

**Address in refutation of the Thomsonian system of medical practice : delivered in the lecture room of the Chester Co. Cabinet of Natural Science, West Chester, Pa., on December 31, 1836 / by Sumner Stebbins.**

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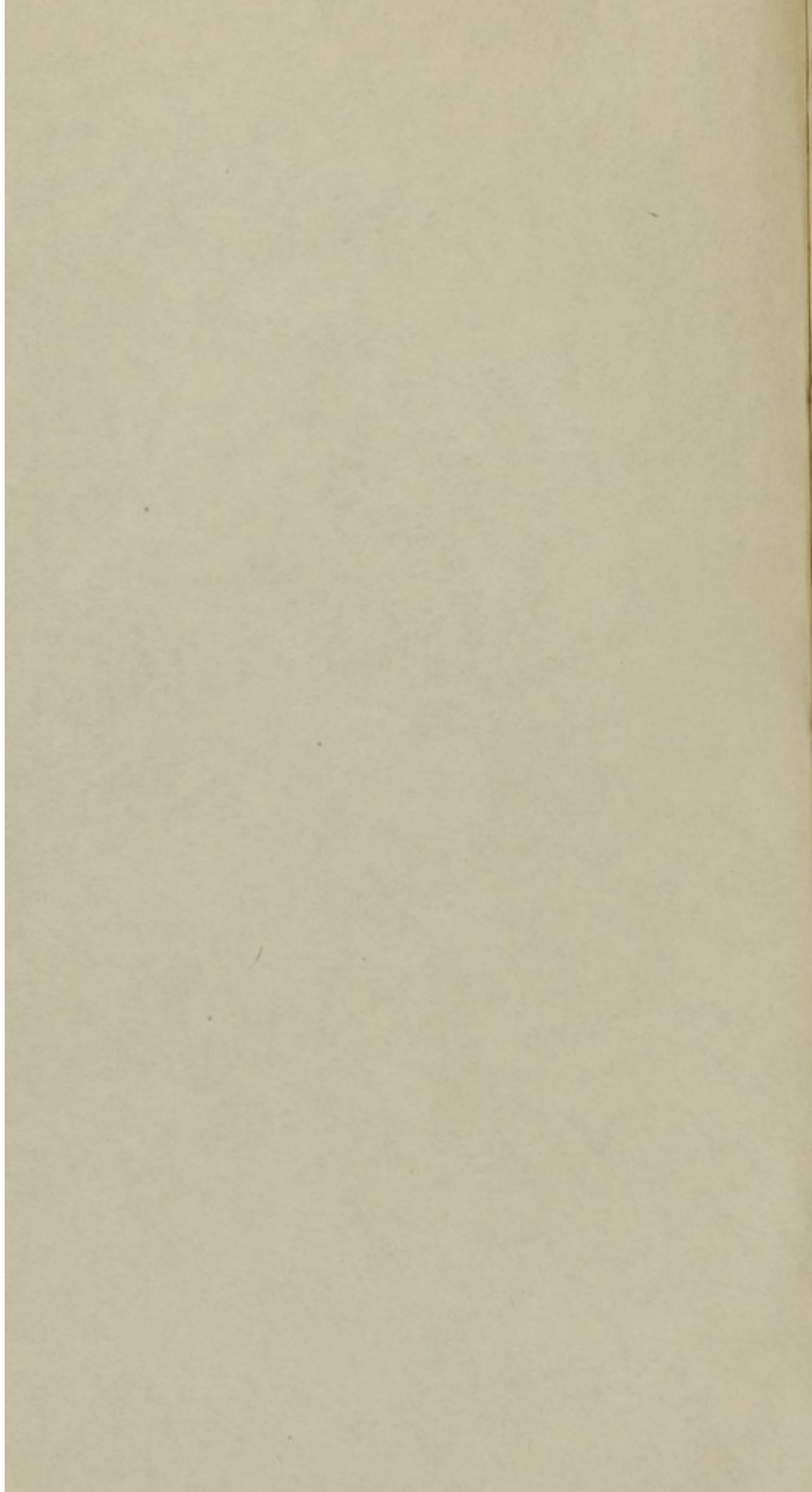
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Stebbins (S)

ADDRESS

IN REFUTATION OF THE

*Thomsonian System of Medical Practice.*

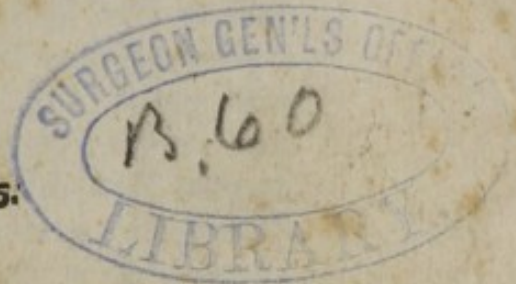
DELIVERED IN THE LECTURE ROOM

OF THE

*Chester Co. Cabinet of Natural Science,*

WEST CHESTER, PA,

ON DECEMBER 31, 1836.



BY SUMNER STEBBINS, M. D.

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LADIES & GENTLEMEN :

I appear before you this evening, not so much for the purpose of refuting the "Thomsonian System," as of making an exposition of it. It is not my intention to attempt any reply to the Lectures which have been delivered upon this subject, during the past and present week, by a gentleman from Philadelphia. I had not the good fortune of hearing but three of his discourses. The first was an Introductory, but to what, I confess I was at a loss to determine. It appeared to be a kind of rhetorical bluster about matters and things in general—a sort of oratorical omnibus, that might have answered for any purpose or any subject under heaven, save that of medicine. The two next consisted principally of vile accusations, and the most rancorous abuse of the medical profession, with a meditation on the death of Washington, a few flights upon the "pleasures of hope," a few ticklers for the ladies, his own conversion and recantation, the pathology of consumption, a yankee story, and some very interesting observations upon a new kind of malady, which he denominated *Thomson-phobia*. To all of which I shall say nothing, except that I intend in the course of my remarks to read you Thomson's chapter on consumption, for the purpose of showing the striking dissimilarity between that gentleman's views, and those of the great father of the system. And well may it be asked who shall decide when Thomsonians disagree? My object on the present occasion is merely a *disclosure*, of something which has been a good deal talked about of late, without being, as I think, well understood. I shall endeavor as far as I am capable, to give you a fair understanding of it, in order that you may be able to judge of its merits for yourselves.

The whole system is comprised in the small volume, (Thomson's New Guide to Health) which I hold in my hand, the price of which is *twenty dollars*. This book is one which I borrowed from a gentleman in New-Garden, who is only part owner, it being the property of three individuals, citizens of this county. The book contains upon

its first page the form of an agreement, to be entered into, between the proprietor of the system and the purchaser, binding the author to give, whenever applied to, any information that shall be necessary to a complete understanding of the system, and in consideration of such information, and also what is contained in the book itself, the purchaser is bound in the spirit of mutual interest and honor, *not to reveal* any part of said information to any person, except those who purchase the right, under the penalty of forfeiting his word and honour, and all right to the use of such medicines as are recommended in the book. How *this* book was obtained I know not, but I believe the purchasers procured it in such a way as to elude the "agreement." I am acquainted with two of them, and I know them to be the last men in the world that would forfeit their word and honor, even if by doing so, they were enabled to expose a detestable fraud upon the community. But in order to place this part of the subject in its true light, I beg leave to read an extract from a communication which appeared a few years ago, in one of the county papers, and which was written by the gentleman who had the kindness to lend me **this book** :—

"The first thing which an inquirer into the "new system" learns, is that it is "patent," and that before he can be initiated into its mysteries, he must pay \$20 dollars for the book which contains them. But if he should chance to be a practicing physician, he must pay *five hundred dollars* for the same privilege.—*Twenty dollars* is the price of a "family right," and *five hundred dollars* the price of a "right" to practice it as a profession. To the uninitiated, the price may seem exorbitant for a small duodecimo volume of three hundred pages, got up too in the coarsest manner. But on opening the book, he is met by a formal agreement between the author and himself, made in "the spirit of mutual interest and honor," binding the former "to give whenever applied to, any information that shall be necessary to give a complete understanding" of his system; and imposing upon the latter, an obligation of profound secrecy, except to the initiated. The purchaser has however, by right of purchase, obtained admission into the "Friendly Botanic Medical Society," with all its "blushing honors" on him, and is moreover, entitled to the "privilege of a free intercourse with the members, for information and friendly assistance."

"It is a fit subject for inquiry, whether the discovery of "Thomsonianism" is embraced in the true intention and mean-

ing of the patent law? and whether Samuel Thomson is entitled to its benefits? The design of the patent law unquestionably is, to promote learning and the improvement of the arts and sciences, by securing the advantages of new and useful discoveries to their authors, as a remuneration for their talents and time. If the author of the "new system" can be admitted in evidence to show how he acquired his knowledge, his right to a patent may be fairly questioned. He says: "*I finally concluded to make use of that gift which I thought the God of nature had implanted in me—and if I possessed such a gift, I had no need of learning—for no one can learn that gift.*" "I am convinced myself, that I possess a gift in healing the sick; because of the extraordinary success I have met with, and the protection and support Providence has afforded me against the attacks of all my enemies.

This belief is either true or it is not true. If it is true,—if Heaven did reveal to him what he professes to possess—I am unacquainted with any principle on which to justify his patent. Because if heaven does confer gifts to heal the sick, and if it has conferred such a gift on one man, it may confer a similar gift on another—on a hundred or on a thousand other men. I suppose the "patentee" will not deny this. What then is the object of his patent? Does he expect by that means to secure to himself the revelations of the God of nature? Does he intend to stay the hands of the bountiful giver of every good and perfect gift? Does he design to debase Heaven, from exercising the prerogative of bestowing such gifts on other men?—Or does he by virtue of his "patent," prohibit others from using the gifts and enjoying the rights and privileges which their creator has allotted to them? It is not apprehended that any of these objects come within the constitutional powers of Congress, or any of its laws. If Thomsonianism is entitled to the high sanction which it claims, it can have no pretensions to—neither can it stand in need of—the protection which the patent law affords. I therefore feel myself at liberty, and would hold any other person excusable for using any divine gift he may be so fortunate as to possess, without asking the permission of Samuel Thomson.

Does the author of the "new system" really possess the gift which he professes to exercise? We read of some who professed gifts to heal the sick, by some miraculous or supernatural display of power,—but I am unacquainted with any instance of such a gift to perform *EXTRA-ordinary* cures, by a 'system' of *ordinary* remedies. If the one under consideration be such a one, it is fairly entitled to the character it has assumed, of a "**NEW SYSTEM.**"

Now the author of this system either does or does not possess "a gift to heal the sick." If he does possess it, then we have



his own declaration, written by himself, that "NO ONE CAN LEARN THAT GIFT;" and by good consequence, that he cannot communicate the knowledge or efficacy of it to others. Yet in the face of his own declaration—that "no one can learn that gift"—he makes merchandize of it, and "agrees to give whenever applied to, any information that shall be necessary to give a complete understanding of the obtaining, preparing and using all such vegetables as are made use of in said system; to all such as purchase the right." He is, therefore subject to the charge of swindling the ignorant and credulous out of their money, under the specious pretence of furnishing them with knowledge which he knows cannot be communicated, because "no one can learn that gift." In so doing, he abuses his gift, he profanes holy things. But if he does not possess the gift, then he is chargeable with impious presumption, in making pretensions to such a gift when he does not possess it, for the wicked purpose of obtaining the people's money by gross imposition and falsehood. It is daring impiety. He may take which horn of the dilemma he chooses.

In like manner, the advocates of "Thomsonianism" either do or they do not believe it to be of Heavenly origin. If they do so believe, and if the "gift" cannot be communicated to others—"if no one can learn that gift"—from whence have they learned it? Either they have not learned it, or the twenty dollars or five hundred dollars "right," as the case may be, is used as a *permit* and an *order* on the God of nature to bestow the "gift" upon the purchaser of the book. Will the Thomsonians acknowledge their ignorance, or will they subscribe to this blasphemous consequence? But perhaps they do not believe in the Heavenly origin of the "new system"—in the *extra-ordinary* and *super-natural* pretensions of their master, to the high behests of Heaven. If they do not believe in this, why do they sustain and encourage him in propagating his impious pretensions. By so doing, they become his abettors and render themselves amenable for his impiety to God, and his impostures on his fellowmen. They become *particeps criminis* with the patentee, in vending his spurious and profane things. Here then is a dilemma which is neither unicornis nor hicornis, but multicornis—a dilemma having many horns. They may choose the shortest and least pointed, or perhaps there may be a horn for each man."

I proceed now to read from Thomson's writings such parts as will give the most clear and accurate ideas, of the theory and practice, of this pretended new system of medicine. In his Narrative, page 39, he says :

"I began to be sent for by the people of this part of the country so much, that I found it impossible to attend to my farm and family as I ought; for the cases I had attended, I had received very little or nothing, not enough to compensate me for my time; and found it to be my duty to give up practice altogether, or

to make a business of it. I consulted with my wife, and asked the advice of my friends, what was best for me to do; they all agreed, that as it seemed to be the natural turn of my mind, if I thought myself capable of such an important undertaking, it would be best to let my own judgment govern me, and to do as I thought best. I naturally weighed the matter in my mind, and viewed it as the greatest trust that any one could engage in. I considered my want of learning and my ignorance of mankind, which almost discouraged me from the undertaking; yet I had a strong inclination for the practice, which seemed impossible to divest my mind of, and I always had a very strong aversion to working on a farm, as every thing of the kind appeared to me to be a burthen, the reason of which I could not account for, as I had carried on the business to good advantage, and had as good a farm as any in the neighbourhood. I finally concluded to make use of that *gift* which the God of nature had emplanted in me; and if I possessed such a gift, I had no need of learning, for no one can learn that gift. I thought of what St. Paul says in his epistle to the Corinthians, concerning the different gifts by the same spirit; "some had the gift of prophecy, another the gift of healing, to another the working of miracles." I am convinced myself that I possess a gift in healing the sick, because of the extraordinary success I have met with, and the protection and support Providence has afforded me against the attacks of all my enemies. After I had come to the determination to make a business of the medical practice, I found it necessary to fix on some system, for the future government in the treatment of disease; for what I had done had been as it were from accident, and the necessity arising out of the particular cases that came under my care, without any fixed plan; in which I had been governed by my judgment and the advantages I had received from experience. I deemed it necessary not only as my own guide, but that whatever discoveries I should make in my practice, they might be so adapted to my plan, as that my whole system might be taught to others, and preserved for the benefit of the world. I had no other assistance than my own observations and the natural reflections of my own mind, unaided by learning or the opinions of others. I took nature for my guide, and experience for my instructor; and after seriously considering every part of the subject, I came to certain conclusions concerning disease and the whole animal economy, which thirty years' experience has perfectly satisfied me is the only correct theory. My practice has invariably been conformable to the general principles upon which my system is founded, and in no instance have I had reason to doubt the correctness of its application to cure all cases of disease when properly attended to; for that all disease is the effect of one general cause, and may be removed by one general remedy, is the foundation upon which I have erected

my fabric, and which I shall endeavour to explain in as clear and concise a manner as I am capable, with a hope that it may be understood by my readers, and that they may be convinced of its correctness. I found, after maturely considering the subject, that all animal bodies are formed of the four elements, earth, air, fire, & water. Earth and water constitute the solids, and air and fire, or heat, are the cause of life and motion. That cold, or lessening the power of heat, is the cause of all disease—that to restore heat to its natural state was the only way by which health could be produced; and that after restoring the natural heat, by clearing the system of all obstruction, and causing a natural perspiration, the stomach would digest the food taken into it, by which means the whole body is nourished and invigorated, and heat or nature is enabled to hold its supremacy—that the constitutions of all mankind are essentially the same, and differing only in the different temperament of the same materials of which they are composed; it appeared clear to my mind, that all disease proceeded from one general cause and might be cured by one general remedy—that a state of perfect health arises from a due balance or temperature of the four elements; but if it is by any means destroyed, the body is more or less disordered. And when this is the case, there is always an actual diminution, or absence of the element of fire, or heat: and in proportion to this diminution, or absence, the body is affected by its opposite, which is cold. And I found that all disorders which the human family were afflicted with, however various the symptoms, and different the names by which they are called, arise directly from obstructed perspiration, which is always caused by cold or want of heat, for if there is a natural heat, it is impossible but that there must be a natural perspiration. Having fixed upon these general principles as the only solid foundation upon which a correct and true understanding of the subject can be founded, my next business was to ascertain what kind of medicine and treatment would best answer the purpose in conformity to this universal plan of curing disease; for it must, I think, be certain, and self-evident to every one, that whatever will increase the internal heat, remove all obstructions of the system, restore the digestive powers of the stomach, and produce a natural perspiration is universally applicable in all cases of disease, and therefore must be considered as a general remedy. The first and most important consideration, was to find a medicine that would establish a natural internal heat, so as to give nature its proper command. My emetic herb, No 1, (Lobelia) I found would effectually cleanse the stomach, and would very essentially aid in raising the heat and promoting perspiration; but would not hold it long enough to effect the desired object, so but that the cold would return again and assume its power. It was like a fire made of shavings; a strong heat for a short time, and then all

go out. After much experience, and trying within my knowledge to gain this important point, I fixed upon the medicine which I have called No. 2, (Cayenne pepper,) in my patent for that purpose, and after using it for many years, I am perfectly convinced that it is the best thing that can be made use of to hold the heat in the stomach until the system can be cleared of obstructions, so as to produce a natural digestion of the food, which will nourish the body, establish perspiration and restore the health of the patient. I found it to be perfectly safe in all cases, and never knew any bad effects from administering it.— My next grand object was to get something that would clear the bowels of *Canker*, which are more or less effected by it in all cases of disease to which the human family are subject. *Canker* and putrefaction are caused by cold, or want of heat, for whenever any part of the body is so affected by cold as to overpower the natural heat, putrefaction commences, and if not checked by medicine, or the natural constitution is not strong enough to overcome its progress, it will communicate to the blood, when death will end the contest between heat and cold, by deciding in favour of the latter. I have made use of a great many articles, which are useful in removing canker; but my preparation called No. 3, (Bayberry root bark, white pond Lilly root, and the inner bark of Hemlock,) is the best for that purpose, that has come under my knowledge; tho' many other things may be made use of with good effect, all of which I shall give particular description of in my general directions hereafter. Having endeavoured to convey to my readers in a brief manner a correct idea of the general principles upon which I formed my system of practice, I shall now give some account of the success I met with in the various cases that came under my care, and the difficulties and opposition that I have had to encounter in maintaining it till this time, against all my enemies. My general plan of treatment in all cases has been to cleanse the stomach by giving No. 1, and produce as great an internal heat as I could, by giving No. 2, and when necessary made use of steaming, in which I always found great benefit, especially in fevers, after this I gave No. 3, to clear off the *Canker*, and in all cases where the patient had not previously become so far reduced as to have nothing to build upon, I have been successful in restoring them to health."

Here then you have what Thomson calls "the general principles upon which I formed my system of practice," and all in his own words.

Here we might pause to admire its simplicity, whatever we may think of its correctness or profundity. Nothing could be more plain and *natural*. There is none of the *mystery of science* about it; nothing of the *quixotism of anatomy and physiology*; no taint of metaphysical and

speculative paradox. It is perfectly free from the artful obscurities of Greek and Latin,—all is as clear as a sun beam, and almost as bright—every thing is rendered so palpably evident, that it would glimmer through a blind man's eye. The Thomsonians disclaim all knowledge upon the subject of medicine, which is not derived from Thomson himself; yet they sometimes endeavour to fortify their system, by showing that Cullen, Brown, and the venerable Dr. Rush, held similar views. This, however, has been stoutly denied; and it must be acknowledged if we take a fair and undistorted view of the matter, it requires keen optics to discern it. But if we admit the notion of an ancient philosopher, that there is *some* connection between *all things*, it then becomes *almost* as clear as *mud*. The rest of the book is taken up with a narrative of his life, and the cases he attended, and a repetition of what I have already read. The way he treated some of his patients, was a "caution." The case of Jabez True, will serve as a sample:

"Mr Jabez True, the minister of Salisbury, was afflicted with what the doctors called nettle-rash, or what is commonly called St. Anthony's fire. He stated to me that it was caused by fighting fire, about twenty-five years before, and that he had been subject to a breaking out ever since; which at certain times was very painful and troublesome, as it felt like the sting of bees, and would swell all over his body. He had applied to all the doctors in those parts for their advice, but got no assistance from them. I told him he had heated himself to such a degree by violent exercise and being exposed to the fire, that there was nearly a ballance between the outward and inward heat, and then cooling too sudden, the inward heat had fallen as much below the natural state as it had been above it before, and the only way to effect a cure was to bring him into the same state as he was when he was fighting the fire. He wished me to undertake his case. I carried him through a course of my medicine, and made use of every means in my power to raise the inward heat, pursuing my plan with all zeal for two days: when he became alarmed, and said he felt as though he should die, for he felt the same as he did when he was fighting the fire. I then kept him in that situation as much as possible, and it went down gradually so as to hold a natural proportion of heat. My plan succeeded so completely that he was perfectly cured and has enjoyed good health ever since."

Unfortunately for him his next case had a very different termination. I give it to you in his own words.

“Previously to my difficulty with Dr. French, Mrs. Eaton and another woman by the name of Lifford, came to me at Salisbury mills from Exeter. Their complaint was dropsy; and were both desperate cases, having been given over by the doctor who attended them. Mrs. Eaton was swelled to such a degree, that she could not see her knees as she sat in a chair, and her limbs in proportion. I felt unwilling to undertake them, as I considered there would be but little chance of a cure; and declined doing any thing for them, and sent them away, stating that there was no place that they could get boarded. They went away I supposed to go home; but they soon returned, and said they had found a place where they could stay, and a young woman had agreed to nurse them. I gave them some medicine, and it operated favourably on both, especially on Mrs. Lifford; then gave strict orders to the nurse, to attend them attentively through the night, and keep up a perspiration; but she almost totally neglected her duty, spending her time with the young people. On visiting them in the morning, I was very much hurt to find my directions neglected. Mrs. Lifford was quite poorly; and stated to me that the nurse had neglected her, and that she had got her feet out of bed; her perspiration had ceased and other symptoms appeared unfavorable. I attended upon her through the day, and did all I could to relieve her, but could not raise a perspiration again. She continued till the next night about midnight and died.”

Here we have a case of dropsy; a disease of the exhalent vessels, which is but seldom either a dangerous, or an unmanageable affection, unless it occurs in very old, or very debilitated subjects. It is always a *chronic* complaint, and but rarely terminates suddenly. The idea that they “were both desperate cases,” and that they “had been given over by the doctor who had attended them,” is all a fudge. Physicians are not in the habit of “*giving over*” their patients however bad they may be while life continues, certainly not, while they are able to travel about the country. It will be recollected that it was Mrs. Eaton, and not Mrs. Lifford, the woman who died so suddenly, who “was swelled to such a degree that she could not see her knees when she sat in a chair.” It appears that she was able the day but one before her death, to ride or walk (most probably the latter) from Exeter to Salisbury. Every one may form some idea of her situation when they consider how difficult it is for persons labouring under that disease to move about. If she was able to travel from Exeter to Salisbury, and after she arrived there go about and

hunt up a boarding house for herself, she certainly could not have had the dropsy very bad. She might for all that appears to the contrary, if she had not taken Thomson's medicine, have travelled home again, and lived for many years—and it is quite probable she would have recovered under proper medical treatment. When we take into consideration that this is Thomson's own story of the affair, that he would naturally make it as favorable as he could for himself, when we consider also his notorious disregard of truth, it is impossible to resist the conclusion that it was the the *medicine*,\* and not the the disease alone that destroyed this unhappy woman. The case is too plain I think to admit of a doubt. Thomson was afterwards indicted for the murder of Ezra Lovett, and acquitted I believe upon the ground that it was done through ignorance, and not by design. Not satisfied with his acquittal, he brought an action against Dr. French, his accuser, for damages. Dr. French in his defence endeavored to prove that Thomson had been guilty of murdering eight persons, this same Mrs. Lifford among the rest. The evidence in these cases was so strong, that Judge Parsons, in his *charge* to the jury, declared that Dr. French was fully justified in making the

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\* The following is a sample of Thomson's veracity when speaking of any of the medical profession, and shows how much confidence may be placed in any thing he says. In giving an account of three children who died, two he acknowledged breathed their last in about three hours after they had taken his medicine, and the other in a short time. The physicians of the place made oath that the three children died in consequence of taking his medicine:—"and (he goes on,) the good minister of the parish, I was also informed testified to the same thing. A judgment seemed to follow this clergyman, for a short time after he had lent his hand in promoting the prosecution against me, a circumstance took place in his family, which if it had not been done by a fashionable doctor, might have been called murder. His wife was at times troubled with a pain in her face, something like a cramp; a certain doctor said that he could help her by cutting. He used the knife and other instruments of torture for four hours, which stopped her speech, and let loose the juices that filled the flesh from her breast, so that the blood and water crowded out of her ears in striving for breath." Now there are but few operations in Surgery, that require the use of the "knife and other instruments" for the space of four minutes; but the most marvelous part of the tale, and that which discloses the extent of his knowledge in such matters, is, that by an operation on her face, "the juices that filled the flesh from her breast," should have found their way "out of her ears." It is a fair specimen however of the ignorance and malice displayed throughout the whole book.

accusation. But I will read you Thompson's own report of the charge.

He (the Judge) stated: "That the defendent was completely justified in calling me a murderer, for if I was not guilty of wilful murder, *it was barbarous ignorant murder*, and he even abused my lawyers for taking up for me, saying that they ought to be paid in "*screw augers*, and "*bull dogs*," [meaning Lobelia.] "The jury brought in their verdict of justification on the part of the defendent, and threwed the whole costs on me, which amounted to about two thousand dollars."

The next case to which I shall call your attention, is Thomson's celebrated rat case; or the case of a man bitten by "*a rat supposed to be mad*."

"Not long since I was sent for to attend a man who had been bitten on one of his eye-brows by a rat supposed to be mad.— The wound healed in a few days, then turned purple found it, as though the blood had settled, and turned more black, until he was blind. He was sick at the stomach and had a high fever. I carried him through a course of the medicine, with but little advantage. The swelling and dark colour progressed till he was about the colour of a black-berry pie. These appearances led me to suspect that the madness of the rat was caused by eating rats-bane, and communicated this poison to the man by the bite, as he appeared the same as a person I had once seen, who had been killed by taking that poison. I then washed his face with a strong tea of No. 1 and 2, and gave the same inward, with No. 3, carried him through another course of medicine, keeping a cloth on his face, wet with the tea as before, to keep the air out when under the operation of the medicine, to sweat his face and throw the poison out. I kept him in a sweat for several days, occasionally with his face secured from the air, which method had the desired effect by bringing the poison out. By continually keeping up the perspiration, the swelling abated; but whenever this was not well attended to, so as to keep the determining powers to the surface, the spasms would increase to such a degree that his life was frequently despaired of. He was carefully attended in this manner about one month, before I could determine in my own mind, whether the disease or nature, would gain the victory; after which time he began gradually to gain his health, and in about six months he appeared to be clear of the poison: This man was sixty years of age; and the accident happening in the fall of the year, it was much more difficult to conquer this cold and deadily poison, than it would have been in warm weather.— This case convinced me that the cause of mad rats and mad cats, is owing to the rats having been poisoned by rats-bane, the



cats eat them and become affected by the poison, which makes them mad, and by biting the people, communicate the poison, from which many fatal consequences have frequently happened."

Here, then, we have the whole of this important *rat* story. I have not selected it, because it is *more* ridiculous or foolish than other parts, of this prodigious, this twenty dollar book,—(The New Guide to Health.) On the contrary, the story with all its *original* reflections, and sage conclusions, is quite as sensible, and quite as philosophic, as any thing to be found in the volume that contains it.— This case is an important one, on several accounts. In the first place, it shows the caliber of that *great* man's mind, who we are told is not only to reform, but "*revolutionize* the science of medicine." It proves not only the *vast extent* of his knowledge, but that his "system" is based upon the *inductive* method of reasoning. Thomson is, unquestionably, the most profound logician that ever lived. He has eclipsed Lord Bacon himself. If any one doubts this, let him read his *rat story*, and be silent. He has soared to untrodden heights, he has enlarged immensely the boundaries of knowledge, and given a new impulse to the human understanding:—and his rat case, proves it. The case shows also in a most striking manner, the *success of his practice*. Six months engaged in puking and steaming, a poor creature for a simple rat bite on one of his eyebrows, that would in all probability have got well in less than six days if let alone! How marvellous! What a miraculous cure!! After this who will *dare* to deny the superior efficacy of the "Thomsonian System?"

The next subject in order will be Thomson's chapter on fever. When we reflect that in the long list of human maladies *fever* occurs in perhaps nine cases out of ten, we cannot wonder that the subject attracted the particular attention of the sagacious mind of the New Hampshire Botanist. I think we shall find that his views upon this interesting topic are remarkable for that *boldness and originality* which so eminently distinguish all his writings: After discanting at some length upon the absurdity of the regular practice, (of which of course he knew nothing,) and the opposition attended upon all now discoveries, he breaks out in the following strain,

"I will now take notice of the yellow fever. The cause of

this fatal disease is similiar to the spotted fever. The cause of death in the latter, is in consequence 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 names to both these diseases. 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 fevers may be observed in the motion of the sea; when the tide is done running up, there is what is called slack water, or a balance of power, and the same thing takes places 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 effect in the spotted and yellow fevers; 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 most alarming, they being 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 different degree 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 is what is called a long fever, or fever and agae.* The battle between cold and heat will take place periodically, sometimes every day, at other times, every other day, and they will leave off about 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 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 would I ask in the name of common sense, can any thing turn when killed? *Support the fever and it will return inside:* the cold, which is the cause of disease, 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; then 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 until my discovery.* By raising the fever with Nos. 1 and 2, and taking of 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 killed 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 it in the other, which doubles the weight, and turns the scale in favor of the disease. By giving opium it deadens the feelings, the small doses of nitre and calomel tend to destroy what heat remains, and plants 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 an other 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 fever. It might with as much propriety be said that the corn killed with frost, died with heat. The question, whether the heat or cold killed the patient, is easily decided, for that body 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 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 rose to throw off the cold, to have helped the fever and give nature the victory over its enemy, when the health would be restored the same as before they took the cold."

Such are Thomson's notions respecting fever. Lest I should be accused of dealing unfairly, I have read you all upon the subject of fever that the book contains. And having done this, I shall not undertake to point out its numerous and gross absurdities. Such unparalleled nonsense defies all comment. Reason blushes to expose fooleries so disgraceful to the human mind, and it is useless to ridicule, that which is already supremely ridiculous. My object in reading it, has been merely to let you see what insufferable and contemptible trash this twenty dollar book is filled with. To attempt to refute such shallow stuff, would be as humiliating to me, as it would be insulting to the intelligence of this audience, to suppose such refutation necessary. I have so far confined myself as much as possible to the reading of the book, and did time permit I would read it through: for I am satisfied that neither extracts, nor commentaries, can give any adequate idea of the horrible and disgusting gibberish of the context. In this respect it stands unrivalled and alone, and may without the fear of contradiction, be set down as the most abominable outrage upon the English language and common sense that was ever published. It shows that its author was ignorant of the circulation of the blood; of digestion and assimilation, of secretion and excretion, that he knew nothing of disease in its most simple form; that he was unable to distinguish one disorder from another, and that the intelligent portion of the people had no confidence in him where he practiced. His writings are a tissue of phantasma, the coinage of his stupid brain; of vague and unmeaning expressions of no more worth than such stuff as dreams are made of; from all of which not a solitary ray of medical knowledge emanates. They are in short, a confused and disjointed jumble of ignorance, egotism, and knavery, and the most senseless vagueries that ever

emanated from a sane or insane mind. I submit to this assembly whether the portions which they have already heard read, do not confirm all I have said of them. I am not disposed to deny, but that many honest souls have in the plentitude of their ignorance, swallowed it all down for sound medical philosophy. But the honesty and sincerity of such persons, prove nothing. And for this good reason. In order to know what is false, on any subject, or of any thing, it is necessary in the first place, to have some knowledge of what is true. Now this knowledge of what is true in the science of medicine, they are wholly and sadly destitute of. Consequently, they are just as liable to embrace error, as truth, and their opinions, or notions, whether true or false, are at best, but conjectures, surmises, or whims of fancy, and entitled to no manner of weight. If they are ever right in any thing, they are right by chance, and if wrong it is because they know no better; and whether right or wrong, they are to be pitied for their ignorance, whatever we may think of their temerity. But with regard to such as have studied the anatomy and physiology of man, who have made themselves acquainted with the various forms of disease, and the means usually resorted to for its cure, the case is altogether different. *Such persons cannot be believers in Thomson's doctrines, whatever they may profess—because they know them to be false.—* Whatever may be their opinions of the regular practice, *they know very well that Thomson's system, (if system it can be called,) is unrivalled for its incongruity. They know it to be a conglomeration of nauseous jargon, a rable of the most fantastical and stupid conceits, that ever entered the head of fanatic or fool. Talk of a physican becoming a Thomsonian; the thing is an utter impossibility: it is in fact a perfect inconceivability. As well might midnight darkness prevail amid the unclouded rays of a noon day sun. Among informed men, particularly among medical men, there is, there can be, but one opinion of this thing called the "Thomsonian System." All that have made themselves acquainted with it, must regard it, and they do regard it, as the off slough of ignorance and delusion, the very scum of all human absurdity. A record of*

all the follies, and humbugs, that every bamboozled the human race, would not exhibit its equal.\*

It has been roundly asserted in your hearing withing the past week, that the Thomsonian's consist generally of such persons as have remained invalids for a long time without having received any benefit from the regular practice, and who have become converts to the "new system" in consequence of having been cured by it. Now in reply to this audacious assertion, I have only to observe, that I have watched their operations with a good deal of interest for the last six years, and have known many individuals to die under their hands, and if they have ever effected a cure in one single instance, it has escaped my notice. I could relate some anecdotes upon this subject, that would excite your special wonder. But as I do not wish to be personal, nor to harrow up the feelings of relatives and friends, I shall proceed with my disclosure of the *system* in order that you may form your own opinions of it.

The whole concern you perceive rests upon two assumptions. 1st. "Heat is life." 2d. "Cold is the cause of all disease and death." "Heat is life." I will take up this hypothesis first as it is acknowledged to be the *foundation* of the Thomsonian faith. If this dogma be not true, if thermometrical, or sensible heat is not life, then is the whole system as "baseless as the fabric of a vision." I am aware that its absurdity is so manifest to every rational mind, that I shall hardly be excused for occupying much of your time in exposing it. Did not the assertion, "heat is life," occur in almost every page of Thomson's book, and were it not that it has been reiterated by ever patent quack from New Hampshire to the far west, as "*an important discovery which is to revolutionize the practice of medicine,*" I should dismiss it as the idle freak of an ignorant mind, wholly unworthy of notice. But as it is, as I have

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\* NOTE BY THE PRINTER.

Thomson's chapter on consumption, with the remarks accompanying it, have been excluded, as they could not have been published without swelling this pamphlet to an inordinate and unexpected size. The chapter itself may appear in the Appendix.

before observed, the foundation of the system, it may be well to examine whether it be of rock, or sand. That a certain portion of heat is necessary for the generation and life of an animal, whether cold or warm blooded is a fact that will not be denied. But it is no more necessary than are any of the elementary substances of which the animal is composed; certainly not more necessary than *oxygen*, without which respiration would instantly cease. Put a person into an air tight vessel, pump out the atmosphere, and how soon would his legs collapse in death. Why then not call the atmosphere life?—seeing that its absence is certain death. Or shut him in a room without food, and in spite of all the heat in the world, with lobelia, cayenne, and alcohol into the bargain, he would perish. May we not then with as much propriety call bread life?—seeing that it is the “staff of life.” The Thomsonians have instanced the effects of heat on the *egg* of a fowl, as an evidence that it is heat alone which constitutes animal life. But the egg is to a certain extent an organized mass, which if all the laws of nature have been duly complied with, is susceptible of further development by the aid of a proper portion of heat. I say a proper portion, for place it in the coldest place to be found and it still retains a certain degree of caloric. If the temperature be low enough to congeal it, it becomes disorganized and soon suffers decomposition. On the contrary, if it be subjected to a high grade of temperature, the albumen coagulates, and its germinating property is destroyed. Now how is this? If heat *is* life, one would naturally suppose the more of it the better. Here is a dilemma into which the Thomsonians are driven, and out of which they cannot escape, without seeking refuge under the preposterous notion that *too much life will cause death!* Such is the futility of Thomson’s fundamental theory. What animal life is I shall not undertake to say. It has been a disputed question for thousands of years back, and will probably continue to be for thousands to come. It has engaged the attention of many profound and acute minds, who have spent much time and labors in its investigation, but who in the end have left it in the same doubt and mystery in which they found it. It is one of those physical or metaphysical secrets which man has

not yet been able to find out. However, the common belief of the world, is that the *soul* is the cause of life—that it is the vital animating principles of the human system. But can a true Thomsonian be a believer in the existence of the soul? If so he must as an inevitable consequence of his own theory, believe that it is composed of fire or heat. It follows then as an equally irresistible conclusion that the land of Thomsonian souls must be an intensely hot country—they may bid defiance to the cloven footed deity, for a lake of fire would be to them a happy home—their most congenial clime. But mere belief proves nothing, upon a subject of which we must all acknowledge our ignorance. If we then do not *know* what life is, we all certainly know what it is not. We all know it does not consist in attraction gravitation. electricity, nor in any of the gases, nor in light, heat, or motion; as these may be observed every where in nature without a sign of animal life being present. In short, there is no more similiarity between heat and animal life, than there is between any two of the most dissimilar substances or principles in the universe. Reason will be exerted, imagination will be racked in vain to show the least possible affinity in their nature or their effects. Life, or vitality, is a phenomena of organized matter, and requires certain conditions for its existance.

“These *conditions* are numerous, and greatly vary in kind and degree, according to the organic structure of the being, and the station which it is allotted to fill, by an all-wise Creator. Intelligent man—the quadruped—the bird—the fish—the insect—the tree of the forest and the lichen on its trunk—the arid plants of the desert, and those which are merged in the watery element, each have their *peculiar modes of existence*, and require their respective *conditions* to live. Some of these *conditions* are common to all living bodies; others belong only to a part of the number. Thus all animated beings require warmth, air, &c. animals with lungs can only live in air; those with gills can only live in water.

Heat or warmth is, so far as we know, necessary to the existence of life. We are unacquainted with any living body which does not possess a certain portion of it. But the same is true of all inanimate bodies also, for cold is a



mere negative term of comparison, used to express one substance as being possessed of *less* heat than another. A body is said to be hot or cold as it contains *more* or *less* heat than the one with which it is compared. Heat, so far partakes of the nature of an inherent property of matter that we cannot deprive any body of a greater or less portion of it. We may cool a body but we cannot make it *absolutely cold*. If heat is therefore a *constant condition* of *dead* as well as of *living* matter, it would be as philosophical to say that "*heat is death*," as that "*heat is life*."

Some animals are furnished with a double heart; a double circulation and lungs. Others have only a single heart, a single circulation and gills. Those of the former class *are so constituted* as to require a certain temperature for the healthy performance of their vital functions. They are furnished with an apparatus for preserving the temperature which they require, and are capable of resisting the operation of both higher and lower temperatures to a considerable extent. This division of animals is called *warm blood*. Those of the latter class are differently constituted, and although they can only perform their healthy functions within certain limits of temperature, yet as they possess no means of regulating their own temperature, but are continually subject to such changes as the medium in which they live is subject to:—those limits are found to be much wider than in the warm blooded animals. This division is distinguished by the term *cold blooded*. Both the warm and the cold blooded animals enjoy life in the same degree. What, then, is the reason why one is allowed to enjoy more warmth than the other?—for this good cause, that God designed it should be so. Those animals which are furnished with lungs, can only live in air—those which have gills can only live in water, yet air is as necessary to the existence of the one class as the other. To understand this, it is necessary to remember, that water ordinarily contains a considerable portion of atmospheric air; which is applied to the extended surface of the gills of fishes, in the same manner that the air we breathe is applied to the surface of the lungs. If we by any means deprive the water of this portion of air, fish can no longer live in it, any more than we can in water.

From these conditions, it results, that if we take a warm blooded animal and immerse it in water of the same temperature with itself, it will die without loosing its heat. In the same way, if we take a cold blooded animal, a fish, for instance, and immerse it in air of its own temperature, it will die without loosing its heat. In the Thomsonian language, these animals *die without losing their lives !!!*— But if these experiments were made with water and air, *warmer* than the animals immersed in them, they would actually acquire more heat by the process. In the Thomsonian language, they would *die while they were acquiring more life !!!*

If we take a warm blooded animal, just ushered into existence, and immerse it in water of the same temperature of the parent body, before it has had an opportunity of breathing, it will die for want of air, while its heat is preserved.

In the same manner, if we take a fish from its native stream, and place it in a vessel of water of the same temperature, under the receiver of an air pump, when the receiver is exhausted so as to deprive the water of its air, the fish will die for want of air, while its heat is preserved. Here, again, in the Thomsonian language, they die for want of air while their lives are preserved !!!

But an *increase* of temperature is as inimical to "life" as the diminution of it. Indeed, few living beings can bear as great a departure from their natural temperature on the *ascending* scale as on the *descending* one. The ordinary temperature of a man is 98 degrees, yet he is frequently exposed to a temperature from seventy-five to one hundred below this, without any very great inconvenience. When the temperature of the surrounding medium rises only a few degrees above his own, he suffers severely; but if this excess was raised to 75 or one hundred degrees, it would be no longer supportable and he would soon die from excess of "life"!!!! His own "life" would destroy him, he would commit a species of suicide or murder, which has not yet found a place with the medical jurist, and appears to be totally unknown except to the Thomsonians."

Such is the flimsy texture of this hypothesis, when fair-

ly investigated. Heat, or caloric, is a subtle elastic fluid universally pervading nature, penetrating the particles or pores of all bodies, with more or less facility, and in different quantities. Life presupposes organization, as the movements of a watch presupposes the wheels, levers, and other mechanism of the instrument. Heat, both latent and sensible, exists in the greatest quantities in organic matter, where there is not a solitary phenomena of animal present. Life, so far as our experience goes, (and we have no other guide in these matters,) is necessarily connected with organization. Heat is produced by percussion or collision; yet this process instead of creating, would destroy animal life. Heat may likewise, be excited by mere friction, upon an inanimate substance; but life never has, and never can be, produced, by any such means. Heat is emitted from the sun, in rays, but who ever heard tell of the *rays of life*. Heat is produced by combustion, yet combustion will destroy animal life. Tell any blacksmith in christendom, that his iron possesses more vitality while it is red hot, than it does when cold, and he would answer with a laugh; and surely such moon-eyed folly, deserves nothing but laughter. Can that be life, which destroys life, which produces instantaneous disorganization and death? Answer ye salamander philosophers. Heat is a substance, it expands bodies, but if life is a substance it is known only to such as possess a Thomsonian "*gift*." Heat so far from being life, or the sole cause of life, is generated by life, and is continually emanating from the living animal system. If this theory that "heat is life" be true, it would be a very easy matter to prevent any one from ever dying. This might be done by following Thomson's advice, which is, in all cases of disease, to raise what he calls "the inward heat, so as to have the fountain higher than the stream." "Thus, says he, you may promote life or death, by *tempering* cold and heat." For this purpose his disciples are in the habit of administering the most exciting, stimulating, and heating articles, in *all* acute disorders: in *pleurisy* for instance, as well as in the most rapid and dangerous *inflammations of the brain*. But would it not be an improvement on the "system" to give still more fiery mixtures? Would they not gain by giving their No. 6, boiling hot? This

practice would give employment to two patent doctors upon one patient, and if successful would be well worth "two dollars a *Course*," which is I believe their customary charge. While one was pumping *hot stuff* into his stomach, the other might be usefully engaged in giving boiling clysters of No. 3. To besure they would have to be very careful not to let in any *cold* for fear of *burning* the patient; for Thomson expressly says, in so many words, that "a *burn*, is attracted *cold*." "Freezes and burns," I quote his own language :

"These two names of disorder are *one* and the *same* thing. A freeze is *direct cold*, and a *burn* is *attracted cold*, for as much as the heat opens the pores more than usual, the cold follows & closes them as much more than they were before the operation of the heat; this stops the perspiration from going through the surface, and the water collects under the *grain* of the skin which is called blistering." According to this theory, if a combustible body be thrown into a blazing fire, or a red hot furnace, and instantly consumed, heat has nothing to do in the matter, further than it acts as a pioneer by opening the pores while *cold* or the *absence* of heat rushes in and produces decomposition.-- After this who will deny the "*march of intellect*."

But the cure of all diseases would not be the only triumphs of Thomsonianism. They might go farther and with equal facility raise the dead. For if life and heat are one and the same thing, all they have to do is to apply a sufficient quantity of internal and external heat, or life, (taking especial care to avoid the fatal "*balance of temperature*,") and this hitherto supposed miraculous deed is accomplished. If they can by such means

"Back to its mansion call the fleeting breath."

Then is their doctrine irrefragable, it may defy all opposition. But if on the contrary, they cannot breathe the breath of life into the livid corpse, by infusing heat, then is it, as certainly, as undeniably false. I pass on to a brief examination of the 2d article of the Thomsonian Creed—"Cold is the cause of all disease and death." And here I may remark if it be true that cold is the cause of all the ills that flesh is heir to, the discovery is an important one, not only for the treatment it indicates in most cases, but

for the light it throws upon the nature and quality of many morbid agents, which have been subjects of a vast deal of useless speculation. People have heretofore been of the opinion, that many of the most formidable disorders were propagated by a specific *contagion* : but if this doctrine is true, the *virus* of small pox, and every other inoculating or infectious agent is nothing more nor less than the concentrated *essence of cold* ; the opinion of the Chemists that there is no such a thing as a substance called cold to the contrary notwithstanding. You have doubtless all heard of such a thing as marsh miasmata—paludal effluvia,—morbid emanations—epidemic contagions,—vegeto—animal exhalations—malaria, and other appellations which have been conferred on an invisible, intangible, undefinable, and hitherto unascertainable *something* which has been only appreciated by its *effects*, but which is totally unknown in its essence. Now it remained for a simple unsophisticated child of nature, an untutored son of the Granite State, who obtained his knowledge of astronomy as did the astrologers of old, by laying on his back and gazing at the stars ; who acquired his knowledge of the nature of what he calls “the four elements,” by stupidly staring at the earth and its waters, and who gained all his knowledge of the healing art “at the bedside of his patients,” it remained for *him* to reveal the nature and properties of this so much talked of *malaria*. He discovered, and the discovery was intuitive of course, for he says himself that he never went to school but one month in his life, he discovered that it was—*cold*—yes, nothing but the *quint essence* of cold. But unfortunately for Thomson and his system, his *discoveries*, all turn out to be mere *suppositions*. He supposed, that “heat was life;” he supposed that “cold was the cause of all disease ; he supposed, that whenever there was what he calls a “balance of outward and inward heat,” there was always death in the pot ; he supposed, also, that the *rat* that bit the man on one of his eyebrows, was *mad*, that his madness was caused by eating ratsbane ; and any of his suppositions is quite as rational as another. His suppositions, discoveries, and conclusions,

are all of the same stamp; and possess equal importance. They remind me of one of Dean Swift's characters, (a venerable philosopher,) who supposed, that sunbeams might be extracted from seed cucumbers, and who labored eight years to prove it. The subject of malaria is one which has engaged the attention of physicians ever since the days of Hippocrates. Dr. Macculloch, one of the most learned and talented men of Great Britain, has lately written a profound and masterly work of 448 pages, on the production and propagation of this poison, and on the nature and localities by which it is produced; with an enumeration of the diseases caused by it, and the means of preventing or diminishing them both in England and in the Naval and military service of that country. He considers *malaria*, as the destroying angel, the real pestilence that walks at noon day; and to which all the other causes of mortality are but as feeble auxiliaries in the work of destruction. In speaking of its effects on the inhabitants of some part of Europe, he holds the following language:

"Let us turn to Italy: the fairest portions of this fair land are a prey to this invisible enemy, its fragrant breezes are poison, the dews of its summer evenings are death. The banks of its refreshing streams, its rich and flowery meadows, the borders of its glassy lakes, the luxuriant plains of its overflowing agriculture, the valley where its aromatic shrubs regale the eye and perfume the air, these are the chosen seats of this plague, the throne of Malaria. Death here walks hand in hand with the sources of life, sparing none: the laborer reaps his harvest but to die, or he wanders amid the luxuriance of vegetation and wealth, the ghost of a man, a sufferer from his cradle to his impending grave; aged even in childhood, and laying down in misery that life which was but one disease. He is even driven from some of the richest portions of this fertile yet unhappy country; and the traveller contemplates at a distance, deserts, but deserts of vegetable wealth, which man dares not approach, — or he dies."

Such are the opinions of Dr. Macculloch. How unfortunate for him & his country that he had not read Thomson's book before he wrote his own! He would there have seen that *cold* and not *malaria*, was the universal cause of disease; that it is an enemy to mankind more terrible than

all the plagues of famed pandora's box, and that heat is the universal and infallible antidote. He might have saved himself the time and labor of writing a book, particularly if he had become a convert to the Thomsonian faith, as the Thomsonians condemn and despise all books, at least all medical books, except the *New Guide to Health*. That is with them the alpha and omega in medicine,—the beginning and the end, the first and the last.

A few words upon the phisiological effects of cold or low temperature, and of its agency in the production of disease, will I think, explode Thomson's notions upon this subject. When the temperature to which the human system is exposed, is so low as to give the sensation of *cold*, its immediate effects are 1st a diminution of the action of the cutaneous exhalents, and of the external capillary blood vessels, giving rise to a pale, shrunken, and dry state of the skin. 2d, Diminished action of the heart and arteries, manifested by smallness and weakness of the pulse. 3d, Diminished sensibility of the external parts, passing by degrees throughout the whole system. Hence the benumbed state of the hands, and the other external parts, the torpor of the mental functions, and the sluggishness and feebleness of muscular action, which occur from the protracted influence of severe cold. But when *moderately* applied or endured, cold increases the powers of the digestive organs, hence the appetite is keener, and the process of nutrition is performed more rapidly in moderately cold and dry, than in warm weather. "Man, and all animals are fatter in winter than in summer; and at the north than in the south." Cold acts on man 1st, by a tonic property direct, *derived from vital reaction*. 2dly, by a tonic property indirect, resulting from abstraction of heat or stimulus, preventing thereby excessive diffusion and dissipation of organic activity. The first is experienced in the fall and winter, the latter by a cool breeze, or cool bath in summer. But the effect of low temperature is by no means simple; it is complicated and varies according to its intensity, duration, and the state of the system to which it is applied. It acts at first as a stimulant, in exciting

sensation ; then as a tonic, in condensing the living fibre, and, lastly, however paradoxical it may seem, as a sedative, by preventing that distribution of blood into the minute and ultimate vessels, which is necessary for the existance of sensibility and irritability, and also by the abstraction of the stimulus of heat. Moderate heat, like moderate cold, excites organic action. Heat exalts sensibility, but diminishes contractility ; the moderate action of heat and cold is alike conducive to the support of life ; their immoderate effects alike injurious, since they annihilate moral and physical power. Extreme heat causes apathy and languor, dissolution of the blood and other fluids, gangrene, and death. Excessive cold chills, benumbs, debilitates, and produces even mortification and loss of life. It is admitted that the sudden abstraction of animal heat gives rise to morbid or unhealthy action in the human system. It is not however merely cold or low temperature that is the cause of disease, so much as vicissitudes of temperature ; sudden changes from warm to cold, or from cold to warm weather, are the sources whence disease is so abundantly derived. A very gradual change of atmospheric temperature, rarely produces disease, except in such as are peculiarly predisposed to influences of this kind. The mode in which the loss of heat may give rise to disease is simple and easily understood. Its first effect is a torpidity of the skin, and a retreat of the blood from the surface to the internal organs. The perspirable matter is hereby retained, and the blood rendered more irritating, or at least, surcharged with offensive substances. In consequence of these morbid conditions, the heart is excited to increased action, by which the blood is again propelled into the external capillary system, without however, overcoming the torpor of the exhalents. If any portion of the capillary vessels be predisposed by previous debility to morbid excitement, high vascular irritation, will be apt to occur in this part, and probably to the extent of actual inflammation. Should the mucous membrane of the respiratory passages be predisposed to irritation, Catarrh, or inflammation of the lungs will be the consequence. If the alimentary canal



be in a state of accidental or habitual irritation, dysentary or inflammation of the stomach will probably occur. In short, whatever part of the system may be in a condition peculiarly predisposed to disease, inflammation or high vascular irritation, will most likely be developed in it, by the increased momentum of the blood, and the immediate local impressions of offensive matter retained in it.

Such are some of the effects of cold, and here it is that we perceive the blundering ignorance of Thomson and his disciples. Instead of looking upon cold as the agent of inflammation, or febrile *reaction*, and upon inflammation or fever itself, after it is developed, as the disease, Thomson maintains that cold, as a positive substance, actually takes possession of what he calls "the inside of the system," and by force of arms, drives the heat, or life, or inflammation, or fever, or *friend*, as he sometimes calls it, out, upon the surface—and this is his opinion in what constitutes disease in all cases. "There is no other difference in all cases of fever (says Thomson) 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 ascendency*, heat will be dispossessed of its empire, and death will follow of course. 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 is what is called a long fever, or fever and ague.* The battle between cold and heat will take place periodically, sometimes every day, at other times every other day, and they will leave off about equal, *heat keeping a little the upper hand.* 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.*" What outlandish stuff. The idea that the old moons are cut up to make stars of, is not a whit more ridiculous. Thomson went upon the absurd supposition that the internal parts of a person labor-

ing under fever or other inflammatory disease are in all cases as much colder than they ordinarily are in a state of health, as the surface is warmer ; and it is upon this false and groundless supposition, that he and his disciples endeavor to "raise the inward heat" by administering in all inflammatory affections, the most exciting, stimulating and inflammatory mixtures. Could anything be more preposterous ; more contrary to reason and common sense, or more destructive to human life. One would naturally conclude that before adopting such a theory he would have taken some means to ascertain the fact as to whether the temperature of the stomach and other internal organs is really lower in case of fever than it is in a state of health. But no such examination was ever made by him. He constructed his theory upon the truth of which depended the lives of his fellow beings, but the aid of what little fancy he possessed not only regardless of this fact, but in opposition to all others. The thing however, has often been tested before Thomson was born, and the result has proved that so far from a diminution there is an increased temperature in every instance. In fact, in nearly every case of fever, there is more or less inflammation of the mucous membrane which lines the stomach and bowels. This is accompanied with a sensation of internal heat, more or less pain, great thirst, and an anxious desire for cold water. Now instead of giving cold water, which is one of nature's remedies, and which alone has been known to effect a cure—instead of using such means as have a tendency to allay irritation, calm excitement, and cut short, or check the ravages of the disorder, the Thomsonian uses every effort in his power to "increase the fever," which he considers as his particular "friend," and in order to do this he pours down the throat of his patient a compound of brandy, cayenne pepper, and gum myrric, which he calls "No. 6." Now the effects of this upon the delicate membrane which lines the alimentary canal which is already in an inflamed state, may be readily inferred from what you all know of its effects when applied to an inflamed eye. Is not all the barbarity of such a practice self-evident. In nine cases out

of ten, it will produce, what it has produced in several instances in this county, where it has been tried, fatal inflammation of the stomach, tumultuous excitement throughout the whole system, and the most wild and ungovernable mania. But the administration of stimulating diaphoretics, hot drinks, &c., in febrile disease is not a new practice. It is a system of antiquated ignorance and absurdity that converted the remittant fever so often epidemic in Europe (but with a very moderate mortality in this age) into the most terrific of scourges. It was this murderous, though now long exploded practice that rendered small pox between the 11th and 17th centuries the most dreadful of pestilences, converting all Europe into one vast hospital, enshrouding whole nations in the sable weeds of woe:—sweeping off annually near half a million of its inhabitants. It was this practice that gave such mortality to the black and various other plagues, putrid and gangrenous fevers, that for so long a time devastated different portions of Asia, Africa and Europe. It was reserved for the immortal Sydenham to reverse this stupid treatment of disease, by introducing sanguine depletion, cool air, and cool drinks, and the result was the greatest achievement in the whole circle of the sciences in diminishing human suffering and a waste of life. Nor is the practice of steaming or the use of the vapour bath, original with Thomson, as its origin is lost in the shades of a remote antiquity.—The ancients considered the skin as the only outlet for all the morbid humors they fancied lurked in the system, and which they believed were the cause of every disease, These erroneous opinions, the result of a limited and imperfect knowledge of Anatomy, were the parent of a most pernicious practice. They were in the habit of keeping their patients in a profuse perspiration for several weeks in succession. Under this practice, diseases assumed a malignancy and a fatality, wholly unknown at the present day—and to it alone may be traced some of the most mortal and wide wasting plagues that ever scourged the human race.

But although its sole and indiscriminate use in all diseases proves incalculably destructive to human life, yet as an important and indispensable means when timely and properly employed in the treatment of many diseases, it has been known and resorted to by all nations and people, both savage and civilized, on the face of the Globe, and it is this practice which has prevailed to a greater or less extent through all past time, that Thomson has included in his "*patent*," as his discovery.

Thomson appears not to have been aware, that perspiration is a fluid which is *secreted from the blood*, by the extremities of the small arteries of the skin; and that sweating, is a powerful method of *depletion*; that it may be carried so far, even in a healthy person, as to produce exhaustion, and in particular stages of certain diseases, fatal debility. He appears also, to have been ignorant that it is a vehicle by which immense quantities of *heat* or what he calls *life* is conveyed out of the system; that it is by vaporation along with what is discharged from the lungs, which constitutes the principal means of cooling the body, and by which it is enabled to maintain itself within certain limits of temperature. This vaporation or cutaneous transpiration varies at all times according to the temperature and humidity of the atmosphere, and were it not for its frigorific influence, the heat of summer, even in our own northern latitude, would be insupportable. Thomson little thought when engaged in sweating his patients, he was thereby abstracting both their *blood* and their *heat*. He and his hopeful disciples, ought certainly to consider, when about to apply the *steam*, how much "internal heat," or *Thomsonian life*, they rob the human system of in this way.

I might go on and show the mischievous effects of the Thomsonian practice, in nearly every disease that human nature is subject to, but time will not permit. In hundreds of cases that I might mention, it would be as certainly fatal as a musket ball shot through the heart. I have read you enough, however, from the twenty dollar book, to show that the whole affair is fool born,—that it is ineffably sil-

ly in theory, and equally pernicious in practice. After you have heard one page, you are just as wise as you would be, if you had read the whole. It all consists in an endless repetition of such stuff as the following: "Heat is life and cold death; fever is a friend and cold the enemy; it is therefore necessary to aid the friend and oppose the enemy, in order to restore health." "The higher the fever runs, the sooner the cold will be subdued." "Taking away the blood reduces the heat, and gives power to the cold, and the coldness of the stomach causes canker."—"To take away part of the blood, therefore, is taking away just so much of their life, and is as contrary to nature, as it would be to cut away part of the flesh." "All constitutions are alike, being formed of the four elements; all disease proceeds from one cause and might be cured by one general remedy." "When the outward heat becomes equal with the inward, either by the ones being raised or the others being lowered, cold assumes the power and death takes place." "When the inward and outward cold is ballanced, 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 appearances take place on *drowned* persons, and from the same cause." Such are the semile puerilities, of Thomsonianism. Is it not strange that such discharges of a fistulous brain should be taken for medical truth by those to whom nature has not altogether denied reason upon other subjects. But such gross delusions do not last long; like fancy's frost work, or like bubbles on the water, they vanish at the first touch of investigation, nor leave a trace behind. I will conclude this discourse by a few general remarks upon the articles which the Thomsonians make use of as remedial agents. And first and foremost, I may mention Lobelia, which is well known as one of the most loathsome and nauseous weeds in the whole vegetable kingdom. This article is noticed by every writer on the *Materia Medica*, that I have ever read, and I regret that I have neither time to give you their different views of its properties, nor to speak of the many cases in which it is

believed to have proved fatal. Like many other medicines, it is useful in certain cases, and not only useless, but highly pernicious in others. It will not do for indiscriminate use: in this respect it is much less harmless than Ipecacuanha. Butternut bark (I use Thomson's own names) a powerful and drastic purgative, causing violent griping, watery, and sometimes bloody discharges. Cayenne pepper, a very improper article in many of the acute diseases, but which the disciples of Thomson administer in all cases. Even in a state of health, if taken in large and frequent doses, it gives rise to visceral obstructions especially of the liver. Myrrh, a pungent irritating medicine which ought to be used with great caution, an over-dose is always dangerous. Skunk Cabbage, an acrid penetrating irritant of fearful power in the most skilful hand. This article in large quantities produces the most violent effects, causing a burning pain at the pit of the stomach, great cerebral distress, and finally death. Hemlock, Yellow Dock, Nettle Spring, Balsam Fir, Wake Robbin, Featherfew, Clivers, Blue and White Vervine, Sumach, Archangel, Burdock, Horse Radish, Sal Amoniac, Pearlash, Spirits of Turpentine, Brandy, &c. &c. Thomson rails out against the use of all mineral substances, as medicines: yet if we are to believe his own story, he cured himself of the yellow fever by taking *salt* and vinegar. This was decidedly the greatest cure recorded in his book, and one which has the most appearance of truth about it. Where any one, however, to inform him, that the Muriate of Soda, (common table salt) was a *mineral*, he would no doubt pronounce it a malicious slander, raised by the Doctors for the purpose of throwing odium upon his "System."— There is not one of the articles I have mentioned that will not cause death if given in sufficient doses; not one but will produce the same effects in small quantities, if given under unfavorable circumstances; and be it remembered, that the Thomsonians contend that whatever is useful in one disease, cannot be injurious in any other. There is not a single article in "Thomson's materia medica," as it is called, that is not taken from the *materia medica* of the

regular practitioners, and employed by them whenever they think proper. Did these wild and brainless fanatics pretend only that their incendiary mixtures were useful in certain forms and stages of disease, and that their administration required the utmost skill and discrimination to determine when they were indicated, their pretensions would not be disputed. But nothing short of faith in his universal *panacea*, will satisfy the rapidity of an audacious quack. No disease, however, appalling, will stay his ruthless hand, or check his cold blooded temerity. Scrofula, cancer, insanity, hydrophobia, in short, all the various and complicated ills that flesh is subject to, he would persuade you are to yield to the virtues of his boasted "King-cure-all." In *phthisis pulmonalis*, where the pillars of the constitution are assaulted and undermined, where the main springs are broken up and destroyed, where the very fulcrum on which the lever of vitality rests, is knocked away, and the whole fabric is falling into ruins, in such cases where the power to heal must be equal to create, it is, that these

" —————Fools rush in,  
Where Angels fear to tread."

The wasting *hectic*, the life exhausting *night sweats* of the consumptive patient, whose lungs are filled with *tubercles*, are all happy and encouraging symptoms of a Thomsonian. He doubles the doses of his nauseous *Lobelia*, multiplies his steam courses, and promises a speedy recovery until death closes the tragic scene. Still he is not convinced—he is incorrigible. Arrogance, vanity, and impudence, are so happily mixed up in him as to admit no rival attributes in his character. Filled with empty pretention, and clothed with the invulnerable panoply of ignorance and self conceit, he is indifferent alike to reproof or ridicule, which he modestly attributes to interest, envy or ill nature. But the worst fact in the history of creeping vampires is, that they draw their principal sustenance from those who are least able to afford it. Physicians in all ages and all countries, have been in the habit of attending the families of the poor gratis. In fact, they consid-

it one of their most sacred duties, in the performance of which they derive the most exalted pleasure.

Beerhaave, one of the brightest names that adorns the annals of the medical profession, considered the poor his "best patients, for (said he) God is their paymaster." See also Dr. Rush's lectures on the subject. The professors of the University of Pennsylvania fail not annually to bring this subject before their class in the most feeling and impressive manner.

There is not a physician of any eminence in the cities, but has stated hours set apart each day, for giving advice to the poor "without money, and without price." Nor is there one in the country of any considerable practice, that does not give annually from one to three hundred dollars worth of services and medicine gratuitously.

But these ravens will hover and croak round the hovels of the destitute and the ignorant, they will flourish their "screw augur" and their "No. 6," with other unparralleled compound, somewhat akin to the bubbling hell-broth of Macbeth's witches, and under the specious pretence of making every one their own doctor, so that they can cure all diseases, they will wring the last cent from the hand of famished indigence. Their wonderful and almost instantaneous cures of diseases that have baffled the efforts of the most skilful,

To count them all requires a thousand tongues,  
A throat of brass and adamantine lungs.

But when we seek for facts, when we look for the evidence of these prodigious, these marvellous cures, they are to be found neither *here* nor *there*. The common cant of the Thomsonians when trying to introduce their system is that the present practice of medicine is very uncertain, and that it needs improvement. It cannot be denied that the peculiarities of organization, the idiosyncasies of constitution, and the diversities of habit, and modes of living prevalent in civilized society, render the practice of medicine in many instances, somewhat uncertain. This is admitted



and lamented by all, but by none more so than the enlightened physician. "The perfection attainable by medicine (says Professor Jackson) is that which belongs to those sciences whose principles are demonstrated, but whose practical application is frequently defeated by defectiveness in its instruments, or by the force of uncontrollable accidents. Medicine, in this respect, will compare with navigation. The principles or theory of navigation have received an improvement that may be regarded as complete; but how numerous are the circumstances that render them useless, and their assistance unavailing. The skilful navigator, instructed in every branch of his profession, may conduct with safety his bark over the trackless deep, and through many a tempestuous gale and threatening storm; but in the tornado, the hurricane, the dread typhon, when the embattled elements pour forth their fury and exhaust their rage; or when adverse currents and resistless winds drive on a lee shore and rock-bound coast;—opposed to these, what is human power—what the skill, the knowledge of man? A strict analogy prevails in medicine. In the fatal derangements, congestions, and effusions, that so often are rapidly induced in the vital organs and centres of life, the instructed physician thoroughly understands the nature of the lesions, and the means by which relief could be procured. But where are they to be found? They exist not in nature, and his skill and knowledge remain impotent. The perfection of medicine will consist in the complete cultivation of the departments of which it is composed; but however far it may be carried, there will always be diseases that will prove fatal. Lesion of structure is an element of disease. When of intense violence, disorganization rapidly, sometimes instantly ensues—or a total denaturalization of the solids is gradually produced. These states once induced, the power to heal must be able to create—the attribute and prerogative of Deity. The catalogue of the *opprobrium medicorum* may be reduced by the improvement of the science, but it will never cease to exist." But will the casting away the recorded experience—the well attested facts—

the collected wisdom of ages—and launching, without compass or rudder, upon the ocean of empiricism, with no guide but blind and ignorant conjecture—have a tendency to improve the healing art? Are the indefatigable labors, the anxious toils, and the generous efforts of the sons of science and genius, in different countries and ages of the world, who have spent their whole lives in the dissecting rooms, interrogating the dead, that they might discover the true pathology of the diseases of the living;—are the golden sands of knowledge that have been accumulating for thirty centuries, to be thrown away, or exchanged for the raw conceits and stupid drivellings of Samuel Thomson? Will the sole and indiscriminate use of lobelia, red pepper, alcohol, and steam, in the hands of crafty knaves, and ignorant charlatans, have a tendency to lessen the mortality of disease, or “establish the practice of medicine upon a more scientific basis.”

This is not the first system of empiricism, although it is unquestionably the one most disreputable to the intelligence of the country. The land is full of it. We have Bone setters, and Water doctors, and Indian doctors, and Cancer curers, and Pow-wowers; and those who work by all kinds of Magic; to say nothing of an innumerable host of Pill makers, many of whom find the business much more lucrative than the physician whose practice is governed by scientific principles. Quackery always has existed, and always will exist, as an excrescence on society, until the people in general are convinced that “the proper study of mankind is man”—until the rudiments of anatomy and physiology are taught in our common schools, as they might be to the greatest advantage. It springs up in the soil of ignorance, it feeds upon gaping credulity, it grows rank in mental darkness. The quack, like his prototype, the buzzard, perches himself upon every dry limb, snuffing the tainted breeze in quest of prey; he fattens upon the carrion of the community. But neither Thomsonianism, nor Mormonism, nor witchcraft, nor any other kind of foolery, can be put down by Legislative enactments, by fines, or imprisonments, and they should not be if they

could. Such laws infringe the inalienable rights of the citizen. They ought to be met by unsleeping opposition. They force, they exasperate, but do not convince the mind. The wide diffusion of useful knowledge can alone dispel such gross delusions. Universal education—the colossus of light, reason and liberty—aided by the artillery of a free press, is the proper antidote.

World, who have spent their lives in the study of the human mind, that they might discover the pathology of the diseases of the living;—and the golden rule of knowledge that have been accumulating for fifty centuries, to be thrown away, or exchanged for the law of chance and stupid divination of Samuel Johnson? Will the wife and industrious matron of a household, who has labored and sweated in the path of early hours and weary hours, have a tendency to leave the morality of a state, or to purchase the practice of medicine upon a more scientific basis?

This is not the first system of empiricism, although it is unquestionably the one most distinguishable to the intellect of the country. The land is full of it. We have Quaker curers, and Fox-worshippers; and those who work by all kinds of magic, to say nothing of an innumerable host of Philistines, many of whom find the business profitable. It is true, that the physician whose practice is governed by scientific principles, Quackery always has existed, and always will exist, as an excrescence on society, until the people in general are educated that the proper study of mankind is man;—until the rudiments of anatomy and physiology are taught in our common schools, as they ought to be in the highest academies. It springs up in the soil of ignorance, it feeds upon going credulity, it grows rank in mental darkness. The quack, like the prototype, the peasant, worships himself upon every day, kneeling the sacred bones in quest of power, he lingers upon the cushion of the community. But neither Thompsonianism, nor Mesmerism, nor Witchcraft, nor any other kind of folly, can be got done by legislative enactments, by laws, or imperatives, and they should not be. They

## APPENDIX.

*Extracts from The New Guide to Health, Theory  
and Practice.*

### CONSUMPTION.

"This complaint is called by the doctors a hectic fever, because they are subject to cold chills and hot flashes on the surface; but this an error, for there is no fever about it and this the greatest difficulty, if there was it would have a crisis, and nature would be able to drive out the cold, and effect a cure; the only difficulty is to raise a fever, which must be done with such medicine as will raise and hold the inward heat, till nature has the complete command. When the patient is very weak and low, they will have what is called cold sweats; the cause of this is not understood; the water that collects on the skin does not come through the pores, but is attracted from the air in the room, which is warmer than the body, and condenses on the surface; the same may be seen on the outside of a mug or tumbler on a hot day, when filled with cold water, which is from the same cause.

### FITS.

These are produced by the same cause as other complaints, that is, cold and obstructions.

**ST. ANTHONY'S FIRE.**

These are caused by overheating the system, and cooling too suddenly, which leaves the pores obstructed, and then by taking more cold, will bring on the warfare between cold and heat. The only way to effect a cure, is to give the hot medicine, and steam till they are brought to the same state of heat as that which first caused the disease, and then cool by degrees.

**BILLIOUS CHOLIC.**

The name given to this complaint is erroneous, for bilious means the bile, and no one ever heard of a bile choleric, or pain caused by the gall, as it is a friend to health, and never causes disease or death.

**PLEURISY.**

This is a distressing complaint, and is caused by cold or want of inward heat.

**RELAX.**

This complaint is caused by indigestion, or loss of the powers of the gall, which becomes thick in consequence of cold, or loss of inward heat, when the stomach will be sour.

**RHEUMATISM.**

This complaint is caused by cold obstructing the natural circulation, which causes pain and swelling.

**SORE LIPS.**

They are very common in very hot or cold weather,

when there is nearly a balance of the power of outward and inward heat, or outward and inward cold, which produces canker.

### PILES.

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 (Cayenne pepper.)

### DYSENTERY.

It is caused by cold, which gets the ascendancy over the inward heat.

### SMALL POX.

The fashionable mode of treatment in this disease has been to give physic and reduce the strength by starving the patient, and keeping them cold. This is contrary to common sense, as it weakens the friend and strengthens the enemy, and the same cause would produce similar effects in any other disorder. All that is necessary is to assist nature to drive out the canker and putrefaction which is the cause of the disease, by keeping the determining powers to the surface, in which case there will be no danger. The same manner of treatment should be used in this complaint as has been directed for measles, viz:—When the symptoms make their appearance, give a dose of the composition powder, or of No. 2, (cayenne) to overpower the cold; and when the second dose is given, add No. 1, to clear the stomach and promote perspiration; as soon as this takes place the disorder will show itself on the outside. By continuing to keep the determining power to the surface, nature will take its regular course, and the disease will go off without injuring the constitution. If the bowels appear to be disordered, give an injection; and be careful to keep the patient warm.

## SORE HEADS IN CHILDREN.

This sore often comes after having had the itch; it is *contagious*, being caused by canker and putrefaction.

## SURGERY.

*To relax the muscles in setting a bone.*

In cases where a joint is put out, or a bone broken, give a dose of No. 2, (cayenne pepper) or the composition powder, with half a tea spoonful of nerve-powder, which will promote a perspiration, prevent fainting, and quiet the nerves; then wrap the part in cloths wet with water as hot as it can be borne, and pour on the warm water, placing a pan underneath to catch it, for a short time, when the muscles will become relaxed, so that the bones may be put in their place with little trouble. In case a shoulder is out of joint, I relax the muscles in the same manner, and put the arm over my shoulder and lift up.

## RUPTURE.

When the bowels come down, and remain any length of time, they become swelled, and are very painful, causing great distress and danger; and sometimes have proved fatal, as they cannot be got up again till the swelling is removed. This may be effected by a course of the medicine without danger.

## TO STOP BLEEDING.

External bleeding caused by wounds in the limbs, may be stopped by placing the wound higher than the body.

## MIDWIFERY.

All the valuable instruction I ever received, was from a

woman in the town where I lived, who had practiced as a midwife for twenty years; in an interview of about *twenty minutes* she gave me more useful instruction, *than all I ever gained from any other source.* Women in a state of pregnancy, ought to be carried through a regular course of medicine, especially when near the time of delivery. When in *travail*, give raspberry leaf tea, with a teaspoonful of composition powders, or No. 2, and *keep them in a perspiration.* After delivery, *keep up the internal heat,* by giving the composition powder or No. 2, (cayenne pepper.) What is called *bearing down pains* in women, is from the same cause as *files*; and must be relieved by injections made of witch-hazel or red raspberry leaf tea, steeped strong, with No. 2, strained. If this does not give relief, go through a regular course of medicine. All who purchase the right, may receive the necessary verbal instruction, to enable them to do all that is required in the practice of midwifery, as well as to become their own physician and surgeon at a trifling expense.

## MATERIA MEDICA.

### No. 1. LOBELIA.

Powdered leaves and pods in teaspoonfull doses, in warm water and sugar.

### No. 2. CAYENNE.

This is a medicine of great value in the practice, and may be safely used in all cases of disease

### No. 3. FOR CANCER.

Take Bubby root bark, white pond Lilly root, and the inner bark of hemlock, equal parts of each pounded and well mixed together; steep one ounce of the powder in a



point of boiling water, and give for a dose a common wine glass full, sweetened.

#### No 4. BITTERS.

Take the Bitter Herb, or Bulmony, Barberry 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 spoonfull of No 2.

#### No. 5. 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 sugar; then scald and skim it, and add half a pound of Peachmeats, 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 a half a wine glassfull three times a day.

#### No. 6.

Take one gallon of good fourth proof 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. To be taken or applied externally, or to be put into the injections. One or two tea spoonfulls of these drops may be given alone, or the same quantity may be put into a dose of either of the medicines before mentioned. There is hardly a complaint, in which this useful medicine cannot be used to advantage.

#### COMPOSITION.

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 pouuded fine, sifted through a fine sieve, and well mixed together. For a dose, take a tea spoonfull of this powder, with an equal quantity of sugar, and put to it half a tea cupfull of boiling water.

### COUGH POWDER.

Take four tea spoonfulls of Skunk Cabbage, two of Hear-hound, one of Wake-robin, one of No. 1, one of No. 2, one of baberry bark, one of bitter root and one of nerve powder. Take half a tea spoonfull mixed with molasses.

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### NOTE.

The reader will observe that the 21st and 22d pages of this work have been inadvertently transposed.

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