

The sick man's guide, or, Family director : compiled from the best botanic publications, with directions for using Dr. Samuel Thomson's medicine, bath, &c. ; for Thomsonians and all others who wish to prevent or cure their own diseases / by I. Lukens.

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Publication/Creation

Bridgeton, N.J. : G.S. Harris, printer, 1845.

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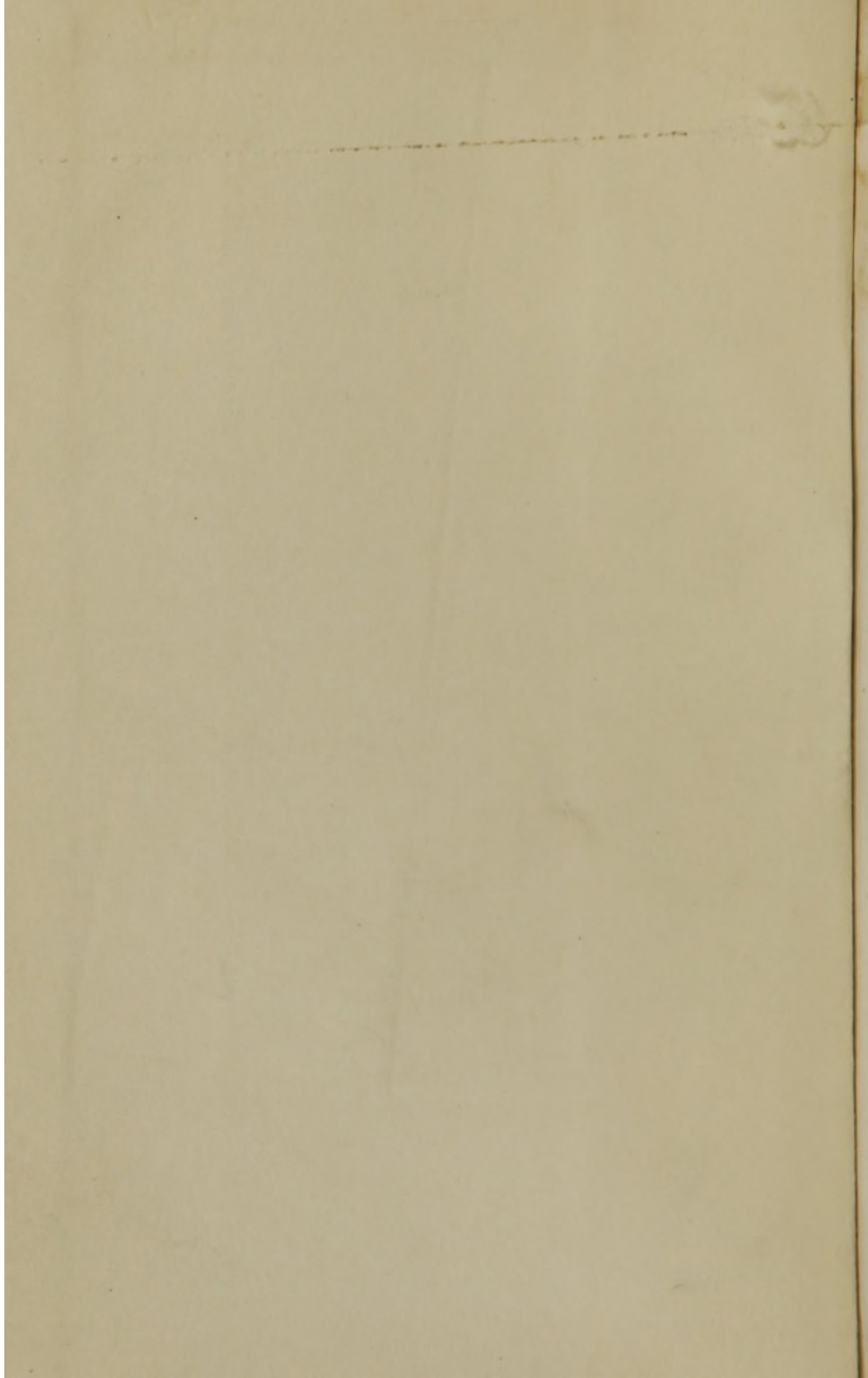
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THE SICK MAN'S GUIDE,

OR

FAMILY DIRECTOR;

COMPILED FROM THE BEST

BOTANIC PUBLICATIONS,

WITH DIRECTIONS FOR USING DR. SAMUEL
THOMSONS MEDICINES, BATH, &c.,

FOR THOMSONIANS AND ALL OTHERS WHO WISH TO
PREVENT OR CURE THEIR OWN DISEASES,

BY DR. I. LUKENS. ✓

BRIDGETON, N. J.

G. S. HARRIS, PRINTER.

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Washington, D. C.

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INTRODUCTION.

The compiler has collected many of the most valuable receipts by the most distinguished botanic writers and practitioners, such as Thomson, Howard, Curtis and others, that have been amply tested for a number of years in all forms of disease and have been found powerful and effective means in preventing and curing disease, into a convenient form, and at a price within the reach of every man. This little work with the one that is shortly to follow, more particularly on the theory and practice, will be a valuable addition to every man's library. This will give the compounds; the large work, causes, symptoms, and treatment, in every disease "flesh is heir to." To the philanthropist such a work is invaluable, and to the poor man a blessing.

THE SICK MAN'S GUIDE,

OR

FAMILY DIRECTOR.

F E V E R S,

Their Nature and Causes explained; how they may be prevented, and the true method of curing them pointed out.

All mankind may be divided into two classes; the healthy, and the sick. The healthy comprehend such as are free from pain, enjoying the usual comforts, and discharging the common duties of human life. The sick are such as more or less labor in distress and sorrow, and are more or less in danger of speedy dissolution. Diseases, under which a great part of mankind at all times labour, and to which all mankind are continually liable, are acute or chronical. Acute diseases are attended

with much sickness, oppression, weakness, and danger of speedy death. Chronical diseases are attended with less sickness, and oppression, but often with great weakness, frequently with much pain, a deprivation of comfort, and such waste and decline of body as terminates, though slowly, yet surely in dissolution.

Medical writers have given the name *Fever* generally to all acute diseases. Every one knows that the diseases called fevers are accompanied with great weakness, sickness, and anxiety, and in their progress with a variety of appearances, such as want of sense, twitchings, and convulsions, which are very frightful and alarming, and in a few days they terminate either in recovery or death. So alarming and shocking are those diseases, that persons labouring under them, have excited compassion in every age of the world, and have been particularly the objects of medical attention. Persons of all descriptions and of all circumstances, when afflicted with fever, endeavour to obtain the aid of medicine. For this reason *fevers* constitute the subject of many volumes in all medical libraries, whether ancient or modern. To understand their causes, and to point out their cure, has been and still is considered a matter of the first interest.— And therefore the theories, or hypotheses that have

been formed to account for their causes, and different symptoms or appearances, are almost innumerable. As these are the subjects insisted upon in almost all medical publications, or at least in a vast many of them, it seems superfluous to swell this volume with a minute account of them; and more especially as they are not more numerous than unimportant. For which ever of those jarring theories may happen to be in error, or to be right, it avails but little if any thing at all to the curing of the disease. For whenever *fevers* proceed, as some have supposed, from an abounding sulphur, and spirits in the system,* or from an acrid volatile salt,† or as others say from an acid. Or whether they proceed from the particles of the fluids, varying in their size, weight, shape, degree of cohesion, or from the state of their pores, the angular parts of the fluids or spiculæ tearing the solids. Or whether they arise from irritability, sensibility, spasm, incitement, or collapse. Or whither they proceed from errors in the fermentation of the juices, or the elevation of the solids above the balance of Nature. Whichever theory or hypothesis has been formed it has answered little other purpose than to amuse the author, and his admirers. No certain method of cure has been deduced from it. It has brought

* Willis. † Sylvius.

no relief to the unhappy sufferer, nor contributed to stop the ravages of this devouring malady.

As to the theory of the great Hippocrates so much celebrated, and so implicitly followed, it had its chief excellence in little more than recommending to practitioners to do nothing at all. He asserts that it is nature cures diseases, which is perhaps a well founded assertion. He does not stop here, he takes upon him to account for the manner in which she effects the cure. This he says is by a concoction of the humors by which they are prepared to pass out of the body by some evacuation. This discharge of concocted humors out of the body is the crisis which he so much celebrates. According to him the physician was to watch the operations of nature in this work of concocting and expelling the humors, but by no means to disturb her. He might use a regimen to prevent, if possible, any dangerous accident, which he might foresee likely to happen in this great work of nature; or he might use gentle means to assist nature in concocting and expelling, where her own force seemed insufficient. In his theory little room is left for the physician to act in; little or no assistance was to be given in those violent diseases where the greatest assistance seems to be wanted. This theory is plausible, and therefore it has been much

celebrated and much followed. It has the appearance of safety, and consequently has recommended itself to the timid and irresolute, who wish to put the evil day as far off as possible.

The author of this theory is venerable by his antiquity, but still more by his candor and impartiality. He has given a faithful history of his practice, and thereby enabled us to judge of its merits by its success. The cases of which he has given us the history, were almost all unfortunate. Thus he enables us to estimate the value of the most probable theory. Asclepiades ludicrously called this practice on account of its want of success, a *meditation of death*. The author instead of healing his patient witnessed his mortality, without being able to do any thing effectual to prevent it. He has been compared to a spectator of a tragedy, who only beholds the scenes of death, but spoils all if he attempts to interfere.

The diversity of theory respecting the causes of fevers must give rise to a great diversity of treatment, in order to their cure. And as all those theories are uncertain, it is no wonder that the success of the treatment founded on them should be also uncertain. If, for instance, the physician happens in his theory to mistake the cause of the fever he is called to cure, which is very probable,

from the great variety of theories, being often even contradictory, instead of assisting nature he will only thwart her, and hinder her effecting the purposes she intends for the relief of the sick. If applying his theory to the case before him, he thinks he ought to bleed, when he ought to blister, or to purge when he ought to promote sweating, or to vomit when he ought to give tonics, strengtheners and anodynes, or coolers and diluters where he ought to give cordials and stimulants, it must be evident that something worse is done, than leaving the sick without medical aid. Surely it is greatly to the discredit of theory, and consequently of the regular practice of physic founded upon it, that after so many ages have passed away, so little is known of the true nature and proper treatment of fevers, though practitioners have always paid to them their greatest attention.

Medical writers are at great pains to class fevers under different heads and denominations. They make the distinctions of inflammatory, putrid, continued, intermitting, low, nervous, and miliary, be applied to fever according to the cause, that is supposed to excite it, and the effects that cause is supposed to produce in the system. They make a great point of accurately observing those distinctions, form an opinion that fevers coming under

those different heads, or denominations, require a different treatment. Thus it is supposed that while an inflammatory fever requires bleeding, purging, sweating, blistering, diluting drink, and cooling food, the putrid fever requires antiseptics, such as acids, Peruvian bark, wine, contraerva, snake-root, camphire, musk, and sometimes cold air, or water, or even ice, and sometimes opium, and ardent spirits. It requires no great sagacity to perceive that these different methods of treatment must have a very different effect upon the sick; and that, should his physician mistake to what class his fever belongs, and prescribe accordingly, the consequences must be very serious. Are then the marks that must guide the physician through such dangers of mistake very striking or very certain? No: these marks, or as they are called, symptoms, are neither very clear nor very satisfactory. As for instance, it is said that an inflammatory fever is known by a strong, full, hard pulse; and a putrid fever by a small, feeble, quick pulse. But all good practitioners know that the most violent inflammatory fevers are often attended with a small, low, depressed pulse, and particularly when the brain or its membrane, are much affected; giving wine, opium, snake-roots contraerva and even bark, the pulse becomes more quick and feeble; a delirium comes on, with starting

of the tendons and convulsions, and death soon steps in to relieve the unhappy sufferer from this land of misery and mistake.

Those diseases which are most putrid in their termination, are often violently inflammatory at the beginning. The plague is allowed to be a most putrid disease, and yet the great Sydenham says, that at the beginning, it had the appearance of an inflammatory disease, and that in that stage it was most effectually treated by the cool regimen. The small pox is a very putrid disease, yet at its first onset it has every appearance of great inflammation. Seeing then there is so great uncertainty in theory, and that so little is known of the causes of fevers, and that consequently the practitioner must labour under uncertainty respecting the best method of treating them, it is most important to know a medicine, that is perfectly safe in all kinds of fevers, and in all stages of them, and that will produce a favourable termination, if given early in the disease, frequently in a few days: and that will scarcely fail in any one instance, if begun in any reasonable time, and be properly given.

This is Dr. Samuel Thomson's course of medicine which seldom fails, when given as directed under the head of "Course of Medicine."

LOBELIA.

From Dr. Curtis' Work.

The true therapeutic action of Lobelia, I think is not generally understood. Most persons are under the impression that it is the principal agent in producing the action which we call vomiting. But this must certainly be incorrect. All practitioners, regular and irregular, who habitually use it, agree that its effect is antispasmodic, as it instantly relieves spasms, fits, locked jaw, cramp, &c., and relaxes contracted sinews. But it is also agreed that vomiting is produced by muscular contraction, either of the chest, abdomen, or stomach, or all combined. If this were the effect of the initiation produced by Lobelia, that article would not be as it certainly is, a sovereign remedy for spasm. But one will say, how do you know that Lobelia does not, like Cayenne, produce alternate relaxation and contraction, perhaps by different properties contained in it that act at different points of time? I answer that I know it by the fact, that the more vitality in the system, the less the relaxation, and the more speedy and effectual the vomiting after taking Lobelia: and that on the other hand, the less vitality in the system, the greater is the relaxation, and the feebler the reaction: and further, when there is little vitality, as when the patient is dying, there is no reaction

at all. There is so little vitality, that the relaxing power of Lobelia completely overcomes the reacting powers, and the only reason why death does not take place, is, because Lobelia does not injure the organs, by destroying the sensibility or stopping the circulation : but only overcomes in a greater or less degree, during the period of its own influence, the disposition to reaction. The nearer the reacting power of the system, is to the reacting power of Lobelia the greater will be the struggle and alarm. As the effort of the system is to recover its tone, giving Cayenne and astringents will aid it in producing the reaction that constitutes the vomiting, which, if free, always relieves the patient. Giving more Lobelia, throws the scale the other way, and makes him quiet awhile longer. Letting him entirely alone, the Lobelia, after some time, loses its power to act, and then the reactive energy of the system meets with no resistance, and recovers the condition of its organs as a matter of course. When there is no disease, that is, debility of the organs, the Lobelia has not power to relax the system much, and hence there is no room for any remarkable degree of reaction, and of course there is little or no vomiting. But says one are you sure that Lobelia possesses no other control over the living body than simply to relax its several organs

In answer, not quite sure: but am perfectly convinced that, if it have fifty other influences, this one of relaxation so far predominates over all, as to throw them entirely into the shade. But, is not Lobelia a sudorific? Yes; but its mode of producing this effect is by relaxing through nervous action, the contracted mouths of the emunctories or pores of the skin, and letting off the portion of the blood, called perspiration. It also promotes the secretion of bile and urine, by relaxing the vessels whose unnatural constriction is the cause of the retention of these fluids.

The object here in giving these facts, arguments and illustrations of the *modus operandi* of Lobelia, which are more extensively considered in my "lectures on Materia Medica," is to establish the point, that Lobelia is to be considered at all times, and under all circumstances, and wherever applied, not only a pure relaxant, but the most powerful and innocent yet known. I wish this point to be well settled, for, if it be proved true, it at once puts to flight, from obstetrics, the use of instruments, and even manual force, in every case except perhaps the very few patients whose pelves are known to be remarkably deformed, by rickets, or some other unfortunate circumstance.

Their Treatment.—I must not leave this article

without repeating the remark, that, though giving more Lobelia during the alarm produced by a course, will check the struggle of the system for a while, yet it rather prolongs the duration of the condition. Sweet milk, or sweet oil will, by combining with it check the action of what is already taken, and a dose of Cayenne and strong Bayberry or other astringent, will aid the vital energies in producing the reaction or vomit which puts a period to the whole transaction. I must also remark that, when Lobelia cannot be had, other articles that are known to act like it, must be used in its stead. Thoroughwort is an excellent article, but is not like Lobelia, a pure relaxant. The therapeutic principle of a true emetic, must be, speed in relaxation, great volatility, and incapacity to injure the vitality of the organs on which it operates. Such is that of Lobelia. It is like the power that pulls the bow string; it strains the bow quickly, and suddenly lets it go; thus allowing it to recover its condition without destroying its elasticity. Did it act slowly, the tone of the system would gradually give way to it, and suffer the encroachment to proceed without an effort at reaction. Did it not cease to act suddenly, the reaction of the system also would be gradual, and would produce no vomit. Did it continue its power over the organs a great length of time, they, like

the long bent bow, would loose their elasticity altogether. Such are poisonous relaxants. They either break the bow at once, or they relax it so gradually as to excite little or no resistance, (as tyrants fasten their chains on their subjects,) or else they retain their possession until all their reacting power is gone.

The Emetic effect of Copper and Zinc, is the resistance the system makes to their reduction into it, as its greatest enemies to healthy action. They threaten suddenly and rapidly to extinguish the vitality of the system, in exact proportion to the quantity given.

The administration of Lobelia &c., either internally or externally, (in the last cases it may be combined with poultices, slippery elm, oils, &c.) is the best means yet known to relax constricted or obstructed vital organs, and the more directly we can apply these means to the parts affected, the more speedily and effectually shall we accomplish our object. It will depend upon the circumstances of the case, how long we continue this relaxation. The means must of course be used, as long as we wish the effect to continue; as in fever, moderate steam and bland drinks should be continued until perspiration is free, so in cases of parturition, a Lobelia linament should be used, and

fomentations, or other applications of warmth or moisture, should be kept about the parts to be relaxed, till the end is accomplished. In cases of local inflammation, tumors, ulcers &c., these relaxent properties should be combined in poultices, which should be continued until the end is accomplished. By the administration of articles which soothe the action of the nerves, the constricted vessels are enlarged, and the fluids combine with, and attenuate and dissolve the morbid materials that obstructed the passages, and now

The next step is to stimulate these vessels to a healthy action. For this purpose the acrid principle of Cayenne, in combining a suitable proportion of heat, is the best means yet known. Any other stimulant that is permanent and innocuous, that is that will excite the organs to action without exhausting their power too suddenly, or depriving those organs of the power to react, as well as before, may be combined with the Cayenne, or used instead of it when it cannot be had. The specific action of Cayenne is evidently in perfect harmony with the operations of the living power, that is, when the action is too low, Cayenne will raise it; when congested it will extend its influence through the nerves of its circulation, till that action is equalized. Therefore, whether Cayenne find the system, or

any organ of it, too much relaxed or contracted, its power to excite the living principle, and, of course organic action, is adapted to bring the living organ from either extreme to a healthy state. The stimulus of Cayenne then, in a morbid condition of the body, or any part of it, aided by the mechanical structure of valves, is calculated to push all the circulating materials forward through their destined course.

If applied to a relaxed stomach that is full of fluids, it produces vomiting; if to the bowels, in the same condition, dejections; if to the skin when the system is full of fluids, perspiration. There is on this very account, no one article in the materia medica, so universally applicable in all cases of disease as Cayenne. I can conceive of but two states of the living body, in which its internal use is injudicious; one is when the skin alone is obstructed, and a consequent fever pervades the whole internal man; and the other is in all respects in perfect health, when its use would make him wear out his system too fast. Cayenne is not directly injurious like brandy and other poisonous stimulants, because first, it does not raise the action to an excessive degree, and then let it as suddenly sink under consequent exhaustion. It continues the irritation for a great length of time, which so

recruits the debilitated organs as to enable them to retain their power and sensibility after the cause which arouses them to action, is discharged from the system.

Second. It never destroys as do opium, nitre and mercury &c., the power, capability or fitness of the organs for vital action, but rather renders them more susceptible to that action. It is uniformly, universally true, that the more opium, nitre or mercury you give a patient, the less vitality there will be in his physical organs; till paralysis, apoplexy, or anasarca &c. close the scene. And it is equally true, that the longer you give the patient Cayenne, the better effect it has upon him, and the less he needs, until he gets entirely well, and then he needs it no longer.

If Cayenne be introduced rapidly into the system, it will produce momentary pain, by relaxing the stomach before other parts relax; but if gradually introduced and the outlets of the system be kept free, little inconvenience can be produced by giving it in very large quantities. But for its extremely pungent, and to some, especially infants, very disagreeable taste, and also the impossibility of always getting enough of it in its purity, we might safely rest satisfied with it in all cases where a natural stimulant is required. Various other articles, how-

ever, as ginger, xanthoxylum, snake root &c., may be used as substitutes, where pure Cayenne cannot be had or when its taste is peculiarly disagreeable.

Cayenne, then, should be put into the composition of all other articles which are intended to excite the system or any organ of it, to natural action. Why then, says an objector, if Cayenne always stimulates the system, in the same way do you prescribe it, to prevent abortion, and to produce parturition? I answer again, Cayenne always stimulates the living organs to act in harmony with the living intention. Now it happens that abortion is threatened by accidental contraction of the uterus, (by cold, fright, &c., or by a partial disengagement of the placenta occasioned by excessive labour, walking fatigue &c.) during a period when the natural disposition of that organ is to expand to accommodate the growing foetus; whereas, parturition, that expansion having been carried to the utmost extent of the natural law, the disposition of the organ now is to contract and expel the full grown foetus. If then Cayenne aids the intentions of nature, it must of necessity, both prevent abortion, by removing the cold or obstructing fluids and allaying the irritation caused by fright &c., and promote parturition by enabling the uterus to detach itself from the placenta, and expel from its cavity, that which like

ripe fruit, has no longer any need from the parent stock. Can we place too high a value upon a medicine which supersedes the necessity of the administrators knowing much more of the condition of the patient than simply that she is sick?

Suppose that Lobelia is the most important article in the *Materia Medica*. In this opinion I cannot agree; for though I admit that there are some cases that cannot be cured by Cayenne without Lobelia, yet I am sure that there are more that cannot be cured with Lobelia without Cayenne or something that will serve as a substitute.

Indeed it may be said, that, while Cayenne is proper in every form of disease, (except the one just named,) it may as truly be said that Lobelia is proper in only one form of disease and that is, where relaxation is necessary. We would not give Lobelia to contract a muscle after we had relaxed it to a set bone, to restore the tension of the viscera after we had reduced a hernia or cephalopse; nor would we give it to a patient to restore the strength after a course of medicine had removed the cause of his weakness. But Cayenne is not only valuable in all these cases; it is even so in aiding Lobelia in all its appropriate spheres, as in removing a fit and reducing a locked jaw, &c. &c

"For all its various virtues to relate,

Would tire even Fabius with eternal prate."

How then says the objector, does Lobelia harmonize with the living intention if its sole power is exerted in relaxation? "Surely we do not always wish to be relaxed!" I answer: Lobelia is a medicine. We do not recommend it as food. As a medicine it always accords to a certain intention, viz to relax. When the patient is sick there is always some morbid material, (as canker) or contracting influence (want of heat) in the system which it is the intention of the living power, the vital energy to remove. But this morbid matter or cold fluids cannot be removed till the vessels in which they are lodged are relaxed. Therefore Lobelia acts in harmony with the intentions of the living power, aiding her in the first step to remove disease. Were Lobelia able entirely to overcome the living power as Opium does, or to destroy the capacity of the organs for action by continuing its deadly grasp upon them as Mercury does, it would be a poison like them; but it only relaxes the organs, that is takes off their tension, till they rest awhile, to recommence their operations in a short time, with redoubled energies. Glorious medicine! It acts in perfect harmony with the living intentions. But he must be a sad blunderer in therapeutics, who

gives it for any purpose except to relax the vital organs or organ to which he applies it.

CANKER MEDICINES.

In addition to Cayenne we have several articles that are calculated to scour the stomach and bowels, and to remove the thrush or canker from the system. From what I have said of the relaxing power of Lobelia, the stimulating principles of Cayenne, and what I shall presently say of the tonic power of bitters &c., the reader will perceive that all the intentions of the living principle in the restoration of health are fulfilled by the articles above named, and, perhaps, be at a loss to know what peculiar office I shall assign to the articles that are said to be good for canker. In elucidation of this remark,

It is well known that the effect of introducing canker medicines into the system is, to stimulate the glands, to cause the saliva to flow freely, to detach the thrush from the mouth, and to promote secretions wherever their influence extends. Now it is very certain that neither saliva nor any other secretion can flow freely, till the vessels from which it is secreted, are first relaxed to permit the discharge, and then stimulated to action to aid valves in pushing along the fluids to the place of their destination. It is this alternate relaxation, and reaction, aided by the fluids thus put in motion, that

disengages the canker or thrush from the parts on which, while inactive it settles, and to which it adheres. It is therefore demonstrated that the canker medicines possess a compound character, combining the relaxing properties of Lobelia with the irritant properties of Cayenne. The astringency of some, as with Hazel, Sumac, and Raspberry; and the bitterness of others, as Hoarhound, Wormwood, Tanzy, Camomile, Bittersweet &c., prove that they might also, with much propriety be placed among the class of the tonics, or restoratives. It is important to remember these facts, as they show why it is that the canker medicines generally, are so efficient in removing disease and restoring a healthy condition of the organs without the aid either of Lobelia or Cayenne. They carry on gradually at the same time, all the operations of a full course of medicine. These facts also prove, what all experience confirms, that Cayenne itself is the simplest and most efficient of all the canker medicines. It is supposed that roughness is essential to a canker medicine, but this cannot be correct as some of the roughest articles when chewed, leave the mouth dry and parched.

It may be asked then, if Cayenne is the purest and most efficient canker medicine known, why not depend upon it altogether, and seek no other?

In answer, the chief value of canker medicines depends on the acrid properties they possess, which are calculated to excite the living action. These properties are various, stimulating the living organs in different ways; the effects of some being very disagreeable, as those of Cayenne, Gum, Myrr &c. Those of others, very agreeable, as the juice of a delicious apple, of an orange, and of various other fruits. Other pungent articles may produce all other imaginable sensations, between the most delightful and the most disagreeable. It is our duty as well as our pleasure, and our interest, to select, out of this vast multitude of irritants those which will produce the best effects with the least unpleasantness in the administration. These will be different for different persons, and in different states of the same body. Of course if the patient has a particular dislike to the taste, or mode of operation, resulting from the administration of one kind of canker or stimulating medicine, we should try another which may be less objectionable and equally useful.

On this principle we administer to infants and weak patients, Ginger, instead of Cayenne; Raspberry, or Witch Hazel, or Tea of dried apples, instead of Bayberry; Poplar bark Tea sweetened with molasses instead of common bitters.

Many substances very agreeable to the taste, as dried apple tea, molasses and vinegar &c., will cause the saliva to flow as freely as Cayenne. These should therefore be chosen instead of that article, when the object is merely to keep the mouth moist, and to slake thirst. The fact that an article produces a most powerful and disagreeable sensation, is no proof that it is the most effectual in the cure of diseases. Witch Hazel tea produces a pleasant effect on the organs to which it is applied yet no article excels it in closing the relaxed mouths of the vessels. So Sage, Penneroyal, Catnep, and balm, all pleasant to the taste, are as good sudorifics in ordinary cases, as Cayenne; and Clivers is as good a diuretic as Tanzy. Moreover judicious combinations of the most pleasant, with the more acrid articles, will so modify the latter, as to render the whole unobjectionable to the taste, while the combinations themselves will be far more efficient in the removal of disease in general, than even the most efficient simples when used alone.

Another important property of the canker medicines is the astringent and antisopetic influence of the tanniu they contain. This principle coagulates the phlegm, renders it thick and ropy, and thus facilitates its entire removal; while, by its stimulant power it keeps up such an action in the system, as

to remove all moribific agents from the body before they produce inflammation and gangrene.

RESTORATIVES.

It now remains to consider the last class of remedies which I here call restoratives. Many of them are bitter, but they are not all necessarily so. It is important in the restorative process, not only to furnish the bitter principle, but to keep up the reaction in cases of too much tension, as after costiveness. Hence, we need some restoratives to furnish the bitter principle, as balmony; others to contract relaxed organs, as the astringent articles, Raspberry, Witch Hazel, Birch, Cherry, Oak, &c. And yet others to relax constricted organs, as Butternut, Bitter Root, and the like; and we often want the combination of them all, with the stimulant property of Cayenne. This demand for general remedies, in almost all cases of sickness, has stamped such a permanent value on the composition powder which combines almost all the properties wanted in the healing process.

I may close this article as I did the last, with the remark that restoratives the most disagreeable to the taste and in their effects, are not necessarily the most efficient in the cure, and that a judicious combination of the several articles demanded by the given case, will be more pleasant, and more salu-

ary, than the most irritating simple, unmodified by the more mild. I account for the fact that they are more salutary, by supposing that their different properties may stimulate different organs, or the same organ in different ways, and that they also may supply some of the materials whose deficiency in quantity or inaptitude for vitality may be the secondary approximate cause of the disease.

The 4th condition of the body organic lesion, comes rather under the head of restorative treatment, than the removal of disease, inasmuch as the business of the practitioner is rather to aid the living power and protect and supply the organs with whatever materials they want for the purpose of their own duty, than to remove by art, any obstacle to their operation. If however the lesion be a fresh cut, we can often so unite the parts as to give efficacy to the tendency of the organs separated, to reunite, and the permanent restoration of the connexions is almost immediate. In case of bruises, ulcers, &c., we must aid the *vis vilae*, by keeping the whole system clear of obstructions, protecting the parts from atmospheric action or other injury, and sustaining the action of the organs at the healthy standard.

Having exhibited the intentions of nature in her attempts to remove disease, and described the charac-

ter of several articles which are calculated most effectually to aid her in the accomplishment of those intentions, I now proceed to show how these agencies of art may be brought to bear the most speedily and the most effectually in the removal of the most various, complicated, powerful or inveterate cause of disease. In other words I shall give what I conceive to be a good example of the mode and means of administering what is commonly called

A COURSE OF MEDICINE.

As soon as you determine on giving a course of medicine, in a cold languid and chronic case, give a tenth of a tea spoonful of Cayenne in a little milk, honey or molasses to commence raising the action of the system. I always carry in my pocket a vial of Cayenne and Molasses or some kind of hot Syrup. It is an excellent article for this purpose, and to cure pains in the viscera, relaxes, and for slight colds, and to convert the enemies of the practice.

Put into the fire a dozen half bricks, or as many stones about their size, into a two quart pitcher, put an ounce or a very large table spoonful, (heaped as high as you can) of canker powders or of composition, a tea spoonful of nerve powder and an ounce of brown sugar. Mix them with a spoon, pour on

a quart or three pints of boiling water, and stir it up until the powder is well wet. After it settles a little, pour out a tea cup half full, dilute it a little with cold water, and, if composition give it; if Canker Tea, add Cayenne enough to make it as hot as composition would be, and then give it. Pour out another cup full, and sit it upon the table or window to cool. Pour out half a cup, and put it into cold water till it will not burn your mouth, add five tea spoonfuls of Lobelia, (powdered herb) or three of the seed, and let it stand where it will keep warm. Give the second cup of tea about five to ten minutes from the first, and get your steam apparatus in readiness. Pour out another cup, put into it a quarter of a tea spoonful of Cayenne, and give it about ten minutes after the second cup. Prepare also a quart or more of Pennyroyal, Sage, Catnep, or Peppermint, or some other pleasant tea to drink during steaming, and also during the operation of the emetic, when the Canker Tea is particularly disagreeable. By this time the steam should be ready.

If the bowels be either constipated or much relaxed, obstructed, or cold, or there be pressure to the head or lungs, an injection of the Canker Tea, with Cayenne, Slippery Elm and a little Lobelia should be administered before getting over the steam.

This plan is always good, as it tends greatly to equalize the heat of the body, and prevent the unpleasant sensation of fullness in the head and chest; often experienced during steaming. It is also an excellent plan to wash the feet in water, scrape off the dead skin, throw away the dirty water and fill up the vessel with clean to keep the feet in while steaming.

STEAMING.

Put two strips of board about two inches wide across the largest wash tub about the house, in such a manner that you can sit an open flag, or splint bottomed chair upon them, with the back feet directly over the edge of the tub. Put into the tub a common wash basin or other small vessel, and then place the patient upon the chair, covered only with a blanket pinned around the chair and tub, so as to exclude all the air except from the face. As soon as he or she is seated, open the blanket a little at the bottom, and pour into the basin from the tea kettle, (which must always be ready) about two or three quarts of boiling water. Now give the patient a little more hot tea, and take with the tongs a hot brick or stone from the fire, put it partly into the water, but still hold it fast, (resting the tongs on the edge of the tub) till it is so much cooled by

gradual depression into the water, that it will not make too much steam, when you may let it entirely down into the basin and leave it there till it ceases to make steam enough, when you should take it out of the basin, and leave it in the tub on the side where the patient feels the coldest. Give a little tea of some sort, with Cayenne if necessary every time you change a brick. Take another brick and use it as you did the first. If sickness at the stomach occur, the patients face being red, her muscles strong, and body restless; give a little tea with Cayenne, dash a little water suddenly in the face and on the breast, and the patient will soon vomit and be relieved. If faintness, weakness and paleness occur, lower the steam by removing the stone and opening the blanket about the neck, and dash the face, and if necessary the breast with cold water, and, if this is not sufficient, take hold of the back of the chair and pull it back, (seating yourself in another,) till the head is at last as low as the pelvis, and occasionally sprinkling the face suddenly with cold water, until she recovers her strength, when she should be raised up again and the steam applied till she gets warm. I have sometimes had a patient in my lap and arms in this way two hours, letting pass under a blanket from a pipe just steam enough to keep the air warm about him. He would be as

cold as clay the whole time, and unable, through weakness and chillness, to lift a hand to his head, or many times, even to speak, till the cold fluids were all expelled and the heat pervaded the whole system, when the strength would return, and he would sit up and receive a fine steam during which he would be very amusing in conversation.

I never measure my minutes nor hours in steaming. The object of steaming is, in cases of cold, and consequent fever, to open the pores, and let out the cold and dense fluids. In patients filled with cankerous fluids, it is to carry out the virus that may be afloat in the system at the time, and to excite the skin to action by the stimulus of heat. The first will be accomplished when the patient sweats freely all over, and her flesh is hot, particularly on the knees and the tops of the feet just back of the toes. The second should be continued as long as by giving freely of the pleasant tea before mentioned, with occasionally a little Cayenne, she can comfortably endure it. During the latter part of the steaming, let an attendant wash clean with warm soap suds and a cloth, every part of the body, to get away all the dead skin that is loosened, and the morbid matter that was disengaged, that it may not be absorbed again. This is very important. After the washing close the blanket, put in a hot stone, give

a little hot tea to raise the action pretty high, and then dash with cool water, rub dry and put on the under clothes, and help if necessary, the patient into bed, and put a steaming stone, or jug of boiling water to the feet. Give another cup of tea, and soon after, a cup of the emetic first prepared. After ten minutes at most whether the patient pukes or not, give more tea, and soon after, as much more of the emetic as you can pour off clear from the powder.

Now follow up with teas every five minutes or so, till she has puked at least once freely. Fill up the cup of Lobelia with tea again, and after it has stood awhile, strain and press it. Continue the teas, using the tea of Lobelia, if necessary, till the stomach is settled, making them as stimulating as the case requires, and adding a little Pearl Ash, Salutaris, or Carbonate of Soda, (the size of a large pea of the first is the best,) whenever there is acidity on the stomach, and rubbing the surface dry often, if the perspiration is long and profuse.

It must not be forgotten to keep something warm at the feet; a gallon jar, or other bottle of boiling water, is an excellent article, much better than steaming stones, except in cases of burning fever. It is more equal, will last ten times as long, and is every where convenient. If the patient is very

sick, full of tea and cannot vomit, give her a table spoonful of the liquid out of the cup containing Lobelia, Cayenne and Nervine, and this will do the work. If her stomach is cramped, give a cup of weak Lobelia Tea. If it burns, give a little sweet milk, or milk porridge. Continue the process, especially the Canker Tea and Cayenne, till the stomach appears free from morbid matter and settled; in all weak, chronic cases, using porridge freely after the first thorough vomiting.

It will often seem as though the stomach was sick when, in fact, the disagreeable feeling is caused by mere emptiness, and will be removed by a tea cup full of porridge. If the stomach refuses to settle give an injection, and the patient will either get better or puke. If she sickens and does not puke, give tea and Cayenne, and rub the gastric region. If one course does not appear to give essential relief, give another after an hour or two. Keep up the action and advantage gained, by stimulants and tonics; and while the patient improves fast, courses are not necessary; but if she sinks repeat the courses. Wherever it can be had, a steam pipe and stop cock connected with a boiler, is much better than stones and bricks, as it is far easier to use or to regulate.

A convenient apparatus for steaming may consist

of eight or ten pieces of copper pipe, from a half to three quarters of an inch in diameter, so constructed that the small end of any one piece will just fit into the larger end of the other. Two of the pieces should be knees extending about an inch each side of the joint, two inches long in the whole, and making an angle of 135 degrees, or a right angle and a half. Take a common brass stop cock, drive out the stopper and saw it with a key hole saw, from one side of the hole down to the lower end: saw off the other side at the top of the hole, smooth the remainder and put it back again, but do not fasten it. Let the Coppersmith or Tinner sodder a tube an inch or an inch and a half long, to the little circular projection directly below the stopper, the lower end of the tube being rather smaller than the upper. Let now a thick copper plate be made in circular form, large enough to cover the top of a tea kettle; bore a hole through the centre one fourth of an inch in diameter, and make a screw three inches long with a high flat head, and a flat smooth shoulder to cover the hole. Make a flat iron bar, half, or three quarters of an inch wide, one fourth of an inch thick, and just as long as the diameter of the copper plate, and cut a hole in the centre to fit the screw. Now make a hole in the copper plate an inch from the central

one, to fit the tube that is soldered on the under side of the stop cock. Put the screw through the plate, and just insert it into the bar below, then put the bar into the tea kettle, lift it till it touches both sides, and turn the screw till it brings down the copper plate close to the top of the kettle. To make a good fit, the plate should be bound round the edge with a strip of cloth an inch and a half wide, with fine twines to run along its edges as to tie above and below the plate, and draw them like the lining of a hat; or it may be made of two circular pieces sewed at the circumference and the centre cut out. Put the tube of the stop cock through the hole of the plate, and fit the first piece of pipe on it. This plate has another hole at right angles with the centre and the last mentioned, for the purpose of inserting a small funnel and pouring in more hot water when necessary. This is stopped, (except when filling the kettle) with a cork or piece of wood. The joints enable the practitioner to direct either into the tub, to the floor or into the bed. This cap will fit on any tea kettle, and constitutes a complete steam apparatus. By turning the stopper you may regulate the steam at pleasure.

The tub protects the carpet or floors from being wet by perspiration and the water that may be dashed on the patient, and elevates her to a proper height

above the steam, and prevents the cold air from coming up under the blanket; but if it cannot be had, the chair must be put upon the floor and process conducted as I have before directed.

A narrow and low cot frame covered with very open cloth, should be provided in houses where there is a very weak patient that will need many steamings.

I have steam boxes that come up to the waist, containing an open seat within, and requiring a blanket only round the neck, shoulders and chest. They hold water at the bottom, near which, at one end, is a hole to admit the steam pipe. I like these boxes because they admit of the utmost convenience in handling the patient, and keeping the lower extremities warm. They also require the tying of a towel or handkerchief around the waist, so as to confine the steam below it, a practice of great importance in removing obstructions in the pubic regions.

It may be well to remark here, that steam confined below the waist in this manner may often be applied so long and so efficiently as to remove obstructions from those parts, when if it were permitted to come up to the chest and neck, it would so fatigue and exhaust the patient that you would be obliged to remove her before her feet were scarcely warm.

INSTRUCTIONS OF AUTHORS.

In the course of my reading I observed great discrepancies in the recommendations of different medical men in relation to different articles of diet. Observation of the instructions of practitioners, also proved that they had learned no rules on the subject that could be depended upon; for they not only differed from each other, but each individual was constantly changing his prescriptions in this respect. I have known a doctor advise in the course of a few weeks, many changes of diet, to the same patient, when there was apparent change in the symptoms of the disease; the only foundation of his changes being simply that the former article did not suit the condition of the patient, which the Doctor himself had learned only from trial. I observed, too, that almost any change in diet for a sick person, especially if it was what the appetite craved, generally proved beneficial for a while, and then the article not only lost its power, but even became disagreeable.

REMEDIES SIMPLE.

From what I have said on the subject of vital action, on the simplicity of its intentions and on three classes of remedies that are calculated the most effectual to remove all obstructions, it is evi-

dent that the best means of knowing and applying our remedies, are to keep these classes, as far as it can well be done, in their most simple state. For example, if we keep Lobelia in seed, and Cayenne, bayberry, and bitter root, by themselves either crude or powdered by our own hand or under our own inspection, we are better able, in the first place, to judge of their genuineness, purity, quality, and power, and the character and degree of their effects on the system, than if they are combined with other articles; and, in the second, to unite them in a moment in such a manner as to suit the condition of each and every patient.

It is therefore better to keep all our remedies in a separate state, except where their specific action can be rendered more speedy and powerful in combination with something else. For articles in their simplest form, classed according to their powers and intentions, as antispasmodics, stimulants, laxatives, astringents, bitters, demulcents, diaphoretics, &c., to which arrangement I shall hereafter aid you, will always provide you with the best means of bringing all the powers of your science and your art to bear in the most effectual manner upon any given case. Thus to unite all the simply relaxant, or simply stimulant, or simply astringent, or simply diaphoretic modes and means in the same

process, is to produce a much greater specific effect, than to use any of these means and processes in connection with others.

But I have already proved, that most vegetables contain various active properties, and of course that the effects they produce on the system are not the specific effects of any one property, but the predominant effect of some over others, or the resulting effect of a combination. In this sense, many single vegetable preparations, as an astringent bitter, like birch; a bitter cathartic, as bitter root; or an astringent stimulant, as bayberry, are actually compound medicines. If we could separate one of these principles from the other, the medical effect of each would be different from that of the combinations and more powerful in its own way. To do this as far as we can, is certainly desirable. I would therefore recommend the procuring of essential oils by distillation, of extracts by boiling down the decoctions, compressing the juices, &c., by preserving them in spirits of oils.

There are however many articles that cannot be made to act speedily and powerfully in their simple state, and these we are obliged to combine with others that are calculated to prepare their properties for absorption into the system. For example, Gum Myrr is not so suited to the immediate wants of the

system, till either digested or dissolved in alcohol. The relaxing property of Lobelia Seed, is more available in sudden emergencies, in the contracted tincture of the third preparation, than in the form of powder, and, of course, when combined on scientific principles, the more condensed and better suited to assimilation, the more speedily will its benefits be felt.

DEDUCTIONS.

Reflecting on the above facts, as well as upon the results of my own practice, and comparing them with the different habits of man, I concluded that why a person craves a particular article of food, is the same as that why he sometimes craves food at all, and at other times prefers drink, viz: that the system is at the time, in actual need of at least some of the ingredients contained in that article, and that but for the presence of other ingredients also contained in it, which may not be suited to the condition of the patient, the gratification, in reasonable quantity of this craving of nature, would never prove injurious. This discovery also explained the reason why an article of food or medicine soon lost its power to produce a generally beneficial effect. It does indeed continue to produce its specific effect, whether good or bad. But while we are directing

our attention to one specific effect and giving a simple article of food or medicine to produce it, we are neglecting the use of the means to produce other effects equally important, for want of which the general system begins to languish even under the influences which first seemed to promise all that was desirable. Indeed it seemed to me perfectly reasonable that the body which is composed of different simple and compound substances, that are in a constant course of wasting and renewal, could not be sustained for any length of time, by the use of any one simple article, however good in itself, or however much needed at the time it is first applied, and that the most effectual way to keep up the charges in due proportion, is to eat a moderate quantity of several different articles of food that are known to be good for the sustenance of the body; and so also the most effectual means to remove disease and restore health, is to use together where proper, and where not, in rapid succession, all the means within my reach that are calculated to effect the object I have in view. These principles constantly demonstrated by my experience to be true, led me in practice to adopt the two general rules I have so often urged, viz: whether sick or well, never deny yourselves variety in food, but reject only that which your own experience tells you is not good, and, in

all cases confine yourselves to what is considered a small quantity. Dont eat too much sick or well.

In explanation of this rule, and to guard it against abuse, I must not mistake a good effect that is temporarily disagreeable, for one that is in its nature bad; for the best articles of food, as milk, sweet butter, and many vegetables will often so excite the living organs to an effort to throw out the canker, phlegm, morbid secretions, &c., from the system, as to make us feel very disagreeable, and induce us to suppose that these articles of food hurt us, when in fact, they are acting, not only as food to nourish us, but as salutary medicines to rid us of disease. When, therefore, any article of food that is generally good for us, actually makes us sick, we may conclude with certainty that we were sick before we eat it, and kindly warned by the disturbance it produces, of the propriety, if not the necessity of taking at once a full course of medicines, to remove the real occasion for that disturbance. It is proper here to remark that, when a great number and variety of articles are eaten at once, there is more danger of eating too much, than when the whole meal is made of a single article; because in the first case, often some of the cravings, as for meat, bread, &c., are satisfied, that no more would be eaten if confined to them, there may yet remain some cravings or tastes

which will carry down without disgust an additional quantity of pies, puddings, sweet meats, &c. This is the reason why high living is supposed to produce gout, &c., not that spices and sweet meats are in themselves, in reasonable quantities, more injurious than meat or bread; for experience proves that the aromatic spices, as Cayenne, Cinnamon, Ginger, Nutmegs, &c., which were formerly supposed to have produced the gout, are, in reality, the best possible means of curing it. Hence when I find a patient that will not confine himself to a reasonable quantity of compound food at a meal, I recommend to him to make each meal of a single dish, and change if he pleases.

Second. When you wish to remove obstructions, or restore health, use together a good number of the best articles and processes that are calculated to effect the object you have directly in view; and follow them immediately with a similar combination of means and processes that are adapted to the fulfilment of the next intention; being careful always that the various means used shall produce effects in proportion to each other.

For example, Cayenne, in Pills is calculated to excite the system, generate heat, remove obstructions, pain, &c., but all these operations, equally aided by putting the article into hot water, and the

patient in the steam bath. So Lobelia alone will relax the nerves and muscles in such a manner that the reaction of the whole will, in general produce a vomit; but these processes are much facilitated by the addition of Bonset, Pennyroyal, Steam and Cayenne. So, the bitter herb is a very good tonic, but in cases of great debility, the addition of some astringent will help the cause, and, if the bowels are constipated, something laxative as well as bitter and astringent, is indispensably necessary, sprinkling Cayenne into the stockings, or rubbing the lower extremities with strong vinegar extract, will still further aid the process of cure. These hints will be sufficient.

Other means of warming and relaxing the surface. Inasmuch as the modes and means of steaming I have recommended, are not convenient in all places, nor at all times to the same person, I here mention others that can be used as substitutes. When the skin is moist and cold, and the patient cannot be conveniently steamed and rubbed dry, the best applications are gallon jugs full of boiling water wrapped in a thick cloth and put at the feet and sides. Common flat irons will answer a good purpose in the case. But where the skin is dry and contracted, whether cold or hot, (it will generally be the latter) wrap the bottles or irons in wet cloths

if good porous rocks or bricks cannot be had. Or wrap in cloths a dozen or so of large boiled potatoes, or ears of green corn, or pieces of very porous green wood, as ash, &c., just out of the boiling water, and apply them renewing as they cool. I saw boiled potatoes and peppermint cut up, or sage tea, cure many a bad cold and obstinate rheumatism, before I ever heard of the new guide.

When the skin is very hot and dry, and heating applications are oppressive, sponge it with water neither so warm nor so cold as to be disagreeable, till it becomes cool and comfortable, giving diluted sudorific, (but not heating) drinks, as Sage, Pennyroyal, Catnep, Balm, &c., till perspiration is free and the pulse begins to diminish in frequency and increase in volume, when you may give Cayenne according to the necessity of the case.

When the skin is cold, lax, and inactive, use freely some good stimulating linament, all over the system; and in the bottom of the stockings, to keep up the action of the skin, and prevent the feet from becoming cold.

THOMSON'S REMARKS ON FEVERS.

Much has been said and written upon fevers, by the professedly learned doctors of medicine, without throwing the least profitable light on the subject, or greatly benefiting mankind. They have been abundantly fruitful in inventing names for disease, and with great care and accuracy distinguished the different symptoms; but they appear quite barren as to the knowledge of their origin and remedy. To the first, but little importance, comparatively speaking, can be attached; the latter is of the highest importance to all classes of people.

According to the writings of learned physicians, there are a great variety of fevers, some more, and some less dangerous. But to begin with a definition of the NAME: What is a fever? Heat, undoubtedly, though a disturbed operation of it. But there is in the human frame, more than one kind of heat? Yes, says the physician, (strange as it may appear,) there is the pleuretic heat, the slow nervous heat, the putrid heat, the hectic heat, the yellow heat, the spotted or cold heat, the typhus or ignorant heat; and many other heats; and sometimes, (calamitous to tell) one poor patient has the most, or the whole of these fevers, and dies for want of heat!

Is fever or heat a disease? Hippocrates, the

acknowledged father of physicians, maintained that nature is heat; and was correct. Is nature a disease? Surely it is not. What is commonly called fever, is the effect, and not the cause of disease. It is the struggle of nature to throw off disease. The cold causes obstructions, and fever arises in consequence of those obstructions, to throw them off. This is universally the case. Remove the cause—the effect will cease. No person ever yet died of a fever! for, as death approaches, the patient grows cold, until, in death, the last spark of heat is extinguished. This, the learned doctors cannot deny; and as this is true, they ought, in justice, to acknowledge that their whole train of depletive remedies, such as bleeding, blistering, physicking, starving, with all their refrigeratives, their opium, mercury, arsenic, antimony, nitre, &c., are so many deadly engines, combined with the disease, against the constitution and life of the patient. If cold, which is the commonly received opinion, (and which is true,) is the cause of fever, to repeatedly bleed the patient and administer mercury, opium, nitre, and other refrigerants, to restore him to health, is, as though a man should, to increase fire in his room, throw a part of it out of the house, and to increase the remainder, put on water, snow and ice!

As it is a fact that cannot be denied, that fever

takes its rise from one great cause or origin, it follows of course, that one method of removing that cause, will answer in all cases; and the great principle is to assist nature, which is heat.

At the commencement of a fever, by direct and proper application of suitable medicine, it can be easily and speedily removed. Twenty-four or forty-eight hours, to the extent, are sufficient, and often short of that time, the fever may be removed, or that which is the cause of it. But where the patient is left unassisted, to struggle with the disease, until his strength is exhausted, and more especially, when the most unnatural and injurious administrations are made, if a recovery is possible, it must of necessity take a longer time. These declarations are true, and have been often proved, and can be again, to the satisfaction of every candid person, at the hazard of any forfeiture the faculty may challenge.

Notwithstanding all these things, how true are the words of the intelligent Dr. HERVEY, who says, "By what unaccountable perversity in our frame does it appear, that we set ourselves so much against any thing that is new? Can any one behold without scorn, such drones of physicians, and after the space of so many hundred years experience and practice of their predecessors, not one single medicine

has been detected, that has the least force directly to prevent, to oppose, and expel a continued fever? Should any by a more sedulous observation, pretend to make the least step towards the discovery of such remedies, their hatred and envy would swell against him; as a legion of devils against virtue; the whole society will dart their malice at him, and torture him with all the calumnies imaginable, without sticking at any thing that should destroy him root and branch. For he who professes to be a reformer of the art of physic, must resolve to run the hazard of the martyrdom of his reputation, life and estate."

The treatment which the writer has received from some of the learned physicians since his discovery of the remedy for fever, and various other forms of disease, is a proof of the truth of this last saying of Dr. HERVEY. They have imprisoned him, and charged him with every thing cruel and unjust; though upon a fair trial, their violent dealings have come down upon their own heads: while he has not only proved innocent before a civil tribunal, but his practice useful, he having relieved many which the other physicians had given over to die.

I will now take notice of the yellow fever. The cause of this fatal disease is similar to the spotted fever. The cause of death in the latter, is in con-

sequence of its producing a balance by cold, outward and inward; and in the former there is a balance of heat, outward and inward; both produce the same thing, that is a total cessation of motion which is death. The color of the skin has given name to both these forms of disease. The yellow is caused by the obstruction of the gall; instead of being discharged through its proper vessels, it is forced and diffused through the pores of the skin, the same effects that are produced by these two different forms of fever, may be observed in the motion of the sea; when the tide is done running up, there is what is called slack water or balance of power, and the same thing takes place when it is done running down; when the fountain is raised the water runs from it; but when it is lowered, the water runs towards it. The same cause produces the same effects in fever, whether spotted or yellow; for when a balance of power between the outward and inward heat takes place, death follows.

Having described the two kinds of fever which are the most alarming, they being the most fatal, I shall pass over those of a less alarming nature, and merely observe, that there is no other difference in all cases of fever, than what is caused by the different degrees of cold, or loss of inward heat, which are two adverse parties in one body contending for

power. If the heat gains the victory, the cold will be disinherited, and health will be restored: but on the other hand, if cold gains the ascendancy, heat will be dispossessed of its empire, and death will follow of course. As soon as life ceases, the body becomes cold, which is conclusive evidence that its gaining the victory is the cause of death. When the power of cold is nearly equal to that of heat, the fever, or strife between the two parties, may continue for a longer or shorter time, according to circumstances. This form of disease has sometimes been called a long fever, on account of its tedious continuance. In ague and fever, the battle between cold and heat will take place periodically, sometimes every day, at other times, every other day, and they will leave off nearly equal, heat keeping a little the upper hand. In attempting to cure a case of this kind, we must consider whether the fever is a friend or an enemy; if it is a friend, which I hold to be the fact, when the fever fit is on, increase the power of heat, in order to drive off the cold, and life will bear the rule; but, on the contrary, should cold be considered a friend, when the cold fit is on, by increasing its power, you drive off the heat, and death must ensue. Thus you may promote life or death, by tempering cold and heat.

Much has been said by the doctors concerning

the turn of a fever, and how long a time it will run. When it is said that a fever will turn at such a time, I presume it must mean that it has been gone—this is true, for it is then gone on the outside, and is trying to turn again and go inside, where it belongs. Instead of following the dictates of Nature, and aiding it to subdue the cold, the doctor uses all his skill to kill the fever. How, I would ask, in the name of common sense, can any thing turn when killed? Support the fever and it will return inside; the cold will be driven out, and health will be restored. In all cases called fever, the cause is the same in a greater or less degree, and may be relieved by one general remedy. The cold causes canker, and before the canker is seated the strife will take place between cold and heat, and while the hot flashes and cold chills remain, it is evidence that the canker is not settled, and the hot medicine alone, occasionally assisted by steam, will throw it off; but as the contest ceases, the heat is steady on the outside; the canker assumes the power inside; this is called a settled fever. The truth is, the canker is fixed on the inside, and will ripen and come off in a short time if the fever is kept up, so as to overpower the cold. This idea is new, and never was known till my discovery. By raising the fever with Nos. 1 and 2, and taking off the canker with No.

3, and the same given by injections, we may turn a fever when we please; but if this is not understood, the canker will ripen and come off itself, when the fever will turn and go inside, and the cold will be driven out; therefore, they will do much better without a doctor than with. The higher the fever runs, the sooner the cold will be subdued; and if you contend against the heat, the longer will be the run of the fever, and when extinguished, death follows.

When a patient is bled, it lessens the heat, and gives double power to the cold; like taking out of one side of the scale, and putting into the other, which doubles the weight and turns the scale in favor of the disease. Giving opium deadens the sense of feeling. Small doses of nitre, calomel, and opium, have a tendency to destroy what heat remains, and plant new crops of canker, which will stand in different stages in the body, the same as corn planted in the field every week, will keep some in all stages, so is the different degrees in canker. This is the reason why there are so many different fevers as are named; when one fever turns, another sets in, and so continues, one after another, until the harvest is all ripe, if the season is long enough; if not, the cold and frost takes them off—then it is said they died of a fever. It might, with as much propriety, be said that the corn killed with

frost, died with the heat. The question, whether the heat or the cold killed the patient, is easily decided—for that power which bears rule in the body after death, is what killed the patient—which is cold: as much as that which bears rule when he is alive, is heat. When a person is taken sick, it is common to say, I have got a cold, and am afraid I am going to have a fever; but no fears are expressed of the cold he has taken; neither is it mentioned when the cold left him. The fashionable practice is to fight the remains of heat till the patient dies, by giving cold the victory; in which case is it not a fact that the doctor assists the cold to kill the patient? Would it not have been more reasonable, or likely to have cured them, when the fever arose, to throw off the cold, to have helped the fever, and given nature the victory over its enemy, when the health would have been restored, the same as before they took the cold.

We frequently see in the newspapers, accounts of people dying in consequence of drinking cold water, when warm. Some fall dead instantly, and others linger for several hours—the doctors have not been able to afford any relief when called. The principal symptoms are chills, and shivering with cold, which is viewed with astonishment by those who witness it. Proper caution should always be ob-

served by persons when very dry and thirsty, who drink cold water, to swallow something hot before drinking the water, and drink but little at a time, which will prevent any fatal effects.

This strange circumstance, of being cold on a hot day, and which has never been accounted for in a satisfactory manner to the public, I shall endeavor to explain in as comprehensive and plain language as I am capable. The competent parts of animal bodies, are earth and water; and life and motion are caused by fire and air. The inward heat, is the fountain of life; and as much as that has the power above the outward heat, so much we have life and strength; and when we lose this power of heat, our strength and faculties decay in proportion; and it is immaterial whether we lose this power, by losing the inward heat, or raising the outward heat above it, as the effect is the same. If you raise the stream level with the fountain, it stops the current, and all motion will cease, and the same effects will follow by lowering the fountain to a level with the stream. When the outward heat becomes equal with the inward, either by one being raised, or the other lowered, cold assumes the power, and death takes place.

The cause of the fatal effects produced by drinking cold water, is, the spring of life is overwhelmed

at the fountain, the inward heat being lowered, by throwing into the stomach so large a quantity of cold water as to give the outward heat the power of balancing the inward, and in proportion as the one approachss to an equality with the other, so the strength is diminished; and when equal, they die.

I shall now make some further remarks on this and other subjects, with a hope that it may be beneficial to mankind. The reason why these extraordinary cases appear so wonderful to the people, is because they are unacquainted with the cause. Why should we wonder at a person being cold on a hot day, when we are not; any more than we should wonder at another being hungry, when we have just been eating; or that others can be in pain, when we are enjoying good health? The one is as plain and simple as the other when understood. The want of inward heat is the cause of their being cold, just as much as the want of food is the cause of hunger, or the want of health is the cause of pain. One person may have lost the natural power of heat by an effect which others in similar situations may not have experienced, and will suffer the consequences of cold in proportion to the loss of inward heat; this is manifest in the different degrees of sickness. If the inward vital heat be suddenly diminished, so as to derange and destroy the natural

proportion or degree of the power and influence thereof in the system, so that the inward and outward heat come to an equilibrium, or balance, life is extinct.—This is the case in spotted fever, and in drowned persons. When the inward and outward cold is balanced, life ceases, and the blood being stopped in its motion, settles in spots, which appearance has given name to what is called spotted fever.—The same appearance takes place in drowned persons, and from the same causes.

The practice of bleeding for the purpose of curing disease, I consider most unnatural and injurious. Nature never furnishes the body with more blood than is necessary for the maintainance of health; to take away part of the blood of any person, is taking away just so much of their life, and is as contrary to nature, as it would be to cut away a part of their flesh. Many experiments have been tried by the use of the lancet in favor, but I believe it will be allowed by all, that most of them have proved fatal; and several eminent physicians have died in consequence of trying the experiment on themselves. If the system is diseased, the blood becomes as much diseased as any other part; remove the cause of the disorder, and the blood will recover and become healthy as soon as any other part; but how taking part of it away can help to cure

what remains, can never be reconciled with common sense.

There is no practice used by the physicians that I consider more inconsistent with common sense, and at the same time more inhuman, than blistering to remove disease; particularly insane persons, and in what the doctors call dropsy in the brain; in which cases they shave the head and draw a blister on it. Very few patients ever survive this application. What would be thought if a scald should be caused by boiling water, to remove disease? Yet what is the great difference between this and a blister made of flies? I have witnessed many instances where great distress and very bad effects have been caused by the use of blisters; and believe I can truly say that I never knew any benefit derived from their use. It very frequently causes strangury; when the attempted remedy becomes much worse than the disease.

In support of my opinions on the subject, I will give the following extract from the writings of Dr. Hillary, an eminent physician of London.

"I have long observed that blisters are too frequently, and too often improperly used, as they are now so much in fashion. It is very probable that we have no remedy in all the *Materia Medica*, that is so frequently, and so often improperly applied,

not only in many cases where they cannot possibly give any relief, but too often where they must unavoidably increase the very evil which they intended to remove or relieve. How often do we see them applied, and sometimes several of them, by pretended dabblers in physic, not only where there are no indications for applying them, but where the true indications are against their application; as in the beginning of most fevers, and especially those of the inflammatory, and of the putrid kind, where in the first, the stimulus of the acrid salts of the *cantharides*, which pass into the blood, must unavoidably increase both the stimulus and the momentum of the blood, which were too great before, and so render the fever inflammatory, and all its symptoms worse.

“And it is well known, that the *cantharides* contain a great quantity of alkaline semi-volatile salts, which pass into the blood, though they are applied externally; and attenuate, dissolve, and hasten and increase its putrefaction, which is also confirmed by the putrid alkaline acrimony which they produce in the urine, with the heat and strangury; which it gives to the urinary passage.”

THOMSON ON STEAMING.

Steaming is a very important branch of my system of practice, which would, in many cases without it, be insufficient to effect a cure. It is of great importance in many cases considered by the medical faculty as desperate; and they would be so under my mode of treatment, if it were not for the manner of applying heat to the body, for the purpose of re-animating the system, and aiding nature in restoring health. I had but little knowledge of medicine, when, through necessity I discovered the use of steaming, to add heat or life to the decaying spark; and with it I was enabled, by administering such vegetable preparations as I then had a knowledge of, to effect a cure in cases where the regular practitioners had given them over.

In all cases where the heat of the body is so far exhausted as not to be rekindled by using the medicine, and being shielded from the surrounding air by a blanket, or being in bed, and chills or stupor attended the patient, then heat applied by steaming becomes indispensably necessary; and heat caused by steam in the manner I use it, is more natural in producing perspiration, than any dry heat that can be applied to the body in any

other manner, which will only serve to dry the air and prevent perspiration in many cases of disease where a steam by water or vinegar would promote it, and add a natural warmth to the body, and thereby increase the life and motion which has lain silent in consequence of the cold.

Dr. JENNINGS has contrived a plan to apply heat to the body by dry vapor, caused by burning spirit, which he calls a vapor bath; the idea of which was, I have no doubt, taken from hearing of my steaming to raise the heat of the body. It may answer in some cases and stages of the disease; but in a settled fever, and other cases where there is dry inflammation on the surface of the body, it will not answer any good purpose, and I think would be dangerous, without the use of my medicine to first raise a free perspiration; for when the surface of the body is dry, the patient cannot bear it, as it will crowd the head and cause distress, the same as is produced by burning charcoal, or from hot stoves in a tight room, and will bring on a difficulty in breathing, which is not the case in steaming in my way. — This machine can only be used in bed, where the vapor cannot be applied to the body equally at the same time, therefore it is no better than a hot dry stone, put on each side and at the feet of the patient, for he can turn himself and get

heat from them as well as to have all the trouble of burning spirit and turning to the vapor of it, to get warm by this dry heat. When the patient stands over steam raised by putting a hot stone in water, which gives a more equal heat all over the body than can be done in any other manner, it can be raised higher, and may be tempered at pleasure, by wetting the face and stomach with cold water, as occasion requires.

The method adopted by me, and which has always answered the desired object, is as follows:—Take several stones of different sizes, and put them in the fire till red hot, then take the smallest first, and put it into a pan or kettle of hot water, with the stone about half immersed—the patient must be undressed, and a blanket put around him so as to shield his whole body from the air, and then place him over the steam. Change the stones as often as they grow cool, so as to keep up a lively steam, and keep him over it; if he is faint, throw a little cold water on the face and stomach, which will let down the outward heat and restore the strength: after he has been over the steam long enough—which will generally be about fifteen or twenty minutes—he must be washed all over with cold water, and be put into bed, or may be dressed, as the circumstances of the case shall permit. Before he is placed over

the steam, give a dose of Nos. 2 and 3, or composition, to raise the inward heat. When the patient is too weak to stand over the steam, it may be done in bed, by heating three stones and putting them in water till done hissing; then wrap them in a number of thicknesses of cloth, wet with water, and put one on each side and one at the feet, occasionally wetting the face and stomach with cold water, when faint.

Many other plans may be contrived in steaming, which would make less trouble, and be more agreeable to the patient, especially where they are unable to stand over the steam. An open worked chair may be made, in which they might sit and be steamed very conveniently; or a settee might be made in the same manner, in which they might be laid and covered with blankets, so as to shield them from the surrounding air. Such contrivances as these would be very convenient, in cases where the patient would have to be carried through a course of medicine and steamed a number of times, as is frequently necessary, particularly in complaints that have been long standing.

As I have frequently mentioned, a regular course of medicine, I will here state what is meant by it and the most proper way in which it is performed. Firstly, give Nos. 2 and 3, or composition, adding a tea spoonful of No. 6; then steam, and when in

bad repeat it, adding No. 1, which will cleanse the stomach and assist in keeping up a perspiration; when this has done operating, give an injection made with the same articles. Where there are symptoms of nervous affection, or spasms, put half a tea spoonful of the nerve powder into each dose given, and into the injection. In violent cases, where immediate relief is needed, Nos. 1, 2, 3, and 6, may be given together. Injections may be administered at all times, and in all cases of disease, to advantage; it can never do harm, and in many cases they are indispensably necessary, especially where there is canker and inflammation in the bowels, and there is danger of mortification; in which case add a tea spoonful of No. 6. In cases of this kind, the injection should be given first, or at the time of giving the composition, or No. 3.

The use of steaming, is good in preventing sickness as well as curing it. When a person has been exposed to the cold, and is threatened with disease, it may be prevented, and long sickness and expense saved by a very little trouble, by standing over a steam and following the directions before given, till the cold is thoroughly thrown off and a lively perspiration takes place; then go to bed, taking the stone from the kettle, and wrap it in wet cloths and put it to the feet. This may be done without the

medicines, when it cannot be had; but it is much better to take something to raise the inward heat at the same time. A tea made of may-weed, or summer-savory, or ginger and hot water sweetened, may be given, or any thing that is warming. This advice is for the poor, and those who have not a knowledge of the medicine; and will many times save them much trouble and long sickness.

Steaming is of the utmost importance in cases of suspended animation, such as drowned person; in which case, place the body over a moderate steam, shielded by a blanket from the weight of the external air, and rarifying the air immediately around them with the steam. Pour into the mouth some of the tincture of Nos. 1, 2, and 6; and if there is any internal heat remaining, there will be muscular motion about the eyes, and in the extremities. If this symptom appears, repeat the dose several times, and renew the hot stones, raising the heat by degrees; if the outward heat is raised too suddenly, so as to balance the inward, you will fail of the desired object, even after life appears. This is the only danger of any difficulty taking place—always bear in mind to keep the fountain above the stream, or the inward heat above the outward, and all will be safe. After life is restored, put them in bed and keep the perspiration free for twelve hours, by hot

stones wrapped in cloths wet with water, occasionally giving the tincture as before mentioned, the coldness and obstructions will be thrown off, and the patient restored to the enjoyment of his natural strength. Beware of bleeding, or blowing in the mouth with a bellows, as either will generally prove fatal.

In many cases of spotted fever, steaming is as necessary as in drowned persons; such as when they fall apparently dead; then the same treatment is necessary, to lighten the surrounding air till you can raise the inward heat so as to get the determining powers to the surface. Begin with a small stone, and as life gains, increase the steam as the patient can bear it; if the distress is great, give more hot medicine inside, and as soon as an equilibrium takes place, the pain will cease. In all cases of this kind, the difficulty cannot be removed without applying heat to the body, and it is more natural by steam than by any other means that can be made use of. In cases of long standing, where the patient has been run down with mercury, and left in a cold and obstructed state, liable to rheumatism, and other similar complaints, they cannot be cured with medicine without heat applied by steam, as nothing will remove mercury but heat.

When a patient is carried through a course of my

medicine, and steamed, who has been long under mercurial treatment, and while under the operation of the steam, when the heat is at the highest, the face will swell in consequence of the poisonous vapor being condensed by the air, the face being open to it. To relieve this, put him in bed, and take a hot stone wrapped in several thicknesses of cloth wet with water, pouring on a little vinegar, and making a lively steam; put it in bed and cover his head with the clothes and let him breathe the steam as hot as can be borne, until the sweat covers the swelled part. This will, in about fifteen or twenty minutes, throw out the poison, and the swelling will abate. This method, also, is of great service in agues, and teeth ache, caused by cold; and many other cases of obstructions from the same cause, especially young children stuffed on the lungs.

To steam small children, the best way is to let them sit in the lap of a person, covering both with a blanket, and sit over the steam, pouring a little vinegar on the stone; or it may be done in bed, with a hot stone wrapped in cloths wet with water, putting on a little vinegar, and covering them with the bed clothes laid loosely over them — but in this way you cannot exercise so good judgment in tempering the steam, as when you steamed with them. If they appear languid and faint, the outward heat

is high enough ; put a little cold water on the face or breast, which will restore the strength ; then rub them with a cloth wet with vinegar, spirit, or cold water, put on clean clothes and put them in bed, or let them sit up, as their strength will permit. This is safe in all cases of cold and obstructed perspiration. It ought always to be borne strongly in mind to give a child drink often, when under the operation of medicine, or while steaming ; if this is not done they will suffer much, as they cannot ask for it.

In all cases of falls or bruises, steaming is almost infallible ; and is much better than bleeding, as is the common practice, which only tends to destroy life, instead of promoting it. If the person is not able to stand over the steam, it must be done in bed, as described. Give the hottest medicine inside that you have, and keep the perspiration free till the pain and soreness abates, and the strength will be soon restored. If the advantages of this mode of treatment were generally known, bleeding in such cases, or any other to remove disease, would never be resorted to by the wise and prudent.

The use of steaming is to apply heat to the body where it is deficient, and clear of the obstructions caused by cold, which the operation of the medicine will not raise heat enough to do :—for as the natural heat of the body becomes thereby lower

than the natural state of health, it must by art be raised as much above it as it has been below; and this must be repeated until the digestive powers are restored sufficient to hold the heat by digesting the food; then the health of the patient will be restored by eating and drinking such things as the appetite shall require. In this way the medicine removes disease, and food, by being properly digested, supports nature and continues that heat on which life depends.

Some who practice according to my system, boast of carrying their patients through in a shorter time, without the trouble of steaming; this is easily accounted for; steaming is the most laborious part of the practice for those who attend upon the sick; and the most useful to the patient; as one operation of steaming will be more effectual in removing disease, than four courses without it; and to omit it is throwing the labor upon the patient, with the expense of three or four operations more of the medicine than would be needed, did the person who attends do his duty faithfully.

THOMSON'S COMPOUNDS.

NUMBER ONE—EMETIC HERB.

This herb is prepared and used in three different ways, viz:

1. The powdered leaves and pods. This is the common form of using it; and from half to a tea spoonful may be taken in warm water sweetened; or the same quantity may be put into either of the other numbers when taken to cleanse the stomach, overpower the cold, and promote a free perspiration.

2. A tincture made from the green herb in spirit. This is used to counteract the effect of poison; to be either internally or externally used; and for asthma and other complaints of the lungs. For a dose, take a tea spoonful; adding about the same quantity of No. 2, in half a tea cupful of warm water sweetened; and in cases of nervous affection add half a tea spoonful of nerve powder. For the external effects of poison, take the above dose, and bathe the parts affected with the tincture, repeating it till cured.

3. The seeds reduced to a fine powder and mixed with Nos. 2 and 6. This is for the most violent attacks of spasms and other complaints, such as

lock-jaw, hydrophobia, fits, drowned persons, and all cases of suspended animation, where the vital spark is nearly extinct. For a dose give a tea spoonful, and repeat it till relief is obtained; then follow with a tea of No. 3, for canker.

For children the dose must be regulated according to their age. If very young, steep a dose of the powder in half a tea cupful of water, or tea of raspberry leaves, and give a tea spoonful at a time of the tea, strained through a fine cloth and sweetened, repeating the dose every ten minutes, till it operates; and give penneroyal, or some other herb tea for drink.

NUMBER TWO—CAYENNE.

This is a medicine of great value in the practice, and may be safely used in all cases of disease, to raise and retain the vital heat of the system, cause a free perspiration, and keep the determining powers to the surface. The only preparation is to have it reduced to a fine powder. For a dose, take from half to a tea spoonful, in hot water, or tea of No. 3, sweetened; or the same quantity may be mixed with a dose of either of the other numbers when taken. The dose should be repeated every ten or fifteen minutes till the desired object is effected, and continued occasionally until health is restored.

When this number is given, the patient should be kept warm, by sitting near the fire, covered with a blanket or in a warm bed.

NUMBER THREE—FOR CANKER.

Take bayberry root bark, white pond lily root, and the inner bark of the hemlock, equal parts of each, pounded and well mixed together; steep one ounce of the powder in a pint of boiling water, and give, for a dose, a common wine glass full sweetened.

If the above cannot be had, take as a substitute sumach, (bark, leaves, or berries,) red raspberry or witch hazel leaves, marsh rosemary, or either of the other articles described under the head of No. 3; they are all good for canker, and may be used together or separate.

When the violence of the disease requires a course of medicine, steep one ounce of the above mentioned powder, No. 3, in a pint of boiling water, strain off a wine glass full while hot, and add a tea spoonful of No. 2, and the same quantity of sugar; when cool enough to take, add a tea spoonful of No. 1, and half that quantity of nerve powder. Let this dose be given three times, at intervals of fifteen minutes; and let the same compound be given by interjection; and if the case requires it, again re-

peat it. If mortification is apprehended, a tea-spoonful of No. 6 may be added to each dose and to the injections.

After the patients have recovered sufficiently from the operation of the medicine, which is usually in two or three hours, place them over the steam.

This operation is sufficient for one time, and must be repeated each day, or every other day, as the circumstances of the case may require, till the disorder is removed. Three times will generally be sufficient, and sometimes once or twice will answer for the purpose; but in bad chronic cases it may be necessary to continue to carry them through a regular course two or three times a week, for a considerable length of time.

Great care must be taken to keep up an internal heat, so as to produce perspiration, after they have been through the operation, by giving occasionally No. 2, or the composition powder; for if this is not attended to, the patient may have a relapse, in which case it will be very difficult to raise it again, as they will fall as much below a natural heat, as they have been raised above it by artificial means.

During the operation, give milk porridge, or gruel well seasoned, with a little cayenne in it; and after it is over, they may eat any kind of nourishing food that the appetite may crave.

A tea cupful of the tea of No. 3, should be taken night and morning to prevent a relapse of the disease, and during the day drink frequently of a tea made of poplar bark; and if costive, use the bitter root.

As soon as the disorder is removed, use the bitters (No. 4) to correct the bile and restore digestion; and half a wine glass full of the syrup, (No. 5.) taken two or three times a day, will strengthen the stomach, and assist in regulating the digestive powers.

The foregoing directions are calculated for the more violent attacks of disease, and such as have become settled; but these of a less violent nature must be treated according to circumstances. In the first stage of a disease, it may be most generally thrown off by a dose of the emetic herb, with No. 2, to raise a free perspiration, followed by a tea of No. 3, to remove the canker, and the bitters, or a tea of poplar bark, to regulate the digestion. For a sudden cold, take a dose of the composition powder on going to bed, and put a hot stone wrapped in wet cloths, at the feet, which will, in most cases, remove the complaint; but if these applications do not answer the purpose, the patient should be carried through a regular course as soon as possible. Steaming is safe, and will always do good, and the

injections must not be neglected, particularly where the bowels are disordered. In consumption and old lingering complaints, give the composition powder for two or three days before going through a regular course.

NUMBER FOUR — BITTERS.

Take the bitter herb, or balmony, bayberry and poplar bark, equal parts, pulverized, one ounce of the powder to a pint of hot water, and half a pint of spirit. For a dose take half a wine glass full. For hot bitters add a tea spoonful of No. 2.

This preparation is calculated to correct the bile and create an appetite, by restoring the digestive powers; and may be freely used, both as a restorative and to prevent disease.

When the above articles cannot be had, either of those that have been before described under No. 4, which are all good for the same purpose, may be used as a substitute.

NUMBER FIVE — SYRUP.

Take poplar bark and bark of the root of bayberry, one pound each, and boil them in two gallons of water, strain off and add seven pounds of good sugar; then scald and skim it, and add half a pound of peach meats, or the same quantity of cherry

stone meats pounded fine. When cool, add a gallon of good brandy; and keep it in bottles for use. Take half a wine glass full two or three times a day.

Any other quantity may be prepared by observing the same proportion of the different articles.

This syrup is very good to strengthen the stomach and bowels, and to restore weak patients, and is particularly useful in the dysentery, which generally leaves the stomach and bowels sore. In a relax, or the first stages of dysentery, by using a tea of No. 3, freely, and giving this syrup, it will generally cure it, and will also prevent those exposed from taking the disease.

NUMBER SIX — RHEUMATIC DROPS.

Take one gallon of good fourth brandy, or any kind of high wines, one pound of gum myrrh, pounded fine, one ounce of No. 2, and put them into a stone jug and boil it a few minutes in a kettle of water, leaving the jug unstopped. When settled, bottle it up for use. It may be prepared without boiling, by letting it stand in the jug for five or six days, shaking it well every day, when it will be fit for use.

These drops are to remove pain and prevent mortification; to be taken or applied externally, or to be put into the injections. One or two tea spoons-

ful of these drops may be given alone, or the same quantity may be put into a dose of either of the medicines before mentioned; and may also be used to bathe with, in all cases of external swellings or pains. It is an excellent remedy for rheumatism, by taking a dose, and bathing the part afflicted with it. In the head ache, by taking a swallow, bathing the head, and snuffing a little up the nose, it will remove the pain. It is good for bruises, sprains, swelled joints and old sores; as it will allay the inflammation, bring down the swelling, ease pain, and produce a tendency to heal; in fact, there is hardly a complaint in which this useful medicine cannot be used to advantage. It is the best preventive against mortification, of any thing I have ever found.

For bathing, in rheumatism, itch, or other humors, or in any swelling or external pain, add one quarter part of spirit of turpentine; and for sprains and bruises, a little gum camphor may be added.

NERVE POWDER.

This powder is a valuable and safe medicine, and may be used in all cases without danger; and where there are nervous symptoms, it must be dispensed with. For a dose take half a tea spoonful in hot water, sweetened; or the same quantity should be

put into a dose of either of the other medicines, and also into the injections in all nervous cases.

COMPOSITION, OR VEGETABLE POWDER.

Take two pounds of the bayberry root bark, one pound of the inner bark of hemlock, one pound of ginger, two ounces of cayenne, two ounces of cloves, all pounded fine, sifted through a fine seive, and well mixed together. For a dose take a tea spoonful of this powder, with an equal quantity of sugar, and put to it half a tea cupful of boiling water; to be taken as soon as sufficiently cool, the patient being in bed or by the fire, covered with a blanket.

This composition is calculated for the first stages, and in less violent attacks of disease. It is a medicine of much value, and may be safely used in all complaints of male or female, and for children. It is good for relax, dysentery, pain, in the stomach and bowels, and to remove all obstructions caused by cold, or loss of inward heat. By taking a dose on going to bed, and putting a hot stone to the feet, wrapped in wet cloths, it will cure a bad cold, and will generally throw off a disease in its first stages, if repeated two or three times. If the symptoms are violent, with much pain, add to each dose a tea spoonful of No. 6, and half a tea spoon-

ful of No. 1, and in nervous symptoms add half a tea spoonful of nerve powder; at the same time give an injection of the same. If these should not answer the purpose, the patient must be carried through a regular course of the medicine, as has been before described.

COUGH POWDERS.

Take four tea spoonsful of shrunk cabbage, two of hoar hound, one of wake robin, one of No. 1, one of No. 2, one of bayberry bark, one of bitter root, and one of nerve powder, all made fine and well mixed together. When taken to be mixed with molasses. Take half a tea spoonful of the powder on going to bed; keep warm and continue taking it till relief is obtained, particularly on going to bed.

Where the cough has been of long standing, it will be best, while taking this prescription, to go through a regular course of medicine, and repeat it if necessary.

CANKER PLASTER.

Take the heads of red clover, and fill a brass kettle, and boil them in water for one hour; then take them out and fill the kettle again with fresh ones, and boil them as before in the same liquor.

Strain it off and press the heads to get out all the juice, then simmer it over a low fire, till it is about the consistency of tar, when it will be fit for use. Be careful not to let it burn. When used it should be spread on a piece of bladder, split and made soft. It is good to cure cancers, sore lips and old sores.

SALVE.

Take one pound of beeswax, one do. of salt butter, one and a half do. of turpentine, twelve ounces of balsam fir; melt and simmer them together; then strain it off into a basin, and keep it for use. It may be used to heal fresh wounds, burns, scalds, and all bad sores, after the inflammation is allayed, and wound cleansed.

STRENGTHENING PLASTER.

Take burdoc leaves and mullen leaves, bruise them and put them in a kettle, with a sufficient quantity of water, and boil them well; then strain off the liquor, press or squeeze the leaves, and boil it down till about half as thick as molasses; then add three parts of rosin and one of turpentine, and simmer them well together, until the water is evaporated; then pour it into cold water, and work it with the hands like shoemaker's wax; if too hard

put in more turpentine, when it will be fit for use. It should be spread on soft leather and applied to the part affected; and it is good to strengthen weakness in the back, and other parts of the body.

VOLATILE SALTS.

Take crude sal amoniac one ounce, pearlash two ounces, and pound each by itself, mix them well together, and keep them well stopped in a bottle for use. Dampening it with spirit or essence will increase the strength. This applied to the nose is good for faintness and to remove pain in the head; and is much better than what is generally sold by the apothecaries.

NERVE OINTMENT.

Take the bark of the root of bitter sweet, two parts; of wormwood and camomile, each equal, one part, when green, or if dry moisten them with hot water; which put into any kind of soft animal oil, and simmer them over a slow fire for twelve hours; then strain it off and add one ounce of spirit of turpentine to each pound of ointment. To be used for a bruise, sprain, callous, swelling, or for corns.

POULTICE.

Make a strong tea of raspberry leaves or of No. 3; take a cracker pounded fine, and slippery elm bark pulverized, with ginger, and make a poultice of the same. This is good for old sores, whitlows, felons, and for bad burns, scalds, and parts frozen. Apply this poultice, and renew it as often as every twelve hours, and wash with soap suds at every renewal; wetting it in the interim with cold water, or a tea of raspberry leaves, till it discharges; then apply the salve till a cure is effected.

INJECTIONS, OR CLYSTERS.

This manner of administering medicine is of the greatest importance to the sick; it will frequently give relief when all other applications fail. It is supposed that the use of them is of great antiquity; but whether this be true or not, the using them to relieve the sick, was certainly a very valuable discovery; and no doubt thousands of lives have been saved by it. The doctors have long been in the practice of directing injections to be given to their patients, but they seem to have no other object in administering them, than to cause a movement in the bowels; therefore it was immaterial what they were made of.

According to the plan which I have adopted, there are certain important objects aimed at in the administration of medicine to remove disease, viz : to raise the internal heat, promote perspiration, remove the canker, guard against mortification, and restore digestion. To accomplish these objects, the medicine necessary to remove the complaint must be applied to that part where the disease is seated ; if in the stomach only, by taking the medicine it may be removed ; but if in the bowels the same compound must be administered by injection. Whatever is good to cure disease if taken in the stomach, is likewise good for the same purpose if given by injection, as the grand object is to warm the bowels and remove the canker. In all cases of dysentery, cholick, piles and other complaints where the bowels are badly affected, injections should never be dispensed with. They are perfectly safe in all cases, and better that they be used ten times when not needed, than once neglected when they are. In many violent cases, particularly where there is danger of mortification patients may be relieved by administering medicine in this way, when there would be no chance in any other. I do, therefore, most seriously advise that these considerations be always borne in mind ; and that this important way of giving relief, be never neglected

where there is any chance for it to do good. In many complaints peculiar to females, they are of the greatest importance in giving relief, when properly attended to; for which purpose it is only necessary to repeat what has been before stated; let the remedy be applied with judgment and discretion, to that part where the disease is seated.

The common preparation for an injection or clyster, is to take a tea cupful of strong tea made of No. 3, strain it off when hot, add half a tea spoonful of No. 2, and a tea spoonful of No. 6; when cool enough to give, add a tea spoonful of No. 1, and the same quantity of nerve powder. Let it be given with a large syringe made for that purpose, or when this cannot be had, a bladder and pipe may be used. They must be repeated as occasion may require till relief is obtained.

Many other articles may be used to advantage in the injections; a tea of witch hazel and red raspberry leaves, either or both together, are very good in many cases. For canker a tea of either of the articles described under the head of No. 3, will answer a good purpose. When the canker is removed, the bowels will be left sore, in which case give injections of witch hazel, or raspberry tea, with slippery elm bark. When injections are used to move the bowels only, No. 1 should be left out.—

It is always safe to add the nerve powder, and if there are nervous symptoms, it must never be omitted.

STOCK OF MEDICINE FOR A FAMILY.

- 1 oz. of the emetic herb,
- 2 ozs. of cayenne,
- 1-2 lb. bayberry root bark, in powder,
- 1 lb. of poplar bark,
- 1 pint of the rheumatic drops.

This stock will be sufficient for a family for one year, with such articles as they can easily procure themselves when wanted, and will enable them to cure any disease, which a family of common size may be afflicted with during that time. The expense will be small and much better than to employ a doctor and have his extravagant bill to pay.

THOMSON'S DIRECTIONS, IN CURING OR PREVENTING DISEASE.

1. Be careful to always keep the determining powers to the surface, by keeping the inward heat above the outward, or the fountain above the stream, and all will be safe.

2. It must be recollected that heat is life, and cold death; that fever is a friend, and cold an enemy; it is therefore necessary to aid the friend and

oppose the enemy, in order to restore health.

3. That the construction and organization of the human frame is, in all men, essentially the same; being formed of the four elements. Earth and water constitute the solids of the body, which are made active by fire and air. Heat, in a peculiar manner, gives life and motion to the whole; and when entirely overpowered, from whatever cause, by the other elements, death ensues.

4. A perfect state of health arises from a due balance or temperature of the elements; and when it is by any means destroyed, the body is more or less disordered. When this is the case, there is always a diminution of heat, or an increase of the power of cold, which is its opposite.

5. All disorders are caused by obstructed perspiration, which may be produced by a variety of means; that medicine, therefore, must be administered, that is best calculated to remove obstructions, and promote perspiration.

6. The food taken into the stomach, and being well digested, nourishes the system and keeps up that heat on which life depends; but by constantly taking food into the stomach, which is sometimes not suitable for nourishment, it becomes foul, so that the food is not well digested; this causes the body to loose its heat, and disease follows.

7. Canker is caused by cold, and there is always more or less of it in all cases of disease; continue to make use of such articles as are calculated to remove it, as long as there is any appearance of disorder.

8. When the disease is removed, make free use of those things that are good to restore the digestive powers, not forgetting to keep up the inward heat by giving occasionally No. 2.

9. Keeping always in mind, that an ounce of preventitive is better than a pound of cure; and give medicine on the first appearance of disorder, before it becomes seated; for it may then be easily thrown off, and much sickness and expense prevented.

10. In cases of fever, increase the internal heat by giving hot medicinae, so as to overpower the cold, when the natural heat will return inwardly, and the cold will pervade the whole surface of the body, as the heat has done before; this is what is called the turn of the fever.

11. If No. 1 should sicken and not puke, there may be two causes for it, viz: the coldness or the acidity of the stomach. For the first give No. 2 more freely, and for the latter, dissolve a piece of pearlash about the size of a large pea, in a wine glass of water, and let them take it, which will

counteract the acidity. If this fails, make use of the steam; which will open the pores, extract the cold, and set the medicine into operation.

12. In giving medicine to children, give about one half, a little more or less, according to their age, of the quantity directed for a grown person. Be particular to offer them drink often, especially young children, who cannot ask for it.

13. Dysentery is caused by canker in the bowels, for which make free use of the tea of No. 3, with No. 2, and give the same by injection, in the first of the disease, and afterwards give the syrup, (No. 5,) to strengthen the stomach and bowels, and restore the digestive powers.

14. The piles is canker below the reach of medicine given in the usual way, and must be cured by using a wash of No. 3, made strong, and by giving injections of the same, with No. 2. What is caused bearing down pains in women, is from the same cause; and must be relieved by injections made of witch hazel, or red raspberry tea, steeped strong, with No. 2, strained. If this does not give relief, go through a regular course of medicine.

15. Women in a state of pregnancy ought to be carried through a regular course of the medicine, especially when near the time of delivery. When in travail, give raspberry leaf tea, with a tea spoon-

ful of the composition powder, or No. 2, and keep them in a perspiration. After delivery keep up the internal heat, by giving the composition powder, or No. 2. This will prevent cold and afterpains. If there should be symptoms of fever, carry them through a regular course of the medicine, which will guard against all alarming complaints peculiar in such cases.

16. In all cases of a burn, scald, or being frozen, wrap the part in cloths wet with cold water, often wetting them with the same to prevent their becoming dry, and be careful to give hot medicine, such as No. 2, or the composition powder, to keep up the inward heat. Pursue this plan for twelve hours, and then if the skin is off, apply the poultice or salve. If there should be convulsions or fever, a regular course of the medicine must without fail be attended to.

17. When a scald is over the whole or greater part of the body, apply cotton cloths of several thicknesses to the whole body, wet with a tea of raspberry leaves, frequently wetting it with the same to prevent its becoming dry; and give the hot medicine. When the scald is under the stocking, or any other tight garment, let it remain on, adding more cotton cloths, and wet the whole with cold water as often as the smart of the burn returns.

18. If the skin is off, or in case of an old burn, to guard against canker, apply a poultice of cracker and slippery elm bark, made with a tea of raspberry leaves; washing it with soap suds, when the poultice is changed, and then with the same tea. When any part is frozen, the same method must be taken as with a burn.

19. For a fresh wound, cut or bruise, wash immediately with cold water, and bind up with cloths wet with the same; keep a hot stone at the feet, and take medicine to raise a gentle perspiration; continue this till the inflammation is allayed, and the wound perfectly cleansed, then apply the poultice or salve till healed. The air must be kept from all wounds or sores, as it will cause pain and prevent them from healing.

20. In sudden and deadly attacks, such as spotted or yellow fever, fits, drowned persons, croup, &c., the heat and activity of the patient is so much diminished, that the common administration will not give relief. The determining power to the surface being so small, through the loss of internal heat, that it will not give the medicine operation, as its effects are resisted and counterbalanced by the pressure of the external air. To counteract this pressure, keep the room, by the aid of a good fire, about as warm as summer heat; and more fully to rarify

and lighten the air, and aid the operation of the medicine, make a free use of the steam bath; and keep the patient shielded by a blanket at the same time give occasionally Nos. 1 and 2. This course should be unremittingly persevered in till the patient is relieved. Keep always in mind to give the patient fresh air when steaming, and while going through a course of medicine, by making a quick fire of shavings, or very light wood, and opening a door or window at the same time; as this will immediately change the foul air in the room, by driving it out, and supplying its place with fresh air from the surrounding atmosphere. This mode is essential in all disorders, both in hot and cold weather. Steaming is not essential in hot weather, except when going through a course of medicine; after which a shower bath is good in the morning as it lets down the outward heat, and gives power to the inward.

21. If the glands are dry, so that there is no moisture in the mouth, or if the patient is much pressed for breath, give a strong tea of No. 2 sweetened, and repeat it till the mouth becomes moist. No. 3 should not be used while the mouth is dry, without adding a large portion of No. 2.

22. Be careful not to have the outward heat too high, by too many cloths or too much fire; for if

This is the case, it will cause a balance of the outward and inward heat, and will prevent the medicine from operating, by stopping the circulation; and the patient will be very much distressed. When this happens, throw cold water on the face and stomach, and give more hot medicine, which will let down the outward heat and raise the inward.

23. If the patient is restless, wet the head and body with cold water; and if there are convulsions or spasms, give the nerve powder with No. 2. Injections must also be used.

24. Never make use of physic in cases where there is canker inside, for it will draw the determining powers inward, and increase the disease. I have seen so many bad effects from giving physic, that I have disapproved of the use of it altogether, but if any is given, after the operation, be careful to keep up the inward heat, so as to cause a free perspiration.

25. Avoid all minerals used as medicine, such as mercury, arsenic, antimony, calomel, preparations of copper or lead; and also nitre and opium. They are all deadly poisons, and enemies to health.

26. Beware of bleeding and blisters, as they can never do any good, and may be productive of much harm, they are contrary to nature, and strengthen the power of the enemy to health.

Seatons and issues should be avoided, as they only tend to waste the strength of the patient, without doing any good; it is a much better way to remove the cause by a proper administration of medicine, which will be more certain and safe in its effects.

27. Be careful not to make use of salt petre in any way whatever; it is the greatest cold of any thing that can be taken into the stomach, and was never intended for any other purpose than to destroy life. It is a very bad practice to put it on meat, for it destroys all the juices, which is the nourishing part, and leaves the flesh hard and difficult to digest.

28. Never eat meat that is tainted, or any way injured, as it will engender disease; for one ounce in the stomach is worse than the effluvia from a whole carcase. Eat salt provisions in hot weather, and fresh in cold.

29. Be careful about drinking cold water in very hot weather, as it will tend to let down the inward heat so suddenly as to give full power to the cold. If this should happen, its fatal effects may be prevented by giving the hot medicine to raise the inward heat above the outward. Be careful also not to cool suddenly, after being very warm in consequence of uncommon exerciss.

30. Remember that regularity in diet, is very

important to preserve health ; and that if more food is taken in the stomach than is well digested, it clogs the system and causes disease. Therefore be cautious not to eat too much at a time, and have your food well cookèd. This is very important to those who have weak constitutions.

31. Ardent spirit is a slow poison ; it is taken into the stomach to stimulate, but the effect is soon over ; and much use of it destroys the tone of the stomach, injures the digestive powers, and causes disease. It is therefore much better, when the feelings require any thing of the kind, to make use of stimulating medicine, such as Nos. 2 and 6, for these will answer a far better purpose.

By a strict observance of the foregoing directions, you may save much pain and expense, and enjoy good health and long life, which is the earnest wish of the writer.

THOMSON'S COURSE OF MEDICINE.

In case of an attack of fever, if the mouth be dry, give cayenne in warm water sweetened, with nerve powder and a little bitter root, until the mouth and throat become moist, and the patient continues to spit freely. In the meantime have some strong canker tea prepared from the best articles you have,

(bayberry alone, is the best in this case,) and give the patient freely of this, together with the cayenne, nerve powder, and a little bitter root, frequently wetting the face, hands and feet with cold water, until the fever turns, or, in other words, until you raise the internal, and let down the external heat (raise the fountain and lower the stream) sufficient to produce a natural action, when perspiration will make its appearance on the forehead and breast, by which time the practitioner will have stones and water hot, and other things in readiness for applying the steam.

If the patient should have puked so as to have thrown up the medicine given, the doses should be repeated until the stomach retains a sufficient quantity to enable the patient to bear the steam, when he should be divested of all his clothing except the shirt, and placed over the steam as has been before directed, and the steaming continued as long, and raised as high as it can be borne, always bearing in mind, that the higher the heat can be raised in the system, the more free and thorough will be the operation of the medicine. The patient will now go to bed, with a stone that has been partially cooled in steaming, at the feet, and the emetic immediately given. If the heat has been sufficiently raised, and the stomach now contains plenty of

cayenne, the emetic may be given in the canker tea alone; but if from any cause the steaming shall not have been thoroughly performed, or if the cayenne shall have been thrown from the stomach, there should be cayenne added with the emetic. Continue giving the emetic until the stomach is thoroughly cleansed; three doses will generally be sufficient. If the process has been conducted to the best advantage, the patient will soon after the commencement of the puking, begin to run down, that is, he will grow pale and weak, and continue to sink, as it were, until he has not strength to move, or even speak; his breathing may vary from short and soft to long and loud, and from the most free and easy, to the most laborious and jerking; in short, every symptom and appearance, that can well be imagined, calculated to alarm and terrify those who are unacquainted with the true cause and effect; yet the experienced practitioner beholds those scenes with pleasure, because he knows this to be a certain presage of the recovery of the patient, and his heart swells with gratitude to the persecuted and much injured Dr. Thomson, who alone is entitled to the credit of discovering and furnishing the means of gaining so easy a victory.

Sometimes, instead of the symptoms above de-

scribed, the patient will appear to be much distressed, will tumble in every direction, and talk in the most incoherent manner, even raving to insanity—these extraordinary symptoms, however, seldom appear, unless in desperate and deadly attacks, or in cases of long standing, where the system has become very much obstructed, and the vital heat and action nearly overcome. The most desperate case of the kind which we ever witnessed, was of about fifty hours' continuance; language is totally inadequate to describe this scene. The patient, a little girl, recovered from that time, and is now in the enjoyment of health.

We have been knowing to some instances where practitioners, who were unacquainted with the full operation of the medicine, have become alarmed, when, as a matter of course, consternation would seize the minds of the relatives and friends of the patient, and a medical doctor would be sent for, and by the time he arrived, the medicine given would have completed its operation, and the patient being about on the turn, would soon revive, and finding himself perfectly relieved, is easily persuaded to believe that the *steam* Doctor had administered the fatal dose, but that the *god of Health*, the *medical* Doctor, had arrived *just in time to save his life*. The practice has suffered much in this way.

We have probably dwelt much longer upon this part of our subject than may be deemed necessary by some, yet the importance which we attach to a knowledge of the wonderful operation and effect of the emetic herb, must be our apology, if, indeed, any is required. Dr. Thomson, at page 57 of his book, and 265 of the narrative, has said enough to quiet the fears of any one, were it not that the force of early prejudice renders it necessary that we should have "line upon line, and precept upon precept."

We will now turn to our patient, whom we will suppose to have recovered strength sufficient to converse, when a dose of bitters should be administered, and some porridge or other light food given; then if he wish, he should be permitted to sleep until he wakes of himself. The heat, (and consequently strength,) will continue to gain, and by giving a few doses more of the bitter, with cayenne, (not forgetting the food) the perspiration will soon begin to flow, and the patient will soon be impatient to change his wet, and *now* uncomfortable situation, for the steam bath. If the doctor has performed his part thus far, he will now have every thing in readiness for the *second steaming*, and will let his patient over the steam as before, and again raise the heat as high as possible, when the shirt should be taken

off, the blanket held loose around the patient, and two or three quarts of cold water poured quickly over him, so as to spread as much as possible on every part of the body and limbs, then immediately wipe dry, and as a clean shirt is put on, let the blanket be dropped, and the patient get immediately into bed; or if he prefer it, be dressed, but by no means to sit in, or otherwise be exposed to a current of air. Care should now be taken to administer the bitters and cayenne freely, the former to correct the bile and strengthen the digestion, in order that food, the natural fuel, may keep up the heat, until a sufficient quantity of food should be taken and digested, to render the cayenne no longer necessary for that purpose. If the disorder returns, repeat the course as above directed.

REMARKS.—The above is for a case of fever, and may answer as a general text for a course of medicine in all cases; yet the ingenious practitioner will, in many instances, at once see the propriety of numerous variations from, and additions to, the *minutia* as here laid down; yet the leading objects to be arrived at, are in all cases the same.

In cases of long standing, particularly in consumption; where the digestive powers have been deranged for a considerable length of time, and the system consequently filled with morbid matter, it is

indispensably necessary to have some good porridge broth, or like food, and commence giving it as soon as the emetic commences operating, in order that the glands may be supplied with nourishment, as fast as the morbid matter with which they are charged, shall be removed by the medicine.

By this means, the strength of the patient may be materially increased with every course of medicine.

Care should be taken in selecting stone, to get those of a coarse, open grain. Limestone, or those containing coal or sulphur, must *never* be used, as they give out no steam, but cause the patient to sicken and faint.

N. B. Give as much cold water as the patient wishes, at all times.

BLEEDING FROM THE NOSE.

Put the feet in warm water, give Composition or

**TREATMENT OF THE MOST COMMON
FORMS OF DISEASE.**

emetic to equalize the circulation, and the bleeding will cease.

Give an emetic to cleanse the stomach, then use weak Composition of the Compound Lobelia

AGUES AND FEVERS.

Full courses of medicine every day or every other day, with generous diet, using freely of the hot bitters until a cure is effected.

Use 8th Preparation and Injection freely, with warm poultice of hops and sugar to the stomach.

ASTHMA.

Drink freely of composition tea until perspiration ensues; put hot bricks or jugs of hot water to the feet; take a table spoonful of the Tincture of Lobelia every eight or ten minutes until the stomach is well cleansed; afterwards take small doses of the Tincture or the Cough Syrup as long as necessary, or use the Compound Lobelia Pills.

Give a full course of medicine then use 7th Bitters or No. 5 Syrup.

BILES.

Apply a poultice of Slippery Elm bark and ginger, mixed in a tea of No. 3, till ready to lance, then bread and milk or the salve wash with No. 6.

BLEEDING FROM THE NOSE.

Put the feet in warm water, give Composition or Cayenne tea. If this does not succeed, give an emetic to equalize the circulation, and the bleeding will cease.

CHICKEN POX.

Give an emetic to cleanse the stomach, then use weak Composition Tea or the Compound Lobelia Pills to keep the determination to the surface.

CRAMP IN THE STOMACH.

Use 3rd Preparation and Injection freely, with warm poultice of hops and vinegar to the stomach.

CHOLIC.

Give an emetic with No. 6 and Injection. If this does not suffice give 3rd Preparation in small doses every 10 or 15 minutes.

CONVULSIONS.

Give a full course of medicine then the No. 4 Bitters or No. 5 Syrup.

COSTIVENESS.

Use the No. 4 Bitters, or the Anti-dispeptic Pills, or the Compound Lobelia Pills.

CANCER SORES.

See Cancer Plaster.

COUGHS AND COLDS.

Take a dose of Composition on going to bed, apply hot bricks to the feet, and use the Cough Syrup or Powder as long as necessary.

CROUP.

Bathe the feet in warm water, give the Cough Drops or Tincture of Lobelia every 10 or 15 minutes until the child pukes.

CONTUSIONS OR BRUISES.

Apply cold water and give the stimulating medicines to raise a perspiration; bathe with No 6.

DEAFNESS.

Apply by means of a little cotton, hot stimulating oils or No. 6 and sweet oil, equal parts, into the ears; cleanse with warm soap suds.

DYSENTERY.

First cleanse the stomach with an emetic, then use the No. 5 Syrup for a few days, or N. 6 and Nerve Powder.

DIABETES.

Poplar bark, Goldenseal and Nerve Powder equal parts, in tea spoonful doses, in a tea of Composition three or four times a day. The skin should be well rubbed with No. 6 night and morning. The diet should be animal food.

EAR ACHE.

Apply by means of a little cotton,

Oil Sassafras,	1.2 oz.
Oil Olive,	1.2 "
Camphor,	1 drachm.

Mix and apply warm.

ERUPTIONS OF THE SKIN.

Cleanse the stomach by an emetic and the bowels by injections to drive it out; then wash with a tea of No. 3 and 3rd Preparation.

INFLAMMATION OF THE EYES.

Use the eye water as directed.

GIDDINESS.

Keep the feet warm and equalize the circulation by an emetic and the hot medicine.

GRAVEL.

Give a tea of Poplar Bark or the Pipsisway. In mild cases this alone will give relief; if it should not give a full course of medicine.

GRIPES IN CHILDREN.

Give an emetic with a tea of No. 3, use Injection and the No 5. Syrup.

SICK HEADACHE.

Cleanse the stomach, bathe the feet in warm water, and use the No. 4 Bitters, or the Compound Lobelia Pills.

WHOOPIING COUGH.

Give the Tincture of Lobelia in small doses, or the Cough Drops; bathe the feet in warm water frequently.

INDIGESTION.

Use the No. 4 Bitters, the Anti-dispeptic Pills or the Compound Lobelia Pills.

LUMBAGO.

Give full courses of medicine two or three days, bathe the parts affected with No. 6 or the stimulating oil night and morning. The same treatment for Rheumatism.

LOCKED JAW.

Give 3rd Preparation until it loosens the Jaws, then give a full course of medicine. Afterwards the hot bitters.

MEASLES.

The same as in Chicken Pox. If the difficulty of breathing is great, give the Tincture of Lobelia in small doses.

PILES.

Give courses of medicine, use Injection of No. 3 and wash with the same, or steam over hops and tobacco, or use an ointment of mullein leaves and hogs lard.

ITCH.

The same as eruptions.

ST. VITUS' DANCE.

Full courses of medicine; use freely the Nerve Powder; rub with the Nerve Ointment and No. 6; give two or three doses of the No. 4 Bitters a day and the cold bath in the morning.

SCARLET FEVER.

Give small doses of composition with Nerve Tincture and No. 6 added, every 15 or 20 minutes; place warm bricks or Jugs of hot water to the feet; keep up a free perspiration an hour; then cleanse the stomach well with Lobelia and use Injection of the same. After the stomach and bowels are cleansed use the hot bitters, apply a warm poultice to the throat, or bathe with sweet oil and No. 6, equal parts. A gargle or wash should be used—Composed of Cayenne, salt and vinegar—in all cases of inflamed tonsils. By pursuing the above treatment relief will almost always be obtained.

SCALDS AND BURNS.

Wrap the part in cloths, wet with cold water and keep them wet, to prevent the return of the smarting; give Composition Tea to produce a determination to the surface; after the smarting has subsided apply a poultice of Slippery Elm; wash with No. 6.

SCALD HEAD.

Wash the head with warm soap suds; then anoint it with the Nerve Ointment, and No. 6, or wash with No. 3 tea; give the child Composition Tea and the No. 4 Bitters.

SPRAINS.

Rub with No. 6, or the stimulating oil for rheumatism.

STINGS OF INSECTS.

Apply 3rd Preparation.

TETTER.

Rub with Nerve Ointment and No. 6 at night. In the morning wash with Castile Soap, or wash in a strong Tincture of Blood Root and 3rd Preparation, equal parts.

THRUSH OF INFANTS.

Wash the mouth with Witch Hazel, or Raspberry leaf Tea; use Injections of No. 3 and No 6, and give a little Poplar Bark Tea sweetened.

WORMS.

Cleanse the stomach and bowels well by emetics and Injections; then use the hot bitters, No. 5, Syrup, or Poplar Bark Tea.

I have given a short but correct course of treatment according to pure Thomsonian principles for all the most common forms of disease and can truly say that I firmly believe by pursuing the above

course a cure can almost always be effected. Even in hopeless cases we can greatly relieve the patient. Dr. Thomson says, food and medicine are in harmony with each other, they grow in the same field, and are gathered by the same people. Dr. Ray remarks, we derive food from the surface of the earth, and it contains our principal medicines.

In accordance with the sentiments of the philosopher, Dr. Thomson was forced into his career of medicine, and pressed forward till triumph crowned his struggles, and wealth repaid his toil. From the vale of obscurity he has risen to take his rank among the benefactors of the world.

THOMSONIAN RECEIPTS.

SPICED BITTERS.

Poplar bark	4 oz.
Golden Seal	4 "
Bayberry,	6 "
Prickley ash,	2 "
Cloves,	2 "
Unicorn root,	3 "
Nerve powder	3 "
Cayenne,	1 "
Loaf Sugar,	2 lbs.

All must be well mixed together, and passed through a fine sieve.

Dose—a teaspoonful in a cup of hot water.

LADIES' BITTERS.

Bayberry,	$\frac{1}{2}$ lb.
Poplar,	$\frac{1}{2}$ "
Unicorn root,	$\frac{1}{2}$ "
Golden Seal,	$\frac{1}{2}$ "
Ginger,	1 "
Nerve powder,	1 "

Prickley ash,	½ lb.
Bitter root,	½ "
Gum Myrrh,	½ "
Cloves,	½ "
Cinnamon,	½ "
Cayenne,	½ "
Loaf Sugar,	12 "

Mix and use as Spiced Bitters.

FOR THE ITCH.

Alcohol,	1 pint.
Black Soap,	1 lb.
Lemon juice and oil of Roses.	

Wash the parts affected.

INFANT DROPS.

No 5 powders,	4 oz.
Raspberry leaves,	1 "
Witch hazel leaves,	1 "
Nerve powder,	2 "
Cinnamon,	½ "
Lemon juice,	½ "
Golden rod,	½ "

Boil all in two gallons of water, down to one, strain and add eight pounds of loaf sugar, scald and skim, add one quart of the tincture of Valerian and bottle for use. To be used in spasm choleric, or Summer Complaints.

STRENGTHENING PLASTER.

Rosin,	3 lbs.
Beeswax,	4 oz.
Burgundy Pitch,	4 "
Tallow,	4 "
Melt these together then add,	
Sweet oil,	1-2 "
Sassafras oil,	1-2 "
Camphor,	1-2 "
West India Rum,	1-2 "

When the latter articles are well incorporated with the former, pour the whole into a vessel of water and work in the hands till cold. A little more rosin or sweet oil may be required in certain seasons to make it of the right consistency.

It is good for strains, bruises, weakness of the limbs and for rheumatic pains.

POULTICE.

Make a strong tea of raspberry leaves, of No. 3, and thicken it with ground slippery elm, ginger and crackers. This is an excellent poultice for cankerous sores, or for scalds or burns, after the fire has been extracted by the application of cold water.

POULTICE FOR WHITE SWELLINGS.

One tablespoonful of Green Lobelia, one do. of

Cyanne, one of lily root, one of fine salt and one of hard soap scraped fine; wet the whole with hot water and mix and bring them to a proper consistency.

POULTICE FOR SWELLED JOINTS,

Occasioned by Inflammatory Rheumatism.

Fine Salt,	4	tablespoonfuls.
Cayenne,	2	“
Brown Lobelia,	2	“
Hot water,	1	pint.

Thicken with Indian meal, elm and composition powder.

POULTICE OF LOBELIA.

Green Lobelia,	2	oz.
Slippery elm,	1	“

Wet with spirits, applied to rheumatic parts will often effect a cure.

POULTICE OF TURNIPS.

Turnips roasted soft mashed and mixed with oil of roses, change three times a day will cure Sore Breasts.

STIMULATING LINAMENT.

For Contortions of the limbs,
(as in St. Vitus' Dance, Cold extremities &c.

Spirits Hartshorn,	3	oz.
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Olive Oil,	4 oz.
Nerve tincture,	4 "
No. 6,	2 "
Tincture Cayenne,	1 "

Shake these well together and apply to the parts affected, before the fire.

PEPPER SAUCE—ANTE EMETIC DROPS.

Cayenne,	2 oz.
Salt,	4 tablespoonfuls,
Best Vinegar,	1 pint.

Mix and bottle for use.

In cases of desepsia in digestion or coldness of the stomach this preparation should be freely used at meals:

It is the best remedy to stop vomiting we have ever used, given in doses of a tablespoonful or less.

Mint tea as recommended by Dr. Thomson is also good, and mint bruised and simmered in spirits and applied to the stomach has stopt violent vomiting when many other things has been tried in vain.

DIURETIC TEA.

Poplar Bark,	8 oz.
Juniper berries,	8 "
Cloves,	8 "
Myrrh, Cinnamon and Cayenne, each	1 "

Used for dropsy or gravel, a tea should be taken warm freely.

WORM SYRUP.

Bitter Root,	1 oz.
Boneset,	1 "
Butternut,	1 "
Poplar bark,	1 "
Balmony,	1 "
Meadow fern,	1 "
Water.	1.2 gallon.

Boil down to 1 quart, add,

Loaf Sugar, 1 lb.

After cleansing the stomach with a vomit, use the above syrup in tablespoonful doses on an empty stomach. Drink freely of slippery elm tea.

BALSAM OF HONEY.

Canada Balsam or balsam fir 1 oz.

Good Honey, 3 "

Simmered together.

Dose—a teaspoonful.

ELDER SALVE.

Make a strong decoction of the green bark of the sweet or white pith'd elder, add six parts of Mutton tallow and Beeswax, and one of Balsam fir, simmer until done sparkling and Box for use. If too hard, add more tallow and Balsam, if too soft, add more wax. This is an excellent Salve.

FOR BILES.

Venice Turpentine,	1 drachm,
Brown Sugar,	1-2 oz.
Soap,	1-2 oz.

STIMULATING EMBROCATION FOR CONTRACTED
SINEWS.

Oil horse mint	2 oz.
“ Sassafras	1 1-2 “
“ Wormwood	2 “
“ Turpentine	3 “
“ Neatsfoot	3 “
Gum Camphor	3 “

Well mixed and applied with the hand.

OPODILDOC.

Spanish Soap	10 oz.
Gum Camphor	4 drachms
Oil of Origanum	4 “
“ Amber	4 “
“ Rosemary	4 “
“ Turpentine	4 “
“ Sassafras	2 “
“ Wormwood	4 “
Aqua Ammonia	4 “
Alcohol	1 quart.

Mix, put into a sand peat, shaking it frequently,
or set it in the sun five or eight days, in summer.

FOR BLEEDING AT THE NOSE.

Blood Root	12 oz.
Gum arabic	3 drachms.
Catechee	1 "
Aleppe gall	1.2 "

Mix, snuff or blow it into the nose with a quill.

FOR THE PILES.

Take in the morning, fasting, one or two small Pills of pitch, a good and safe remedy.

STIMULATING OIL, FOR PARALYSIS, RHEUMATISM, &c.

British Oil	24 oz.
Oil Amber	4 "
Oil Spike	6 "
Oil Olive	4 "
Tincture Cayenne	2 "

These articles to be diluted one-half with neats-foot oil when used.

EMBROCATION.

Oil Hemlock	2 1-2 oz.
" Winter Green	1 1-2 "
" Lemon	1 "
" Cinnamon	2 "
" Organum	2 "

Mix these articles, to be diluted one-half with whiskey, when used.

EMBRICATION, FOR SPRAINS, &C.

Sal Amonia	1 oz.
Spts. Hartshorne	4 drachms,
Spts. Lavender	4 "
Oil Spike	1-2 pint,
Oil Turpentine	1-2 "
Mixed.	

TONIC AND ALTERATIVE PILLS.

Green Lobelia	1-2 oz.
Nerve powder	1 "
Cayenne	1-2 "
Gum Myrrh	1-2 "

Add No. 6, make into Pills with Gum Arabic.

LOBELIA PILLS.

Brown Lobelia	2 oz.
Cayenne	2 "

Make into Pills with Syrup.

BITTER TINCTURE OF RHUBARB.

Rhubarb	2 oz.
Root of Gentian	1-2 "
Diluted Alcohol	2 lbs.

Digest seven days, filter through paper.

TINCTURE OF HOPS.

Hops	5 oz.
Spirits	1 quart.

Macerated for two weeks, and strain.

TINCTURE OF THOROUGHWORT.

Leaves of Thoroughwort	4 oz.
Orange peel	1 "
Cachineal	1.2 drachms.
Alcohol	1 quart.

It may be employed with great advantage in
Dyspepsia.

ELIXIR OF HEALTH.

Senna	3 oz.
Jalap	1 "
Coriander seeds	1.2 "
Caraway Seeds	1.2 "
Diluted Alcohol	3 lbs.

Digest and filter through paper.

FEVER POWDERS.

Crawley root	1 lb.
May Apple	1.4 "
Bitter root	1.4 "

Blood root	1-4 lb.
Sunflower leaves	1.4 "
All mixed together.	

DOCK ROOT OINTMENT.

Dock root	3 oz.
Distilled water	1 pint.

Boil to half pint, strain and add of lard one pound, simmer until the water is dissipated. This is a good remedy in all cutaneous affections.

OINTMENT FOR THE ITCH.

Hogs lard	1 lb.
Sulphur	1 "
Sal amoniac	1 oz.
White hellebore	1 "
Essence Lemon	1 drachm.

ESSENCE FOR HEADACHE.

Alcohol	4 oz.
Camphor	1 "
Spirits Sal Ammonia	2 "
Mix thoroughly and apply to the head.	

FOR PUTRID SORE THROAT.

Cayenne Pepper	2 spoonfuls.
Salt	1 "
Boiling water	1-2 pint,
Vinegar	1-2 "

A table spoonful every half hour.

PULMONARY BALSAM.

Spikenard root	1½ lb.
Horehound	1½ "
Eleampane	1½ "
Comfrey	1½ "

Boiled in water, add Sugar, Honey and Spirits.

ASMETIC DROPS.

Tincture Lobelia	1 gallon,
Liquouris	1 lb.

Dissolved in half a gallon of water, mixed together.

ANTI BITTIOUS POWDERS.

Aloes	8 oz.
Myrrh	1 "
Mace	1 "
Cinnamon	1 "
Cloves	1 "
Sassafras	1 "
Leaves of Sunflower	4 "

All mixed together. Dose—teaspoonful.

SPICED BITTERS.

Poplar bark	1 lb.
Bayberry bark	1 "
Golden Seal	1 "
Pepper	4 oz.
Cloves	4 "

Loaf Sugar equal to all, mixed together.

SCROFULA OINTMENT.

Hubbany root	2 lbs.
Blood root	1 "
Sheep's tallow	1 "

Simmer together.

ANTI BILLIOUS POWDERS.

Senna	2 lbs.
Jallap	1 "
Peppermint	1 "

Mixed together. Dose—teaspoonfull.

FOR DROPSY.

Mustard	4 oz.
Horse radish	4 "
Lignam vita	8 "
Indian Hemp	4 "

Simmer in old Cider. Dose—Wine glass full.

EXPECTORANT SYRUP.

Onions	16 lbs.
Spikenard root	8 "
Hoarhound	4 "
Lobelia	2 "
Pleuriry root	2 "
Eleampain	2 "
Skunk Cabbage	2 "
Water	5 gallons.

Boil down to two gallons, add two pounds honey, one quart spirits, one pint vinegar, and simmer again.

SCROFULA OINTMENT.

Tobacco	1 oz.
White Ash Moss	4 "
Soot	4 "
Tar	4 "
Anti-spasmodic drops	2 "
Simmered together.	

FOR DISPEPSIA.

Bayberry bark	1 oz.
Sup. carbon soda	1 ..
Mixed together.	

FOR CHOLERA.

Myrrh	1 oz.
Cayenne	1 "
Honey	½ pint,
Rum	3 pint.

Simmer until the Myrrh is dissolved. *Dose*—1 tablespoonful.

ANIMAL PHYSIC.

Beefs gaul	19 lbs.
Gin	7 gallon,
Molasses	1 "

Dose—half a wineglassful.

CATHARTIC PILLS.

May-apple root	6 oz.
Black root	4 "
Gambouge	8 "
Lobelia seed	4 "
Cayenne	1 "

Dose—3 to 6 pills.

HONEY SYRUP.

Equal quantities of Hoarhound, Spikenard, Ele-cainpain and Beat, well boiled in water and sweetened with honey. This is a good remedy in Consumption.

SCALD HEAD.

Equal parts of black pepper and soot, stewed in salt butter.

ANTIDISPEPTIC BITTERS.

Prickley ash	3 oz.
Ginger root	3 "
Wild Cherry Bark	3 "
Balmony	5 "
Golden Seal	5 "
Poplar Bark	7 "
Loaf Sugar	2½ lbs.

To be thoroughly mixed. *Dose*—teaspoonful.

EXPECTORANT POWDER.

Skunk Cabbage	4 oz.
Unicorn Root	2 "
Lobelia Seeds	1 "
Pepper	1 drachm.

Mix well together. *Dose*—teaspoonful

WINE BITTERS.

Balmony	8 oz.
Cassia	8 "
Golden Seal	12 "
Anne Seed	4 "

Cloves	2 oz.
Pepper	1 "
Bitter Root	8 "
Sugar	3 lbs.

Mix 1 oz. of this powder to a quart of wine.

EXPECTORANT SYRUP.

Hoarhound	1 lb.
Carroway Seed	1 "
Sage	8 oz.
Liquors	8 "
Pepper	2 "
Sugar	7 lbs.

One gallon spirits and 2 of water.

THOMSON ON LIFE AND MOTION.

1. Clearly to understand the laws of life and motion, the radical principles of animalization is of infinite moment. Without some adequate views and conceptions of these, the nature of disease cannot be correctly understood, neither can we have knowledge to prescribe a rational, safe, sure and certain remedy for the removal of disease when found in the human system.

2. Through many long and tedious seasons, these subjects have revolved in my mind, before I could form what I considered a correct opinion. I witnessed many distresses in the family of man; my heart was pierced with many sorrows, until my mind was established in those simple truths, that have laid the foundation of my practice, that has been so successful in subsequent years.

3. Persecution raged against me—all the presses in the country were closed against me—priests, doctors, lawyers and legislators were combined against me—*ex post facto* laws were put into operation—prosecutions commenced—false witnesses

—arose—bigotry, prejudice and superstition, like Salem witchcraft, waved their magic wand, but all in vain—truth has prevailed. The darkness of the ancient philosophers is passing away, and those simple truths, which are the *genuine philosophy of life*, and the fruits of the labors of my life, begin to prosper beyond my former expectations.

4. As I have never been a man of extensive reading; and make no pretensions to *school* learning and *book* knowledge, if medical or philosophical writers have taught the same doctrines before me, it is what I am not apprised of. It is for the truth of the doctrine, and not for any claims of reputation as an original writer, that I would more strenuously contend.

5. When Napoleon stood in arms, and was acknowledged Emperor of France, the nations were frightened—when a prisoner, the kings of the earth trembled for fear of him—they dared not to suffer him to go at large on main land, but assigned him a more safe retreat in the solitudes of St. Helena.

6. The writer is aware that the success of his system has carried equal terrors into the ranks of medical opposition. Their malice and persecution that brought him to the dungeon and chains, were the fruits of envy and fear. I have driven the college faculty to fly to *law-legs* to stand upon, because

the strong tide of public opinion, confirmed by testimony, set so heavily against them, that they had no other way to rise over the steam doctors and keep them down.

7. The difficulty appears to have been, that the steam faculty were, in many instances, so inclined to receive instruction, that they became natural philosophers in faith and practice. Following nature, they were successful practitioners—they could relieve distress and remove disease, when by the regular doctors, hundreds were hurried to their long home.

8. Among those physicians called regular, I have found many who appeared to be as ignorant of the laws of life and motion, and how the functional powers of life are kept in operation, as though they themselves had never possessed an animal body.

9. I have now commenced a chapter, *separate discourse* or SERMON, if you like that name better. It will fall to my lot to show that my text is one that has never been preached before by any man, also that there never has been a sermon preached without it, and when the text and sermon are fairly before you, and correctly understood, a philosophical reason can be assigned for the cause of life and motion in all that lives and moves.

10. My text is recorded in the mouth of every

thing that breathes. "BREATHING" is my text. If it has been a text for texturians before, it is unknown to me. They may have treated on respiration, but if they have not understood their subject, they might as well have been silent. If any dispute the first proposition, they will sustain the second, and contend with me that a sermon has never been preached without it.

11. *Breathing* is a demonstration of the existence of *animal life*. The principle of life has been taught to be *SUPER-natural*; leave out the *SUPER*, and say the cause of life and motion is *NATURAL*, perfectly and entirely natural, and we will concede to the truth of the assertion.

12. The cause of breathing, or of animal life, and motion, where there is no animal life, we shall carefully examine. Steam machinery is propelled by steam, which is a species or kind of breathing: these possess not the capacity for animalization.

13. In animal or human bodies, the constituent or compotent parts are essentially the same in man or beast. Animal bodies are composed of earth and water; these constitute the substances, dimensions, shape and size of bodies, &c., and give or constitute solidity, in what are denominated *SOLIDS*. These elements being constituted of *various*, still more simple elementary principles, which may be

subdivided again and again, does not militate more against our position, than the infinite divisibility of numbers by decimal arithmetic, destroys the unity of numbers.

14. FIRE and AIR are properly the fluids that pervade and fill and actuate the living animal; their operation is life—the elementary principles of life which keep the animal machine in motion. Where heat is extinct the animal is dead. HEAT and AIR combined, are so modified in the living moving animal, as to constitute the living state, and justify the assertion that cold and inaction is a state of death, or rather death itself; and a specific degree of heat and motion so combined and modified, is the essential principle of life in the living animal, yea, rather life itself.

15. Waiving all the minutia of chemical divisions, and subdivisions, in simplyfyng elementary combinations that constitute BODIES *dead* or *living*, the four great elements of AIR, EARTH, FIRE and WATER, contain and comprise all the more simple elements of which they may be respectively composed.

16. A specific association, due proportion, mixture or combination of these four great elements, in an organic animal body, constitutes the living state,

and prolongs life; an improper disproportion, combination and modification destroys life.

17. To illustrate the nature and cause of respiration, or breathing of the living animal, we will refer to the operation of fire and water. Put a skillet of cold water over the fire; in a few minutes examine it by immersing your hand therein, you will perceive the first warmth of the water is on the top of the upper surface; the coldest water is at the bottom of the skillet, nearest to the fire; the reason is, as soon as it becomes warm, it becomes rarified and lighter, and rises; just in proportion as it grows warm it becomes active, until it is all in a fluttering, fluctuating state of ebullition, and wastes by steam, sweat, or breath, perspiring or respiring, until it will all evaporate:—this shows that heat rarifies and lightens water.

18. The subject may be further illustrated by reference to the effect of heat on the atmospheric air. You build your house in the open atmosphere—the house is filled with air within—the air within is a counterbalance, or resistance to the weight or power of the surrounding air without; the balance within and without is equal in coldness and inaction, resembling a state of death. To produce action, motion or breath, build a fire in the house, the doors and windows being closed in the usual man-

ner, in a few minutes every door and window begins to hum and sound the march of air. The air within becomes rarified and lighter than the air without, the air without presses in at every crevice to form an equilibrium with the air within; the hotter and stronger the fire, the stronger will be the current of breath, or force of BREATHING AIR—as the heat diminishes, the noise and breathing current of air will decline in force of operation, and the noise and motion will cease when the heat becomes extinct, and the equilibrium is restored.

19. The effects of heat rarifying and lightening the water and air, and occasioning a breathing motion, resemble and illustrate in some good degree, the breathing, sweating and functional motions of the animal machine. The constituent or component part of men's bodies, give organic shape and size, and form a functional structure or organization to the machine. The peculiar mixture, composition, proportion, and modification of these elements, constitute its aptitude or adaptation to the animalizing influence of fire, lightening air, and exciting breathing motion, and all the concatenations of motion, connected with this original or primary action, all evincing that heat is an essential principle of life, and cold, or an extinction of heat is death.


20. A still born child was resuscitated, by

placing the placentia or after birth, on live embers, still connected with the child by the umbilical cord or naval string, and as the after birth began to heat, and had gained warmth sufficient to begin to fill and dilate the naval cord with warmth and moisture, it was stripped towards the body of the child, and through this medium a sufficient degree of warmth was conveyed to the body, the lungs expanded, and life was restored. This may serve in some measure to illustrate and confirm our ideas of life and motion.

21. "In every thing that breathes, the breathing is from the same general cause. The principle of life and motion is radically the same in all animated bodies." As I have said in my supplement to the ninth edition of my New Guide, so I here repeat the fact: "Without heat there is no breathing; but when heat is continually generated or evolved in a confined room, excepting at one avenue, as in the lungs, there must be breathing, or what is the same, an inhaling of cold air, and an exhaling of a gaseous vapor from them."

22. Every animated body has its proportion of caloric or heating principle, suited to its size, adapted to its nature, proportioned to that degree of living power requisite to keep up the operation of all the animal functions, essential to the perpetrating

of the peculiar specific form and mode of being in such animal.

23. The heat of animal fire, or that degree and condition of it that constitutes the living state of animalized existence, is maintained and continued by a suitable supply of appropriate fuel, or materials that are naturally adapted to that end or use: *these are, food and medicine.*  These harmonize with each other in their salutary effect, or natural influence on animal bodies.

24. Food and medicine originate from the same munificent hand, grow in the same field, and are adapted to the same end or design, viz: to supply fuel to the fire of life, to sustain and nourish the animal machine, by warming, dilating, filling the vascular system, maintaining the action, and supplying the wasting powers of the living state. Medicine removes disease, not only by removing obstructions, but by restoring and repairing the waste and decay of nature.

25. On these supplies our life depends, viz: the continuance of that state of warmth and action which constitutes the living state. When food is masticated and taken into the stomach, the process of digestion commences. By the warmth and action of the organs of digestion, and the gastric juices, the food is decomposed or consumed like fuel

consuming in a fire. The breath and perspirable vapor are the smoke arising from this fire. The foecal matter of dejections are as the ashes or earthly substance remaining after the consumption of fuel.

26. To understand the cause and nature of life and death, or of warmth and motion, of cold and inaction, it is necessary to advert to general principles, and the analogies of nature. There is one general cause of the natural sensations of hunger, and one general method to relieve that want, or satisfy and relieve that sensation. Suitable food relieves hunger when taken into the stomach.

27. In perfect accordance with this, there is but one immediate cause of disease—however varied the remote cause may be, the immediate cause of the sensation of disease, is uniformly and invariably the same, differing only in degree, and incidental diversity of symptoms, occasioned by local injuries, organic lesion, or functional derangement dependent on these, or whatever might predispose to a diseased state.

28. As there is one general cause of the sensation of hunger, to be relieved by one general method, viz: by food, and this food may consist of sundry articles adapted to the same general end, so there is one general, or immediate cause of the sen-

sation of disease, to be relieved or removed upon one general principle, though a variety of articles may be used. But as a few simple articles of diet are better suited to maintain a healthy state of body, than an epicurean variety, so disease is more readily and certainly removed by a few simple remedies, that are best adapted to the human constitution.

29. That medicine that will most readily and safely open obstructions, promote perspiration, and restore a salutary operation of the digestive powers, by exciting and maintaining a due degree of heat and action through the system, is best suited to every stage or form of disease, and must be universally applicable to a diseased state of the human system.

30. Thus I have given a summary view of the outlines of my conceptions of the construction and elementary composition and constitution of the human body, in a living state, whether healthy or diseased. The power or faculty of breathing is a capacity or condition to be acted on with effect, rather than any inherent power or faculty of acting. *HEAT rarifying and lightening air*, excites respiration. Rarifying and lightening air and water, the vapor of breathing and sweat are produced and thrown off.

31. By heating water in the stomach, we lighten the air in, and expand the lungs—the weight of the

cool, condensed and weightier external air, presses out the light and rarified air; these circumstances of the living state of the animal body, occasion the alternate contractions and dilations of the lungs, that constitute the action of breathing, indispensable to the living state.

32. By heating water in the stomach, and air in the lungs, we put the steam engine into operation. The operation of the animal machine strongly resembles the mechanical operations of the steam engine. Some of the fundamental principles of action are the same. In inspiration, cool fresh air is inhaled; in respiration, the rarified lightened air and vapor are exhaled or thrown off, out of, or from the *steam pipe*. This action, by which steam is expended, the whole machinery of the living animal is kept in operation—the great fountain pump of the heart is kept in play, and pumps the blood through the lungs and arteries to the extremities, deep in the flesh and near the bones, which is returned in the veins. The warmth and action commencing at the fountain, are propagated through the system to the remotest extremities.

33. So long as the fire keeps up that state, and degree of warmth essential to the living state of the animal body, or, to speak figuratively, so long as

the fire is kept good in the boiler, to keep the engine at work, so long the pump will go.

34. Our regular meals supply regular fuel to keep up animal heat, as the regular teasing and tending a fire with wood will keep it burning. Drink supplies the boiler with water, which creates the steam; condensed water is discharged through its natural channel.

35. On these principles of the philosophy of life we may expect a regular well formed machine to continue its operation, until worn out, or broken by the indiscretion and bad management of the engineers.

36. If the machine be entrusted to the management of an ignorant, incompetent engineer, who has no correct conceptions of the principles of life and motion, and is negligent in the discharge of his duty, your *steam boat*, if I may so speak will begin to fail in its speed, for lack of fuel to keep up the fire and water to supply the steam; or the engineer may conclude *the cholera* affects the machine, and will cast ice into the boiler to cool it down, or tap the boiler as a preventive or remedy, and draw off the hot water—this boat begins to sink rapidly down stream. This is often done by the lancet.

37. If you would keep your steam boat's *steam breath* motions going on, keep up a supply of water

in the boiler, and a supply of fuel to keep it sufficiently warm; raise the steam, and the actions of life will proceed regularly.

38. Concerning the doctrine of *vital principle* diffused through the whole organic structure of the animal machine, inducing an elementary mode of union, or specific union of the component elements differing in nature from all chemical union and affinities, and from all the laws of physical union with which we are acquainted, we would just observe that this subject has employed the minds and pens of many talented writers, who have cast but little valuable light on the intricate theme.

39. When we are asked what constitutes a living fibre, we might as well ask what constitutes any other property of living matter. What constitutes that in which the life of a leaf or stem of a living tree consists? "What can we reason, but from what we know?" Every living thing has something peculiar to the nature or life with which it is endowed in the living state, whether vegetable or animal—but a living animal has heat and motion; without this animal heat and motion, the animal becomes dead—without a due proportion of heat inward and outward, or outward and inward, there is no animal motion, no animal life.

40. We know not of any vital principle, except

a capacity to be brought into that peculiar mode, state and degree of warmth and action, constituting animalization, or the sensitive living state of animal bodies.

41. Warmth and action do not constitute animal life, in unorganized matter—they do not constitute animal life without an organized animal structure, to which heat gives the impulse applied to and connected with the animal structure, caloric or the principle of heat rarifying and lightening air, excites action, which circumstance of being, constitutes animalization, or the living state.

42. Warmth and action, do not constitute animal life, only as applied to, connected with, and exercised in an organized animal body, possessing a capacity inherent in its nature to be put in operation, and which state or condition of being, sensation, perception, and consciousness of identity, or individual existence, are gradually developed; but these circumstances of life are not life itself—there may be animal life, viz: breath and motion, in an animal body where these functional powers are totally deranged or utterly extinct.

43. Fire and steam are necessary to propel a steam boat, but notwithstanding the capacity or adaptation of the mechanical structure to be propelled, the boat will not go until the fire is kindled

and the steam raised to put it in motion.

44. The animal body is the machine so constructed, so modified, endowed with such a capacity for life, call it vital principle, or what you please, that heat rarifying and lightening air, stimulating and expanding the lungs, puts the machinery in motion, and pumps the tide of life through all its crimson channels. This combination of circumstances constitutes the living state of the living animal; for where these circumstances do not exist, there is no animal life—the animal form is dead.


45. Suppose a man in all the vigor of life, falls into the water and sinks, in a few minutes he is taken out apparently dead, the warmth and motions of life, if not extinct, are at a low ebb—as soon as you can kindle up the decayed spark, and restore inward heat by medicine, friction, or any appropriate means, if the capacity for the action of life is not utterly extinct, an energy is given to the system, the air in his lungs becoming warm, rarifies and expands, and heaves them into action—the machinery begins to move—the wheels of life will no longer wallow in back water—the proper state and proportion of heat inward and outward, is recovered—nature rises to its wonted strength and vigor.

45. All that is requisite in such a case is, to

supply fuel to raise the latent spark of the fire of life. The same holds good in a collapsed state of disease, whether it appears in a cholera form, or whatever shape it may wear. The vascular system loses its wonted tone, the whole system is sinking--the power of life is unable to distend and expand the lungs, the heart and arteries no longer propel their contents by maintaining the requisite action. The spark of life is becoming extinct, the water that should breathe, exhale and perspire away, becomes congestively condensed, and extinguishes the spark of living fire. The coolness and weight of the internal air, is too much for the small degree of heat remaining in the lungs, heart, &c. ; the power of life, or rather the power or capacity to live, to keep the powers of animal life in their warm and moving, or living state, become measurably extinct. For lack of heat, the air in the lungs is not rarified and lightened, so as to give the necessary action, &c.

47. In this case, shield the sufferer from surrounding cold air, by wrapping in a blanket, placing warm in bed, and gradually raising a steam around him, administer gradually, frequently, and perseveringly, the warming medicines, and giving injections, which all acquainted with my system will readily understand--proceed until you can gain a sufficient degree of inward heat to expand freely, to

rouse the sinking, fainting, I might say, drowning patient, to a proper degree of warmth and action; when they have pursued a proper course, they will sweat freely; and when they crave food, give them enough to keep up the steam; the pump of life will begin to work freely, and the patient to rejoice in the warmth and action arising from the resuscitated powers of departing life.

48. Much has been said about drawing in the breath; but the fact is, you cannot keep the breath air out, so long as there is a due degree, or natural proportion of heat in the lungs; neither can you prevent the motion of the pump-like action of your heart in its systole and diastole. But when the heat decays, or state of living warmth declines, the lungs begin to labor like a wheel wading slowly in back water. The pump has not power to roll the blood along the arterial canals—the pulse falters—the extremities grow cold—the blood that maintained the warmth, by its active circulation, recedes from the extremities—there is not heat enough at the fountain or boiler to keep up the steam, and continue the living action—blood settles in the veins, not being supplied and propelled by the pulsation in the arteries—the fire becomes extinct—the pump no longer plays at the fountain; the man dies
 ***for want of breath  for want of capacity to

Breathe, or because the inward heat is reduced below the living point. The proper and natural proportion and modification of the inward and outward heat, as they exist in the living animal, becomes deranged, destroyed, and life is extinct.—The disease is as contagious as though the man had been *****hanged or drowned !!!

49. The regular faculty are requested to inquire whether the depleting antiphlogistic practice, that has been popular, and notoriously mortal in its results, has not been the cause of producing much disease, and many of the most fatal results that have attended on what has been called scarlet fever, yellow fever, cold plague, and *now* cholera.

50. I am aware of being accused of scepticism by some capricious critics; though I do not interfere with the polemic debates of those theological disputants, who too often confuse the minds and disturb the peace of society. If it may serve to pacify the ingenious feelings of any honest inquirer after truth, I would just observe that "*the breath of life*" is inhaled or breathed into man; and by heat rarifying air, breathing commences, and man thus becomes, and is thus sustained, a living animal. How far my ideas contravene the declaration of Moses

on this subject, let those who are wiser than myself determine.

51. In conclusion, I would remark, that the cause of vegetable and animal life are the same, viz: one common principle produces similar effects; nutritive life in animals and vegetables bear a striking resemblance to each other—vegetables, like animals, are constituted or formed of the four great cardinal elements—all vegetable life is under the control, influence and operation of similar principles, as that of an animal. Without *earth, water, fire and air*, nothing like vegetation could exist. The winter season is a state of *death* to vegetation; just in proportion to the loss of heat in that peculiar modification or elementary combination thereof, that constitutes the living state of a vegetable; this is a degree of death, or a degree of the suspension of vegetable life. In many instances the suspension is total.

52. In cold countries, after the winter has past away, and the spring returns, suspended animation, is again restored; the torpid reptile again inhales the breath of life. Heat in this case is not only an agent of restoration to life and vigor, but is so adapted to the condition of the being on which its influence is exerted, as to constitute a living principle. So, on the other hand, cold is not only an approximation to death, but that degree of cold which

is inconsistent with, and contrary to the living state, is death itself.

53. Heat does not act alone and independent of its fraternal elements, but in harmony and accordance with the whole family. But without their elder brother, there is no life in the material universe. The elements would rest in everlasting silence and inactivity, if destitute of this generative principle of life and motion.

54. Abstract the element of fire from all the other elements; stillness and silence would be universal—the life of all that breathes and moves would be swallowed up in the stillness of eternal death. Earth and sea would be and remain a solid unmoving and immovable mass—the fluid air would be consolidated to the flinty hardness of the diamond on its native rock—creation would be a blank—and
 *****here I pause!!!

EXTRACT FROM A LETTER OF A.

DIMMOCK.

ALBANY, April 19, 1828.

Sir—In compliance with your request, and with a wish to do justice to the public in relation to the effects of what is called, the "Thomsonian system of practice" on the community, I feel myself justi-

ned in saying, that having been one of a committee of five, appointed by the Assembly of the State of New York, to inquire and report to that house on that subject, I have made particular examination so far as I could find time and opportunity, during three or four weeks, in the city of Albany. But my inquiries have not only extended to the examination of various individuals, from different parts of this State where that system is in use, but have also examined about twenty-five families, or the heads thereof, in the city of Albany, where considerable use seems to have been made of that method of curing diseases. I am sensible that from education, from habits of thinking, and from my intimate connection with regular physicians, I approached that examination with strong prejudices against every species of *quackery* and *empiricism*. But of *this species of quackery*, I had no knowledge before. I first read Dr. Thomson's certificates of great cures, with all that indifference which men generally do when they expect imposition or deception is about to be played off upon them. On examination, however, of all or nearly all the cases certified, as having taken place in the city of Albany within a few months, in the latter part of the year 1824, and the fore part of the year 1825, I found them fully supported by statements made by the respective fami-

lies or heads thereof; I also found many *particulars* of those cases stated, which, in my opinion, adds much to the importance and striking features of them, which do not appear in the short statements made of them in those certificates. I also endeavoured, if possible, by inquiry of various individuals, as well of the enemies of the system as the friends, and those who were indifferent on the subject, what cases, if any existed, of injurious effects arising from its use; and although I found some three or four, in which dark surmises and suspicions seemed to have been set afloat in the community, in every case which I was able to trace, I did trace, by examination of the friends of the persons thus supposed to have been injured by, or fallen victims to such practice; and could have no reason to believe or suspect that any injury had been done to the patient, but more or less relief thereby gained. It is also due to Dr. Thomson to say, that in every case, wherein suspicions have been indulged, it appeared the patient had been pronounced by the regular physicians incurable; and that such opinions had been given in nearly all the cases, amounting to some forty or fifty, of which I heard detailed the particulars; and in some of which, to use the language attributed to the regular physicians, "it was as impossib'le to restore them to health, as it was to

create a new world." After such an examination and maturely reflecting thereon, I think it neither rash nor indiscreet to say, that judging from the effects of his practice in the city of Albany, however much regular physicians may, as I am sure they will, carp at the expression, and speaking after the manner of men, or if you please, according to human reasoning, it has snatched ten *from* the grave where it has hastened one *to* it.

What may be its particular effects in other parts of the state, or when not administered by Dr. Thomson himself, I am unable to state. The persons thus examined appear respectable, intelligent, and candid, and generally expressed their great opposition to, and want of confidence in Dr. Thomson's practice before they had tried it, and were induced to make the trial in consequence of the *desperate* nature of their cases, and with a belief or hope that no *injury* could be done thereby. With your theory or principles I had little to do; the *effects* of your practice was the principal thing sought for by me, as by your fruits I was resolved to judge you, and however much may be the obloquy, which the declaration of a favourable opinion of your practice may call forth from the learned, not only against *quacks*, but the *supporters* of

quacks, I freely take upon myself the responsibility of subscribing to the above.

Your obedient servant,

A. DIMMICK, Member of Assembly.

P. S.—Most of the individuals thus examined, had family rights, upon which they placed a very high value; and one gentleman, whose respectability and candour are very high in public estimation, declared he would not be deprived of the knowledge for 1000 dollars. I also examined two gentlemen from Nantucket, who spoke most distinctly of the respectability and credibility of the persons whose signatures appear to Dr. T.'s certificate of his practice in this place. A. D.

I concur in the above, having been chairman of the committee before whom the examinations were had.

BELA EDGERTON, Member of Assembly.

I certify that I was one of a committee of five appointed by the Assembly of the state of New York, to investigate the effects of the Thomsonian system of practice on the public. And that it appears by the petitions and other papers presented to said committee, as well as from the testimony of many respectable individuals resident in the city of

Albany, who attended the committee personally, that the practice of Dr. Thomson had in a great many instances proved highly beneficial, and there was no evidence submitted to show his practice had proved deleterious in any case.

A. METCALF.

Albany, April 11, 1828.

Part of Dr. Thomas Hersey's Address to the United States Botanic Convention, convened at Columbus Ohio, Dec. 1838.

You will bear with you to your respective places of abode, my best wishes for your personal welfare, and the prosperity of the system. I have been drawn into the acknowledgment and adoption of this system, in subserviency to my own convictions of the innocency, efficiency, and certainty of the remedies prescribed, for the removal of disease. More than forty years of my life have been devoted to the ancient and regular practice. Ten years have been spent in investigating the merits and ascertaining the justness of the claims of this system on public confidence. A partial leaning was the first step; the result was a mixed practice, which I soon discovered I must be a Thomsonian altogether, or abandon the cause. I resolved on the experiment

on the joint testimony of others on whose information I could rely without suspicion.—The result has been, that thus resolutely pursuing this course, I was really astonished at the success.—This rivalled any thing with which I had ever been acquainted in domestic practice, or in my former official capacity of surgeon of the U. S. Army, or any private or public station I had ever been called to fill.

To enter minutely into a laboured detail of incidents, connected with this conversion to Thomsonism, would be uninteresting and useless—I know that in these concessions and this devotedness to the botanic system, I forfeit the good opinion of many reputable friends, and literary acquaintances, but those who know how highly and cordially I esteem a multitude of these, will be fully convinced that I could never have been induced to have risked this forfeit, or endanger that friendship and confidence, from any less motive, than the conscious and unavoidable impression of truth—were they to make the same impartial investigation, with truth alone for the object, and could they have access to the same weight of testimony, I candidly believe if the influence of mere self-interest could be banished from their minds, we should have a large accession of converts.

I am happy to learn from the most unquestionable

documents, that Thomsonism is extending its benign and salutary influence through the United States—many of the learned professional characters of pre-eminent standing, are not to be deterred from espousing the cause; many physicians, whose literary attainments would do honour to any institution, boldly espouse and defend the system—others, like some ancient disciples, who approached the Messiah by night, for fear of the Jews, support the cause in a more covert way—events are ripening fast—a momentous crisis in medical practice is standing at the door—the lancet, calomel, nitre, antimony, arsenic, opium and blisters, must prevail or they must be laid aside. Thomsonians wish not for any legal indulgence in the use of these deleterious, life-depressing articles. They are willing to be restricted in the use of these, they are willing to be confined to botanical remedies and those exclusively. In the use of these remedies, amidst all oppositions, the success tramples on authorities and powers, it travels gloriously and victoriously, and never shrinks from the severest scrutiny. This is not the time nor place to enlarge on this interesting theme.

Testimony in favour of Dr. Thomson.

Copy of a letter from Dr. Benjamin Waterhouse,

formerly Lecturer on the Theory and Practice of Physic, in Cambridge University, to the late Samuel L. Mitchell of New York.

CAMBRIDGE, Dec. 19, 1815.

My dear Sir—Mr., alias Doct. Samuel Thomson, who has the honor of introducing the valuable *Lo-belia* to use, and fully proved its efficacy and safety, will deliver you this. He has cured and relieved many of disorders, which others could not, without being a regular diplomated physician, and dared to be a republican in a hot-bed of federalism: for which he has been shamefully ill-treated, even to persecution.

I have aided and assisted Thomson from a firm belief that his novel practice has been beneficial to numbers, and that it may be placed among improvements. If he be a quack, he is a quack *sui generis*, for he proclaims his mode and means. Had John Hunter, whom I well knew, been born and bred where Samuel Thomson was, he would have been just such another man; and had S. T. been thrown into the same society and associations as J. H. he would, in my opinion, have been his equal with probably a wider range of thought; but both men of talents, and originality of thought.

I am, indeed, so disgusted with learned quackery, that I take some interest in honest, humane, and

strong-minded empiricism : for it has done more for our art, in all ages and in all countries, than all the universities since the time of Charlemagne.— Where, for goodness sake did Hippocrates study?— air, earth and water—man, and his kindred vegetable—disease and death, and all casualties and concomitants of humanity, were the pages he studied—every thing that surrounds and nourishes us were the objects of his attention and study. In a word, he read diligently and sagaciously the *Great Book of Nature*, as Thomson has, instead of the little books of man.

How came your Legislature to pass so unconstitutional an act as that called the *anti-quack* law?—such as the Parliament of England would hardly have ventured on—*for who will define quackery?* Were I sufficiently acquainted with your excellent Governor Clinton, I would write to him on the subject. You New Yorkers are half a century behind us in *theological science*, but your quack bill looks as if you halted also in *physic*.

By what I have seen and learned of Mr. Thomson, I wish him success, and the notice of the eminent and the liberal in the profession, and with this view I give him this rapidly-written letter to Dr.

Mitchell, and am with a high degree of esteem and respect,

His steady friend,
BENJ. WATERHOUSE.

The following extract is from a letter dated Liberty Hill, Kershaw District, S. Carolina, Feb. 11, 1832. It is from the pen of the talented patriotic statesman and physician, Dr. Robert D. Montgomery. It was originally addressed to the Rev. Wm. Carlisle. The contents of the letter have been forwarded to us by R. Ferriss, Esq., of Winsborough, enclosed in a communication bearing date October 19, 1832.

Mr. Carlisle prefaces the letter by the following remarks: "The circumstances that gave rise to the publication of the following letter were these: Dr. Montgomery applied to me for a Thomsonian family right, he pledged himself to report his opinion of the system as soon as he should have opportunity of fairly testing it. A request being sent to him by the Thomsonians for that purpose—the following letter is his reply;" after an interesting detail of his patriotism and public services, in conclusion he adds; "suffice it to say, that Dr. Montgomery's opinion of my system is of more importance than

the opinion of a thousand self-interested physicians, whose object is to keep the people in ignorance of the nature of disease, and consequently of the mode and manner of performing cures."

The following is the letter referred to.

Gentlemen—I received your letter of the 10th ult., and on the evening it came to hand, was severely attacked with the cholera morbus, which prevented a more early answer. You request my opinion on the Thomsonian practice of medicine, and inquire something concerning my medical studies, previous to my adopting the botanic practice. I will with pleasure endeavor to satisfy your inquiries, in as brief a manner as I am able. It will perhaps be the most satisfactory course to give a short history of my medical life, then my reasons for adopting the new practice may appear in a more convincing light. After I had finished my collegiate education in the year 1794-5 and 6, I proceeded to the study of medicine in Columbia, S. Carolina, under the tuition of Drs. Montgomery and Henricks, both students of the Rushean school. After this, I attended the medical lectures in Philadelphia, given by Drs. Shepper, Rush, Woodhouse, and Barton. Having attended the regular course of lectures under these professors, they adjudged me

entitled to a diploma, for my medical knowledge, yet it was contrary to the rules of the institution to give me one, unless I went through another course; my finances would not admit of it at that time, and I never obtained a diploma. After my return from Philadelphia, I fell immediately into practice, but quickly found, that the *theory*, however beautiful it might appear, would by no means agree with the practice. I entered the practice with all the ardour that it is possible for a young physician to possess. Every leisure moment was employed in perfecting my knowledge of the science of medicine; and I flattered myself that I was successful in my practice, as my cotemporaries; my prospects were flattering and my practice lucrative, for fourteen or fifteen years. I then became wearied of the practice, and during the latter part of my time, have given it over, unless constrained by the entreaties of a friend. I could do no better than to pity their distress. You would here inquire, what it was that could induce me to relinquish a gainful practice, and adopt a system of yesterday—to leave the old beaten track, for one newly opened? I answer because the marks to point the way to proceed, in the old practice, were fallacious and not to be depended on when life was at stake. Here I would candidly ask the candid physician, if he has not often been

deceived, in the symptoms of disease, when flattering himself with the prospect of the speedy recovery of his patient when he left him, perhaps at evening—the next visit, perhaps the next morning, found him breathing his last? you beheld him surrounded by weeping friends, because they viewed him departing to his long home. In such circumstances, humanity sickens, and anxiously inquires, “Is there no relief from disease and premature death?” The answer is to be found in the botanic practice. But, is this practice infallible? Does it never fail? Yes, it may fail, has failed, and will fail, in a number of cases. It has and will fail, of course, when the vital spark is nearly extinct, when the powers of life are destroyed by disease, or when the condition of the patient is such that there is not any thing remaining for the medicine to act upon. Medicine cannot act on a dead body, though it be ever so active. At such a crisis, this practice, as every other, will most assuredly fail: yet, in the midst of all these failures, the new practice will have a decided superiority over every other mode of cure yet known by man. I find by experience in my family, and among my friends, who have used the medicine as directed, that in fevers, it generally relieves the patient in twenty-four hours, and often in less time. A number of cases in my own family, that have

been as violent as any under the old practice, which required three or four weeks before they were able to leave their bed, yet by the Thomsonian practice, these have been relieved in the short time already stated. This practice, under my direction, has triumphed over an ascites, or dropsy of the abdomen, in which the old practice had laboured in vain. The bite of a rattlesnake, on one of the family, accompanied with violent pain, was freed from all pain in less than ten minutes, and the swelling of the foot and leg was but trifling. In myself, a violent attack of rheumatism and cholera morbus both yielded to the botanic applications. Another fact is worthy of notice; your patient does not suffer the great debility, by a course of the new practice, that commonly takes place in the old. The natural functions are soon restored to their former vigour. The patient forgets that he was sick. Do you wish me to account for this? It is easily done—there is not that prostration of strength by depleting remedies in the new, as in the old practice. Another reason why the same degree of debility is not induced, is that the medicine used is in harmony with the powers of life; hence it is, that, after the operation of the Thomsonian remedies, the patient feels invigorated and cheerful. One other fact which gives the new and decided advantage over the

old practice is, that the remedies are the same in all cases that can possibly occur; the object is uniform, viz: The restoration of the natural heat, as it is a primitive vital property; hence the practising physician, acting with any tolerable degree of common discretion, cannot err materially in administering the remedies: He is not liable to do any irreparable injury to his patient. This is not the case with the old practice: How often have we witnessed with grief the baleful effects of medicine on the constitution of the patient? Where is the physician that will not acknowledge that his medicine has often operated in a different manner than he had expected, and that his patient was worse from the use thereof.

A Brown, a Rush, and others have declared firmly their belief in the unity of disease, and the unity of cure: Doct. Thomson joins them in the belief, and practises precisely on the same principle. Away, then, with your thousand diseases, and your thousand remedies, and adopt that system of practice that is both safe and salutary to man.

In conclusion, I would add, another reason which makes the Thomsonian practice valuable, and that is its simplicity, or its plain, natural adoption to the illiterate, untutored part of the human family. The poor and illiterate, require the attention of the hu-

mane and benevolent in all countries, and such are the most numerous class in society: To such the Thomsonian practice holds out the helping hand, to snatch them from pain and death, and such it invites to a participation of its benefits.

These are some of the considerations which have determined my judgment to the botanic practice of medicine. I am fully confident that whoever will give it a fair trial will rejoice at the success.

I am, respectfully, yours, &c.

ROBERT D. MONTGOMERY.

...and devoted in all countries, and such are
the most numerous class in society: To such the
Thomsonian practice is applied, and such it invites
to a participation of its benefits.

INTEMPERANCE.

These are some of the considerations which have

There is not in the human character a more odious vice, or one more truly degrading and destructive in its consequences, than that of habitual intemperance and drunkenness. It is to be considered as a gross offence against the law of nature, which directs us to preserve the use of our rational faculties. It is a palpable violation of the moral law, which commands that man shall to the utmost of his power preserve his own life. It is an unpardonable outrage against the laws of civil society, as it deprives the offender of the power with which the author of nature has endowed him of contributing to the welfare and happiness of the common family of mankind. In every country and nation where ardent spirits have been introduced, thousands of the human race have fallen victims to a brutal indulgence in that detestable vice. As it respects our own country, the following alarming facts are adduced for consideration. "It has been made to appear from substantial documents, that twenty-four million gallons of ardent spirits are distilled yearly

in the United States and that the importation of spirits has been, in former years, but little short of eight millions of gallons per annum. So that more than thirty million gallons a year have been consumed in this country.

“Now supposing (and it is a very moderate computation) that on an average, ten hogsheads, or a thousand gallons of those spirits have occasioned the premature death of one person, then it will follow that the aforesaid thirty million gallons have brought our fellow countrymen to an untimely grave, at the rate of thirty thousand persons a year.

“Yes, it is not too much to say, that in these United States thirty thousand persons die yearly, by means of an immoderate use of ardent spirits, not to mention a still greater number of persons whom those intoxicating liquors render useless and even a nuisance to society. What is the remedy for this dreadful evil? What mounds can be erected to stop the progress of this devouring deluge, not of water, but of fire?”

It is a consolation to the friends of humanity that many respectable and influential characters in various parts of the country are associating and combining their efforts, to discourage and suppress the horrid practice of drunkenness and intemperance,

and the most beneficial effects are anticipated from their very laudable endeavours.

No man ever contemplated that species of human depravity with more acute sensibility than the late philanthropic Dr. B. RUSH, and no one perhaps, ever exhibited the moral turpitude of that vice, with the long train of miseries, and deplorable disorders, which necessarily result from it, with more justness and precision than will be found in the following valuable production from his pen, entitled

“AN INQUIRY INTO THE EFFECTS OF
ARDENT SPIRITS,” &c.

PART I.

By ardent spirits, I mean those liquors only which are obtained by distillation from fermented substances of any kinds. To their effects upon the bodies and minds of men, the following inquiry shall be exclusively confined, “The effects of ardent spirits divide themselves into such as are of a prompt, and such as are of a chronic nature. The former discover themselves in drunkenness; and the latter in a numerous train of diseases and vices of body and mind.

I shall begin by briefly describing their prompt, or immediate effects, in a fit of drunkenness.

"This odious disease (for such it should be called) appears with more or less of the following symptoms, most commonly in the order in which I shall enumerate them.

1. Unusual ganuity.
2. Unusual silence.
3. Cautiousness and a disposition to quarrel.
4. Uncommon good humor, and an insipid simpering, or laugh.
5. Profane swearing and cursing.
6. A disposition to tell those persons in company, whom they know, their faults
7. A disclosure of their own secrets.
8. Certain immodest actions. I am sorry to say, this sign of the first stage of drunkenness, sometimes appears in women, who when sober, are uniformly remarkable for chaste and decent manners.
9. A clipping of words.
10. Fighting, a black eye, or a swelled nose, often mark this grade of drunkenness.
11. Certain extravagant acts which indicate a temporary fit of madness.

"It belongs to the history of drunkenness to remark that its paroxysms occur, like the paroxysms of many diseases, at certain periods, and after longer or shorter intervals. They often begin with

annual, and gradually increase in their frequency, until they appear in quarterly, monthly, weekly, or daily periods. Finally, they afford scarcely any marks of remission, either during the day or night.

“It is further remarkable, that drunkenness resembles certain hereditary, family, and contagious diseases. I have once known it to descend from a father, to four out of five of his children. I have seen three, and once four, brothers, who were born of sober ancestors, affected by it, and I have heard of its spreading through a whole family composed of members not originally related to each other. These are important, and should not be overlooked by parents, in deciding upon the matrimonial connexions of their children.

“Let us next attend to the chronic effects of ardent spirits upon the body and mind.

In the body, they dispose to every form of acute disease, they moreover excite fevers in persons predisposed to them, from other causes. This has been remarked in all the yellow fevers which have visited the cities of the United States.

Hard drinkers seldom escape, and rarely recover from them. The following diseases are the usual consequences of the habitual use of ardent spirits, viz:

“1. A decay of appetite, sickness at stomach

and a puking of bile, or a discharge of a frothy and viscid phlegm, by hawking in the morning.

2. Obstructions of the liver.

3. Jaundice, and dropsy of the belly and limbs, and finally of every cavity in the body.

4. Hoarseness, and a husky cough, which often terminates in consumption, and sometimes in an acute and fatal disease of the lungs.

5. Diabetes, that is a frequent and weakening discharge of pale urine.

6. Redness, and eruptions on different parts of the body. They generally begin on the nose, and after gradually extending all over the face, sometimes descend to the limbs in the form of leprosy. They have been called Rum buds, when they appear in the face. In persons who have occasionally survived these effects of ardent spirits on the skin, the face, after a while becomes bloated, and its redness is succeeded by a death-like paleness.

7. A fetid breath, composed of every thing that is offensive in putrid animal matter.

8. Frequent and disgusting belchings. D. Haller relates the case of a notorious drunkard having been suddenly destroyed, in consequence of the vapour discharged from his stomach by belching, accidentally taking fire by coming in contact with the flame of a candle.

9. Epilepsy.

10. Gout, in all its various forms of swelled limbs, colic, palsey, and apoplexy.

11. Madness. The late Dr. WATERS, while he acted as house pupil and apothecary of the Pennsylvania Hospital, assured me, that in one third of the patients confined by this terrible disease had been induced by ardent spirits.

“Most of the diseases which have been enumerated, are of a mortal nature. They are more certainly induced, and terminate more speedily in death when spirits are taken in such quantities and at such times, as to produce frequent intoxication, but it may serve to remove an error with which some intemperate people console themselves, to remark, that ardent spirits often bring on fatal diseases, without producing drunkenness. I have known many persons destroyed by them, who were never completely intoxicated during the whole course of their lives. The solitary instances of longevity which are now and then met with hard drinkers, no more disproves the deadly effects of ardent spirits, than the solitary instances of recoveries from apparent death by drowning, proves that there is no danger to life from a human body lying an hour or two under water.

Not less destructive are the effects of ardent spirits

upon the human mind. They impair the memory, debilitate the understanding, and pervert the moral faculties. It was probably from observing these effects of intemperance in drinking upon the mind, that a law was formerly passed in Spain, which excluded drunkards from being witnesses in a court of justice. But the demoralizing effects of spirits do not stop here. They produce not only falsehood, but fraud, theft, uncleanness and murder. Like the demoniac mentioned in the New Testament, their name is 'legion,' for they convey into the soul a host of vices and crimes.

A more affecting spectacle cannot be exhibited, than a person whom this infernal spirit, generated by habits of intemperance, has entered. It is more or less affecting, according to the station the person fills in a family, or in society, who is possessed by it. Is he a husband? How deep the anguish which rends the bosom of his wife! Is she a wife? Who can measure the shame and aversion which she excites in her husband. Is he the father, or is she the mother of a family of children? See their averted looks from their parents, and their blushing looks at each other! Is he a magistrate or has he been chosen to fill a high and respectable station in the councils of his country?

What humiliating fears of corruption in the ad-

ministration of the laws, and of the subversion of public order and happiness, appears in the countenance of all who see him.

Is he a minister of the Gospel? Here language fails me—If angels weep it is at such a sight. Is he a physician? Let him reflect on the high responsibility, and that he is answerable to a Supreme Power for every capital error, resulting from intemperance, ignorance, neglect or inattention. Let him contemplate the mechanism exhibited in the formation of the human frame, that our existence is indeed a miracle capable of being supported only by the hand of that Omnipotent Being, whom we adore as the former of our bodies, and the father of our spirits.”

To contemplate thus would not be profitable to the physician only, but to mankind generally. It would establish them in the belief of the sublime and sacred system of Christianity. It would teach that religion, which alone can support the soul in the most complicated distress. It would enable them to address more successfully their Supreme Parent with supplication, to rescue and protect them from the fascinating charm, and twining grip with which that cunning serpent, alcohol inveigles its prey. That religion which teaches to enjoy life with cheerfulness, and to resign it with dignity.

In pointing out the evils produced by ardent spirits, let us not pass by their effects upon the estates of the persons who are addicted to them. Are they inhabitants of cities? Behold their houses stripped gradually of their furniture, and pawned or sold by a Constable to pay Tavern debts. See their names upon record in the dockets of every Court, and whole pages of newspapers filled with advertisements of their estates for Public Sale. Are they inhabitants of country places? Behold their houses shattered windows, their barns with leaky roofs, their gardens overrun with weeds, their fields with broken fences, their hogs without yokes, their sheep without wool, their cattle and horses without fat, and their children filthy and half clad, without manners, principles and morals. This picture of agricultural wretchedness is seldom of long duration. The farms and property thus neglected and depreciated, are seized and sold for the benefit of a group of creditors. The children that were born with the prospect of inheriting them, are bound out to service in their neighbourhood, while their parents, the unworthy authors of their misfortune ramble into new and distant settlements, alternately fed on their way by the hand of charity or a little casual labour.

“Thus we see poverty and misery, crime and

infamy, disease and death, are all the natural and usual consequences of the intemperate use of ardent spirits.

I have classed death among the consequences of hard drinking. But it is not death from the immediate hand of the Deity, nor from any of the instruments of it which were created by him. It is death from *suicide*—yes—thou poor degraded creature, who art daily lifting the poisoned bowl to thy lips—cease to avoid the unhallowed ground in which the self-murderer is interred, and wonder no longer that the sun should shine, and the rain fall, and the grass look green upon his grave. Thou art perpetrating gradually by the use of ardent spirits, what he has effected suddenly by opium or a halter. Considering how many circumstances from surprise, or derangement, may palliate his guilt, or that, (unlike yours) it was not preceded or accompanied by any other crime, it is probable his condemnation will be less than yours at the day of judgment. I shall now take notice of the occasions and circumstances which are supposed to render the use of ardent spirits necessary, and endeavour to show that argument in favour of their use in such cases are founded in error, and that in each of them, ardent spirits, instead of affording strength to the body, increase the evils they are intended to relieve.

They are said to be necessary in very cold weather. This is far from being true; for the temporary warmth they produce, is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a little ginger-bread, or any other cordial food, is a much more desirable and durable method of preserving the heat of the body in cold weather. They are said to be necessary in very warm weather. Experience proves that they increase, instead of lessen the effects of heat upon the body, and thereby dispose to disease of all kinds. Even in the warm climate of the West Indies, Dr. BELL asserts this to be true.

Rum (says this author) whether used habitually, moderately, or in excessive quantities in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease and unfits for any service in which vigor or activity is required. As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour spirits into the stomach, to lessen the effects of a hot sun upon the skin.

Nor do ardent spirits lessen the effects of hard labor upon the body. Look at the horse; with

every muscle of his body swollen from morning till night in the plough, or the team, does he make signs for a draught of toddy, or a glass of spirits to cleave the ground or climb a hill?—No—he requires nothing but cold water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labor is of a transient nature, and is always followed by a sense of weakness and fatigue. But are there no conditions of the human body in which ardent spirits may be given? I answer—there are, 1st When the body has been suddenly exhausted of its strength, and a disposition to faintness has been induced. Here a few spoonfuls of spirits may be administered with safety and advantage. In this case we comply strictly with the advice of Solomon, who restricts the use of strong drink only “to him who is ready to perish.” 2d, When the body has been exposed for a long time to wet weather, more especially, if it be combined with cold. Here a moderate quantity of spirits is not only safe, but highly proper to obviate debility, and to prevent a fever. They will more certainly have those salutary effects, if the feet are at the same time bathed with them. These I believe are the only two cases in which distilled spirits are useful or necessary to persons in health.

PART II.

But it may be said, if we reject spirits from being a part of our drinks, what liquors shall we substitute in their room? I answer, in the first place,

Simple water, I have known many instances of persons who have followed the most laborious employment for many years, in the open air, and in warm and cold weathers, who never drank any thing but water, and enjoyed uninterrupted good health. Dr. Mosely, who resided many years in the West Indies, confirms this remark. I aver (says the Doctor) from my own knowledge and custom, as well as the customs and observations of many other people, that those that drink nothing but water, or make it their principal drink, are little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are never subject to troublesome or dangerous diseases.

“Persons who are unable to relish this simple beverage of nature, may drink some one, of the following drinks, in preference to spirits: Molasses and water, or Vinewar and water sweetened with sugar or molasses, form agreeable drinks in warm weather. They are pleasant and cooling and tend to keep up those gentle sweets on which health and life often depend. Vinegar and water constituted

the only drink of the soldiers of the *Roman republic*, and it is well known they marched and fought in a warm climate and beneath a load of arms which weighed sixty pounds. Boaz, a wealthy farmer in Palestine, we find, treated his reapers with nothing but bread dipped in vinegar. To such persons as object to the taste of vinegar, sour milk, or butter milk, or sweet milk diluted with water, may be given in its stead, I have known the labor of the longest and hottest days in summer supported by means of these pleasant and wholesome drinks with great firmness, and ended with scarcely a complaint of fatigue.

“Coffee possesses agreeable and exhilarating qualities, and might be used with great advantage to obviate the painful effects of heat, cold and fatigue upon the body. It is more cordial than spirits, in any of the forms in which they are used.

Let it not be said, ardent spirits have become necessary from habit in harvest, and in other seasons of uncommon and arduous labour. The habit is a bad one and may be easily broken.

Those who are afflicted with diseases of the stomach and bowels, are very apt to seek relief from ardent spirits. Let such people be cautious how they make use of this dangerous remedy. I have known many men and women, of excellen

characters and principles, who have been betrayed by occasional doses of Gin and Brandy into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects.

“No man ever became suddenly a drunkard. It is by gradually accustoming the taste and stomach to ardent spirits, in the form of grog and toddy, that men have been led to love them in their destructive mixtures and in their simple state. Under the impression of this truth, were it possible for me to speak with a voice so loud as to be heard from the river St. Croix, to the remotest shores of the Mississippi, I would say—Friends and Fellow Citizens! avoid the habitual use of those two seducing liquors, whether they be made with Brandy, Rum, Gin, Jamaica Spirits, Whiskey, or what is called Cherry Bounce.

“The consequence of drinking rum and water, or grog as it is called (says Dr. MOSELY) is, that habit increases the desire of more spirit, and decreases its effects; and there are very few grog-drinkers, who long survive the practice of debauching with it, without acquiring the odious nuisance of a dram-drinkers breath and downright stupidity and impotence.

“Ministers of the Gospel, of every denomination in the United States, aid me with all the weight you

possess in society, from the dignity and usefulness of your sacred office, to save our fellow men from being destroyed by the great destroyer of their lives and souls. In order more successfully to effect this purpose, permit me to suggest to you, to employ the same wise modes of instruction, which you use in your attempts to prevent their destruction by other vices. You expose the evils of covetousness in order to prevent theft; you point out the sinfulness of impure desires in order to prevent adultery; and you dissuade from anger and malice, in order to prevent murder. In like manner, denounce by your preaching, conversation and example the seducing influence of toddy and grog, when you aim to prevent all crimes and miseries which are the offspring of strong drink.

We have hitherto considered the effects of ardent spirits upon individuals, and the means of preventing them. I shall close this head of our inquiry, by a few remarks on their effects upon the population and welfare of our country, and the means of abbreviating them.

“It is highly probable, not less than four thousand people die annually, from the use of ardent spirits in the United States. Should they continue to exert this deadly influence upon our population, where will their evils terminate? This question may be

answered by asking, where are all the Indian tribes, whose numbers and arms formerly spread terror among their civilized neighbours? I answer in the words of the famous Mingo Chief, "The blood of many of them flows not in the veins of any human creature. They have perished, not by pestilence or war, but by a greater foe to human life than either of them—ardent spirits.

The loss of four thousand American citizens by the yellow fever, in a single year, awakened general sympathy and terror, and called forth all the strength and ingenuity of laws, to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits. Should the customs of civilized life preserve our nation from extinction, and even from an increase of mortality by those liquors, they cannot prevent our country from being governed by men, chosen by intemperate and corrupt voters. From such Legislators, the republic would soon be in danger.

To avert this evil let good men, of every class unite and besiege the General and State Governments with petitions to limit the number of Taverns—to impose heavy duties upon ardent spirits—to inflict a mark of disgrace, or a temporary abridgement of some civil right upon every man convicted

of drunkenness ; and finally, to secure the property of habitual drunkards, for the benefit of their families, by placing it in the hands of trustees, appointed for that purpose, by a court of justice.

“To aid the operation of these laws, would it not be extremely useful for the rulers of the different denominations of Christian Churches to unite, and render the sale and consumption of ardent spirits a subject of ecclesiastical jurisdiction. The Methodists and Society of Friends, have for some time past, viewed them as contraband articles, to the pure laws of the Gospel, and have borne many public and private testimonies against making them an object of commerce.

Their success in this benevolent enterprise affords ample encouragement for all other religious societies to follow their example.

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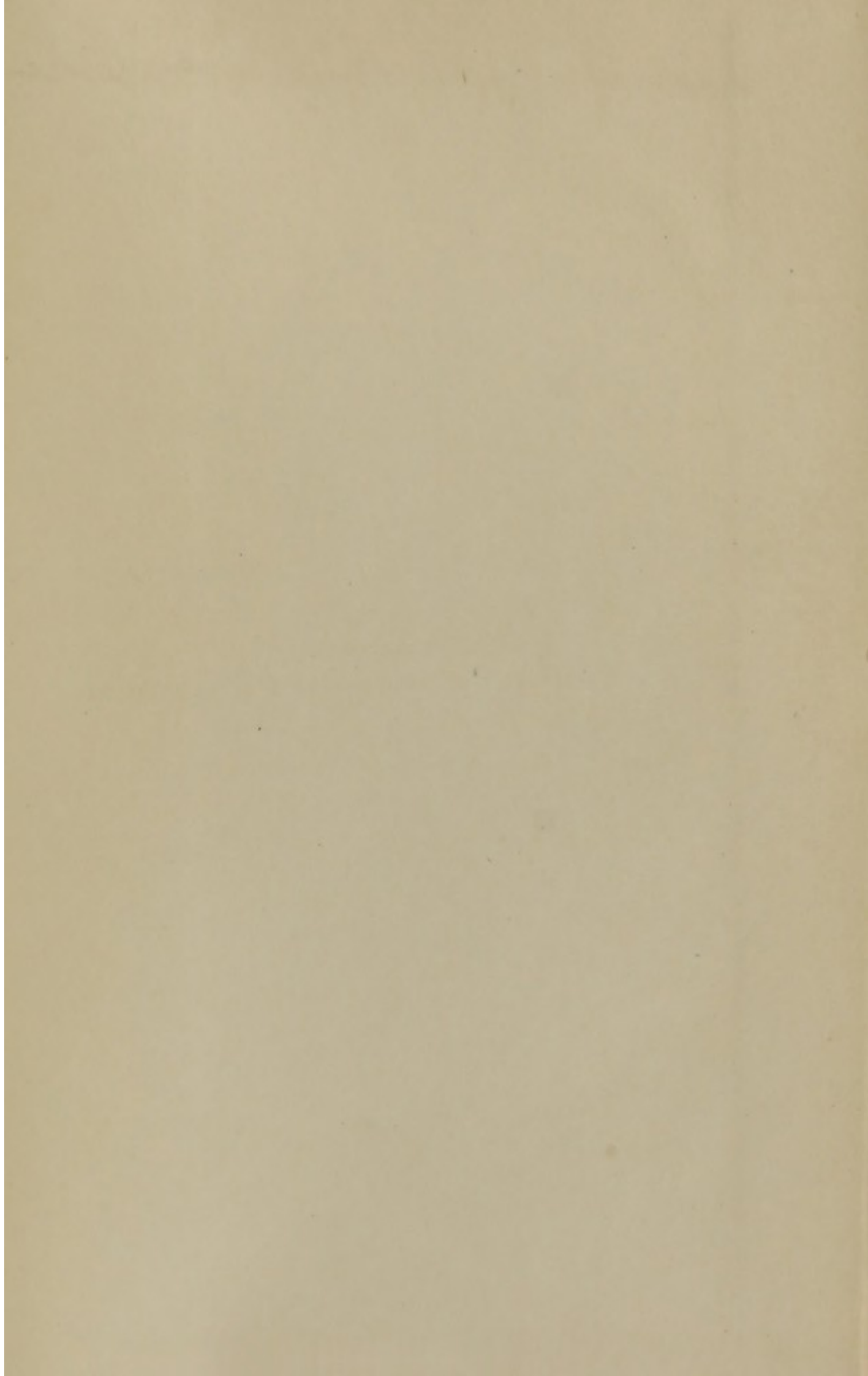
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Sore's Ointment
Sore's Head
Sore's Ointment
Sore's on Feet
Sore's on Stomach

ERRATA.

- Page 16 line 8 from top, for *reduction* should read *introduction*.
- Page 22 line 12 from top omit—*they*.
- Page 33 line 8 from top *steaming by*—*after my*.
- Page 37 line 13 from top for *pot* read *put*.
- Page 39 line 11 from top after apparent add—*no*.
- Page 79 line 3 from bottom add—*not after much*.
- Page 81 *canker* should read *cancer*.

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