahnemann. This article is *Belladonna* (see page 13), and should be used in the second dilution three or four times per day

by those who are liable to take the disease during its prevalence. I have used this remedy as a preventive in several hundred cases, and in nine-tenths of those cases the disease was wholly prevented. In a few cases very mild attacks will follow. Of the above number but one died, and that was from *dropsy*, which follows scarlet fever in some instances. It should be mentioned that dropsy is the most dangerous sequel of scarlet fever, and, what is unaccountable, it is *most* likely to follow a *very mild* case of the disease. This liability fortunately ceases by the twenty-first day, and hence great caution should be observed up to that time that the patient does not take cold. Bell. is a heroic remedy for this terrible disease, but if it is used in allopathic doses, it is a deadly poison; yet I have heard venerable allopathic professors recommend it in such doses, and then condemn it because curative effects were not obtained. (See Rotheln.)

Scarlet Rash.—Is a disease similar to the above, but very mild. It may be known from the former by the eruption appearing in the throat, which it always does in scarlet fever, but not in this complaint.

Acon., Bell., Gels. are the remedies.

Scrofula.—There is a morbid condition of the system, which is denominated scrofula. About the first indication of this is swelling and tenderness of the glands, first on the neck and under the jaw. Other symptoms are swollen upper lip and nose, very fair and white skin, relaxed and spongy muscles, blue eyes with large pupils, and blonde hair.

The removal of this predisposition (for it is not necessarily a disease) requires a complete renovation of the system and constitution. This is to be brought about by medicines, to some extent, but mainly by diet, exercise, and other hygienic means. Consult the "Avoidable Causes of Disease," where information of the greatest value on this and kindred subjects may be found. The principal medicines are Sulph., Calc., Bell., Silicea, Merc., &c. The diet should be of a very nutritious and

easily digestible kind, such as milk, roast meats and ripe vegetables, especially onions. Frequent bathing and free exercise in the open air are important. If possible, change climate. (See Consumption.)

Sea Sickness.—May usually be modified and often prevented by Homeopathic medicines. For several hours before going on the water, take of *Cocculus* a few pellets, every hour, and continue if the sickness comes on. In some cases *Nux Vom.* does better, and if there is much bilious vomiting, *Ipecac* or *Pod.* If there is great prostration, with coldness, give *Vert.* or *Ars.* In some cases very minute doses of *Tobacco* act curatively. *Tobacco* is exactly homeopathic to some cases of sea sickness. The 30th dilution does best.

Sea sickness is a disease of the *mind*. The original form or type of it is that which occurs during earthquakes, when men and animals are always "sea-sick." On a vessel, in the water, the impression made on the mind is that the earth itself is heaving and rolling like an earthquake. So also in swinging after dark, or if one is blindfolded. If he cannot *see* the earth firm and steady under him, his stomach will heave. So also in riding in a close carriage; if he *hears* the rolling of the wheels the impression made on his mind is that all is firm and secure outside and he is not affected. While sea sickness is an imaginary disease, it is very distressing. The above remedies are very sure to moderate it greatly, if they do not remove it wholly.

Sedentary Habits.—Much ill health results from too close confinement in-doors. For the general bad effects of this take *Nux*, *Bry.*, *Sulph.* and *Podo.*, and do not neglect to remove the cause as far as possible.

Sexual Diseases.—There is a vast deal of knowledge connected with the sexual function that should be known to everyone. Instead of its being ignored, as it is by too many, it should be taught in the school room and preached from the pulpit.

Probably more sickness, misery and death result from

the abuse of this function than from alcoholic or any other form of intemperance. The abuse of any bodily function is very properly denominated "intemperance," and viewed in this light it requires but little observation to convince one that alcohol, although a monster of iniquity, is by no means to be held responsible for *all* the misery with which the world is cursed. The evil passions and propensities of men and women, entailed upon them by their progenitors, and cultivated by them assiduously, as they too often are during mature years, destroys all symmetry of form, beauty of character, and renders the being a wreck in body and mind. The overstimulation and hot-house existence of American children, especially when it is connected with vicious associates, produces an abnormal development of the sexual function that is exceedingly detrimental to health, inconsistent with the duties that devolve upon them as future parents, and to their becoming respected members of society. In childhood is laid the foundation for the future man or woman, and great errors, that may be, and often are, committed at this period, extend through an entire life. The common training of children induces a precocity that often takes this form of over-development, and hence the great need for teachers and parents to exercise unusual vigilance and care in their government. Parents, especially, should have patience with them in this respect, for to *them* generally, are the children indebted for too strong and the too early awakening of these vicious propensities. Hereditary influences exercise a powerful control over the being, to the remotest day of its existence. (See page 48.)

The early education of children is very faulty, to say the least, in that the knowledge which the infant mind first desires—the nature and origin of its existence—is denied it. A knowledge of one's *self* is of the greatest consequence, and the child exhibits profound philosophy when it begins its education by a desire to know something of *itself*. When he asks you the sublime question

as to how and where you got him, as children always will, turn him not away with an evasive answer, but tell him all that his young mind can comprehend, and forget not to give him further instruction as his capacity for it increases. In this way you will satisfy a great longing of his mind, and thereby prevent his going to older and perhaps vicious associates, and at the same time establish in his young heart a bond of love and confidence that time cannot sever. The process of reproduction in the animal and vegetable kingdoms is one of the most deep and interesting known to mankind. Of course the outlines only of this could be understood by the child, but he can in a measure comprehend the mother when, in reply to his questions, she tells him that God gave him to her, and that for many months he was nourished and sustained in her own body, and was as much a part of herself as her hand or any portion of her body, and that hence it is that he is her own darling child, and that her love for him is stronger than that of all the world besides; and when, in process of time, he desires more light, she informs him that the organs by which this was brought about were designed by the Creator for the perpetuation of the race upon the earth, and not for base and sensual gratification, could he, as he grew up to manhood, do otherwise than respect his own nature, and regard women as the mothers of the race, and for whom he would always have the same pure affection as for his own mother?

There may be perils in this—there always is in knowledge, but *ten times more* in ignorance. The feeble-minded innocence of ignorance is in no wise commendable, and besides, the young *will learn* either *rightly* or *wrongly*. If their minds are not occupied by that which is true, that which is untrue and vile will gain an entrance, and the mind of the child will be poisoned, and his subsequent career perilled. Base associates lead to vicious practices, and parents cannot be too watchful over their children in this respect, and even with men, too many of them think it “manly” to cultivate this

part of their nature, until it monopolize their entire system. This is *not* manly but beastly.

Sexual excesses and the refinements of lust are as ancient as the human race. Among the early Greek and Romans, and to this day with the Orientals, this instinct is prostituted in the most revolting ways. This misguided sensuality in the present age takes the form of self abuse, and so extensive is the practice of it and detrimental its effects, that writers have declared that more pernicious results follow it than from ordinary and more natural prostitution. And besides, the first leads to the last. Children need the constant, watchful care of parents, guardians and teachers in this respect, and a knowledge of the devastating effects of it should be made known to them early, that an aversion to it may be excited, and they thereby saved, if not from destruction, certainly from much subsequent misery. When this is portrayed to them in its true light, few can be so perverse as to continue it if unfortunately it be already begun. It is said that there is no child of ten years but what understands something of the nature of this, and certainly, as soon as its baneful effects are noticed no time should be lost in setting them right in regard to it. The usual symptoms by which this may be known are a *silent, listless mood, aversion to study*, inability to comprehend readily the most simple matters, and a desire *to be much alone*. *Excessive modesty, shyness, great bashfulness*, and *over conscientiousness* even, are suspicious symptoms. He is easily *grieved*, is *over sensitive*, has an "injured" appearance, and is hypochondrical. The body is exhausted, its growth is checked, there is great lassitude, and the young life withers away like a plant at whose root a worm had been gnawing. From the school room, from college halls, and the domestic circle, the young of both sexes drop away, and to "hard study" or some "mysterious Providence" is falsely attributed the cause. When you observe these symptoms in your own child, or *any* child or youth under your charge, talk with him or her, *earnestly*. If you have such a feeling

of false delicacy that you cannot do this, take him to your physician or hand him this book with this article so marked or indicated, that he *will know* that it is for *his special benefit and instruction*. To all such we address this article. *We mean you.*

As strange as it may seem, some of the victims of this vile habit are *old* sinners. Often they belong to a church; they put on the semblance of piety, and will prate about virtue. In body and soul they wither and dry up, and usually, if they escape the lunatic asylum, they crawl away into retiracy, and thus end a miserable and worthless existence.

Unless the observation of every physician, and the statements of medical authors are deceptive, this subject is not over-stated, and is worthy the best attention of all who have at heart the welfare of mankind. *The young* are the *hope* of the *world*, and they must be looked to constantly or they will be ensnared by the vicious.

As regards the medical treatment of this trouble and the consequences which result from it, it would be hardly proper in a work of this kind to enter upon. However, such is afforded by the new system in a very satisfactory degree, but *prevention* of disease and suffering, is more commendable than its cure, and it is with this design that the above instruction is given. (See Spermatorrhea.)

The perversion of the sexual function during mature years is an evil of great magnitude, and to do away with it and the loathsome diseases that attend it, has been an unsolved problem for ages. It is perhaps lamentable that there should be connected with a process founded in the most sacred instincts of the human heart (the reproduction of the species), diseases of the most formidable kind known. Yet such is true, and it is well that every person should know of it, that the peril that attends a departure from virtue should serve to keep them in the right way, if the love of chastity itself is insufficient for that purpose.

So extensively do these ailments prevail that many nations have been seriously affected thereby, and it is affirmed that the people of the Sandwich Islands are fast becoming extinct from the same cause. These diseases are everywhere present, and no person can expose himself to them with impunity. Unfortunately there is a too common disposition on the part of people to have others share their misfortunes, and hence the wide-spread dissemination of these diseases. Among the low and vicious, where one contracts this kind of disorder, he or she often takes delight *in giving it to another*. This propensity is not confined to those who are altogether vicious, but shows itself in the parent who insists upon his child, suffering with the itch, or some contagious disease, attending the school and associating with his fellows as before. Let no young man or woman suppose for an instant that they are safe in the violation of *moral* more than *physical* laws. In very many cases I have seen the young in their *first departure* from virtue contract diseases which caused their ruin. This, of course, results partly from neglect in applying for timely aid. But there is no class of diseases more insidious in their nature than those resulting from violation of the laws of chastity. All should beware. The greatest safety for men and women is in *judicious* marriage. (See page 35.) Outside of this they often become a prey to vultures without and evil passions within.

The proper exercise of the generative function, in either sex, is conducive to health and perhaps longevity. Its *over* indulgence is detrimental to both. But celibacy, if it is genuine, is not inconsistent with either. If men and women in this state, would allow themselves to be content they would still be healthy and happy; but too many will not be, and everywhere the victims of perverted sexual function are seen, and lunatic asylums are full of them. Go through one of these institutions and see the numerous wrecks of men and women with their hands chained behind them, or otherwise restrained.

Their distorted heads and minds, and lascivious ways, tell the tale.*

Such abuses are really of fearful magnitude, known to every physician, and should be combatted in every possible way. The habit of solitary vice, in either sex, renders each shy and suspicious of the other; they have, or affect to have, a fear, if not hatred, of each other. If the practice continues long it renders each sex unfit for marriage, and the gratification, mentally and physically, which that state brings. They become one-sided creatures, and if, in after years, they chance to marry, they are unfitted for its enjoyments. They have, in a measure, become unsexed, and to them the charms of marital life are never realized. This is not strange, for when any appetite or function has been perverted by artificial or unnatural means, it can only be gratified by a continuance of the same. Until such appetites are thoroughly subdued and eradicated, nothing satisfies them but a repetition of the same vile means. Thus vice tends to perpetuate itself, and when the victim gets within its toils, he becomes too often a willing slave. The unhappy confessions of men and women are often a sad feature in the life of the physician, but a warning to the young, and justice to all requires that the truth be told. (All should read the "Avoidable Causes of Disease, and Marriage.") (See Epilepsy and Chorea.)

(For more specific mention of the diseases connected with the generative function, see Gonorrhœa, Phimosi, Syphilis and Spermatorrhœa.)

Skin.—It is often said that beauty is but skin deep. This is a mistake, although a soft and delicate skin is

* "The most common cause of insanity is that growing and deplorable malady—the premature and excessive excitement of the sexual organism. Masturbation is alarmingly prevalent among the young. Books are full of proofs, and the appearance of the young in our schools and on the streets is an open page of the most indisputable evidence of it. Most of the insane in asylums present histories and marks of the practice. I recently was informed of a case of epilepsy in a lad three years of age, caused by sexual excitement. He had been circumcised, but it did no good. The London Hospital Reports give similar cases."—Dr. Talcott, Supt of N. Y. Homeopathic Insane Asylum.

one of the leading marks of beauty and health. How then to obtain and preserve this is really important. In the first place the digestive organs must be kept in a healthy condition. You must be very cautious as to what you put into your stomach. If you eat greedily of coarse and heavy food it will derange the whole system, and show its effects particularly in the skin. It will be coarse, rough and covered with boils or pimples. Always eat moderately of such food as is nourishing and easily assimilated. If your skin is inclined to be dry and chaps easily, do not use soap, as that destroys the oily substance which is naturally secreted by the skin for the purpose of making it soft and pliable; and never wash and go out into the wind until your surface is completely dry. The better way is to wash the face and hands thoroughly just before going to bed; in the morning you can wash lightly. Use rain water when possible, and have it moderately cold. Then from the reaction you get a glow of heat and warmth which is agreeable and lasting. If you bathe in warm water, then the reaction is the opposite, and you will feel cold and clammy for hours after it. Observe this carefully, and it will be worth to you ten times the price of this book. (See Bathing.) A clear and delicate skin indicates a good state of health, and *vice versa*; a good state of health is very sure to give one a clear and soft skin. There is no other possible way by which this is to be had except as above, by the observance of the laws of life and health. Roues and rakes may paint and powder all they will they never can deceive intelligent and virtuous people by such a process. The fraud is too transparent. It always has, and always ought to stand as a sign and signal of a low calling. Pure women should leave it to prostitutes alone to hang out such a flag as this. It is natural and commendable for woman to seek to increase her charms of person in every proper way; but paints, powders and cosmetics are *not* among these. All such trash obstruct the pores of the skin, and thus seriously interfere with its healthy action. With every person who uses such

stuff the skin has a putty-like appearance. It seems heavy and dead, and every such person comes to have a *soggy* look which is unpleasant if not disgusting. (See Beauty.)

Sneezing is a convulsive effort of the muscles of the chest by which the air is driven rapidly through the nasal cavity expelling any substance which may be there. Sneezing is a sign that the person is "taking cold." (See Cold.) The process is as follows: From exposure to a cold temperature, the blood is driven from the surface of the body to the internal and more delicate organs. The Schneiderian membrane which lines the nasal fossa is very sensitive. It is easily congested with blood, and the swelling therefrom may quickly close the passage so that the person can only breathe through the mouth. Sneezing is then nature's warning that an enemy (cold) is invading her dominions, and should always be heeded. Apply more clothing, and at once change your surroundings so as to overcome the effects of the cold.

If medicines are required for this purpose, use Acon. and Nux. Merc. and Dulc. often answer a good purpose. (See Dose, page 131.)

Sleep.—It may seem to many entirely unnecessary to say aught on this subject; yet, when it is considered that the entire race devote one-third of their existence to sleep, it would be strange indeed if nothing was to be said on such a subject. I have a few thoughts to offer, but wherein they do not accord with your good sense, you are at liberty to reject them.

First, never sleep immediately or soon after eating, especially a hearty meal, for during sleep digestion is nearly suspended, when of course fermentation of the food follows, and vomiting or diarrhœa would naturally result, together with a stupid feeling decidedly unpleasant to experience. This practice conduces strongly to the production of apoplexy, if there is a hereditary tendency of that kind. The most refreshing sleep is when

the stomach is empty, and hence, if you take a mid-day nap it should be *before* dinner and not after that meal.

On retiring at night, the best position for sleep is upon the *right* side, as this favors the gradual exit of the contents of the stomach out through the pyloric orifice, and thereby favors the digestive process. The stomach is much the shape of a jug or bottle, with the mouth to the right side, and in this position it is inverted. Later in the night the back or opposite side may be taken at pleasure.

It is known to most persons to be unsafe to sleep in a draft of air. The reason of this is that during sleep the vigor or vitality of the system is lowered, the skin is relaxed and the pores opened, and a current of air abstracts the natural heat of the body, and "cold" follows. The night air should be avoided, especially during the hot and "miasmatic season." Open all the *inside* doors of your dwelling, but close the outside doors and windows tightly. Soon after sundown the house may be well ventilated, and when closed there will be abundant air for a night. The night and early morning air, in this latitude, during the summer and autumn, becomes many degrees colder than in the day time, and besides, it is loaded with cold vapors, which, if the windows of your sleeping apartments are opened, freely enter and are taken in by the lungs, and no doubt, too, are absorbed by the skin in a large degree. *All* cases of ague and fever are contracted in this way. Care should also be observed when sleeping, or even when taking ever so short a nap in the day time, to use some covering. One of the most efficient articles for this purpose is a newspaper. Many persons have expressed wonder that such an article could have so much heat in it; but the philosophy of it is that it merely confines the air under it, which soon becomes warmed by the heat of the body, and air being a non-conductor, the heat is *retained* instead of being radiated and lost.

Regularity, too, in the hours of sleep is of much importance, especially for children, and although they

should not be disturbed in the morning while asleep, they should be made to rise as soon as they awake. This, by the way, is the *natural impulse* of children, and with a little oversight they are easily kept in it.

It is a bad practice, in sickness or in health, to sleep with the hands and arms extended above the head. In sleep the heart beats less frequently, and the blood circulates less actively, and in this unnatural position much less blood goes into them than properly belongs there, and hence other organs are burdened with the surplus, and nightmare if not more serious troubles result. On first retiring to sleep, especially if there is food in the stomach, the right side should be taken. The heart being on the left side is more free to act in this position. (See Heart.)

Sleeplessness.—(See Nervousness.)

Smallpox —Begins with fever, nausea and vomiting, very much like a remittent or other variety of fever. There is great pain in the small of the back, and usually tenderness over the stomach. The eruption shows itself the fourth day—first on the face and scalp, and then on the body, and lastly on the extremities.

During the fever, Acon. and Gels. may be given. Afterwards, Merc. and Caul. exercise a great influence in modifying the disease and making it run a mild and safe course. The patient should be kept in a dark but well ventilated room, and should be well covered and protected from currents of air, and his clothing often changed.

The smallpox poison is the most intense of all contagious diseases, and there is no means known for the prevention of it with any certainty, except through vaccination. This simple but wonderful process was discovered in 1775, by Dr. Jenner, an English physician. At that time the inoculation of smallpox itself was practised, and he found a class of persons on whom this took no effect. On inquiry he learned that they were dairymen and maids, and had had what was denominated

ed by them a kind of cow pox, a disease communicated to them from the cow in milking. In his investigations he found that a disease in the foot or heel of the horse known as "grease," when applied to the cow produced the cow pox pustule. When that animal is inoculated with genuine smallpox virus the same effect follows, and thus is obtained the vaccine matter in ordinary use; so that the vaccine disease is smallpox, modified by transmission through the cow. Vaccination was the greatest discovery ever made in the world. Without it, one-half of the people of the world would die, and the other half would be so scarred as to be unpleasant to look at.

Although vaccination is now universally practiced, except among those in whom the light of reason and philanthropy is extinguished, the time was when for a score of years it was most violently opposed by the dominant school of medicine, and Jenner denounced as a fanatic who sought to interfere with the wise designs of Providence; and thus the old story of medical intolerance was renewed, and he made to feel their displeasure. Legal enactments were attempted to be made against him, and the whole enginery of bigotry and intolerance with which that school is full, was brought to bear upon him. The same thing was repeated when Homeopathy made its advent, and hoary-headed disciples of Allopathy have the unblushing effrontery to live in the middle of this nineteenth century—men who, thirty years ago, proposed and actually sought legislation in *this State* to fine and imprison the practitioners of Homeopathy. Thus it is, in all ages nature produces some monstrosities, and even in the medical profession are found those who are covered with the mildew and cobwebs of antiquity. Surely there are some things which, though forgiven, can never be forgotten.

To obtain the full benefit of vaccination, and to insure safety, it should be repeated every half dozen years or so, and it is most judicious to do this whenever you are brought in contact with smallpox.

Spasms.—(See Convulsions.)

Spermatorrhœa is an emission of "sperm" or semen without copulation. It is generally caused by secret vice, sexual excesses, or indulgence in lascivious thoughts. These produce an excitable state of the sexual organs, resulting in emissions, generally during sleep, and with lascivious dreams.

Probably every vigorous, unmarried young man has these discharges occasionally, and they are of no consequence if not too frequent—say once a month or thereabouts; oftener than that, if they are attended with debility and lassitude, it is well to have treatment. But beware of the quacks and their nostrums. These wretched impostors fill the newspapers with advertisements, magnifying the evils which result from this affection, to deceive the young, and swindle them. Every newspaper contains flaming advertisements of these quacks, whose only object is to frighten and decoy the young.

If this weakness has been engendered by secret vice, *stop it at once*; if from lascivious dreams, avoid all light reading and exciting objects. Take a very light diet, and avoid all stimulants and narcotics. Eat but little at supper; keep your mind entirely off from the sexual organs. Too many people seem to think that they will not be properly developed unless they cultivate this function. This is a mistake. If you are unmarried, the more you ignore this part of your nature the better. When married, these organs are soon adapted to their proper use. Until then the less thought and attention given them the better.

Derangements of the generative function in man, unless from improper use (or abuse), is less common than almost any other part of his system. And when this is the case, on its cessation, it is surprising how quickly the parts will recuperate and their tone be restored. And even this improved condition will be rapidly felt in every part of the organism. Take a young person who is dejected, with a weak back, lassitude, defective memory, pimples on the face, a haggard or worn look, with other of the usual symptoms of undue gen-

erative excitement, and on the radical change from vicious habits, improvement will be surprisingly rapid.

The treatment of this complaint is not difficult if the full co-operation of the patient can be had. If he is too young to be depended upon, then he should not be allowed to be alone nor with improper associates. As surprising as it may seem to some, it is a *fact* that very young children are often learned this habit by vicious nurses tittillating their privates to quiet them when they worry. I have myself seen a score of cases where small children of both sexes have had communicated to them impure diseases by this same means. Parents cannot be too watchful of their children. If bad habits are formed, it is often very difficult to eradicate them. But it *can* and *should* be done. One of the best means to accomplish this is to engage the young in some *pleasant* employment. Get them deeply interested in some *useful pursuit*, and if there be a moderate *pecuniary profit* in it there is a wonderful stimulus for good in that. But treatment to be effectual must be followed up persistently. Read in this connection the articles on Marriage, Sexual Diseases, Phimosi, Mental Derangements, &c. Also the "Avoidable Causes of Disease, and Marriage," a book of 400 pages devoted to the laws of life and health.

The medical treatment may begin with Sulph. in the morning and Nux at night. If there is much debility, China or Phos. If leucorrhœa, Calc. or Puls. In some cases emissions occur without erections; in these and in all cases where improvement is not rapid, a physician should be consulted. But by all means shun the quacks who, by their gilded advertisements and bragging ways, only deceive and swindle the unfortunate. They fill newspapers with their boasting, but every one of them is an adventurer. Consult an educated and respectable physician, or none at all.

St. Vitus' Dance.—(See Chorea, page 101.)

Sprains.—Arnica locally to the part is about the

best application that can be made. If there be a sprain of the cords or tendons, Acon. or Rhus. does better. Give the remedies internally, and apply a solution externally.

Stye.—(See Eye.)

Stimulants.—In all nations and among all people there is a large class who are addicted to the use of unnatural stimulants and narcotics. In Christian countries alcohol, tobacco, tea and coffee are those in common use. Among the Orientals opium and cannabis are used.

About the middle of the seventeenth century there was a fearful invasion into all civilized countries of the worst demons which the world has ever encountered. These consisted of tea, coffee, tobacco and opium. Some of these had been known for centuries, but not until about 1670 did they come into use in christian countries. At that time the world seemed to *go mad* over alcohol and these newly found drugs, and millions of people are to-day using them. Stimulants and narcotics form a part of the food or beverage of a large portion of mankind. What has been the consequence? *Nervousness, paralysis, insanity* and a host of mental and hereditary diseases have become more prevalent than ever before. Alcohol alone is responsible for three-fourths of all the *crime and misery* which there is in the world. Doctors, lawyers and ministers have multiplied greatly, and are engaged in fighting against human depravity, and yet there is to-day more need for hospitals, asylums, courts, jails, prisons and churches than ever before in the world's history. What means this? Is it not time to pause and look around to see the *cause* of this fearful tide of evil, and devise some means to stay it?

The inhabitants of the world are now better fed and clothed than ever before. Knowledge is widely diffused and is increasing among all people, and many other influences conspire to improve and elevate mankind. And yet, wherever we look around us, there is disease, misery,

crime and degradation, and it cannot be denied that the largest portion of all this may be attributed to the extensive use of stimulants and narcotics.

It becomes philanthropists, and all lovers of the race to counteract, in every possible way, these fearful agents. Could they be cast out of existence, the human race, in a century, would make more advancement than it has in the past thousand years. To this end all should labor, and especially with the youth. The *young* may be reclaimed when all effort would be lost on the confirmed or aged devotee.

It is not possible in a work of this kind to give fully a history of these various articles, and the mischief which they produce. In *no sense* are they food, or do they take the place of food, nor is it possible for the appetite or craving which they generate in the system to be satisfied by any article of diet, or indeed, anything but the unnatural substance itself. These drugs create appetites that are foreign to man in his normal and healthy condition, and with some of them, when the habit is formed, there is such a clamor for more that all self-control departs forever. Although men are not altogether animals, there is much to be learned from the brute creation, of value to him. Animals are *entirely free* from all these pernicious habits, and yet they never fail to thrive. All that is required for mankind is *pure water* and *nourishing food*. The larger portion of people *do* confine themselves to these, and that they enjoy better health, and live longer than the opposite class, is a well established fact; and of this latter unfortunate class, there is hardly one who does not willingly confess that he would be better without them, and that the habit is a misfortune. Let the young man or woman who contemplates the use of these articles, first consider in all its bearings the magnitude of the step proposed. Let him advise with those who are addicted to these bad habits. The latter almost always have the candor and honesty to counsel the young against them, although for themselves they may not have the resolution or power to dis-

continue their use. It is astonishing how easily the appetite for stimulants and poisons is formed. Let a person use them daily for a single week, and he will find that he has a *craving* for them that is almost irresistible. Such a person will find himself *unconsciously* in, or on his way to, a saloon when he least expects it. Dear reader, if you have never tried this, do not venture to now. *If you have, stop at once!* before the toils of the monster is gathered around you, and you become a slave, for there is an infernal nature in tobacco, opium and whisky which is satisfied with nothing short of the abject slavery of the victim.

It is true that tobacco does not corrupt a man's moral nature to the extent that morphine and whisky do. When under the influence of the latter, men of the best disposition often have an uncontrollable desire to fight and kill even their best friend. Altogether alcohol is the most hideous monster which was ever let loose on the earth, and society will never be safe until this fiend is exterminated. It not only spreads death and devastation here, but it causes a man to *deny* his God, and to *doubt* his own immortality.

It is falsely supposed that there is some degree of nourishment in this class of articles. There is a degree of stimulation which results from their use, but this by no means is to be mistaken for nourishment, and the genuine strength which food produces. All such stimulation is unnatural, and is followed by a reaction or depression many times greater than the first effect; and as to curing diseases, they produce ten where they cure one.

The proper sphere of use for all drugs (and tea, coffee and tobacco are drugs), is as medicines; and in order to get their true curative effect, it is important that the system be not daily under their influence. The use of tea on occasions of extraordinary labor or fatigue, is attended with very pleasant and beneficial effects, but one-tenth the quantity used by habitual drinkers is sufficient for one not addicted to its use. Moderate stimulation answers a useful purpose when a person has an unusual

task to perform, and will carry him through it when, perhaps, without it he might fail; but in the end nature asserts her claims, and he is made to pay ten fold for the violation, by subsequent depression, and the *continued* use of stimulants is sure to be followed by *exhaustion*; and this is reasonable enough. They lash the system into fury, and, if often repeated, this *is* and *must* be *exhausting*. (See page 22.)

As said above, the opinion that there is nourishment in tea and coffee is false. The fact in regard to them, as now well established by physiologists, is that they serve to hold in check the waste of the system; that they prevent the elimination of worn out or effete material; that they retard the action, or produce a torpor of the system, and thereby enable the person who uses them to subsist on rather less food than would otherwise be necessary, very much as hybernating animals are enabled to subsist in winter for a long time on little food.

Life is but one step from death, and health depends upon these two forces being equal. *Repair* and *waste*, or *life* and *death*, are constantly going on in every portion of the body, and if one does not equal the other, disease, if not death, soon follows.

The amount of disease of the nervous and digestive systems which these articles produce, is very great, and calls loudly for their restriction; and there can be no doubt that their entire suppression would be a gain to the world.

But if you must use tea, take it weak, and but once per day, and select the black in preference to the green variety. Avoid, as much as possible, that which is adulterated; take, if any, that which is pure. Avoid all the so-called "bitters" now in popular use. They are nothing but "doctored" whisky and roots, vile compounds, and lead hosts of youth into the fatal snare of intemperance.

The young should always beware that they do not *allow* themselves to contract the habit or appetite for

stimulants; if they do, they are almost sure to be lost. "Temperance societies" do some good, and, temporarily, reclaim a few, yet nothing but the "grace of God" genuine, and deep in the heart, can save a drunkard. And often then he will fall, even if brothers and sisters in the church rally around and encourage him at every step.

Wonder is often expressed that ministers and religious people cannot now use ardent spirits with the safety that they did a few generations ago. This is attributed by some to the present *impurity* of liquor, but it is not so, for the more pure whisky is the more dangerous it is. The true reason is, that formerly, religious people used it with the honest but mistaken belief that it was useful, and from religious motives they restrained themselves from intoxication. *Now* all men of intelligence know that it is vile and wicked, and that to tamper with it is to sport with the devil, and when they do, the good influences of heaven and the angels are withdrawn from them.

It is not to be understood that *all* stimulants and stimulation is condemned. On the other hand, all these articles have their proper use; but this use is not as daily beverages, but occasionally, as nature requires them. Alcoholic stimulants should only be used in cases of great depression, and then only for a day or so. They will "brace up," or "bridge over" for a very brief time, but beware of the depression which always follows. (See page 26.)

Warm drinks are often good for the weak stomach, and weak tea is not objectionable here. Strong tea contains a large proportion of *tannin*, and when this substance is poured into the stomach daily, it would naturally produce much the same effect as it does upon a piece of skin or membrane—it makes *leather* of it. Besides, chemists say that the tannin of tea unites with the iron of the blood, and makes an insoluble compound that discolors the skin beyond remedy. In support of

this theory, it is remarked that tea toppers have almost invariably a dark and sooty appearance of the skin.

In regard to alcoholic stimulants as prescribed by the physician in these times, they are very pernicious. This results from the Allopathic theory being so completely wrong. Twenty-five years ago with them all disease was the result of *over-action* in the system—as they denominated it, “hyperasthesia of the extreme vessels.” Now, what would unload these congested vessels? Why, antimony, calomel and blood-letting; and on that theory every patient was puked, salivated and bled. The more blood that was made to flow, the more they were delighted.

Now, as they claim, their system has made progress. The theory is that disease is, or is attended with, debility, and “stimulants will overcome debility,” they say; and every patient is drenched with brandy, quinine and morphine. And this, forsooth, they call the “science” of medicine! It is a delusion and a fraud; but what are they to do? Whisky, quinine, iron and morphine constitute the allopathic *materia-medica*. If they throw these overboard, nothing else is left; they are stranded, and like Othello, their “occupation is gone.” This would never do, and hence the world must continue to be punished for some time yet, with that effete and worthless practice. It is worthless and dangerous, but let those have it who want it. Others, many others, already know a better way.

Persons who are addicted to the use of stimulants are also the first to be attacked with Cholera, Sun Stroke, or any prevailing epidemic, and when attacked are the most difficult to cure.* They seem full-blooded and robust, but have no endurance or surplus vitality to resist disease. (See Tobacco.)

Sun Stroke.—When you are exposed to the rays of the hot sun, put a damp cloth or a few green leaves in your hat. This affords protection to the head, and security against sun stroke.

In an attack of this kind, give Bell. and Gels. If

there is great prostration, Ars. and Verat. If there is a rush of blood to the head, elevate the head well and make cold applications. In the opposite state, when there is collapse, drop doses of Camphor and Chloroform may be given if Ars. and Verat. are insufficient.

Syphilis.—Like Gonorrhœa, this is a disease which results from impure coition, and is one of the most contagious known. It begins with a small pimple or pustule on the generative organs. This soon developes into an open sore or ulcer which has no tendency to heal, but spreads, and the discharge from it produces new sores or ulcers. Very soon the whole system becomes infected with the poison, and a rash breaks out on the surface of the body. Usually a swelling and abscess forms in the groin, called a bubo; this breaks and makes a large ulcer which is slow to heal. Eventually the whole system becomes impregnated with the disease, and frightful ulcers appear on all parts of the body. These ulcers heal with difficulty, leaving large scars. This is what is known as the “secondary” stage. Following this is the “tertiary” or third stage. In this latter state almost every imaginable form of disease may result. The cartillages of the nose and joints may be destroyed, or the bones themselves may be attacked. A favorite locality is the shin bones, and the legs may thus be covered with dark blue or copper colored sores which will last for years, if not a life-time. If the disease heals in one part it is apt to break out in another, and for years it will continue until death ends the scene, unless the most skillful and persistent treatment is had.

Of all diseases ever known, this is the best *not to have*. If the system once becomes thoroughly infected with this poison, it will never disappear without the best of treatment. Quacks make a great point of deceiving this class of patients, and swindle them fearfully, but always leave them no better if not worse than they found them. Homeopathic treatment affords the only means for a thorough cure, but, in many cases,

much larger doses are required than in ordinary diseases. This must be left to the physician of experience, and *no delay* should ever be made in any case of this kind. When a person has chronic syphilis, he or she should not marry or produce children. Until such disease is thoroughly cured, no child born, where either parent is infected with the disease, can be healthy, or, if it is, it will soon succumb. Many times have I seen little infants thus perish seemingly to the astonishment of the parents. A casual examination of one or the other parent, by the attending physician, will discover ulcers or scars which reveal traces of this most insidious disease. Here and there will be found dark or copper colored ulcers or scars, which, to the practiced eye, cannot be mistaken. Other signs are a falling out of the hair, decayed teeth, weak eyes, ulcerated throat, stiffness through the joints, an old and dried up appearance, and, most common of all, "old-sore-legs." In the latter case, the legs are swollen, and have on their surface one or more large and ugly ulcers which usually extend to the bone. As one of these heals another opens, and unless proper treatment is had, they will continue for years.

Above all things, do not get such a disease as this, but if you *do*, then apply to a skillful physician *at once*. A word of caution may properly come in here: Any man or woman who departs from the ways of strict chastity, runs great risk of this fearful poison, and is liable to contract it on committing the *first* offense. (See Marriage, Heredity, Sexual Diseases, &c.)

Testicles are the two glands which secrete the seminal fluid in males. Reproduction, in the male, depends on these organs being in a healthy condition; at least that *one* of them shall be. Anatomically, they are formed within the body, near the kidneys, and gradually descend into the scrotum a month or so before birth, but sometimes not until after birth, when they may be mistaken for rupture. (See page 95.) Occasionally they never descend into the scrotum, but remain within

the body. This is a great misfortune, but for which there is, in some cases, no remedy. They are then apt to become affected with cancerous disease, neuralgia or inflammation. At puberty, the child does not develop into manhood, and the reproducing faculty never appears. Parents should look well to such cases, and consult their physician early in all doubtful cases.

These organs, if not over-worked or abused, seldom become diseased; but sometimes they do. (See Mumps, Orchitis and Phimosi.)

Tobacco.—In no way can so great a service be done to youth as to warn them against the use of this filthy and deadly poison. It is strange how human nature can become so perverted as to make an article like Tobacco palatable. We could not believe it were not the awful fact before us whichever way we turn. Tobacco is a slow but deadly poison. In the plastic state of youth it is exceedingly injurious; it makes the user of it nervous, and in youth greatly retards growth and development. It cuts life short by several years, and when it does not kill quickly, it renders its victim prematurely old and wrinkled. It distorts the features, and so increases the size of the jaws and mouth that a degree of brutality results, especially to those who chew it.

Few are aware of the extent to which the use of tobacco causes disease. Nearly all cases of heart disease are produced by it, beginning first in palpitation and irregular action, which, in time, goes on to organic and incurable disease. Most cases of paralysis also are produced by the use of tobacco, and thousands of innocent wives are contaminated and poisoned by sleeping with husbands who, from every pore, are exuding this poison. No woman, coarse or refined, can associate closely with a tobacco user with safety. Tobacco does not corrupt a man's morals and make such a fiend of him as does whisky, but it is quite a question if it is not doing the most harm of the two. Like morphine and whisky, to-

bacco creates an appetite which nothing but that, and in increasing doses, will satisfy. It metamorphoses the system, and renders the victim a slave to it. Does anyone wish to be a slave? Then let them watch themselves closely that none of these unnatural appetites be developed, for they surely will be if they tamper with them ever so little.

Every physician knows how productive tobacco is of disease, but not every one has the independence to speak out always against it. Even those who use it will condemn and deplore it in others. Many times have I been consulted by tobacco users about fainting and falling "fits" and other forms of nervous diseases with which they were afflicted, and on attributing it to the rightful cause, have them become so displeased as to change physicians at once. Still I never fail to condemn the vile thing, but recognize the sad fact that nearly all headway which can be made against it must be with the *young*, and with the object of keeping them from learning its use. *Prevention* in this, as in most other things, is better than cure.

The *expense* of tobacco to most men is a great tax on their resources. Many men spend one-fourth of their earnings in this way. Consider for a moment the difference between wealth and want. If you save twenty cents daily for several years, or run behind that much, in the one case you are comparatively wealthy, or in the other a bankrupt. Tobacco costs but a trifle each day, but may eventually make you a beggar. At any rate it injures and may ruin your health. Stop it at once and forever!

Parents should be exceedingly watchful of their children, and never allow them to tamper with the stuff; especially so if a parent is addicted to its use, for in that case the child will have hereditarily an appetite for it, and nothing but vigilance can keep him from it. I have seen little children smoke their father's pipe for the first time without it making them sick. This appetite, and all good and bad propensities, easily descend

from parent to children. (See page 50.) It is a cruel wrong to the following generation to endow them with any of these injurious appetites; and all know that the appetite for tobacco very easily leads to that for alcohol.*

Dr. Magruder, medical examiner for the U. S. navy, states that a great many applicants for enlistment have to be rejected because of irritable heart from tobacco poisoning, and that palpitation and irregular action of the heart from this cause, is *exceedingly prevalent*. As an absolute fact there are few things worse than tobacco, and its use should be discouraged, especially by the young. How grand it would be to have one generation free from the contamination of tobacco and whisky.

Tobacco too, in a great degree, destroys a person's sociability. A man or woman who is addicted to cigars or an old pipe, will steal out of the most entertaining society and retire to a barn or out-house to "enjoy" the filthy weed in solitude. He will forgo even the divine influences of wife and home to draw his "inspiration" through an old pipe or cigar. Such is the boasted "sociability" of tobacco!

The man who takes his "cups" or a "pipe" is never a safe and pleasant companion for woman. Do all she may, his nature is so perverted that it is not in her power to gratify and properly control him. The craving which stimulants and narcotics cause never cease, even temporarily, except with their own indulgence. Those who indulge in tobacco, whisky, theft, licentiousness, or any other evil, do not while in it realize the in-

* Animals are born with the absolute love or life of the parents, and hence they are unchangeable from age to age. Human beings inherit mainly capacities and inclinations which allow them to develop into the highest angel, or descend to the lowest devil.

"That offspring derive from the parents inclinations to such things as had been of the love and life of the parents is well known, generally from history, and especially from experience. But that they do not inherit from them good or evil, but only inclinations and faculties therefor, has been proved by the wise in the spiritual world. That acts themselves should not absolutely follow, is of Divine Providence, in order that perverse inclinations in children may be rectified, and a faculty for this has been implanted from creation, from which arise the possibilities for the amendment of morals by parents and teachers, and afterwards by themselves, when they become of mature judgment."—S.

jury they are doing themselves; for it is the nature of sin to so obtuse and pervert the judgment of the victim, that he will swear that evil is good, and that he is even benefitted while he is committing slow suicide.* (See page 53.)

Teeth.—The premature loss of the teeth is a great misfortune. These organs are a part of the digestive system, and the condition of the stomach exercises a great influence over them. If there is too much acidity the teeth crumble away or decay rapidly. Another destructive effect upon the teeth arises from taking hot food into the mouth and following it with cold drinks. In this way the enamel is made to contract or shrink suddenly and crack, when it soon gives way entirely and the tooth is lost. The habit of chewing gum is ruinous to the teeth. (See page 124.)

The *extraction* of teeth requires great care and study. With nearly all teeth, the roots turn or curve in one way or another, and to know beforehand what direction they take is of great consequence in removing them easily and safely. This comes by skill and experience.

Attention to the teeth during the second dentition, or when the permanent teeth are coming, is of the greatest importance. Sometimes they come in a very irregular manner. Have your dentist or doctor look to them often. By removing the old teeth at a suitable time, the new ones can, by a little pressure, be brought into exact shape and position, if they do not come so of themselves. Sometimes a *new* tooth is entirely out of

*NOTE.—The following surprising statement was lately made by a N. Y. correspondent of the *Detroit Evening News*: "Last year there were 900,000,000 cigars made in this city a large portion of which were consumed here. Every other man you meet has a cigar in his mouth, and many boys are continually puffing them. Two prominent men here, brothers, both died directly from the use of tobacco, their systems being thoroughly poisoned. Another brother lately died, could not get cigars strong enough for him here, and he had them made in Cuba expressly for him. He smoked thirty per day. It is astonishing what a hold the ridiculous habit has upon men otherwise reasonable and sensible. Not one of us smokers but feel every day that we are the worse for tobacco, and regret it. I verily believe that 75 per cent. of smokers are sick and ailing all the time, and so do not know that it is tobacco that is hurting them, ascribing their troubles to malaria, dyspepsia, catarrh, and a hundred other convenient ailments, mostly imaginary."

place, and there is not room for it in the regular arch of the jaw. Have it extracted at once, otherwise it will stand out like a "tush," producing deformity.

The extraction of teeth is now a much more humane practice than formerly. Anæsthetics, that are as pleasant and almost as safe as articles of the toilet, have brought about this change, and are in daily use.

Teething.—(See page 94.)

Toothache.—If the tooth is decayed and the nerve cavity exposed, have it out. The pain in decayed teeth is often relieved by Merc., Cham., Hep. or Nux. (See Dose.)

For nervous toothache, Bell., Cham., Puls. If the pains are worse in the cold air, Acon., Bell., Cham. If better from cold air or drinks, Puls. If the root is inflamed, which may be known by the tooth seeming longer than natural, Merc. If worse at night, Cham., Nux. Often teeth become loose in their sockets; Merc. or Hep.-S. will usually tighten them up again and save the necessity for extracting them.

A good application to the nerve of a decayed tooth is oil of cloves and chloroform, equal parts. Saturate a bit of cotton and apply to the cavity.

Throat.—(See Hoarseness.)

Tonsils.—(See Quinsy.)

Typhoid Fevers.—(See page 150.)

Urinary Complaints.—For the wetting of the bed, in children, see page 96.

For smarting and burning in passing water, Apis, Puls., Nux, Canth.

For bloody urine, see page 77.

For suppression of urine, Acon., Apis, Canth.

Vaccination.—(See Smallpox.)

Varicose Veins.—This is a condition in which the veins become very much enlarged and "knotted." It generally occurs about the foot and along the leg to the knee; sometimes up the saphenous vein on the inside

of the thigh to the body, and more rarely on the external organs of generation, and about the womb.

Puls., Ham. and Nit. Ac. will do much to relieve the difficulty, but an entire cure in severe cases is next to impossible, without a surgical operation. Applications of Arnica and Hamamels (witch-hazel tincture) to the parts have a very good effect. When varicose veins occur on the foot and leg, it is necessary to bandage the limb very evenly and quite tightly. This supports the veins and gives considerable relief.

One of the most provoking causes of this trouble is the wearing of garters. Put a button on the top of the stocking and run the elastic from it, along the outside of the limb, to another on the waist.

Vertigo.—(See Dizziness.)

Vomiting.—For bilious vomiting, Ipecac, Puls., Pod.

For vomiting of a watery substance, with coldness and prostration, Ars., Ver. (See Cholera and Dyspepsia.)

Warts.—Apply saleratus to them once or twice per day for a week. In some cases diluted Nitric Acid is necessary. Nit. Ac., Thuya., Calc. or Lycop. will generally remove the disposition in the system for the formation of these excrescences.

If warts are large and hard, pare them down thin and cut off the phosphorus from one or two matches; then with another match fire these and let them burn on the wart. It is not painful, but no wart can stand it, and in a short time it will disappear. Then take the medicines above mentioned to prevent their return.

Wetting the Bed in Children.—(See page 96.)

Weakness.—(See Debility, page 118.)

Worms.—(See page 96.)

Wounds.—The first thing to do in case of a wound is to check the bleeding. Put a compress over the injury, and bind it down quite firmly.

There is in severe wounds considerable prostration produced by the shock to the system. A drink of cold water in this case is worth all the whisky ever made. (See Fractures and Dislocations, pages 82 and 84.)

The best application to wounds and bruises of all kinds is Arnica. This article can be had in any drug shop, and may be applied in weak tincture to the part. Calendula is another valuable application to wounds. If there is much suppuration, and mortification of the part is threatened, there is nothing equal to the earth treatment. (See page 138.) A wound should be first cleansed, and then carefully drawn together with stitches or plasters, and held in correct apposition until it heals. Never apply any of the articles which any ignoramus may offer you. These usually consist of tobacco and excrement, or something equally disgusting. Keep away all harsh applications from the outside, and whisky, &c. from the inside. Give Acon., Arnica, Apis or Bell. internally, if fever threatens. (See Dose, page 131.)

WOMAN, AND SOME OF HER DISEASES.

[ARRANGED ALPHABETICALLY.]

Abortion.—(See Miscarriage.)

Amenorrhœa.—By this term is understood menstrual suppression, which may occur any time between puberty and the critical age. At the age of puberty the menses may be retarded or fail to appear from lack of development in the girl, and if the suppression is long continued quite serious results follow. With the young of this sex, the proper establishment of this function is of great importance to their present and future health. From a neglect of this, many young women acquire a delicacy that is but one step from disease, and which on slight exposure results in confirmed and often fatal sickness. It is the safety-valve of woman's organism, and exercises a greater influence over her system than that of any other function; and hence an irregularity in it, with regard to quantity or time of its appearance,

should never be neglected, otherwise quick consumption and a host of complicated diseases will be likely to follow.

The principal remedies in the domestic treatment of this difficulty are Puls., Sepia and Pod. Acon. if there is fever, and China in the opposite condition or debility. (See Dose.)

Breasts.—(See page 84.) For women who are ambitious to have frontal protuberances of this kind, there is no more fatal practice than the wearing of pads and compresses. Steady, constant pressure will produce absorption of any portion of the system, even the bones—how much more readily such yielding organs as these glands can be easily seen. Throw away all such foolish contrivances, and give nature her best chance. She will do all that Providence designed for you, and no one should ask more.

Chlorosis, or Green Sickness.—This is a disease peculiar to the sex at or about the time of puberty, and is usually attended with menstrual suppression. There is also marked derangement of the digestive organs; the appetite is depraved, and there is a craving for unnatural substances, such as chalk, slate pencils, &c. The treatment is much the same as in amenorrhœa, when there is suppression, and China, Ferrum and Nit. Ac. for the debility. A nourishing diet and vigorous exercise in the open air are important. (See Dose.)

Cracking of the Skin, which occurs over the abdomen about the seventh month of gestation, requires Arnica and Sweet Oil locally. Bandages should not be worn, but the skin allowed to expand gradually.

Conception.—The most favorable time for conception to occur is within the first week following menstruation. The egg or ovum is formed every month, and if fecundation does not take place, this passes off in about one week after the flow, although it *may* be retained for ten or twelve days thereafter. It is calculated, too, that in rare instances conception may take place a day or two *before* menstruation, and also that by sexual stimulation

an ovum may be formed at any time during the month, and that hence fecundation may take place at unexpected times. Nature is exceedingly bountiful in her provisions for reproducing and perpetuating the race, and, fortunately for the world, man cannot altogether defeat her in these wise designs. Offspring are the jewels of the marriage relation, and, if there be not disease or deformity present in either party, are almost inevitable. Yet the antipathy to child-bearing among the American people is so extensive that, was it within their power to wholly regulate it, the race might become extinct. Still, the regulation of this, within certain limits, is commendable and right, and was it generally practiced upon would do away with that great crime of the present age, forcible abortion. Limited prevention is legitimate, and tends to the improvement of the race and of society; and while all may avail themselves of it, the other practice cannot be too severely condemned. Cases do sometimes arise, however, when for the safety of the mother it becomes necessary. It may be worth while in this connection to say, that the "patent pills," powders, &c., so extensively advertised for this purpose, are nearly worthless.

It would be a great satisfaction to parents, often, if they were able to avail themselves of some sure means of determining the *sex* of the child *a priori*. The researches of physiologists have thrown considerable light on this subject, but no *certain* law has yet been found. Probably the nearest to this is that based on the rule that the party who has the most vitality, and is the strongest, governs the sex. Among animals, where experiments can be made, this is found to be true. Where, then, one party is naturally unequal to the other, the plan to be adopted suggests itself: Take a good rest, and tone up and restore the general strength of the system by diet and hygienic means. Medicines that conduce to the same end, by increasing the tone of the sexual organs, are, in man, Nux, Staph., Phos.; in woman, Caul., Puls., China, Pod. (See Dose, page 131.)

Critical Age.—This period occurs between the fortieth and fiftieth years of age.

For the severe floodings, Calc., Ham. or Secale. For a sudden suppression of the flow, Puls., Lach., Pod., Sepia. For fever or hot flushes, Acon., Bell., Gels. For the melancholic disposition so common at this time, Puls., Sepia, Lach., Phos. A simple diet and moderate exercise are important.

Dysmenorrhœa signifies painful menstruation. It most frequently occurs in the first years after puberty and before marriage. In many cases the trouble arises from nervous derangement, or spasms of the uterus. When such is the case, Colo., Ignat. and Pod. remove it. It may arise from the mouth or opening to the womb being too small, or so nearly closed that the flow cannot pass out readily. The above remedies may afford some relief; If not, the passage must be dilated or increased in size mechanically. Child-bearing, as may be readily seen, permanently cures this difficulty, by enlarging the opening of the womb, if the closure be not so complete as to prevent conception.

Leucorrhœa, or Whites is a common difficulty with women. Calc., Puls., Sepia and Pod. are generally sufficient. Sometimes a syringe and injections of alum water, sugar of lead or oak bark are necessary. If there is ulceration, a decoction of golden seal is better.

Menstrual Colic.—(See *Dysmenorrhœa*.)

Metrorrhagia, or Excessive Flooding may usually be relieved by Calc., Ham. or China. (See Dose.)

If flowing occurs from time to time during pregnancy, there is good cause for alarm. The placenta, or after-birth, may be over the mouth of the womb, and in this case the production of premature labor at the seventh month may be advisable. Consult your physician without delay.

Mental Derangements sometimes occur to women during pregnancy, and it may be necessary to induce a premature labor. First try the treatment given on page 173.

The mania that so often happens after confinement is susceptible of remedy in a very satisfactory degree. Many of these cases present a deplorable aspect, but with careful homeopathic treatment I feel warranted, from considerable experience, in saying that a cure will come about. Begin the treatment according to the indications on page 174, and consult your physician, *providing* he be a Homeopathist. In the preceding pages is mildly conveyed the impression of a great lack of confidence in the Allopathic school of medicine. In mental diseases that treatment is *worse than useless*.

Miscarriage is an accident that is liable to occur at any time during pregnancy—perhaps more likely, and with the least harm to the system, at the second or third month than any other. Homeopathic medicines, when given properly, exert a powerful influence to prevent an accident of this kind, when there is a predisposition to it. They are Sang., Caul., Bell., Nux.

Following a miscarriage there is often for a long time a flowing more or less severe, with discharges of shreds of membrane, &c. For this, the most complete remedy within my knowledge is the Nit. Ac. The second decimal dilution seldom fails to overcome this common and perplexing trouble. (See the article Conception.)

Forcible miscarriage, or abortion, is very prevalent in civilized countries. It has come to be of great magnitude, and many fear that the natural increase of population will be interfered with. Among reputable physicians it is only resorted to in cases of deformity, where it would be dangerous or impossible for a woman to have a child at full term. When this is the case, the only safe and suitable means of effecting it is instrumental. In this way the object is accomplished with less disturbance to the system than by drugs. Indeed, the use of drugs for this purpose is very dangerous. Nothing of this kind will do it except those of a violent kind, and not then unless very nearly a fatal dose is taken. Some women tamper with themselves, either with drugs or instruments, to produce miscarriage. It

is very unsafe. No one but a skillful physician should be allowed to manage such a case, and not then unless it is fully justifiable. When this is the case, and in skillful hands, it is nearly always safe.

In the hands of quacks, many women lose their life by this process. Through mechanical injury to the womb, inflammation is produced, which is followed by mortification and death. Many doctors, just now, give this the name of septicemia, or "blood-poisoning," and the impression is sought to be conveyed that this is dangerous, if not necessarily fatal. It is a mistake. The danger results from mechanical injury and the fearful drugs given at such times. Every doctor has seen cases where a child or fœtus will die and remain in the uterus two to four weeks before it is expelled. The blood of the mother is considerably poisoned by the absorption of decomposed material, but with careful treatment they never die. Most doctors have yet to learn to not *overdo* their business.

Neuralgia of the Womb.—This is not a common, but, when it does happen, is a very distressing ailment. The best remedy is a small pill of morphine, introduced within the rectum—about $\frac{1}{4}$ or $\frac{1}{2}$ grain. This much for the attack; during the interval and to prevent a recurrence, Bell., Acon. and Igna. should be taken. (See Dose.) (Medicine, and even food, when introduced into the rectum, in this way, is very effectual. It is almost as quickly absorbed as when taken into the stomach, on account of the rectum being lined with an absorbing membrane. It is quite the reverse of this with the vagina, and medicine thus injected is not absorbed.)

Ovaritis.—Inflammation and other diseases of the ovaries require the best attention of the most skilled physician for their removal. Until such can be had, Acon., Ham., Lach. or Puls. may be tried.

Ovarian Dropsy does not indicate an operation until such remedies as are known to the physician have exhausted their virtues. (See Dropsy.)

Ovarian Tumors may be removed by an operation

the most formidable known in surgery. Rather more than three-fourths of the patients thus operated upon will recover. First make sure that your doctor knows his business, and has correctly diagnosed the case, before you submit to his knife. I know a self-sufficient and bombastic surgeon who mistook a pregnant womb for an ovarian tumor. After laying the abdomen open he discovered his error, but too late to save the patient. Miscarriage and death followed.

Some years ago my friend Dr. C. Orms, of Jamestown, N. Y., who has a wide reputation as a surgeon, had a patient with an ovarian tumor. He made the usual operation for its removal. On opening the cavity of the abdomen he found *both ovaries* and the *womb* immensely enlarged from a *cancerous disease*. To remove *a part* or to close up the wound in the *abdomen*, would, in either case, result fatally in a short time. Dr. Orms has acquired a great reputation for skill in treating uterine and ovarian diseases, and like the great surgeon which he is, he decided to take the chances and go on with the operation. He did so, and removed the entire womb and both ovaries, an operation never before performed on a living subject. The patient made a good recovery, and is alive to-day. Dr. Orms has been a homeopathist for thirty years, and attributes his great success in this and other surgical cases, very largely to the superiority of homeopathic remedies in the after-treatment. Does any one suppose that such a case as this could have recovered had quinine, morphine or whisky been given, or any other allopathic treatment? (See page 22.)

Pregnancy.—The disorders of this condition are numerous.

For aversion to food, China, Sulph., Nux. For strange tastes, Puls., Nux, Nit. Ac. For nausea and vomiting, Nux, Ipec., Puls., Sepia. For colic, Col., Caul. For constipation, Pod., Lycop. For palpitation of the heart, Acon., Bell., Gels. For fainting fits, Igna., Bell., Puls. For swelling of the lower limbs, Ars., Apis, Ham.

For distress in breathing, Ipec., Bry., Phos. For cough, Bry., Sepia. (See page 115.) For salivation, Merc., Sulph., Ars. For painful or suppressed urination, Puls., Canth., Apis. For incontinence of urine, Bell., Silicea. For toothache, Sepia, Cham. (See Toothache.) For pains in the breasts, Bry., Bell. For false pains, Nux, Puls., Caul. For cramps in the extremities, Cupr., Ver. For freckles, Sepia, Sulph., Lycop.

A curious phenomenon in some cases of pregnancy is that the *husband* suffers greatly from nausea and vomiting, and the wife will be free from it. This can only be explained on psychological principles. The above mentioned remedies may be tried.

As preparatory treatment, and to render labor safe and easy, Caul. and Gels., given for a few weeks beforehand, are very useful. These medicines really exert a wonderful influence over labor, and make it more mild

Prolapsus, or Falling of the Womb is a very common difficulty among American women. It usually results from getting up too soon after confinement or a miscarriage—especially the latter. Married women have a very uncharitable habit of accusing each other of having had a “slip,” if there is the least excuse for it, and sometimes when there is none. Hence, when a woman has had a misfortune of this kind, she will often go out and attract the attention of her neighbor, just enough to show her that there is “nothing the matter here.” The womb in its weakened condition comes down, and a difficulty for a lifetime is the result.

Of the numerous mechanical contrivances, or pessaries, for this trouble, few of them are good for anything. It is wonderful to what an extent human ingenuity has gone in getting up these things. Some of them are about as cumbersome and have as little adaptation to the purpose as a crockery crate.

The best remedies are Pod., Nux, Bell., Sepia, Igna. In complicated cases, professional aid is necessary and safe. (See table on next page, on “Duration of Pregnancy.”)

THE DURATION OF PREGNANCY.

This table is the nearest accurate of any I have ever found.

EXPLANATION—Find in the upper horizontal row the date of last menstruation; the figure beneath will show the Expiration of 280 days, the average duration of pregnancy.

Jan.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Nov.	
Oct.	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	Nov.	
Feb.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Dec.	
Nov.	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	1	2	3	4	5	6	7	Dec.		
Mar.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Jan.	
Dec.	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	Jan.	
Apr.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Feb.	
Jan.	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	Feb.	
May	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Mar.	
Feb.	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	Mar.
June	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Apr.	
Mar.	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	Apr.	
July	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	May	
Apr.	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	May	
Aug.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	June	
May	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	June	
Sep.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	July	
June	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	July	
Oct.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Aug.	
July	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	Aug.	
Nov.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Sep.	
Aug.	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	7	Sep.	
Dec.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	Oct.	
Sep.	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	1	2	3	4	5	6	Oct.	

Besides prolapsus, there is a rare trouble known as *inversion* of the womb. This consists in the womb being turned inside out, and may be done by drawing too hard upon the after-birth. This is an accident of a terrible nature, and if neglected for a single hour even has been found almost impossible to remedy. But *two* cases of cure, up to one year ago, are on record in this country. Heretofore the only relief was found in amputating the womb (at the dotted line "A.") The cut below will illustrate this difficulty, and the apparatus which I had the honor to devise, and for which is claimed a *certain, safe and speedy cure* of this trouble. Nothing like it was ever before in use, and from its great simplicity, and the absolute certainty with which an inverted uterus can be turned, it has received the commendation of distinguished surgeons in New York, Chicago and various parts of the country.

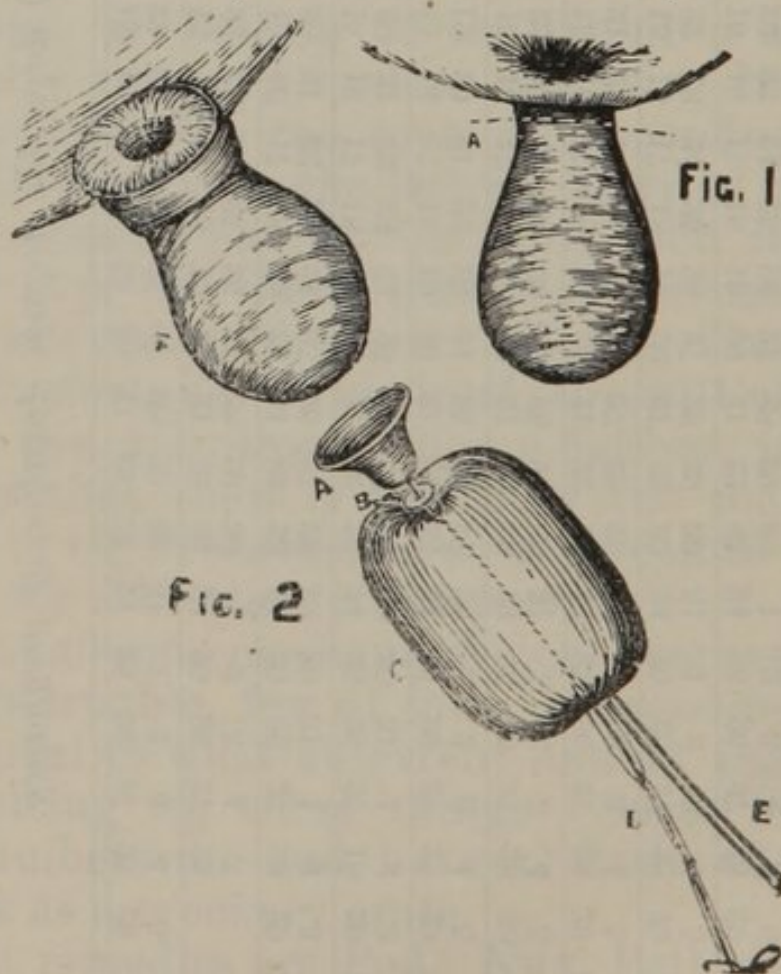


Fig. 1 represents the womb turned inside out, and contracted down to its normal size—a hard, firm body. "C" is an india rubber air bag, or colpeurynter. This

is applied to the womb, and inflated with an air-tight syringe. After about five days the womb begins to turn as shown at Fig. 2, at "F." The complete apparatus as shown in Fig. 2 is then applied, and the womb is turned completely through to its natural position in about two days' time. Two cases of the above nature upon which this apparatus was used with success, warrant me in saying that it is universally applicable to all of that kind.

This is not surprising when it is considered what a yielding organ the womb is, and what can be done with it by *constant, steady pressure*. In this operation the vagina is put on the stretch and assumes a funnel shape with the womb in the apex, and thus it is steadied and held in the right line for the pressure to be exercised to the best advantage. The treatment is unattended with pain, and in every sense leaves nothing to be desired. (Fourteen years have now elapsed since the first operation here described was made. The lady has since safely passed through three confinements. In all respects this was as skillful an operation as is recorded in the history of surgery.)

Sterility.—The happiest married couples sometimes remain childless. The advice of a good physician should be sought in all such cases. The deficiency sometimes exists in the husband, but more frequently in the wife. In whichever party the difficulty may lie, a remedy will be likely to be found in judicious and skillful treatment. It would hardly be appropriate to mention such here, more than that it may be in medicinal or mechanical, or both. I may say as a fact that nearly all cases of sterility are susceptible of cure.

Ulceration of the Womb is a modern difficulty, which, according to some physicians, is very common. Within a few years "paw doctors" and "womb tinkers" have increased greatly, and hosts of even educated doctors have taken to this practice as "a specialty," and every lady patient they have is persuaded that she is seriously

diseased in this department, and must have "local treatment." This is nonsense. It is a species of quackery much less innocent than the usual kind, and should be discouraged by virtuous women. The womb is situated deep within the body, not subject to exposure, and but little liable to disease. It mainly requires to be let alone.

I have seen two cases where these quacks had mistaken pregnancy for ulceration, and by means of caustic local applications had caused the mouth of the womb to heal over and become so firmly closed as to require to be opened with the knife before labor could be terminated.

In ulceration of the womb, give Acon. and Bell. if there is fever; Calc., Sepia and Sulph. if there is much discharge. (See Leucorrhœa.)

Urinary Difficulties in women are less common than among men. This probably is owing to their more regular habits of life. If there is inflammation in the urethra or water passage, give Apis, Canth., Gels. or Puls. If there is irritability of the bladder, requiring one to get up at night to micturate too often, the same remedies as last mentioned will usually afford relief.

Vaginismus, or Neuralgia of the Vagina, occurs in very sensitive women, and is an extremely painful trouble. In some cases the parts are as sensitive and painful to the touch as the ball of the eye. The remedies which may be tried are Acon., Bell., Apis, Ign. and Puls. A weak solution of Aconite, Alum or Borax may be used locally.

In rare cases, after severe labor or confinement, if high fever and inflammation follows, the vagina has been known to close up by adhesion of its sides, or grown together fast. If there is much inflammation, after labor, applications of Arnica water should be used locally and with the syringe. There is nothing better than this to remove pain and soreness after hard labor.

Vertigo during and after labor is common. The remedies are Acon., Bell., Gels. and Coffea. (See p. 131.)

MATERIA-MEDICA.

Herewith is given a list of the most common Homeopathic Remedies, with a brief description of their action on the various parts of the organism. (See page 66.) All drugs or poisons to be found in the three kingdoms of nature have an action on the system, each peculiar to itself. Hundreds of these have been thoroughly tried upon hundreds of subjects, and every symptom accurately noted and classified. These constitute the Pathogenesis, or sphere of action of the drug or poison; and it has been found that there is not a disease, or symptom of disease, but what has among drugs or poisons, one or more which are like or similar to it in action.

Samuel Hahnemann first discovered, or brought into use, this method of determining the action of medicines upon the human organism, and, as if by inspiration, he about the same time discovered that law in nature by which drugs or medicines cure diseases like or similar (not the same) to those which they will produce. This is Homeopathy, and is the only *science* of medicine known. (See pages 8 to 20.)

The various symptoms here given as produced by medicines must, for lack of space, be very brief. The first, or Aconite, is more lengthy, as this is probably the most useful remedy ever discovered. It is *par-excellence* the great specific in fevers and inflammations, and these latter constitute the greatest number of diseases.

When sick, every person of intelligence has a natural desire to know what is given him, and no doctor should be backward in gratifying his patient in this. As a general thing, no sick person should allow a doctor to put drugs into his stomach without knowing just what they are, and any doctor who refuses this, when he has an intelligent patient, is a quack, or desires to deceive. Medicine (the Homeopathic system) is a true science, and every person *can* and *should* understand more or less of it. Their true welfare requires it, and true physicians will encourage it.

Aconite, (Wolfsbane, Monk's Hood).—A plant of which the root and leaves are used. Useful in fevers, inflammations, neuralgia and rheumatic affections.

Shooting pains, worse at night; attacks of pain with thirst and redness of the cheeks; pain as if from a bruise, with heaviness in the limbs, worse on motion; sensation of weakness in the body and limbs; pains and creaking in the joints; crawling and itching sensation in the skin; skin dry and burning; confused thoughts and ideas, with anxiety and rapid respiration; constant agitation and tossing; starting in sleep; dry, burning heat, with extreme thirst, preceded with shivering and trembling; shuddering over the entire body; pain in the head and on turning the eyes; pulse hard and rapid; great agitation and fear of death; anguish, with cries, tears and groans; the least noise seems insupportable; disposition to quarrel, becomes angry and is easily frightened; unsteadiness of ideas; weakness of memory; delirium, chiefly at night. Head feels compressed; dizziness when rising, stooping or moving the head; weight and fullness in the forehead and temples, with pressing outward; beating sensation in the head; congestion of blood to the head, with heat and redness of the face; eyes red and inflamed with heat and burning pain in them; swelling of the eyes, with great pain in the light; tingling and buzzing in the ears; great sensitiveness of hearing; all noise is intolerable; face bloated, red and hot, or red and pale; red spots on both cheeks, or one red and the other pale; burning pain in the face, temple and jaws like neuralgia; dryness in the mouth and tongue; paralysis of the tongue; speech tremulous and stammering; excessive thirst, loss of appetite and distaste for food; short breathing, great oppression in the chest, attacks of suffocation with great anxiety; painful stitches in the side and chest when breathing, coughing or moving; pain as if from a bruise in the chest; palpitation of the heart, with heat in the body, and great weariness in the limbs; sensation of tightness in the chest; pain in the neck, back and loins; pains and weakness in the arms

and shoulders; heaviness in arms and hands; hands numb and swollen; pain and want of strength in the joints of the hips and knee; swelling and great sensitiveness of the limbs and whole body.

Arnica, (Leopard'sbane), a plant of which the flowers are used. Used mostly in tincture, and made by soaking the flowers in a solution of half water and half alcohol.

Arnica is a valuable local application in all wounds, sprains and bruises. Indeed, for this class of diseases or injuries, it has no equal. It should be considerably diluted, as if a strong tincture is used it will increase inflammation in some persons of sensitive skin. Generally a tablespoonful of the tincture in a pint of water is about the right strength for local use. In severe injuries, where there is a great shock to the system, and the person is in a cold, collapsed state, there is nothing equal to *Arnica internally* to overcome this and bring about a reaction of the vital forces. Put five drops of the tincture in a half glass of water, and give of this a teaspoonful every half hour. *Arnica* is also a good local application to boils, inflamed nipples, stings of insects, pain and soreness of the abdomen and adjoining parts after confinement. It is also a specific used internally for pains in the chest, known as false pleurisy.

Apis Mel.—The poison of the honey bee, used mostly in dropsy, erysipelas, suppression of urine, inflammation of the mouth and throat, diphtheria, quinsy, scarlet fever, acute rheumatism, fevers and inflammations. It is a most valuable remedy. Delirium after suppressed eruptions; vertigo, with nausea and headache; pain in the forehead and temples; eyes inflamed with intolerance of light; swelling and puffiness of the eyelids; swelling of the lips; dry, swollen, inflamed tongue; stinging and burning in the throat; red and inflamed tonsils; ulcerated sore throat, urine dark colored and scanty; incontinence of urine, worse at night; involuntary emissions of urine when coughing or sneezing; swelling of the testicles; neuralgic pain; swelling, inflammation and

dropsy of the ovaries; red spots on the skin, with stinging, burning pains like nettle rash or hives; stinging pains in all parts of the body and limbs.

Arsenicum.—Prepared from arsenic. The usual doses are from one-thousandth of a grain upwards, always perfectly safe when used homeopathically. It is one of the most valuable remedies ever known, especially in cases of great exhaustion, low vitality, typhoid fever, catarrh and dropsy, eruptions and ulcerations, cancerous and gangrenous ulcers, chronic cough, and in all low states of the system where there is a putrid tendency of the blood and fluids of the body. In the crisis of disease, when nature seems to be on a balance between life and death, the *Arsenicum* will turn the scale in the patient's favor.

Coldness, rapid failure of strength, wish to lie down; burning pains, internal burning and external coldness; emaciation of the whole body, great weakness, with cold sweats, face looks earthy, eyes sunken, and dark ring under them; trembling of the whole body and limbs; blueness of the skin, skin dry like parchment, feels cold as ice, but complains of burning up as if boiling water was in his veins; great agitation and anguish at the heart; clammy sweat, oppression of the chest, difficulty in respiration; pulse irregular, quick, weak or fine; chills and shivering at irregular times; sensation of heaviness, weakness and confusion in the head; scurfy eruptions on the head like scald-head; face pale, hollow and cadaverous, distortion of the features, with sunken eyes; unquenchable thirst, desire for ice, constant vomiting, violent diarrhœa like cholera.

Baptisia, (Wild Indigo), a plant growing in various parts of the United States; useful in typhoid fever, diphtheria, scarlet fever and all low forms of disease where there is great debility. In typhoid fever it will frequently induce a free perspiration, and thus relieve all the severity of the symptoms. In many cases it has been known to break up the disease very speedily.

Belladonna, (Deadly Nightshade), a plant growing in

low, damp places; used mostly in fevers, inflammations and nervous diseases. Produces heat, burning and scarlet redness of the whole body, but chiefly of the head, face, neck and breast; confusion in the head, attacks of vertigo, violent pressure in the head, with fullness and dizziness; sharp, shooting and drawing pain in the head; aching pain in the eyes and sockets, extending to the brain; twitching of the eyelids, pupils dilated, mists, flames and sparks before the eyes, double vision, intolerance of light; pain in the ears, burning heat in the face, neuralgia of the face and temples, bluish redness of the face; great heat, burning and dryness in the mouth, throat, tonsils and palate; numbness in the hands and arms, pain in the neck, back and entire spine; oppression in the chest, short breath, palpitation of the heart.

Bryonia, (White Bryonia), a plant useful in fevers, inflammations, nervous and rheumatic affections, and especially cough and lung diseases. It is indicated in all cases where there are sharp, drawing pains, *worse on motion*; rapid breathing, with shortness of breath, pressure on the chest, burning pain in the chest, great oppression of the heart; rheumatic and neuralgic pains in the neck, back and limbs. Bryonia is one of the most valuable remedies ever known.

Calcareo Carb., (Carbonate of Lime), adapted to scrofulous diseases, leucorrhœa and all catarrhal affections of mucous membranes, discharges from the ears, swelling of the upper lip and of the glands of the neck and throat; bitter, sour or metallic taste in the mouth; loss of appetite, sour vomiting, enlargement and hardness of the abdomen, swelling of the mesenteric glands of the bowels, menses too often and too profuse, leucorrhœa before and after the menses; slow teething and rickets or lack of bony development in children; cold and damp feet and hands.

Cactus, (Night-Blooming Cereus), acts specially on the heart and blood vessels. It relieves pain, congestion and palpitation of the heart. When there is a sensation

of tightness in the chest as if an iron band was around it, Cactus will give relief. It is valuable in spitting of blood from the lungs, especially in the early stages of consumption; also in bronchitis and a dry, hacking cough.

Caulophyllin, (Blue Cohosh), a plant; the root is used. Indicated in rheumatic and hysterical affections; also, in uterine diseases, uterine cramps or spasms, threatened miscarriage, leucorrhœa and prolapsus uteri; nearly all spasmodic pains in women, especially about the back, loins and hips. It has a well merited reputation for rendering labor more easy, speedy and safe; for this purpose it should be taken two or three times per day, and for a month before confinement.

Cantharis, (Spanish Fly).—Mainly useful in erysipelas, inflammations of mucous membranes, and urinary complaints; also in quinsy, diphtheria and scarlet fever.

Carbo. Veg., (Vegetable Charcoal).—A valuable remedy in dyspepsia with acidity of the stomach, in obstinate cases of ague and fever, in lung diseases with profuse expectoration and without fever, in catarrh and hoarseness, and in all low forms of disease where there is a tendency to prostration and collapse.

Chamomilla, (Common Chamomile).—One of the very best remedies in nervous complaints of women and children, especially the teething of children; over excitement and great sensibility of the nervous system, with insupportable pain; spasms and convulsions of children, unable to sleep at night, starts suddenly with fright and cries; quarrelsome and peevish disposition; desire for different things, which, when once possessed, are no longer wanted; colic and pain in the stomach and bowels; great swelling, pain and irritation of the gums in teething; cries and bites continually; saliva flows from the mouth; diarrhœa with pain, griping and watery or greenish and slimy discharges. It is the best remedy ever in use for children during teething.

China, (Cinchona, Peruvian Bark).—Principally used in cases of debility, chronic ague and fever, diarrhœa, dyspepsia, and in low, weak states of the system; in those

old and chronic forms of intermittent fevers where persons have taken much quinine, China acts curatively by inducing a thorough and permanent reaction in the system; China, Ipecac and Nux. have cured thousands of cases of chronic ague, after bottles of quinine and other drugs had failed.

Cina, (Wormseed).—This remedy is a specific for worms in children, and where there is a bloated condition of the abdomen in scrofulous children; also when there are spasms which are caused by the irritation from worms. It may be given with benefit in all the numerous ills which proceed from worms in children.

Colocynth, (Bitter Cucumber).—This is a great specific for wind and spasmodic *colic* in man or the horse; also in many cases of rheumatism in or about the hip joint. Colocynth is one of the indispensable remedies, and its action is so prompt that when used in colic, any person may be convinced of its efficacy.

Coffea, (Raw Coffee).—Specific in nervous affections where there is great excitability and sleeplessness. Coffea is of but little use to subdue pain, but in those cases where there is great nervous excitability and inability to sleep, it has a wonderful control over the nervous system. It is a most valuable remedy.

Cuprum, (Copper).—This medicine is useful in colic, cramps, spasmodic and rheumatic affections. For cramps in the feet and legs, and in the abdomen in cases of cholera, it is a specific; also in hooping cough, it is one of the best remedies and in all cases of cough of a spasmodic character, or where there are *cramps*.

Drosera, (Sun-Dew).—This remedy is useful in hooping cough, and in all cases of cough which resemble hooping cough. Given early in this disease it will frequently break it up, and it will always modify it so that it will run an easy and safe course. It may be given in all those affections of the chest or larynx where there is hoarseness, roughness and a scraping sensation in the air passages.

Dulcamara, (Bittersweet).—Dulcamara is particul-

arly useful in all the effects from taking cold and in damp wet weather. Also in nettle-rash, eruptions, scrofulous, urinary and rheumatic affections. In the diarrhœa of children during the summer it is one of the best remedies.

Gelseminum, (Yellow Jessamine).—Used in fevers, nervous, spasmodic and catarrhal diseases. In intermittent and remittent fevers it will induce perspiration very readily. In ague it should be given alternately with Belladonna during the chill and fever. After sweating begins these should be dropped and China and Ipecac given. When followed up in this way for a few days, most cases of fever and chills will yield.

Hamamelis, (Witch-Hazel).—This remedy is specific in nearly all cases of hæmorrhage, nosebleed, spitting blood, bloody urine and especially bleeding from the bowels or piles. In the last named disease and in varicose veins it has remarkable curative powers. In profuse flowing in women, and in all cases where there is congestion of blood in the pelvis, Hamamelis is a valuable remedy.

Hepar-Sulph, (Sulphuret of Lime).—The curative action of Hepar-S. is mainly in eruptive disease on the skin and in lung complaints. In hoarseness, laryngitis, croup and whooping cough it is valuable. In chronic eruptions and ulcerations it has no superior in many cases. In abscesses it will hasten the formation of matter and limit its extent better than any other remedy.

Ignatia, (St. Ignatius' Bean).—It is adapted to sensitive persons of a nervous temperament, especially women who are hysterical. In cases of crying, grief, or mortification arising from disappointment it is specific. In sadness and concealed sorrow, moroseness, love of solitude, headache as if a nail were driven into the brain, constriction in the throat, as if a plug were in it, palpitation of the heart, convulsions jerking in the limbs, &c., Ignatia will induce a curative action.

Ipecac, (A plant of which the root is used).—It is a powerful emetic in the allopathic practice, producing

vomiting of bile or "bilious vomiting". Homeopathically, in small doses, it is *curative* in this complaint. It acts curatively in intermittent, gastric and bilious fevers, indigestion with nausea, or in any disease where the leading or principal symptom is bilious vomiting. It is useful in hooping cough, asthma, loose cough, and where there is loss of appetite. Ipecac is one of the most valuable of remedies.

Lachesis is the poison of the lance-headed serpent, found in South America. It is one of the most deadly poisons known, producing rapid decomposition of the blood and fluids and a putrid condition of the whole body. Now, in certain diseases we have a similar condition. Thus in malignant erysipelas, diphtheria, small-pox, typhoid and scarlet fevers, or in the latter stages of these diseases, there is often a great tendency to decomposition and mortification. The *Lachesis* is then a powerful remedy to overcome this and bring about a favorable reaction. Of course it is so diluted that much less than the thousandth part of a grain makes a dose. It is perfectly safe. When thus used it has saved scores of lives even in my own practice.

Lycopodium, (Club-Moss.)—This remedy is especially useful in eruptive diseases, scald-head, catarrh, discharges from the ears, and in consumption with free expectoration. In glandular and scrofulous affections it is valuable. When there are boils which come one after another, the *Lycopodium* will often cure at once, and free the system from the originating cause of them.

Mercury.—Prepared from Quicksilver. This is a valuable remedy in diseases of mucus membranes, such as catarrhs, dysentery, scrofulous, rheumatic and syphilitic affections and glandular diseases. In inflammation of the nose, ears, tongue, mouth and joints it is one of the best. In dysentery and "bilious" diarrhœa it is specific in most cases.

Mercurius Iodide, is a combination of Mercury and Iodine. It makes a beautiful pink powder and its main

use is in diphtheria, quinsy, scarlet fever and all affections of the throat and tonsils.

Nitric Acid.—This is a powerful acid and the homeopathic remedy is prepared from it by diluting with alcohol. It is mainly useful in cases of debility from loss of blood; in eruptive diseases, chronic ulcers, liver disease, dyspepsia, syphilitic affections, and where the system has been injured by the abuse of calomel or other forms of mercury.

Nux Vomica.—A plant of that name of which the bean or seed is used. It is the most valuable remedy in nervous diseases and derangements of the digestive organs. In disturbances arising from the effects of wine, whisky and coffee it acts wonderfully well and quickly. In headaches and all disorders arising from *indigestion* it is *the* remedy.

Opium, (Poppy).—When given in large doses, produces stupor and torpor of the mind as well as every bodily function. In very small doses it is homeopathic to and *curative* in just this class of affections. Hence it is useful in dull headaches, constipation, apoplexy, and the diseases of old people where there is lethargy, great weakness, sleeping with the mouth wide open, with heavy snoring breathing, or a tendency to blueness of the skin, showing a tendency to stagnation of the blood.

Phosphorus. This is a valuable remedy in coughs, colds, and all lung diseases, where there is tight cough with inflammation, as in pneumonia and bronchitis.

Phytolacca or Poke-root is used in glandular diseases more particularly the tonsils and glands of the neck and breast. In diphtheria, quinsy, swollen breasts and some forms of rheumatism it is one of the best remedies.

Podophyllin or Mandrake.—This drug is largely used in the allopathic practice as a cathartic in the place of calomel which has been driven out of use as being found to kill more than it cured. Mandrake in large doses produces the most distressing feeling through the stomach and bowels of any drug known. It is danger-

ous and should never thus be used. In homeopathic doses it cures just such a train of symptoms and diseases it will produce. Hence we use it in liver complaint, dyspepsia, loose cough and particularly "bilious" diarrhœa.

Pulsatilla, (Wind Flower).—It is one of the most valuable remedies in the science of medicine. It has a large range of action in affections of women and persons of a mild character inclined to pleasantry and to laughing or weeping. It is best adapted to blondes. In hysteria and all nervous diseases of this class it is specific. Also in dyspepsia with acidity of the stomach, and in leucorrhœa or whites, and in all catarrhs or discharges from mucus membranes. In deficient or suppressed menses in women of light complexion it is the main remedy.

Rhatany.—A plant of which the root is used. It is mainly useful in constipation where there is torpor of the rectum, piles, fissures of the anus, or itching of that part. Also in chronic cases of too profuse menstruation, where the flow is too early, of too long duration, and too copious.

Rhus Tox, (Poison Oak or Sumach).—This is a capital remedy in rheumatism where the tendons ligaments and joints are affected. Also in nettle-rash and eruptive diseases; erysipelas and in typhoid and low forms of fever. The pains which it produces, and which it will cure, are of a tight and drawing nature, with rigidity or stiffness of the muscles and tendons, but which usually are *relieved* by motion or exercise. Bryonia will cure those cases which are *aggravated* by motion. For the poisonous effects of *Rhus* see p. 186.

Sanguinaria, (Blood-root) is adapted to rheumatic affections of the muscles, more particularly of those of the chest. Also for croup, catarrh and cough of a short hacking character, especially on lying down at night. It is also useful in debility from disease or loss of blood.

Sepia. (The juice of the cuttle-fish).—This is a great remedy for women of a sensitive and delicate

nature, with sadness, weakness of memory, weakness in the small of the back, leucorrhœa like milk, prolapsus uteri, menses too early and scanty, and all the disorders at the change of life.

Spongia. (Prepared from burnt sponge.)—This is the principal remedy for croup in children. Also for chronic hoarseness and cough, great dryness of and pain in the larynx, &c. It is valuable in the hoarseness of of ministers, public speakers and singers.

Sulphur.—This is an important remedy in all eruptive and chronic diseases, especially if there is glandular enlargement and a scrofulous tendency. In cough and catarrh with profuse discharge, Sulph. is useful. Also, if there is hoarseness, profuse sweats with a bad odor. In cases where there is want of action in the system, and no medicine takes proper effect, a dose or two of Sulph. will make a desirable change.

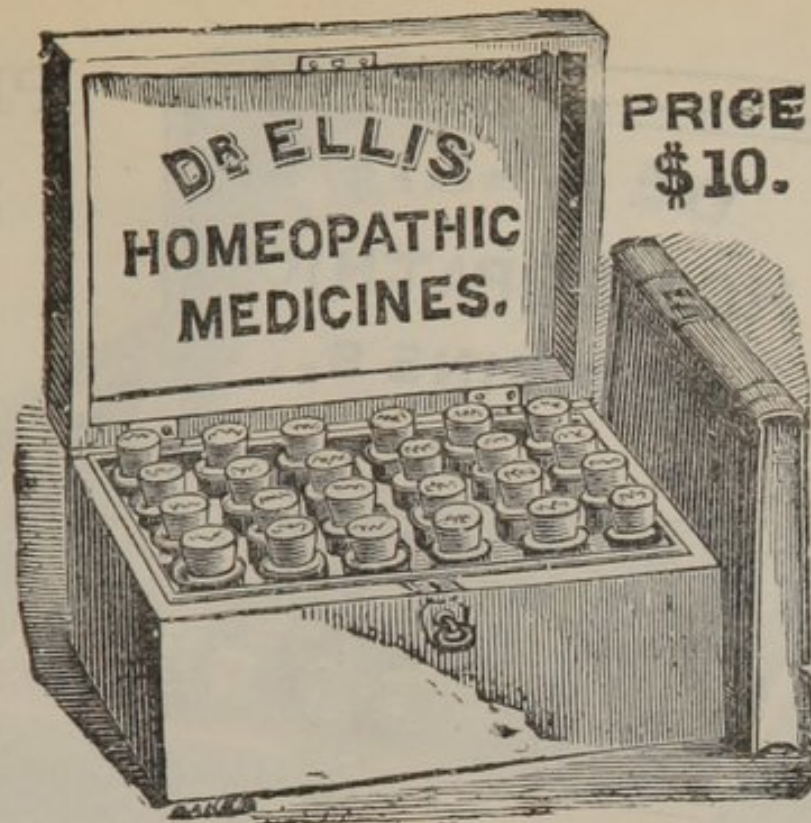
Veratrum, (*Veratrum alb.* or white Hellebore).—Is useful in diarrhœa with thin watery passages with a great tendency to coldness or collapse of the vital powers. Hence it is almost specific in cholera, cholera morbus and diarrhœa, acute or chronic, if there is great prostration.

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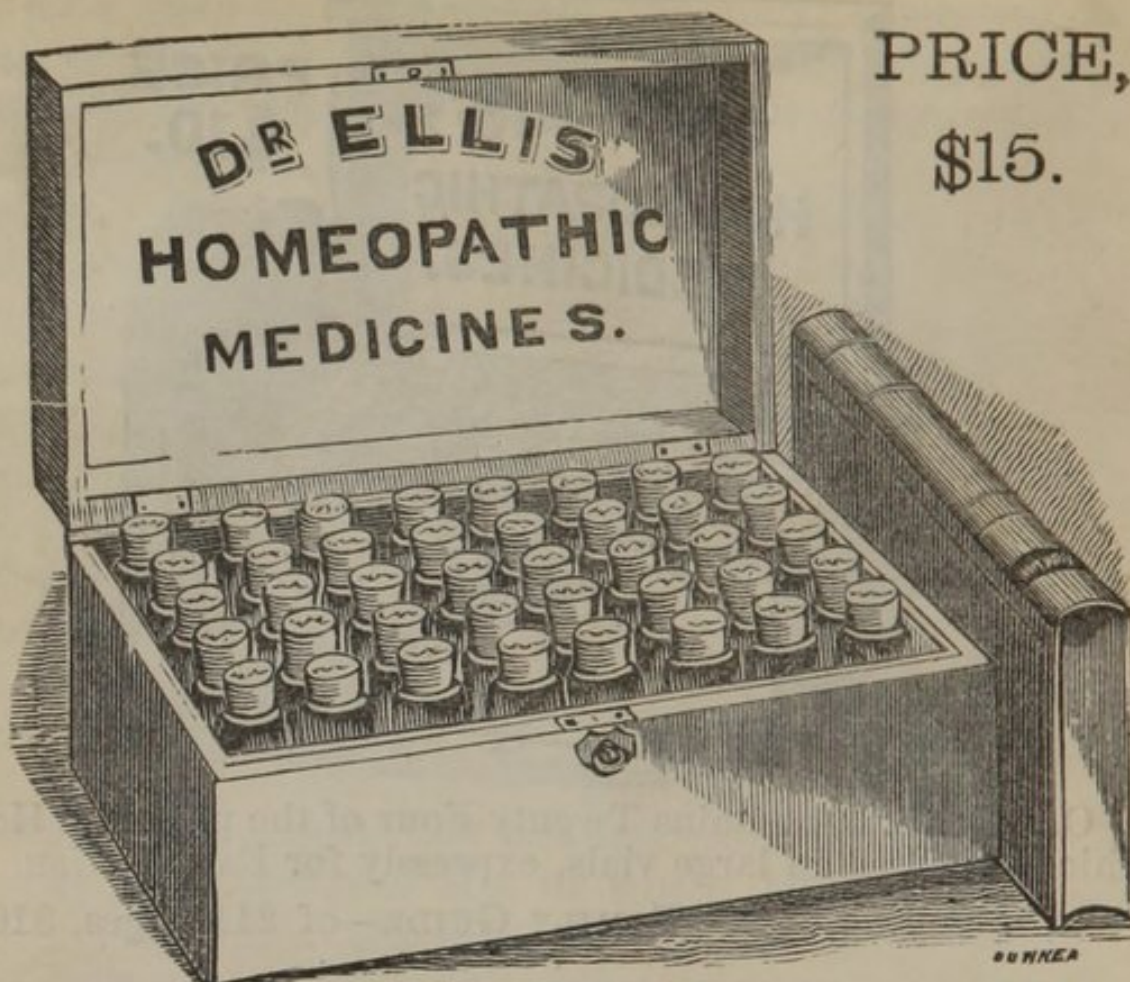
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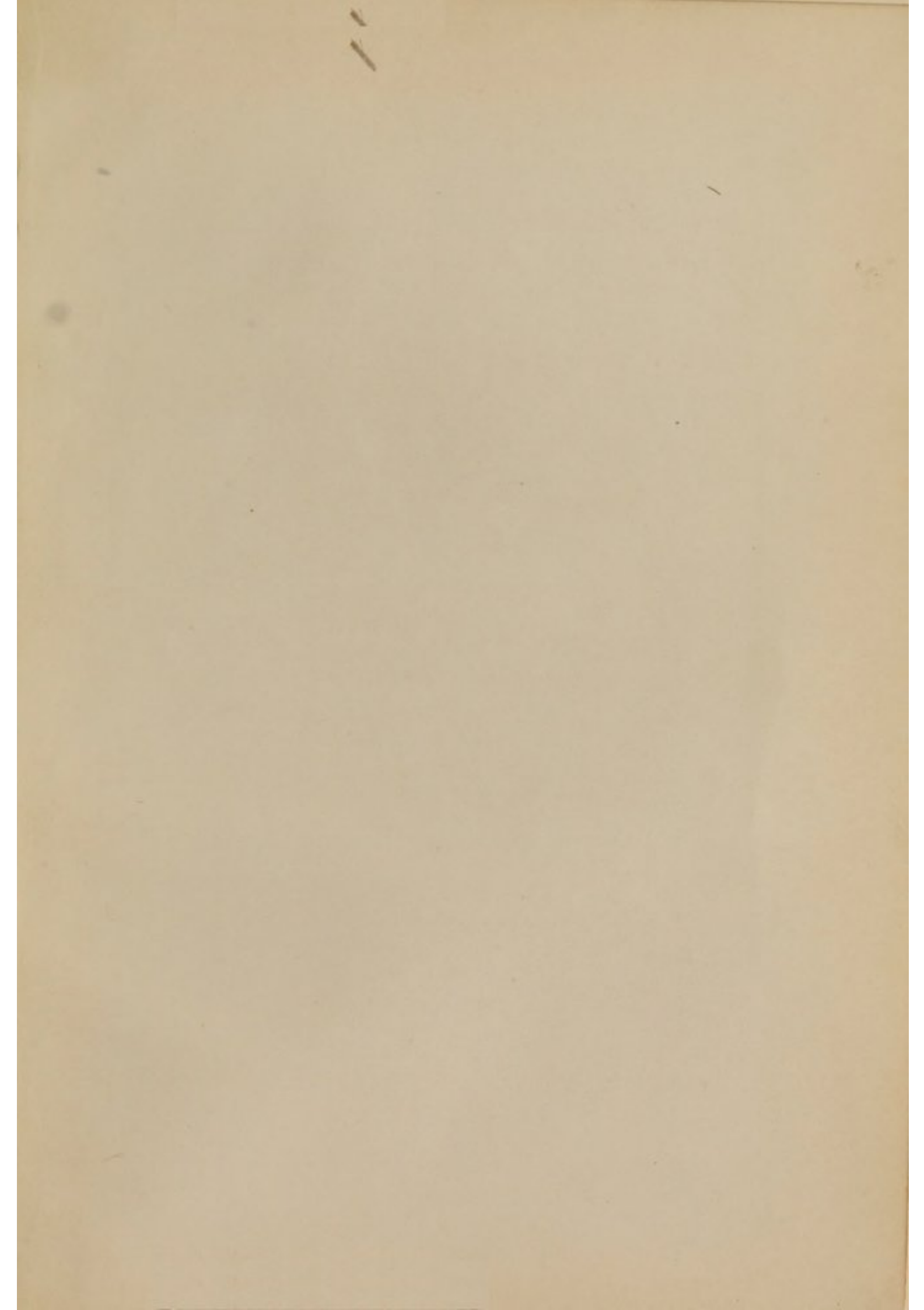
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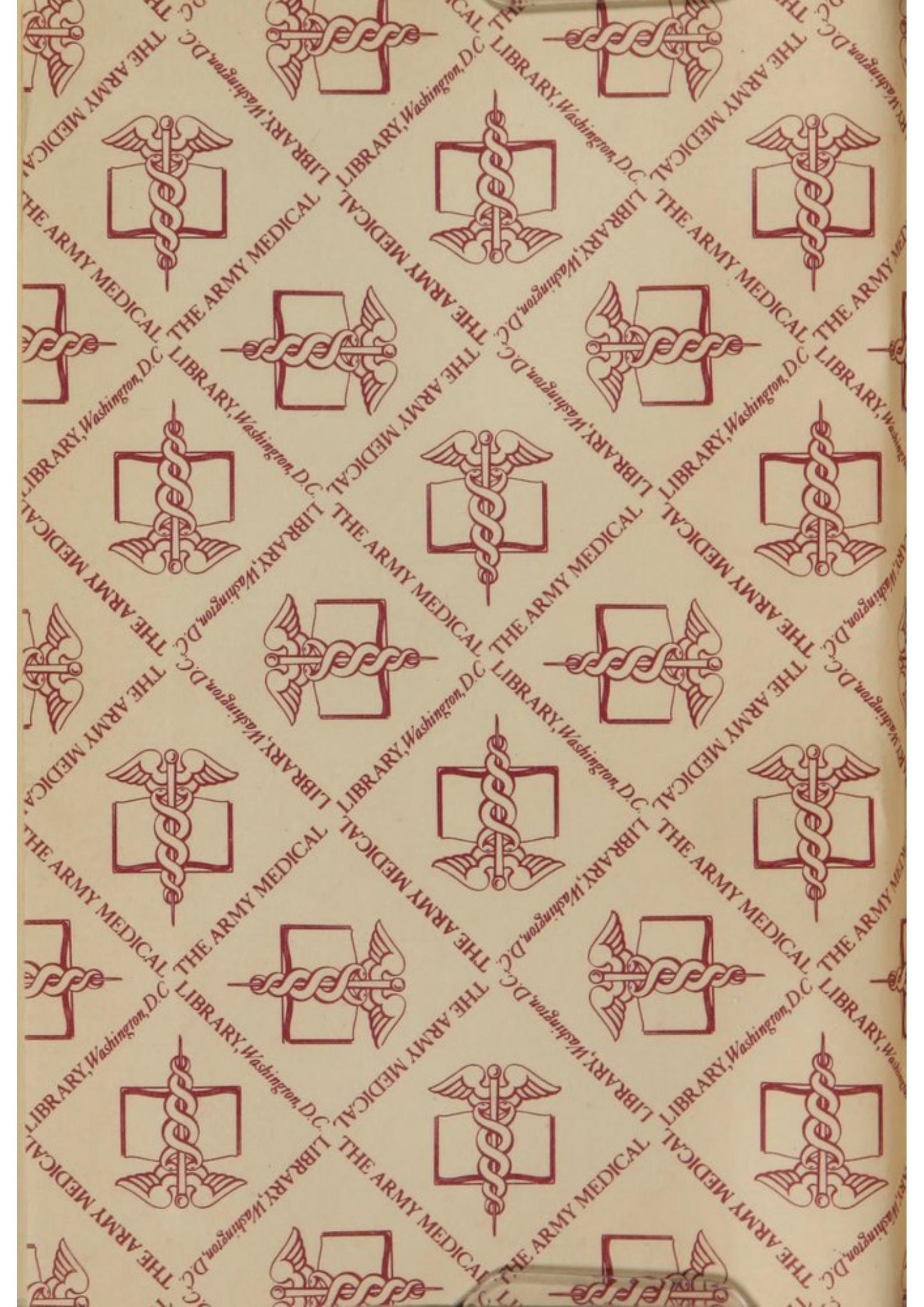
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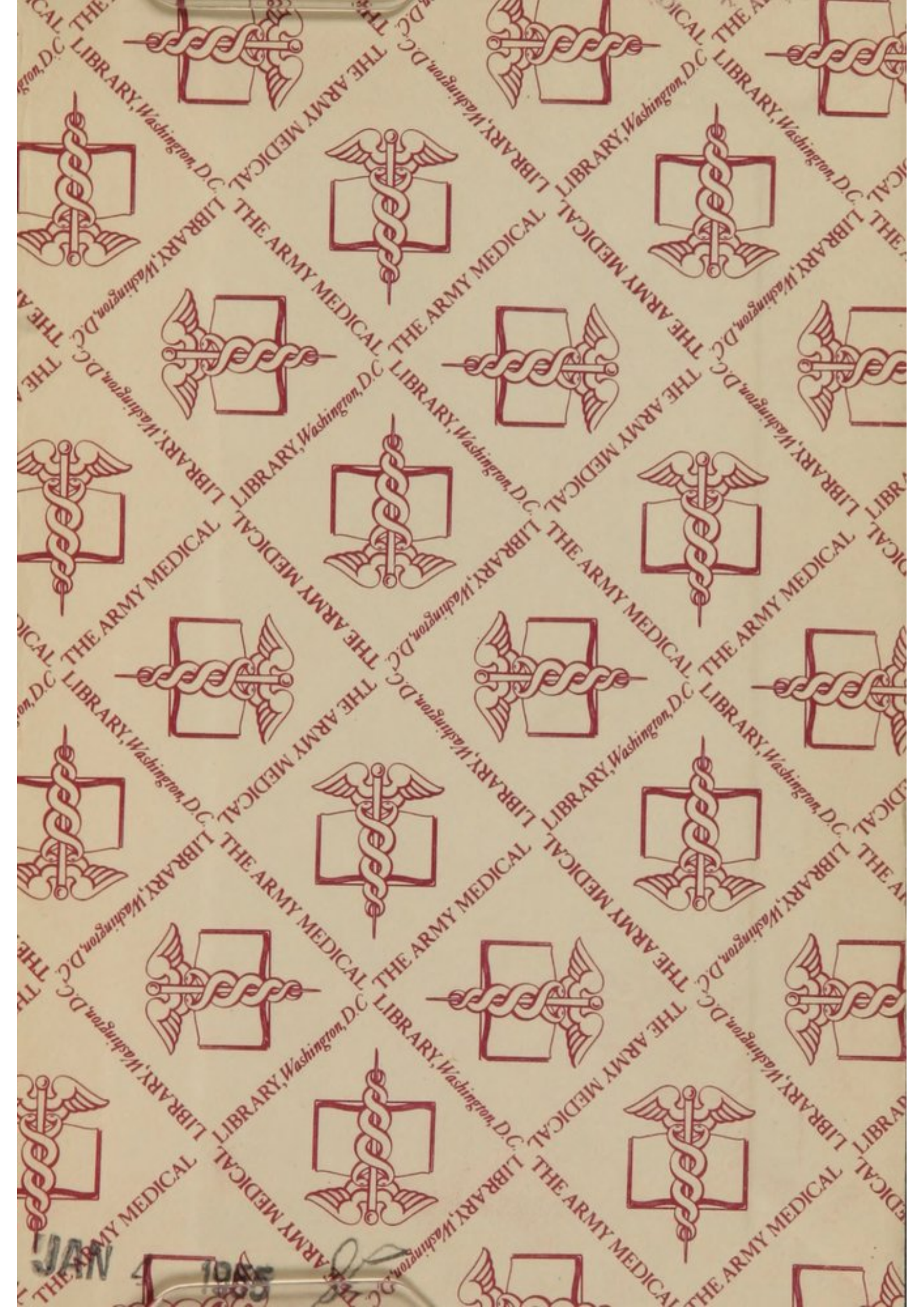
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