

Some important advice to the world : or, The way to prevent and cure the diseases incident to the human frame : demonstrated and based upon principles agreeable to nature, and suited for all climates and constitutions : with an account of the author's own case / James Morison.

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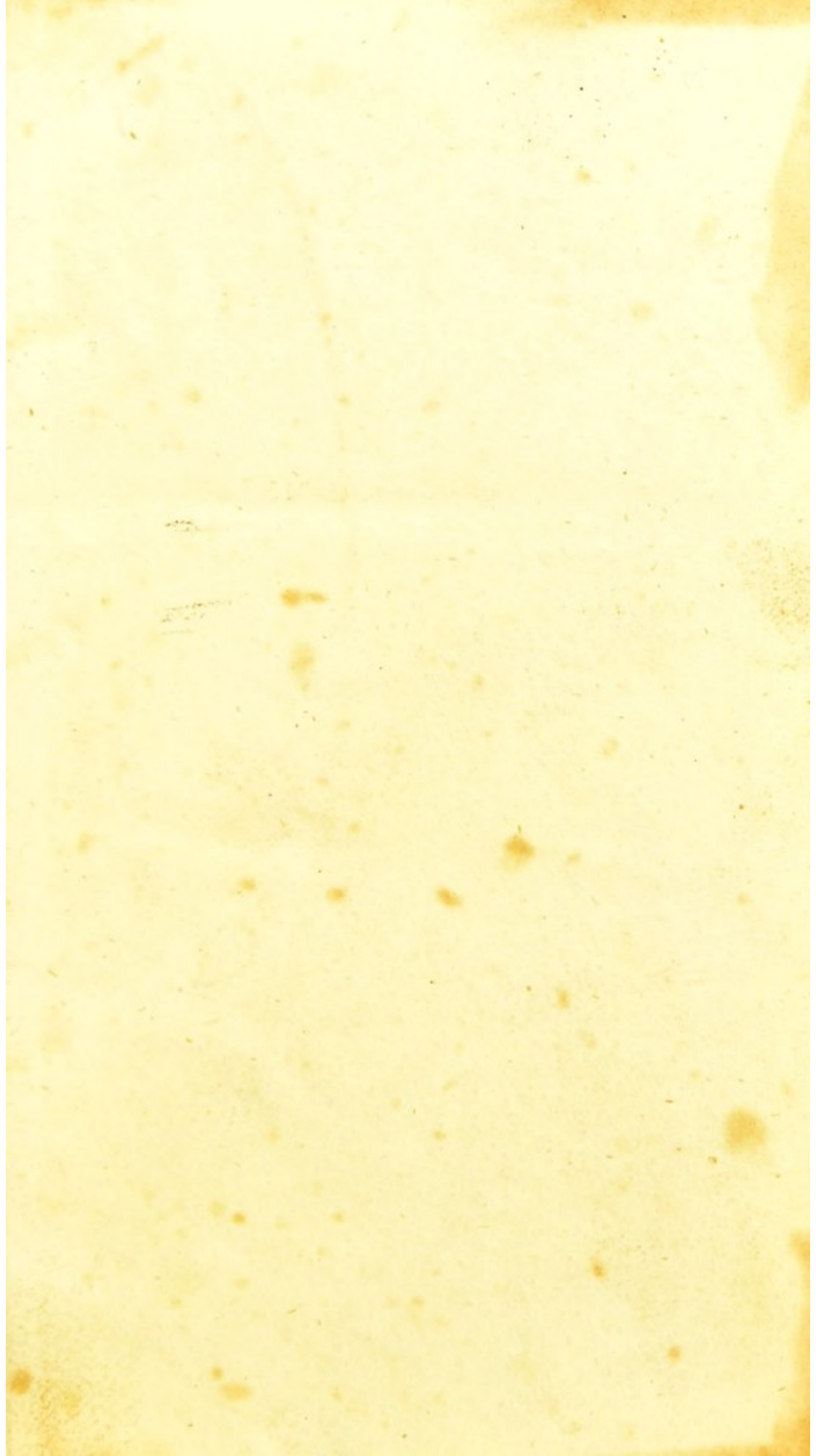


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IMPORTANT ADVICE,

&c. &c.

SOME
IMPORTANT ADVICE
TO THE WORLD ;

OR,

THE WAY TO PREVENT AND CURE

THE

DISEASES

INCIDENT TO THE HUMAN FRAME ;

DEMONSTRATED AND BASED

UPON PRINCIPLES AGREEABLE TO NATURE,
AND SUITED FOR ALL CLIMATES AND CONSTITUTIONS ;

WITH AN ACCOUNT OF

THE AUTHOR'S OWN CASE.

BY J. MORISON, GENT.

NOT A DOCTOR.

Who so proper to instruct mankind with regard to their bodies,
as he who had been thirty-five years sick, and now enjoys
good health?

“ Health and long life are within reach of us all.”

Entered at Stationers' Hall.

LONDON:

PRINTED FOR THE AUTHOR.

SOLD AT HIS RESIDENCE, NO. 60, FRITH STREET, SOHO ;

AND BY ALL BOOKSELLERS.

1825.

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IMPORTANT ADVICE,

&c. &c.

I am no advocate for miracles, nor do I prescribe specifics.

How long is mankind destined to suffer under all the bodily evils incident to the human race? Who is not inwardly affected at witnessing all around him the havoc made by the stern hand of death—in thousands prematurely cut off in the flower of life, or in the years of infancy—in others dragging on a miserable existence under a load of infirmities and sufferings? The compassionate observer is bewildered and lost, on contemplating the scenes of misery and grief that surround him—every one ailing more or less—the seemingly robust and healthy often the first victims of disease—parents left childless, or children deprived of their parents; and, not to mention the pitiful objects of all ages that crowd our streets and country, infirmities and pain seem

in general the companions of those few, favoured by nature, who attain to old age. One is led to ask, from what can arise so much misery and suffering? Has the Almighty created mankind merely to be the sport of the winds? and, having imparted to the human mind so many powers of investigation and knowledge, has he only kept secret and concealed from him, the manner of protecting his own existence when attacked by the ravages of disease? Such an accusation of the Almighty Justice is not warrantable. No: certainly, there are placed within our reach, means of averting so much misery, and of enabling all those who have once seen the light, the true light of curing, and preserving their bodies from disease, to run their career in health and comfort, and, having attained the natural old-age destined to man, to close their eyes without a struggle.

No doubt, from the beginning of the world, men of learning and investigation have occupied themselves in studying the nature of disorders, finding out remedies, and prescribing for their fellow-citizens. Past ages, as well as the present, have produced innumerable volumes on the subject, all furnishing us with

new ideas on the theory as well as practice ; and which have given way to one another, till one is lost in a chaos and confusion ; nothing clear, nothing precise in any of them. They seem all to have considered the human frame as a piece of patchwork, and treated it accordingly, by looking out for specific remedies for every disorder, or according to the part of the human body afflicted with disease : thus, one kind of drug was to cure the head, others the breast ; a great many were thought proper for the stomach, others for the kidneys and bladder, and so on. Not content with the productions of the vegetable world, they have in many cases called in the assistance of the animal, and ransacked the bowels of the earth for minerals, and with the aid of chemistry adopted poisons and minerals as their most common instruments for curing ; thinking, no doubt, as one would imagine, that the world would judge of their proficiency in their art from the number of tools they made use of. Chemistry may be, and is, a very proper science for the arts ; but it is very problematical if it is at all suited to the human body. Nay, more : they have converted the body of man,

as one may say, into a laboratory ; and by administering to him a number of their inventions, they would make us believe that they are to bring about a change in our humours, similar to the processes in their shops. Strange infatuation ! and how fatal to the human race ! No : the human body is but one entire machine, regulated by the stomach and bowels ; and as the whole is nourished by the proper supply of food taken into the stomach, so, likewise, are its diseases to be prevented, and radically cured, by abstracting from it the obnoxious matter.

View of the Economy of the Human Body.

All animals owe their origin to a fluid ; and from their birth are they nourished to full growth, and subsequently supported, by fluids. All food taken into the stomach is converted into fluid, and afterwards becomes blood to nourish the whole frame : from this it is evident, that the solids arise out of, and are subordinate to the fluids. The whole health of man, during life, depends upon the state of his fluids. If he is born of healthy parents, and not neglected during infancy and youth, he will

grow up to manhood without encountering any but slight attacks of disorder. Others again, not so favoured by nature, and partaking of the constitution of their parents, will be subject to frequent illnesses, coughs, colds, glandular affections, sore-throats, and fever; and if not treated agreeably to nature, to rid them of the morbid humour, they will fall a sacrifice, or, at the best, possess but a feeble and precarious existence. The other part of the human body, consisting of bones, tendons, and flesh, as said above, derive their origin and nourishment from what is called chyle, or the essence of our food when digested; which afterwards becomes blood, and pervades and nourishes the whole frame, supplying each part with its appropriate growth, and other juices of the finest and most subtile nature. Without entering into all the arcana of the process of digestion and nourishment, concerning which so much has been written, and which still remains a mystery incomprehensible to the human understanding, we must content ourselves with the knowledge thereof gained by experience. We know that the blood, which has its origin in or about the heart, per-

vades the whole system. Whether this is from a direct circulation, like a hydraulic machine, or from some other mode of communication not yet known, we may leave to the ingenious to discover; and when discovered, it is not likely to be of much use to mankind, as it cannot alter the laws of our nature, or furnish us with any new remedy. On the free circulation of the pure blood (or unobstructed communication, as you please to call it,) depend health and sickness, life and death.

Origin of Disease.

The new-born child, there can be no doubt, has received the first and fundamental elements of his constitution from his parents. Beneficent nature has, however, placed in the power of man abundant means to obviate and remedy constitutional or hereditary defects, to which all mankind in a degree, some more, some less, are subject. All disease commences with pain, and all pain is the commencement of a disease, and a state of being contrary to nature, which is wise and beneficent; and teaches us and all animals to avoid and shun pain. If the child cries, it is because he

suffers: he already feels the corruption of his nature working within him, and giving him pains in his stomach and bowels. On his coming into the world, nature has supplied him with the first remedy to cure and carry off his ailings; but we, ignorantly forgetting her lessons, stuff him with food and remedies of a contrary nature. If he cries, it is said he is weak, has got wind on the stomach, and we do not fail to ply him with cordials, carminatives, &c. &c., according to the fancy of every nurse and visitor: if he cries still more, which he is likely to do, we then apply to him soothing and anodyne drugs, the effects of which are soon visible; and you give him the sleep of death, or he goes off in convulsions and fits. As he grows up, the same system is persevered in. If you see him pale and weak, recourse must be had to strong meats and wine; we do not think of cleansing his stomach and bowels of the corruption which is the cause of his suffering. If he is florid and full, and has frequent attacks of cough and colds, we think nothing of it; provided the blood appears in his cheeks, we are satisfied. But he will begin to smart under head-aches and look dull:

he is evidently full of corrupt humours, and mortal fevers; sore throats will be the consequence; and if these are parried for some time by palliative medicines, and various privations as to his diet, it is a great chance if he does not, sooner or later, fall a victim to consumptions, inflammations, dropsy, decay, and a train of other disorders which daily carry off our youth at all ages. And all this, because the original cause of the disorder has not been removed by effectually cleansing and evacuating. As said above, all pain is the commencement of disease; and if not early remedied, may grow into the most mortal disorder. Children and young people are seldom troubled with pains in the limbs or extremities, and their sufferings are generally confined to the trunk and head: but as age advances, and from improper treatment, the corrupted humours of the stomach and bowels not having been evacuated, are forced into the blood. In young people this shows itself in chilblains, affections of the glands, tumours, boils, eruptions, measles, and small-pox; and farther on in life they become more painful and serious, ending in gout, consumption, stone, ruptures,

inflammation, and dropsy. According to the predisposition of the body of the individual, the humour settles itself on some of the vital organs, imminently endangering the life of the patient. The human body is a machine, and a machine too in constant use : we know, in common life, that every thing in use soon becomes dirty and clogged up ; no wonder then that our bodies should do the same. The present theory and practice of medicine may be compared to that of a watchmaker, who would be entrusted to put to rights a watch of excellent workmanship, but dirty and clogged up : if this watchmaker, mistaking his business, and instead of cleaning the works, says—‘ Oh, I will soon make this watch go ; it only requires a stronger spring, and that will force every thing into motion and make it go’—I believe I need not inform my readers, that it would not go long ; some part soon breaking, there would be an end of the watch : even so it is with the human body : by the system of our practitioners, of bracing and giving tone, some part breaks or gets clogged up ; with this difference, that the watchmaker can give his watch a new wheel, which the doctors cannot do.

State of perfect Health.

Having in the preceding treated of the cause, the efficient cause, of all disease, however denominated, (and the catalogue of these is already in medical books swelled to an immense size, and daily increasing,) we come now to treat of a more pleasing subject—a state of sound health.

Perfect sound health, (although at present it falls to the lot of very few, and owing to improper treatment they do not enjoy it long,) is seldom mistaken by the near observer. It announces itself every where with pleasure and joy. With it all is mirth and goodness; when tempered with wisdom, the happy possessor of it enchants and pleases wherever he goes. He is religious and grateful, affable, courteous, and brave. He is perfect master of his judgment, imagination, and body. He is acquainted with the snares and evils of this world, but does not feel them; his energy rises superior to them. He enjoys the greatest share of felicity dispensed to mortals. His body he moves with elegance and ease, and his mind is ever ready to serve him: he is fitted for any station in life where fortune may

place him. Health gives all this. These are the exteriors. There are, however, sure signs of judging of a state of sound health; and a deviation from any of these would not fail, in the long run, of undermining the happiness of the above picture.

Signs of perfect Health.

Sound sleep from six to eight hours.

No pain in any part of the body.

Moderate appetite at regular meal time.

Free evacuations, without pain.

Steady complexion, (no matter which,) eyes bright, and expressive.

Stomach and Bowels.

The stomach and bowels may be termed the grand laboratory and regulators of the human body. They are servants always at hand, labouring for our support and happiness. All kinds of food come alike to a healthy stomach. It is even benefited by any variety, provided you do not overload it; even this it will bear at times, if you do not repeat it too often. All that it asks, is—that we keep it in a clean, sound state, not allowing it to be choked

up by gross phlegmy humours, nor those of an equally pernicious nature, which are sharp and acrimonious. They are the reservoirs from which we are nourished in health; and they are at the same time the sewer or outlet to carry off all that is bad, corrupt, inimical and painful to our constitution. Our whole body is in communication with our stomach and bowels, through a mechanism that we but imperfectly comprehend. It suffices us to know by experience that it is so. By an effectual and continued purging you will draw down a humour from the eye, or remove a corn from the toe, and that without any diminution of your strength, but great improvement of it. Purging is the way marked out by nature for the prevention and cure of all our infirmities: it may be said to be the only thing that cannot be overdone, and may be continued for any length of time. It gives strength and agility to the body, contentment and energy to the mind. It is the real strengthener of the stomach. (See art. on Vegetable Purgatives and Cleansers.) You can never lose, by purging, any thing but what is bad and inimical to the human body, mere

dregs and dross. In vain have men of science invented systems without number, to give way to one another like the waves of the sea; and fashions in curing disease are almost as variable as the mode of our dress. During a disease the learned men of the art fly from one thing to another like scene-shifters on a stage. They have no fixed principle with regard to disease; and, notwithstanding their ostentatious display of vain science, every one in the end is obliged to see that it is all mummery, rank as that of the Romish church in the worst ages, but no one knew how to better himself, and free us from the tyranny of their institutions and our own prejudices. They seem ignorant of the universal law of nature, which is, that all fluids run on smoothly, when unobstructed and not choked in their course: they cool our bodies one moment, to heat and inflame them the next; at another time irritate, and then apply an anodyne. They think they hold the balance of our lives in their hands, and that with such profound knowledge and so many applications they cannot fail to restore us to an equilibrium. Infatuation, and how fatal to the human race!

Are they ignorant yet that animal heat has no other cause but the free unobstructed circulation or communication of the blood and finest juices emanating therefrom ? and that pains of all kind, inflammation, fevers, numbness, coldness, and finally death itself, are only the consequences of obstructed circulation and cessation of movement of the blood ?

Mercurial and all Mineral Preparations.

The use of mercury has made more victims throughout the world than Buonaparte in all his campaigns. How such a substance should be administered as a remedy, and have such a vogue, surpasses the imagination, and shows the absurd lengths mankind may be carried, by mistaking and deviating from the path of nature, especially when instigated and led on by those to whom they look up to direct them in the care of their health. Mercury, in all its shapes, is highly inimical to the human constitution. Are not the effects of it too visible, once received into the constitution ? It pervades the whole system, and settles in our bones. It is by nature heavy and cold of itself, and renders its unhappy victim dull

and melancholy, and a prey to all mental and bodily sufferings. Mercury is moreover indigestible: then it never changes nor assimilates itself to our other juices. It is given with a view to insinuate itself, break and divide the concocted humours; something in the same manner as the butler uses small shot to break the wine crusts fixed on his bottles,—but with this difference, that mercury taken into our bodies meets with organized matter, and may seriously injure the same. If taken as a purgative, its effects must be equally injurious, and one can expect from it none of the good to be derived from the vegetables of that description. It acts, and stimulates by its weight the canal to motion, but its effects do not extend farther; and it always leaves the patient dejected and weak, if nothing worse has happened by injury of some of the parts. How different from the effects of the vegetable evacuants! They are digested, thereby insinuating themselves and their virtues into the smallest vessels, and excite in them a natural motion tending to cleanse and carry off all impurities.

Reasoning thereon is lost; but this is their

nature, planted in them by the hand of the Almighty. On reflecting on the general use now made of mercury and all its preparations, one can assign no other reason, but that, as it is contained in a small volume, and tasteless, you save the patient the disgust of a longer and more bitter draught. But this seems the curse attendant on the human race—that man can only preserve his health, or renovate it when lost, by swallowing a bitter draught; for there are no vegetable purgatives agreeable to the taste.

Laudanum and Anodynes.

The reader once informed of the cause, the efficient cause, of all his sufferings and evils, will not be surprised at finding these drugs characterized here as his greatest enemies, immediately opposing an insurmountable bar to all future happiness and comfort of health, destining their unhappy victims to lead a precarious infirm life without vigour or joy, if they have by chance escaped a premature death, when first administered to them under any acute disease or commotion of the humours. What can have impelled me-

dical men to administer such drugs, but their improper and erroneous view of the functions of the human body? Who are the parents of a family, any way numerous, that have not witnessed their mortal consequences? or, if their offspring survives, emaciate and weak, it is to be the victims of a train of disorders, such as faintings, palpitations, and not unfrequently loss of intellect, despondency, and suicide. In my own family several, who by a different treatment would have been in full enjoyment of health and spirits, like those I have the happiness to have preserved from such a baneful poison, have fallen victims to this pernicious drug, administered by the doctors. These medicines procure sleep, or rather insensibility : but it proves often the sleep of death. They are given to appease irritation, restlessness, and pain ; but they destroy the springs of nature, and rivet the morbid humour deeper on the brain. Irritation is nature's alarm-bell, to warn us of her danger, and to free her of the morbid humour which is the enemy that is harassing her. It is only a secondary effect, not the cause : disease is not to be radically cured by any thing we can impart, con-

vey into, or add to our frame ; but, on the contrary, by extracting from and ridding it of the morbid humour which is the cause of all disease ; and, the cause removed, no more effect.

Bark.

Bark, the use of which is not of a very ancient date in the annals of medicine, enjoyed a great vogue some years ago, and was regarded as a sure specific for the cure of fever, and I believe some other diseases. It seems now falling into disrepute, and deservedly. It was found that bark, in fevers, after the stomach and bowels had been evacuated a little, very often had the effect of preventing the return of it. It is probable that bark, from its strong styptic aromatic qualities, had the effect of strongly increasing the action of the stomach and heart, and fortifying them against the feverish humours then invading them and the surrounding region, and thus driving them back, I may say, into the system again :—who does not see, that from such a practice the most direful consequences must follow ? The heated acrimonious humours collected by the fever from all parts of the body, finding their

natural way of exit by the stomach and bowels shut up against them, must take refuge in some other quarter, and, according to the predisposition of the patient, settle themselves on the lungs, liver, bowels—or, mixing with the blood, affect the whole body, forming various obstructions. So many of our countrymen returning from warm climates with diseased, obstructed, jaundiced bodies, can arise from no cause but this. Had their medical advisers possessed a more sound reasoning of the cause of disease, and continued the evacuations for some days more with the vegetable evacnants, the morbid humour, the cause of the fever, would have been expelled, and these patients restored to good health, and thus saved the expense and trouble of a long voyage across the ocean.

Absorbents and Dissolvents.

These medicines, although they are found always in the long run perfectly futile and insufficient for the cure of any disorder for which they are administered, cannot be said to have such immediate bad effects as the preceding ones: they make you, however, lose

precious time, which might have been more usefully employed in extirpating and evacuating the cause and source of the disorder. What! convert the human stomach into a chemist's shop—and, only guided by our imperfect knowledge of the human juices both in a sane and morbid state, attempt to rectify them and model them according to our fancy, only grounded on the knowledge of some chemical experiments in our shops! Who is daring enough to affirm, that our juices either sane or morbid bear any resemblance to any thing chemistry can produce? It is nature only and the mechanism of the human body that can generate them; and it is only by clearing the stomach and bowels of their acrimonious and corrupt contents, that the disease will be remedied; according to the fundamental truth—the cause removed no more effect: a healthy and pure blood will create in the stomach juices fitted for digestion. Who has not witnessed the insufficiency of a variety of nostrums, and specifics, declared as such, for the cure of many diseases, and of that cruel complaint the Stone,—and as likewise of the absurdity of forcing the wretched

patient to submit to the cruel operation of cutting? Do they think this stone, or gravel, came there by chance? On the contrary, is it not evident that it proceeds from a diseased state of the humours, which by the internal heat are concocted into the substances we find in such cases? for the humours of the body, once in a deranged and stagnant state, assume all manner of appearances, as is witnessed every day in the dissection of bodies, and exemplified in gout, where the humour turns into chalky stones. The vegetable purgatives repeated, enter into all the urinary passages, and, if taken in time, would have prevented all such cruel sufferings, and all the other infirmities and disease to which these organs are liable.

Dropsy.

All dropsies, according to the present mode of treatment, generally baffle the skill of the physician. Instead of drying up the source of the disorder at the fountain-head, according to nature's plans, they think they have discovered the precise organ on which the malady depends; and, by the aid of their favourite mercury, that they can re-establish to this or-

gan its natural healthy functions : they know not what a mass of corrupted humours the body remains a prey to, if the patient has still strength enough to bear the effects of their darling mercury. All dropsies in general owe their origin to improper treatment of some previous disease, where the dregs have not been purged off—but cured by febrifuges, blood-letting, or anodynes ; the vessels filling themselves with the serous humour instead of blood. Continued and strong purging with the vegetable evacuants presents the only chance of removing the disorder, by carrying off the humours and replacing them with blood, if the disease has not already made too great a progress ; and even then there is hope, if the patient arms himself with fortitude. Tapping will only prolong the patient's life a few days longer.

Water in the Chest.

This very fatal disorder, which might have been comprised under the denomination of dropsies, were it not for the desire of uselessly augmenting the list of diseases, would never appear, if the vegetable evacuants were in more com-

mon use; and, even if formed in a slight degree, will yield to them if persevered in.

Sore Throats.

Sore Throats is a disease much more prevalent and dangerous in cold climates than in warm ones. It would seem that the great perspiration in the latter, tends to carry off the humours out of which this affection arises. Young people are most liable to fall soonest victims to them. Their little bodies long neglected, and their superabundant humours not carried off by evacuants from time to time, become of a highly putrid acrimonious nature, mount up to the throat, and destroy life so quickly, that there is scarcely time for consultation. Outward application will do but little. The source of this disease, like that of all others, is seated in the stomach and bowels. It would have been much easier prevented by purging occasionally; and even when formed, the only remedy, the only sure remedy, will be found in procuring copious evacuations, alternately with vomits.

Colds, and catching cold.

These are complaints which would be very rare, and when they did occur would be slight and of no consequence, if our medical men had formed a more correct idea of the nature and cause of our diseases, which would have imparted to the community at large the knowledge of protecting themselves from this seemingly slight incommmodity, but to many of a very serious nature. The name it bears of *cold*, seems to have contributed not a little to the absurd notions about remedying it. As it is called *cold*, we think we cannot keep ourselves too warm, and avoid as much as possible all communication with the open air. Do not we see, however, that colds are caught in summer as well as in winter? in tropical climates, as well as northern? that those who never leave a well-heated room, are not more exempt from them, than those who are much exposed to the open air? The apprehensions of many are so great on this head, that they are afraid of the slightest air breathing upon them, and cover their bodies with an unwieldy heap of clothing. Let us suppose two indi-

viduals going to a play or a ball, or any excursion that you please, commonly thought the scene of catching cold; both alike in their ordinary health; they shall be both exposed to exactly the same variations of the air, and do alike in every respect. One of them returns home in perfect health, and well as he went, and continues so; the other, soon after, or next day, feels himself unwell, more or less, as the case may be. He feels his head affected, and neither tastes nor smells as usual; perhaps even the brain is affected, and he is drowsy; or the lungs, and there will be oppression; and very probably all these symptoms, and worse, make their appearance together, accompanied with fever. Now it is evident that the excursion, or variations of temperature, to which they were both alike exposed, was only the secondary cause of the cold caught by one of the individuals. Had there been any thing really inimical to life, either in the variations of temperature, the exercise, or getting wet, they both would have suffered alike,—just the same as if they had fallen into water, they would both have been drowned. The individual who fell sick, had his humoral sys-

tem in a bad state: his humours were both too abundant and acrimonious. He was, previous to his going out, in a state of incipient malady, which would soon have declared itself one way or other. In this case the acrimonious humours, repercussed by accidents, of which we have not the control, had seated themselves in some of the vital organs, and produced the symptoms above described. In all this the, cause, the efficient cause of the individual's malady, was the corrupt state of the humours. In the ordinary language of life, and except amongst the very few accustomed to reason soundly on the causes of disease, one would have said he caught a violent cold or fever at the ball, or the individual was not strong, or else, something in the Turkish style, that it was his destiny: for no sounder reasoning than this, is ever made use of in such matters. A person of sound, wholesome humours will seldom or ever catch cold, no matter in what situation he is placed; and if he should, if he has at once recourse to a few doses of the simple vegetable purgatives, he will find himself at once relieved, and speedily rise up in a more confirmed state of health

than before; for nature, in all her operations, is always tending to her own purification, but man obstinately obstructs her. This is but a slight sketch of what is attributed to catching cold now-a-days—pains, and all uneasiness whatsoever; and as these are shifting every day, (at least in the beginning,) the patient is catching a new cold every day. This goes on for some time, notwithstanding all the doctor's prescriptions of sudorifics, paretics, lozenges, and syrups in variety; till, at last, the humour, the only cause of all suffering from the beginning of the disease, neglected to have been evacuated in time, and the vital energies of the body daily diminishing, settles itself on some organ or limb, and bids defiance to the physician, and terminates in death, or protracted infirmities.

Coughs.

Coughs are occasioned by a humour, sometimes of a viscous nature, sometimes acrimonious, lodging on the lungs, about the mouth of the stomach: they give rise to different symptoms and appearances, but the origin and cause of them all are the same; they proceed

from neglected colds, inflammations, measles, small-pox, or any other disease which has been improperly treated by neglecting to evacuate the humours, or dregs of the disease. To some constitutions from hereditary defects, they are most fatal : if taken in time, they will yield to repeated use of the vegetable purgatives, without the use of expectorants, balsams, lozenges, and syrups, which clog the stomach and are of no use ; there is even no well-grounded reason to expect any better result from milk, which is a very proper aliment, but does not cure diseases.

Indigestion.

There may be said to exist two kinds of indigestion ;—the one, acute and violent, which takes place on loading the stomach with too much food, or with some particular kind, to which it is not accustomed, and which disagrees with it ;—the other, at its commencement slight, gradually increases. The patient has slow languid pains and uneasiness, is irritable, and has no relish for any thing. Amusement he dislikes. The stomach and bowels do not perform their functions : these go on aug-

menting, and produce other disagreeable symptoms, such as want of sleep, palpitations, &c. After even the slightest meal, the sufferer feels that his stomach is unequal to the task of digesting it. He is not at his ease either sitting down, lying, or standing. According to the present mode of treatment, this malady is never cured, and may be said to accompany the patient to the grave. It proceeds from a long-neglected state of body. The stomach and bowels become lined and covered with thick, viscous, corrupt matters; as the malady increases, these linings become hardened and compact, and assume the appearance of real glue, or softened skin. It is easily comprehensible, that these linings must obstruct and prevent the juices of the stomach and bowels from penetrating our aliments, without which digestion cannot take place. What is the present mode of treatment? Calomel purges and bitters, calomel and bitters repeated. The only result of which to the patient are low spirits, disgust, and weakness. Probably at this period of the disease some other symptoms of derangement make their appearance, and the physician must direct his bat-

teries of another kind against some new enemy that has taken the field, till the patient is declared incurable, hypochondriac, and sent away to the watering-places, or to the Continent, to change the scene and air. By a daily use of the vegetable cleansers and evacuates, without bitters, the patient will soon find his ease and comfort return, together with his strength and sleep : the cause of the disorder, the viscous skinny linings, will be purged off, and by a perseverance therein the whole mass of his blood and humours purified. By any other mode he will find only disappointment and misery.

Flatulency and Wind.

These diseases, though producing somewhat different symptoms, proceed however from the same cause as the last :—the stomach and bowels being filled with viscous slimy matters, the air which enters them is obstructed, and cannot find a free passage out, till forced by some effort or contraction of the stomach to expel it. It will be radically cured by the same process as indigestion.

Chilblains.

Young people are most troubled with this complaint, which, though not dangerous of itself, nor thought much of, lays the foundation of other complaints, and is the sure sign of a highly depraved, inflammatory state of the body, which, if not cured, soon leads to more serious illness. It shows itself most in winter, no doubt from the usual perspiration being stopped. The heated inflammatory humour is deposited at the extremities of the limbs, where it causes cruel itchings, and often sores. Instead of plasters and other applications, which can do no good, it is better and safer to begin purifying the mass of the blood; on which the malady will cease.

Acidities.

Acidities, or sourness in the stomach, proceed from a long-neglected and vitiated state of the stomach, which soon spreads and communicates a corrupt leaven to all the body. A person troubled with acidities has many privations to endure, if he allows them to remain: for him the grateful fruits of summer

and autumn and even vegetables ripen in vain, tea (a charming beverage) has often the same effect. And all these evils go on increasing, till at last only spirits and water, and finally pure spirits and spices, can stimulate his organs of digestion—to such a degree are they enveloped with acrimonious phlegmy humours. Nor let any one suppose that disease having once taken root in the body will cure of itself, or even remain stationary ; that would be a supposition, or hope, contrary to experience, and the knowledge of the cause, the true material cause of all disease. On the contrary, every day is adding something to it, as the purest stream of water is daily adding new sediment to the stones in its bed. It is in vain to expect permanent relief from the prescriptions now in use—such as preparations of different kinds to neutralize or change the nature of the acidity ; as if the human stomach could be compared to a crucible. It is much better by some courses of the vegetable cleansers to clear the stomach and bowels of this humour : by which means you are at the same time benefiting your health in every other respect.

*Thirst, particularly during a Course of the
Vegetable Cleansers.*

When thirst becomes greater than usual, and in the interval of meals, and which cannot be ascribed to any particular circumstances in which one may have been placed, such as violent exercise or warm weather, there is good reason to suspect that the body is threatened with disease, and in a state of incipient malady, which will soon declare itself. It is occasioned by the acrimonious, inflammatory nature of our humours, then put in motion by some cause. It is the most prudent way to purge them off, before they settle into some fixed disease. It generally too happens, after a course of cleansing and evacuating for the cure of any disorder has been begun for some days, that the patient will then experience a great thirst for a day or two : this arises from the acrimonious humours, the cause of the disorder, being moved and set afloat by the cleansers and evacuants ; these humours naturally take their course towards the stomach and bowels, and then occasion thirst. It is a most favourable sign of the removal of the dis-

order by the effects of the purging, and will cease in some days, if you persevere in taking the vegetable cleansers and evacuants, which by no means should be neglected; otherwise these acrimonious humours might come to fix themselves on some other part of the body, and occasion you fresh trouble to dislodge them again. During the time of such thirst, small beer, porter and water, wine and water, weak tea, toasted water or plain water, may be drunk.

Croup.

A very dangerous disorder and particular to young children. In this disease a hard skinny substance, with matter, forms in the throat of the infant, and carries him off in a short time. This malady can only proceed from the same cause as all other diseases which affect the human body. I have before stated that the acrimonious burning humours in the human body are, from their nature, and the power of the vital heat, susceptible of being transformed into a variety of substances in different parts of the body. Children, not being sensible of the evils attending too much food taken into the stomach at once,

often eat to excess, which fills their lungs with phlegmy glairs, &c. ; and as they are incapable of the discretion of expectorating and spitting when needful, these become accumulated in their throat. Hence the origin of the croup. Attention in purging them from time to time would have prevented this ; as soon as first discovered, no time should be lost, but begin vomiting them and purging them effectually.

Asthma—Short breath.

The asthma, or difficulty of breathing, proceeds from this cause,—that the serosity or corrupt humours with which the blood is impregnated, has settled itself upon the lungs, and contracts and stops them up, so that they no more can draw in the air necessary for respiration. Purging will give relief ; and to complete a cure, it should be continued for some time after, so as quite to free the system of these bad humours.

Sea-bathing.

For many years now sea-bathing has become quite the fashion—I may say, a rage—

recommended by medical men to all those patients who have the means of transporting themselves to the sea-side. As an act of ablution and cleanliness, it is very proper, and there can be no objection to it; but then the immersions don't require to be so frequent. It is likewise very proper that our youth should know how to swim, and become masters in the art of natation. The journey to and from the coast, and change of scene, may be pleasant, and cannot injure health; so far there seems nothing to say or alter. But when we see patients of every description ordered down there, and daily immersions are prescribed for the purpose of restoring them to health, we are led to make some inquiries, and to investigate the theory on which such a practice can depend. It is said, that a sudden immersion into salt water gives a shock to the nervous system, and braces it; then any sudden fright or fear should have the same result, as to health, for these two nearly produce the same effect. That sea-bathing compresses the skin, tightens the veins, and drives back the fluids from the surface to the centre, is incontestable; but that the re-action

which would be necessary, always takes place, seems doubtful : besides, what benefit can arise to health from thus first driving in, and nature again driving out, which she does to ease herself? It is certain that many have felt inconvenience from sea-bathing, and discontinued it. Don't many feel chilly and cold after sea-bathing? their hands are benumbed and white, the blood does not penetrate to them. Are not attacks of cramp very often brought on by this practice of bathing, and many other symptoms that I am not aware of? for I have never much frequented bathing places. Let me ask those who, having gone there for the removal of infirmity or pain, and having practised a six-weeks' course, can they on their return home conscientiously say, that they are cured, that they have found real benefit? in fine, that their former complaint, whatever it was, is removed and gone, and that they feel no new inconvenience or pain in any part of their body?—for every one will allow that merely removing pain from one place to another, is not the cure of a disorder; and how should sea-bathing have such beneficial effects? I have already said, and the reader should

always bear this in mind, that all disease, or pain, (which is the same thing,) proceeds from and must have a cause, a real material cause or substance, as smoke proceeds from fire. Does immersion in cold water take any thing out of the human body? Certainly not : if it did, there might be some grounds for allowing it the beneficial effects you ascribe to it. The nature of man, (I mean his physical nature, his body,) has never yet been but superficially observed, although, next to that of the Creator and the good of our soul, the most important study that could occupy mankind : the world has gone on from the beginning, as it is doing now, amidst a heap and confusion of ideas as to his bodily treatment, without having advanced a single step on the plain road of effectually curing his diseases. Confounding cause and effect, they have acted like unto a man floundering in the mire, who can find no support for his feet to rest upon ; so they are ignorant, and know no principle to guide them in the cure of disease. Age after age, new systems have been invented, which see the day, only to expire and be forgotten. The days of Sorcerers and Witches

are gone by ; but every one knows the miraculous powers and influence which they by their contemporaries were thought to possess over the bodies of their fellow-citizens, whether in health or sickness. To them has succeeded another rage or phrenzy, that of Specifics. All the productions under the sun are called in aid ; this I do not condemn, (though it arises out of the erroneous manner in which disease has been treated, otherwise mankind would have known and been told by their instructors that there are no specifics,) it is so natural for man to seek for relief, to deliver him from his sufferings : in his eagerness to find this, he catches at every thing, and nothing presents such advantages as a specific. It is the philosopher's stone—a charm ; it works miracles, it cures without any trouble, and one does not know how. On trial they find all their hopes frustrated. To understand the physical nature of man, three different states or feelings of his physical existence may be considered. The first state we shall suppose, is the state of real sound health, as described. The being or man in that state feels no pain, no want of any kind. His mind and body are free and

easy: he is not hungry nor thirsty: his desires are moderate, and extend not beyond himself, because he feels content and happy. He is in unity and peace with all around him: his mind is exalted to God; and he is collected, and ready to carry on intercourse with his fellows. Such is the first state. The second state, arising out of the first, from a want implanted in our nature, is the state of hunger and thirst. The man or being begins to feel some want, something within him, he does not know what: it is not a feeling of pain, but he is no more that contented easy being he was some hours ago: if it had been his first introduction into this world, he would not know that it was meat and drink that he wanted. If we suppose him perfectly ignorant how he should proceed, perhaps he might fall upon the expedient of taking a bandage, and girding his body:¹ this for a short time would give him relief, and he would find himself again in his first state of content and ease.

¹ This is a very common practice among the negroes in the West Indies, and the peasantry in France, when they are out and wish to delay eating till their return home at night.

But this would not be of long duration; and the cravings of hunger and thirst becoming irresistible, he eats and drinks, and is satisfied. Thus pass the first and second states, which are both states of health. The third state is that of disease. The being or man before us, having ate and drank, feels himself refreshed, is gay, and well disposed, and sleeps well, and enjoys life in all its perfections, and continues eating and drinking when hunger and thirst demand it: but this will not continue always. By degrees, the food and drink which he has taken, digested, and assimilated to himself, run in his veins; and although pure in a great degree, are yet accompanied with some sediment and dregs:—as the purest stream, on its bed or course, deposes its sediment on the stones and eddies, so the blood does the same thing. The sides of the veins, the vessels, the cavities of the body, all receive a little of this sediment, which sticks to their sides; so that the pure blood now only runs in the middle of them, and with a diminished force and ease. Still, however, the man or being is not sick, and has as yet no pain; but he is not, however, the man he was. At last, the sediment and

dregs always increasing, (which they do with great rapidity when once begun,) the vessels, glands and valves get choked up, the veins are filled with dregs and incrustations, like a water-pipe long neglected; all these flowing back, inundate the region of the heart, the stomach, and bowels, which are full of stagnant acrimonious humours, and the man or being falls sick.

He cannot go any more; he is assailed with fever and pain in all his body; like unto a machine in constant employment, it is become dirty, and requires cleansing; and the human body is a machine in use. Now, if this man or being, of whom I have drawn a description in the third state, or state of incipient disease, had been possessed of the true knowledge of his body and nature, and taken from time to time some cleansing and evacuating doses, he would have preserved himself in a stable state of sound health, and even to the extremity of old-age, without pain or illness. The act of his bandaging up his body to satisfy the cravings of hunger and thirst, was fully as sensible and just as the other act of his, hoping to escape pain and disease without cleansing and evacuating his body. The

stomach and bowels are the conveyers of nourishment to the whole body ; they are likewise the sewer, and purifiers of the whole body ; all good, both ways, proceeds from within. I have before said, that a man in a sound state of health never fears exposing his body to all the changes of the elements that circumstances may require. If he bathes, it is either to wash himself, or to learn and practise the useful art of swimming. In both these cases he uses a considerable exercise of the body, and thereby the blood and juices are again propelled towards the surface: very different this from an act of sudden immersion.

Warm Baths.

In this country, cold sea-bathing is quite the fashion ; with our neighbours, there is a rage for warm baths, (beyond what cleanliness requires,) as conducive to health, and curing disease. How are we to reconcile employing, for the same purpose, two agents so contrary to one another, heat and cold—the one relaxing, the other bracing, as they are commonly called ? Yet from both, their advocates expect to find the same result, health. The

theory on which is grounded the practice of warm baths, can have no more beneficial influence on the human body, than that of cold sea-bathing; frequently repeated, and remaining long in them, diminishes the elasticity of the body, and can do no good. Like many other things, they have been resorted to as a means of curing, without any fixed principle or knowledge of the cause of disease, and that nothing should be left untried; something like the journies prescribed for change of air. A real sound healthy man will wash his body in cold or warm water, as he may find agreeable; but he knows he has no lasting benefit to expect from soaking in it for a length of time.

Bleeding, Cupping, and Leeching.

Nature has formed no outlet in the human body for the evacuating of the blood: certainly, if, in her wise intentions, she had judged that the loss at any time of this most precious fluid would be essentially necessary to man's welfare, she would not have left her work unfinished in this respect. Every one shrinks with horror at the bare sight of spilt

blood. Whence could a practice so destructive to mankind have been introduced, and found support from men destined to preside over the lives of their fellow-citizens? No doubt, the practice of drawing blood dates from the earliest ages; but that circumstance alone cannot stamp it as wise, and the best to be done for our preservation. It is the only one of our fluids that we can come at in so easy and instantaneous a manner: it runs all out to extinction before our eyes; all the other fluids or humours require time and medicines to produce their evacuation: this may well account for the lavish manner in which it has been spilt. How long is it since agriculture has been enriched with its most precious discovery, the art of draining? Yet agriculture has been the occupation of mankind since the beginning of the world. Look at yonder field and meadow; although possessed of the advantage of a good soil and good exposure, they remain nearly barren and unproductive: the one, although it has been ploughed and manured for ages, produces but scanty crops, and of bad quality; the rays of the sun, and the labour of the husbandman, are

alike lost upon it : the meadow is in a like situation ; it is only covered with rushes and sour grass, which the cattle will not eat. Drain them, effectually drain them, by drawing off all the sour stagnant water and juices with which their soil is impregnated, and you at once restore them to fertility ; the rain and dew of heaven will penetrate their soils, and nourish the seeds you may commit to the earth. Being now deprived of the unhealthy humours with which it was before saturated, every useful plant now flourishes and comes to perfection. Even so it is with the human body, and the juices it contains. Purging is to the human body, (by drawing off the acrimonious corrupt humours,) what the draining has been to the land ; and the blood, like the rain and dew of heaven, and pure as they are, penetrates and nourishes the whole body. Observe, likewise, what happens in the swampy undrained field after a fall of rain, which to other fields is beneficial. It cannot penetrate and circulate as it should do ; the whole is choked up ; and instead of the rain changing the nature of the sour stagnant juices of the soil, they, on the contrary, change and corrupt the rain. So the

blood, produced after food, and intended for the due nourishment of the body, finding the juices thereof in a corrupt acrimonious state, at first is forced to mix with these old corrupt humours, and at last turns corrupt itself. Look round amongst your acquaintances, and mark the consequences upon those who have been copiously bled : seldom, or ever, do they thoroughly recover, and their convalescence is tedious. They do not, indeed, die immediately, and the physician escapes with honour ; but their days are shortened by it, and embittered by suffering and infirmity : there is no more energy in the mind, nor elasticity in the body. How different is the situation of that man, whose illness has been cured by the vegetable purgatives, which effectually carry off the corrupt acrimonious humours, the cause of the disorder ! He rises from his bed with alacrity ; he feels that his blood, the principle of his life, has not been touched ; his convalescence is the affair of a day or two ; his appetite and other functions are immediately restored ; he requires not the assistance of cordials, wines, and high nutritive food. And why all this difference ? Only, because he has been treated

agreeably to his nature; his body has only been drained of the bad juices, and all the good ones left. We can lose by purging no humours that are beneficial to us. Bleeding, in any disease whatsoever, may give a transitory relief; though, in some, such as erysipelas, it is speedily mortal. It creates a void; and all the humours of the body being at the time of bleeding in a commotion, creating this void must give temporary ease; on opening a vein too, some of the corrupt serosity, the cause of the disorder, escapes with the blood. Man sees, in the same vessel before him, both his foe and his friend; the one, unctuous, balsamic, and sweet—the other, acrimonious and biting, and stinking with corruption, like that which issues on dressing a blister.

It is much easier to prevent diseases of this serious kind, than to cure them. When once begun, and the habit has been long neglected, and becomes similar, I may say, to an undrained field or swamp, can you, during a flood of rain, send workmen to remedy it? It is then, that parents, and others, have to regret their silly fondness: rather than force their child to take some innocent and easy purgatives, which would have prevented this

explosion of humours, or at any rate made it light and easy, and even beneficial, when over : when I say some doses of purging, this must be understood as depending on the previous health, and state of body, of the patient, as four or five days will do more in purifying some bodies, than ten or twelve to others. The best guide to judge by, of the health of children, is, that they be playful and lively in the day, and sleep well at night, free from coughs and colds ; and be on your guard against a too florid and changeable complexion, unless you are well assured that it is their natural colour. It is to be hoped, that parents, now better informed of the real cause of all disease, will take the necessary precaution to prevent these serious attacks ; when life is always in danger, they will learn and know, that purging is the only alternative to prevent bleeding.*

* I am informed a schism prevails at present in the medical world, as to the circulation of the blood ; and that this doctrine, which has passed currently for some centuries, is now called in question by some heads of the faculty : on the decision of this question, and that it does not circulate, we may see some new theories, and modes of treatment, imagined in our colleges,

Colics.

Many different appellations are applied to colics, or pains in the bowels, according to the immediate seat of the evil and of the disease, such as miserere, cholera morbus, bilious, griping, and nephritic; but they all partake of the same nature, and proceed from the same cause—acrimonious humours lodging in the vessels, occasioning excessive pains, irritation, and sometimes vomiting. One is surprised, that the cause of colic complaints should ever have been mistaken; yet, how often do we find people attempting to remedy them, in a manner quite contrary to reason and to nature, by cordials, quieters, &c. &c., and I may say, every thing except the right thing! If treated with the vegetable purgatives only, colics will soon disappear, and leave not a trace behind them. Colics only proceed from a neglected dirty state of the bowels, starting up with rapidity. It appears to me, that it matters very little to the good of the human race, in what manner this controversy is decided: the laws of nature, and of our existence, cannot be altered by it; the vegetable cleansers will still retain the same qualities and power, as at present.

els, and will never happen to a person using these purgatives now and then; by continuing them some time longer, the stomach and bowels will be wholesomely fortified, or, to speak more correctly, they will be thoroughly cleansed; and to that alone, they will owe their renovated state.

Consumption.

Consumption is a very prevailing, and almost always fatal disorder. The causes thereof have been explained, in treating of some other diseases—namely, the neglected colds, coughs, and fevers of all kinds, badly cured; measles, small pox, and perhaps a constitutional tendency in the patient, which renders these organs (the læsion of which produces consumption) the weakest; and consequently any humour afloat in the body, is more easily deposed on them, than on the others of a stronger consistency. This, like all other diseases, may be much easier prevented, than cured when it has once taken root, by the vegetable cleansers.

Nervous Complaints.

Under the denomination of Nervous Com-

plaints, has been placed a long catalogue of names, denoting every kind of pain, feeling, and sensation experienced by individuals; and as no two individuals ever feel pain exactly in the same way, then every individual pain was thought entitled to a new name, and of course the treatment of them became as various, embracing every kind of living, diet, medicine, and every thing under the sun. Nothing has been left untried to give relief in these hydra-like complaints—every thing but the right thing. The medical advisers of eminence were entirely harassed by them, and knew not how to turn, whether to advance, or to retreat with honour; their medical legends could afford them no clue for understanding them; “do this,—do that,—one may try,—subject yourself to all privations,—labour like a slave,” were their common answers. Having tried giving tone to the stomach by stimulants and good living, bracing the nerves with cold baths and horse exercise, soda water and magnesia as absorbents, from the body they turn their thoughts to the mind, expecting to find it more docile to their precepts. Rounds of company, dissipation to a certain degree, employment, something to do: but all in vain.

Disease is not driven out by such means, and no one declares himself in bad health or spirits, when he is really well ; it is impossible, it is not in nature ; for the fact of soldiers or sailors doing so to avoid duty is not in point. After all this has been gone through, which probably is the work of years, our young man, or woman, is declared hipped, or imaginary, and that nothing is to be done to relieve them.

I can assure them, their sufferings are as real a disease as any one in the catalogue—as the dropsy, or gravel ; and although it does not destroy life so soon, it renders existence insupportable. I will not stop to examine whether the denomination of Nervous Diseases is properly applied or not. The nerves are supposed to be fibres or strings in the body, and there are some of them in all parts of it ; but those producing the effects I am treating of, have their seat in the stomach and brain, and are supposed to be the organs by which sensations are conveyed from one to the other : this is, I believe, the explanation given of them by anatomists and dissectors, on which a variety of systems has been attempted to be built ;—but how fallacious is system-making !

A single truth once established, the knowledge of one fact learnt by experience, is far more useful to man, than a thousand systems grounded only on fine specious reasoning from analogy. Now facts from experience have proved, that a course of vegetable purging has first greatly alleviated these complaints, and by persevering finally removed them, when every thing else had long been tried in vain, and this both in old and young. If there is no real injury to any of the organs, (and this seldom is the case,) there is always great hope of recovery. Facts known, and once established, one is afterwards at liberty to make deductions, and to reason how the cause of the complaint has been removed, and the cure, or sensible amelioration, effected.

Nervous complaints of all kinds owe their origin to the sharp, biting, acrimonious, and irritating quality of the humours, or serosity, which is itself the finest and subtilest emanation arising from a mass of corrupt humours in the stomach, bowels, and whole body. Where it exists, (and there is nobody without it, in a greater or less degree,) it is

the immediate cause or agent of pain in all diseases. It settles itself upon these nerves or fibres; it corrodes, irritates, contracts, distorts, convulses them. One may aptly compare it to rust on steel, gnawing and corroding the fibres: now let me ask any impartial man, with this view of the subject before him, can any relief, not to say cure, be expected from the present mode of treatment? Will bracing these nerves, covered with a corroding rust, deliver them? will the whole tribe of cordials and stomachics have a better effect? will æther, Hofman's drops, camphor, or asafoetida succeed better? Will diet, or regimen the most rigorous, achieve any thing else but to disgust and harass the patient? Even if you have recourse to milk itself, the completest aliment we know, it will soften, and soothe your irritated entrails for a few days; but, the novelty of it over, you will relapse into your former state, and you will become satiated of such a regimen. The vegetable purgatives are the most beneficial substance taken into the stomach of man; they effect and do that for you, which no other substance or power under the sun can do for you: there

is nothing yet found out, nor ever can be found out, that can supply the place of purging, to deliver man from his diseases. What nothing else has been able to do for you, a few weeks' course of these medicines will accomplish, giving you relief, and that without restraint or trouble of any kind. They will first clear your stomach and bowels of all impurities, phlegms and acrimonious humours, which obstruct them; they are digestible and friendly to the constitution, taken into the circulation, and seek and ferret about every where, to find out the diseased part of our body. By degrees they will detach these incrustations, or rust, which are corroding your fibres; and in doing all this, they will at the same time strengthen your stomach and bowels. And how, or why? only because they clean them, and that it is according to their nature, and the nature of man, and from the same process, as, that food nourishes us.

Fainting.

The bowels are almost always the first organ of the body that fails in its proper functions—afterwards the stomach; and these two viscera being choked up, and full of

corrupt and stinking humours, the effluvia, or air, arising therefrom, mounts up to and affects the heart, which is itself, perhaps, embued in pernicious humours. Any other remedy but sound purging, with the cleansers and evacuants, will only aggravate and prolong the disorder, which presents such a frightful appearance, and petrifies the bystanders.

Ossification of the Heart.

This disorder, hitherto considered incurable, has no other cause, than a collection of stagnant depraved humours. Had it been called gummification, it would have been as proper. Do not we see a humour from the eye, in a night's time, become quite hard like a grain of gum? The cleansers and evacuants will certainly prevent any such thing, and, even if formed, will eradicate it by perseverance. The interior of the body being composed of soft, spongy masses, such an effect is easily comprehensible. I am now of opinion, that the disorder under which I laboured so long, very much partook of this nature, not in the heart itself, but adjoining; and that if my body

had been opened four years ago, previous to my commencement with the cleansers and evacuants, the substance which I passed, (see conclusion), would, in its dislodged state, have been found of a hard, horny, gummy, or ossified nature; but, it became softened by reiterated evacuating, and passing through the stomach and bowels. From this one example, one may judge of the efficacy of the vegetable cleansers in cleaning the body, and that their use is agreeable to nature, and suitable to our constitutions.

Hooping Cough.

I do not know that a just line of demarcation or separation can be drawn, so as to distinguish hooping cough from any other severe cough. Names are but names, given at pleasure, and multiplied *ad infinitum*. Children are most subject to it, from the same reason that they are most subject to the croup. Do not we see the juices of the earth—there is but one sap, one radical moisture; yet from it are drawn up and supported all the productions of variegated nature: so from the same fountain or source, of corrupt, acri-

monious humours, all the different varieties of disease take their rise, producing effects and symptoms innumerable; these symptoms or effects varying in every individual; for we never find them exactly alike in two persons: the one will have symptoms which the other wants, and he, though under the same disease, will have symptoms of another kind; but the cause of the malady in both is the same, and they will both be cured by following the same process, evacuating the cause of the evil. Vomiting will be of great use, by the shock it gives to the humours sojourning in the breast; and it prepares the way for evacuating, which, even alone, would carry off the disorder; and vomiting is an unpleasant thing.

Teething.

What a source of evils, arising out of the prejudices of mankind, and their forsaking the path of common sense, marked out by nature! People imagine that teething must naturally be attended with pain to children, and think that pain must be the natural companion of such an effort of nature. As no hu-

man efforts can rise up to, or equal nature, so we use all our ingenuity to bring her down to a level with us. Have we forgot, that of the teeth, both sets are already prepared by nature in the jaws of the new-born infant? It is therefore natural for them to shoot and grow, as the hair of our head. Do we see nature in any of her operations put on the appearance of pain and suffering? do the plants in spring, when sending forth their sweet, and bright flowers, suffer?—no; on the contrary, they seem to rejoice. So it would be with man, did he not seem, as it were, determined to thwart nature's plans. Do we not find many instances of children who teeth without any pain or inconvenience? How account for this? If pain was the natural attendant of dentition, none would be exempt from it. A sharp-pointed instrument wounds and pains every one where it is inflicted; nothing that is natural to us gives pain. Has no one reflected yet on the cause, or reason, why some children pass over teething without any pain or illness, whilst others in great numbers fall sacrifices to it? It is owing to the sound wholesome state of their humours; and they

may be said to be the favourites of nature: that is to say, they have been born of sound, wholesome parents, whose humours were not in a diseased state. Since their birth, the same happy star has attended them, either by nature giving them frequent looseness, or diarrhoeas, which have not been checked by parents, or attendants—thus working off from their little bodies all impurities, and keeping them free of sharp, acrimonious juices, which have always the effect of impeding nature's operations: or perhaps too, their parents or attendants, having some idea of the operations of nature, have at all times assisted her, by giving them when sick some vegetable purgative, and never cordials, distilled waters, or soothing drugs of any kind. So true it is, that hitherto every thing has been left to chance. In the case of teething the serosity, or acrimonious humours, settle on their gums, irritate, inflame them, and obstruct the course of nature.

Boils, Sores, Ulcers.

Of late years, a mania or rage has arisen of parcelling out or dividing the human body

into different districts or provinces, and appointing to each its proper officer or counselor to superintend and direct us in the proper management of that part of our body, and which he considers as his particular district; thinking, no doubt, that a man who sticks to one trade only, must know more of, and be a better hand at what relates to his sole business which he has taken in hand, than one who dabbles at, and undertakes several different trades. No doubt, to this very luminous idea of the subject, we are indebted for the several new professions in the healing art which have started up, such as, oculist, dentist, aurist; and I should suppose, the mad doctors, though they have not yet taken out their titles, have the charge of the brain. From the number employed about the head, we should expect it never to go wrong; but, unless we except the mechanical talents of the dentist, I am afraid the head does not fare the better for it,—like those masters who have a great many servants. Then there are hernists, siphylists, chiropodists, and no one should be astonished if there were more *ists* in embryo: I am, indeed, surprised that

the diseases now under discussion (boils, &c.) have never been erected into a distinct government; for its domain would be very great, extending over the surface of the whole human body. From this new mode of treating our disordered bodies by pieces, one would be led to think, that we hardly allow to it a higher, or more complete nature, than to the works of human hands—our houses for example, where, when any thing fails, we send for the joiner, locksmith, or upholsterer, as the occasion requires. The human body is but one connected whole; in vain will you attempt to parcel it out, and separate one part from another: these boils, these ulcers, which you see on the exterior, come from, and have their source in the interior, and might just as well have settled on your lungs, liver, or any other part, and which we know they frequently do, and give rise to most violent inflammatory disorders. Certainly the humour, or serosity, which occasions these sores, is of a highly acrimonious, burning nature; we feel it both from the pain it gives when forming, and afterwards have ocular demonstration of it, from its rapidly corroding and destroying the flesh

and skin of the part where it breaks out: and do you think, that if settling on an inward part of your body, it would be less destructive? This shows the necessity, for him who values health, of keeping such malignant humours in subjection, and ridding his body of them by the vegetable cleansers.

Costiveness.

Costiveness may be said to be the mother of all disease; all our complaints have but this one source, and our ignorance relating to the nature and functions of the grand viscera, the bowels:—nay, one has even heard it asserted, that a person could do very well without such an exercise, and be content with visiting the water-closet once a week. From whence could arise such want of knowledge of the human body? Daily and free discharges through the viscera, are as necessary for the support and health of the body, as food is to the stomach; any deviation therefrom is soon accompanied by disease, and a train of uncomfortable feelings, which become permanent. The bowels are the sewer by which the whole machine is cleaned and kept in order; purging is their

function, and they never tire of it. The bowels cannot be purged too much by the vegetable purgatives; it is the only thing in which there can be no excess, as you will be the sooner cured, and every way the better for it. The bowels dread no such purging, they even rejoice in it; but I will tell you what they dread:—they dread costiveness, and all its consequences, for this covers and embrues them with cold, torpid, slimy humours, which they lose the force of expelling, and which become a nest for worms and all sorts of corruption, causing ruptures, falling of the anus, &c.;—they dread too, all acrimonious, sharp humours, descending from the stomach, corroding the blood-vessels, thereby giving rise to dysentery, hemorrhoids, cholera morbus, gravel, urinary complaints, and inflammations;—they dread too, mercurial and chemical purgatives. As many practitioners attribute to them a slimy, glutinous lining, or coating, and speak of the coats of the stomach and bowels, which is nothing but corruption, and the offspring of their brain, as if nature would carry on one of her chief operations amidst a dunghill; I affirm that there is no such lining or

coating, which the vegetable purgatives can carry away, but what you are all the better for; and that in bowels of a perfect, sound, wholesome state, there should be none: of this I could give them sufficient proof, if they accept of it in any other way than by my appearing on their dissecting-table. No: it is from their mineral preparations these accidents arise, and which they, with the greatest insincerity to mankind, have attributed to the vegetable purgatives, to be a bugbear to frighten us from making use of them; to use a common phrase, they wished to see them laid upon the shelf. The cause of costiveness, as of all other diseases, is to be found in our humours: the belly, as the lowest part of the trunk, receives these cold, viscous, sluggish humours—in fine, all those that are not subtile enough to mount up, and to circulate; these insensibly paralyse and weaken their motion, and costiveness ensues. And do not think that you will ever cure costiveness by diet; the attempt will be in vain: you may mortify yourself, and have recourse to living on boiled apples and prunes, rye-bread, the white meats, vegetables, fruits, &c.; but you will soon find

it won't do: your stomach will become deranged and sluggish, and your costiveness become worse than before. Such remedies only amuse those who have formed a very erroneous idea of the human body, and who (as said in the article on Boils) consider it as a piece of patchwork, and that they can deal with any one of our viscera separately, as they think fit, and do not consider it as one connected whole. Nothing but vegetable purging will radically cure costiveness; by disengaging the intestines from their viscous, phlegmy matters, new fluids of a thin light nature will be produced, which, circulating freely, give life and pleasure to the whole machine. What so deforming, what so unseemly, as those large protuberant bellies we every day meet, the almost certain signs of infirmity, debility, and dotage? Nature groaning under a load of humours, and his weak limbs scarcely able to support him, how different is his gait to that of the man who, by chance or instinct, has kept his humours in subjection! his step is agile, alert, and graceful. Look at those master-pieces in the art of sculpture! what strength and symmetry are not portrayed in the beautiful lines

and contours, with which they have marked the abdomen of the human body?

Vomiting.

Vomiting is always useful and beneficial, whether brought on from taking medicine to produce that effect, or naturally; nothing gives more speedy relief, or better prepares the way for purging—it proceeds from a dirty stomach, and acrimonious humours in it. How ridiculous and absurd, then, is the conduct of those who, seeing vomiting come on, take the alarm, and, instead of promoting it, do all in their power to stifle it, and settle the stomach, as they call it, by all manner of cordials! This is riveting faster the disorder. Does it proceed from indigestion, or chronic acrimonious humours in the stomach? Nature knows best what will relieve her. Vomiting of any kind should be always followed by the vegetable purgatives; and a person who takes them, will never be liable to vomiting, as it proceeds only from a foul, neglected state of the stomach. On all sudden illness, and attacks of apoplexy, palsy, &c., recourse should be had at once to strong vomiting.

Purging.

Purging is the grand panacea for the human body; where it is attended to, vomiting will not be necessary, or ever intervene. Purging means cleansing and evacuating—the name at least is agreeable to its qualities: if they had been properly understood, the human race would have been saved a world of woes. Evacuating without previous cleansing, is labour lost, as in the case with calomel and salts, which skim over superficially and mechanically, making you render only the slops they have obliged you to drink, but do not cleanse. Cleansing without evacuating would be useless—nay, even hurtful; as it assembles in one focus all the burning acrimonious humours. The hemorrhoids, or piles, of which so many people complain, is only owing to the insufficient doses of medicine given them by their advisers, which have not the force to expel all the acrimonious humours, and leave them there: yet, many people, owing to vulgar prejudice and the want of experience, hold purging in such abhorrence, that they would prefer, at any time, losing one or two pounds of their

blood, rather than take a purgative. Has not the medical profession to reproach itself with being the cause of these prejudices, of these errors? They have surrounded and barricaded it with hard-sounding words of their own coining, such as, Superpurgations, violent Catharsis, Drastics, &c. as if it were to prevent its approach by mortals; thus creating a barrier or bugbear between them and nature's only remedy. It would be easy, however, to demonstrate to them that they are in error, and egregiously mistaken. If the blood be such a superfluous fluid, that a man can lose two or three pounds and be the better for it, then, on the same reasoning, he might lose to the last drop and be still the better for it; but we know very well that such is not the case, and that death very soon puts an end to the trial. "But," say the blood-letters, "we don't intend to take all, only just enough, according to our ideas, to keep things in a just equilibrium." A very difficult task indeed! and this equilibrium generally ends in entailing chronic disorders, and our being bed-ridden the rest of our lives. But no matter; the patient has not died under his hand, and has

just strength enough left to remove to another scene. Now we will suppose, that this patient, instead of being bled, had been purged, not once, or twice, but repeatedly, with the vegetable cleansers, till he felt no more pain, or inconvenience; he would from the beginning, if the disorder was not very deeply situate, and perhaps incurable, as I have said before, that disease from previous bad treatment, and neglected habit becomes so, (the sensory and finest vessels being so choked up with incrustations, that nothing can dislodge them,) have felt life springing up within him; in a short time, a day or two, the appetite and sleep return. He takes daily active purges, and his appetite and strength improve: and he may go on in this way for weeks, months, and years, and find every day his strength, faculties and energies improve. Will such be the case with your bled man? If he was previously of a diseased, chronic habit of body—which means, that his body was infested with a bad acrimonious humour—he will most undoubtedly never recover his wonted health; and by depriving him of his blood, you leave the field open and free to

his humours, and he becomes a living object of pity. If he was a man possessed of a good, sound constitution—that means, in a state of previous health, without acrimony, or superabundance of corrupt matter in his body—then he may recover from the effects of a bleeding; but he will, nevertheless, remain long lingering and complaining, and probably afterwards fix upon that, as the period or commencement of a disease, that accompanies him to the grave, although apparently enjoying some health. Now is it not evident, that nature here has established a vast difference as to the preciousness of the fluid blood, and the other fluids, or humours? No practitioner certainly attempts to cure by drawing blood to the last drop, because he knows that death interrupts him: nature has not supplied man with organs, to supply blood to flow continually; but she has supplied him with an inexhaustible source of humours, which may be daily purged off to any extent, without injury or diminution of strength to the patient, but to his visible improvement. And why? because it is agreeable to his nature. Although purging daily with the vegetable

cleansers, he eats and digests well, he sleeps and is refreshed, he goes about his affairs as usual; this daily supplies his body with new humours of a good quality, at the same time that those of a bad are purged off, and this never can be overdone. There is no equilibrium here to be maintained, no weighing of arguments, for and against. Nature is the best judge, and only requires to be purged—that is, cleansed.

Look around you in the circle of your friends and acquaintances;—who are those amongst them, who are remarkable for sound health, good humour, and lively disposition? Are they not those favoured by nature, privileged beings, whom from infancy nature has taken care to cure by diarrhoeas, purging, and looseness, at all times that any thing has incommoded them? Who are those, who have recovered from any violent disorder, unassisted by medicine, and their lives despaired of, but those in whom nature has brought about a violent purging, and thus saved from the grave? Purging being the natural function of the bowels, it is as natural and easy to them, as walking to the

legs, or sight to the eyes : now it is known, the more we exercise these faculties, the stronger they grow ; why then do you expect benefit to your bowels from that inaction you would keep them in ?

Blisters.

The benefits received from blisters need not here be enlarged upon ; all the world is agreed that they always do good, and never harm : but they are often had recourse to too late. We always hope to conquer the enemy with our own arms,—arms which he does not fear at all, unless you drive, or drain him out of the human body. Blistering therefore may be said to be, only another mode of purging, cleansing, or draining. If it had been called purging plaster, or draining plaster, there would have been nothing inappropriate in it. Why has the blister such salutary effects ? because it extracts from the body the same acrimonious humour, or serosity, that would have been evacuated by the vegetable purgatives. We find the serosity, or humour, after a blister, highly mordicant ; and so it is with the serosity by stool—to such a pitch,

that it feels quite sharp and burning at the anus, whilst passing. When this takes place, the patient has every reason to rejoice, and not to be alarmed : it is a sure sign, that the cause of his malady has been dislodged from its seat, and is evacuating ; and improvement will soon follow.

Purging Salts.

This is a preparation from the hands of men, composed of ingredients not designed, by the Author of life, to cure, or assist it. Salts are disagreeable to take, are cold to the stomach, and injure it in its functions of digestion, as may be observed from substances passing undigested whilst taking them. They possess none of the good qualities inherent in the vegetable purgatives, of diffusing life, strength, and hilarity, to the constitution. Besides, salts seem from their nature indigestible : they merely pass, from their coldness, mechanically over the surfaces of the intestines ; something like their coadjutor mercury, or like the operation of the butler, who uses fine shot and water, to free his bottles of their incrustations. Salts carry off none of the acri-

monious, adust, bilious humours ;—how unlike the vegetable cleansers, which enter the system, exciting all parts to a simultaneous, wholesome action ! Salts are truly pernicious : who has not experienced the griping, rumbling noise they make in your bowels all day ? They have not energy to work themselves off, and, besides, to carry along with them the tenacious, acrimonious humours of the body. They do not possess a single quality for curing disease. Notwithstanding all these faults, practitioners have forced them upon mankind, as a vehicle to carry off their favourite mercury. The inventors of salts have already caused to the human race innumerable evils, by diverting people's minds from their real benefactors, the vegetable cleansers and evacuants : no doubt invention is still hard at work to find out some other similar substitute to amuse and gull mankind.¹

¹ A learned M. D. has lately presented to the public a treatise, recommending his invention of some mechanical process for evacuating the bowels, discarding purgatives altogether from his new system. To such a pitch does the science of our academies and colleges lose sight of the laws of nature. The builders of the tower

*Vegetable Purgatives, or Cleansers and
Evacuants.*

The vegetable purgatives, or cleansers and evacuants, possess all the good qualities, which salts and mercury want: they are as different from one another, as light and darkness, and they are as innocent as a crust of bread; they are cordial, and give sound strength and vigour to the stomach and bowels, and clean them of all impurities; they may be persevered in for any length of time, because their effects are beneficial: they aid and improve digestion, and sound sleep follows the use of them; they are the true and only purifiers of the blood; they are digestible, and pass into the blood and fluids, and from their nature excite all the viscera and bowels to discharge themselves. They should be taken in strong doses, so as to procure four or five free operations; and if more, so much the better: if taken in small under-doses, they create more uneasiness than if taken in strong ones; and they do no good, because they of Babel were not more insensate and impious in their actions.

don't carry off. Nothing so tiring and disagreeable as a dose of medicine that does not operate briskly; and when it does that, all is changed and pleasant;—in too small doses, not being powerful enough to carry down and evacuate all the impurities and slimy matters which they have detached from about the stomach and upper parts, these impurities would remain in the lower guts, and give uneasiness. The next night take a stronger dose, to carry all off. The piles have no other cause but the small and insufficient doses given by practitioners, or the neglect of purging altogether. Have no dread of over-doses; but to ease your apprehensions, if you have any, begin with a moderate dose, and increase a pill or two at a time: in this be guided by your own experience; and till you find out the dose that suits you, you will soon discover that it is more beneficial to you, to increase the dose that is recommended by the directions, than to diminish it.

The vegetable purgatives require no drink or beverage to work them off; that would be injurious to their operating, and destroy their good effects. At meal-times eat mode-

rately of your accustomed food: if, however, it suits your taste and convenience, having taken the pills at bed-time, and the powders early, to drink one small cup of tea, made in the usual manner, with sugar and milk, about eight in the morning, you may do so or not, but this just as it suits you, and breakfast at ten. The world is so little acquainted with the effects produced by the vegetable purgatives, that the slightest thing quite alarms them, and fills them with all manner of senseless apprehensions: they think perhaps that some part of their body shall be forced and give way; they imagine their stomachs and intestines something similar to a pair of grindstones, and that so much purging will render them smooth, and of no use. It is in vain to reason with such groundless apprehensions. I was once apprehensive like you. It is nature makes them operate, and she has provided for all she does: remember this! But there is one circumstance, which generally occurs; and a very favourable symptom it is, in any chronic complaint especially—of which it may be well to forewarn you, and explain the cause. A person having begun a course of

these purgatives, taking them daily for any complaint whatsoever, will probably, after four or five days' taking, feel in the day a great thirst: let him drink of any weak liquor that pleases his palate—tea, small beer, toasted water, weak wine and water, or water. But that he may know whence this proceeds, and quiet his alarm—it is very easy to give him a satisfactory explanation. These vegetable purgatives have, in the first days of purging, cleansed and carried down all the grossest impurities from the stomach and bowels; but they come afterwards to act on more tenacious and deep-rooted acrimonious humours, which they detach and set in motion. It is the commotion of these which causes your thirst; but some days' more successive purging, you will find to carry it off. I need not say that it would be improper to stop short then; as the longer they are continued, day after day, the more you will benefit; and you will find no inconvenience from them; besides, you yourself, if in years of discretion, will be sensible of the benefit of them: children require to be guided. This which has been said of thirst, likewise ex-

plains the erroneous, absurd idea, that the world has, that purgatives are heating to the body. I say, when the stomach, bowels and flesh, are all full of mordicant, burning humours, these purgatives may occasion thirst, and sensations of heat, by stirring them up; but it is to carry them off, and evacuate the cause of your disorder. Don't you see the example of boils and ulcers before your eyes—that you have burning humours in your body, which surely the purgatives did not give you? Is it in reason to expect, that these purgatives can produce their effect, without some effort and feeling to the patient? The acrimonious humours of the body diminishing, you will not be sensible of their operations. Purgatives should always be taken several days running: taking them once or twice, you only lose your labour, and reap, I may say, little benefit. The first day or two they carry down only fæcal matter, and the following days they penetrate farther, and do the good. The best guide is, to continue them always, till you find yourself quite well; and even then, some days longer will only make it surer. I have to make another observation on the effect of

these vegetable cleansers and evacuants. A person who has been long in a chronic, diseased state of body, who has begun a course of these purgatives, and continued it for two or three months, and finds himself on the sure road to improvement and health,—such a person, I say, will probably feel himself attacked with a hot fever preceded by cold and shivering : the attack of fever will be hot, but of short duration, six or eight hours. If he can vomit, which he may assist by some glasses of warm water, it is the only thing he should do—and only this if he chooses. Let him assure himself and rejoice ; it is the best thing that could befall him ; and probably for years before, his body was a stranger to such fever, and only knew those slow, undermining, torpid fevers, the consequence of the treatment of the present day, and debasement of our constitutions. This attack of hot fever, which our patient has, may be called the fever of health, and proceeds from the following causes :—by the course of daily purging, already made for a month or six weeks, as the case may be, the state of his blood and other juices has been much improved, each acquir-

ing somewhat of their natural quality ; his viscera too are, in some degree, cleansed, and have lost their impurities—this gives new life and vigour to the play of the machine ; in this situation, the blood, the source of life and health, begins to assume a new energy and elasticity, unknown to it in a morbid, diseased state ; from its new fluidity, it insinuates and penetrates into the minutest veins, vessels, glands, or whatever you may call them,—parts, which it had before found blocked up to its passage. It arouses these finest organs from their lethargy, gives them new life, cleanses them by detaching the incrustations with which they are encumbered, and by the rotatory, revolving motion, inherent in it, conveys and disposes them at the centre, the stomach and bowels, to be from there purged off. This is the explanation and cause of your fever.

When the fever has subsided, lose no time (or next night) in taking a good dose of the cleansers and evacnants, and continue them ; you will find yourself start into health again, without any other assistance, and this brush will much accelerate your improvement : it is

nature helping herself, and stirring up within you the last and subtlest remains of your disease. As your health improves, you don't feel or perceive, yourself, the operation of these purgatives, but by your good health in every respect : like unto those animals put into holes to ferret out wild beasts, they only make a noise when they meet an enemy ; and the enemy of these purgatives, is the corrupt, acrimonious humours of the human body. There is a kind of false delicacy or abhorrence prevailing, of even pronouncing the word purging ; it is thought indelicate and rude to speak it, except to your physician, and then gently opening the bowels is the whole extent desired ; that is to say, just enough that something of what we eat find its way down through the centre of the gut ; for the sides are clogged up with all kinds of skins and impurities, incrustated there since our birth, which our practitioners, I suppose, look upon in the same light as fleecy-hosiery to the bowels. Good God ! to suppose that the bowels could be stopped up without endangering health and comfort ! For these, a new phraseology should be introduced ; they may use the words

scouring and washing inwardly, which would imply the same thing. And this brings to my recollection another exact simile, that may be made with regard to these purgatives which is,—that on taking them in the beginning, as before explained, the patient feels some heat or working, peculiar to themselves, from which he and those around him immediately conclude and agree, ‘oh! they are heating! they are pernicious!’ and in a day or two’s trial, and with insufficient doses, give them up, just when some days more would have made them sensible of the benefit they were reaping from them; just as a child or boy, whose body has been long neglected outwardly, and neither combed nor washed. How does he behave? does he not cry and fret, and find the operation painful? And as a colt taken up from the fields, when first curried, is not the dirt as it were imbedded in the skin? and can it be extracted without their feeling it? Even truly so is the action of these vegetable purgatives. In a little time you will not feel any action from them, but by their benefits, as a man once accustomed to cleanliness and washing feels uncomfortable without it.

Cooling Draughts.

Chemistry, not content with various refreshing drinks, which nature has provided us with, suitable to all climates, has of late furnished us with reparations of various kinds under the denomination of cooling draughts; thinking, no doubt, that where there is excessive heat, excessive cold is the best remedy. Water does not always quench fire—nay, it even in some situations feeds it. Does it ever exterminate the combustible matter, or deprive it of its inflammable nature? Do they consider this heat in the body, which they are to subdue by cold, as a spirit, as something ethereal? Enough of evil has already been the consequence of such absurd superstitious notions, of regarding disease, not as being caused by matter or substance, but proceeding from an avenging angel ever ready to smite us. Who does not conceive that this heat, causing burning pain and thirst insatiable, proceeds from the same cause, when preying inwardly on any of our viscera, as this same humour exercises upon our skin and flesh, when manifesting itself in a boil? Cool-

ing draughts can do no good, but do a deal of harm; they destroy the vital energy, and the efforts of nature to extricate herself; they would consume a man, though he were not under the pressure of disease. Judge, then, how a patient can support it: they, as it were, tie up and refrigerate the bowels.

Mass of Humours in the Human Body.

The great mass of fluids or humours in the human body, compared to the quantity of the solids in the same body, shows the necessity of exclusively paying attention to them. Indeed, how can we operate or effect any change in the solids? It is impossible. It is estimated by experiments, that in a body weighing one hundred and twenty-five pounds, the bones, cartilages, nerves, and flesh, only amount to twenty-five pounds, or one fifth; and that there is blood weighing as much, or another one fifth, leaving thus seventy five pounds to be accounted for in other fluids. Our astonishment will cease as to the wonderful effects of purging, when we consider the greatness of the mass they have to act upon, and no one need be surprised that he never finds the end

of them : that is impossible ; but change and renovate he may, and thereby acquire health.

Ruptures.

A rupture is certainly a very serious disease, and a great infirmity. Our bowels not properly supported, bursting out from their confinement, present an appalling sight to the beholder ; but has the nature or the cause, that gives rise to such a misfortune to the human body, been properly considered or explained ? For certainly he who attempts to cure, if he understood thoroughly the cause from which the evil proceeded, would much easier have prevented the malady taking place, unless we give up our reason altogether, and allow that effects take place in the physical body without a cause—a sort of creed in these matters, to which a great many feel themselves obliged to resort. A more satisfactory explanation can be easily given, by those who have adopted nature in all her simplicity as their guide. To say that rupture proceeds from a morbid diseased state of the bowels, one will say, is only repeating what every one knows already. But do they know

why a diseased state of the bowels produces this one effect, whilst we see so many other maladies proceeding likewise from the same cause? In this disorder, the acrimonious, corrupt, humours, with which the abdomen abounds, have settled on the web of fibres or teguments that support the bowels in their cavity, which becomes weak and pliable in consequence of being only nourished with such imperfect juices; and the load of the bowels pressing upon them, the former make their way through. To this may be added a diseased disposition of the bowels themselves, long-neglected costiveness when young, indurated fæces and the like, giving rise to colics, which are generally found the precursors of ruptures: thus there is a tendency both ways to produce the same effect—the teguments and supporters weak, and the pressure upon them strong. It is idle to ascribe rupture to any external cause, such as lifting burdens, riding, violent exercises, &c., as the individual has done these things repeatedly before without accident, and ruptures often take place in those not liable to excess in any of these ways. But people cannot give up their

favourite system of regarding the body as a piece of patchwork. If this ruptured patient, better instructed as to what regards his health, had purified his body by some courses of purging, he would have prevented such a calamity overtaking him ; for, no doubt, he had many previous warnings of bad health.

Constitutions.

In all dissertations upon health, we find a great deal said about constitutions ; and in addition to the old classification, which only knew of a few, such as sanguine, phlegmatic, and bilious, their number is now endless ; and the learned practitioner will gravely set forth to you, that every individual has his own peculiar constitution, which he alone, and his brethren, from their knowledge got in schools, and by studious application, have the power to discriminate, and is ready to support this argument from the old proverb,—“ One man’s meat is another man’s poison.” The reader will easily perceive the wide field that this opens to confusion and chaos, deviating from nature’s simple path.—

Health and disease, likings and antipathies, one food agreeing, another disagreeing, all are referred to constitution; and they would make us believe, that every one requires a different treatment peculiar to himself. One person must not be bled, another may. One may vomit, another may not; one may use purgatives of peculiar kinds, another none at all; and so on. One man may eat and drink this, another that; one breathe a warm air, another a cold one. Only, all constitutions agree in this, that they must eat and drink. It will be easy to demonstrate, that all these irregularities or deviations from the common path spring from a diseased state, or predominancy and acrimony of some of our juices; and that the cause, the efficient cause, is the same, and to be cured, in all, in the same manner.

I have already said, that no two individuals, though attacked with the same disease or distemper, will have alike the same symptoms; their likes and dislikes, their feelings, every thing will vary: yet all these will be removed by the same means. So various are the productions of that plant disease, (that

is, corrupt humours) when once allowed to take root in the human body. Like the swampy undrained ground, it contaminates every thing good, and produces only weeds and thorns. Look at that dull, phlegmatic man, whose life may be compared to a standing pool of water, which nothing can ruffle. Every one sees that his body is surcharged with humours; but they are of a torpid, languid nature—not mor-dicant nor acrimonious, to give pain, nor seriously attack any of the organs of life: slow diseases will come on, his vessels, his nerves, his muscles, every thing is soaked in stagnant humours; his blood can scarcely force its way through them; energy becomes extinct, muscles and nerves lose their elasticity; and the man wastes away, a mass of corruption in the end. Purging would have given him a different existence whilst living, and prolonged his life. Behold next, that other man: from his complexion and gait he appears, and is very different from the former. The former's constitution was over-moist, this man's is over-dry: there is more acrimony in the humours, and they are more tenacious and hot: instead of soaking and embruing his vitals, nerves, and

muscles, they depose upon them slight incrustations like rust, which corrode and irritate them. This man never acquires much flesh, sleeps little, and his whole deportment, especially when in company, shows that he is not at his ease; he is over-anxious, over-irritable: all this proceeds from his constitution, that is to say, his biting, sharp humours; and unless he has learned, from experience, some mode of counteracting his complaints, he will suffer much and fall a sacrifice. Purging will still relieve him, and give him easier days, by depriving him of those adust humours and incrustations. The thousands of varieties of other constitutions arising out of these blended, are numberless; but each, and all of them, are only deviations from a true state of health.

Diarrhœa.

The diarrhœa is, as every one knows, a natural purging, and has most salutary effects. It should never be stopped: on the contrary, one will do well to assist it by taking the cleansers and evacuants, so as effectually to carry off the morbid humours. What a lesson might not this have been converted into, if man had not mistaken his nature!

Dysentery.

I have already observed, that the human humours, from causes inscrutable to man, are capable of assuming, and do assume all sorts of qualities—some quite opposite to one another, as witness, diarrhoea and costiveness, inflammatory and glandular humours. In dysentery the humours, as in diarrhoea, have a purging, inflammatory nature, give fever, and they are besides loaded with acrimonious, mordicant humours, which, if allowed to sojourn in the intestines, tear and corrode the smaller blood-vessels on their passage down, thereby causing great pain and irritation, and discharge of blood: the sooner all such humours are carried off, the better; and any one who attends to his health, by using the vegetable cleansers now and then, will avoid this disease, which is much better, even although the disorder is said to be contagious, which it may be to a man full of corrupt humours.

Gravel and Urinary Complaints.

These complaints, which generally are attended with the most serious and fatal con-

sequences, are seldom or ever cured by the present mode of practice, and accompany the patient to the grave, after suffering excruciating pains. They have no other cause, but that which occasions all other complaints, —the sediments and incrustations deposited in the vessels and finest narrow passages, from whence arise morbid secretion and stoppage. You will find the most powerful diuretics of no use; they only increase the quantity of urine, but don't purify and cleanse the parts. When a patient afflicted with this peculiar disease, or any other, sees his urine pass off of a bricky colour, resembling small beer with sediment, it is a very salutary sign, and shows, that the incrustations, the cause of the disease, are loosening and evacuating.

Scrofula and Glandular Affections.

This disease passes for incurable, according to the present method; and one might have added many others to it: and without a knowledge of the nature of the cause of disease, how could it be otherwise? Every thing has been tried but the right thing. Does one think that any drug, or even the whole

materia medica, given without any plan or design, as if at hazard, and to try the effects of it, will cure such a deep-rooted disorder as this, or any disorder? This arises from the absurd idea of thinking to discover a specific. Illusory hope! Nature furnishes no specific, and conducts all her operations according to one simple law, the law of fluids—which is, if the source is clear and pure, the stream will run on, without forming, in its windings and eddies, mud banks and impurities, and thus obstructing itself. The glands are placed in corners of the body similar to the eddies, and out of the way of direct communication. Their real use and functions may be much debated about. It suffices us to know that when in a diseased, obstructed state, they are capable of being purified and cleansed by a long course of the vegetable purgatives; which restores them to their sound action, which is highly important to the human economy. The scrofula is said to be hereditary,—the infant receiving from its parents a predisposition to this disease, which increases with its years, if neglected, and not submitted to frequent courses of the vegetable cleansers.

Scurvy, Bleeding Gums.

This malady presents another of the numerous varieties of disease, to which the humours of the human body are capable of being converted. It is too general, and well known, to require much explanation. It seems at first to be produced from sour humours collected in the stomach and bowels, and afterwards to spread over the whole flesh, rendering the gums soft and bleeding. It is much sooner, and easier cured than scrofula. By persevering in the vegetable purgatives, you will find yourself soon improve and be radically cured.

Pimpled Faces.

This great blemish derives its origin from the same source as scurvy, or may be said to be the same disease, and will be radically extirpated by the same means.

Young people Talking in their Sleep.

Parents and others conversant with young people must have observed that they are at times very apt to rave, and talk loudly in

their sleep. I do not know if they have observed too, that after they have continued to do so for some time, they always fall sick of one kind of disease or other ; but I can assure them that they do so, unless care has been taken to prevent it by giving them some purges, when it always soon ceases. It is a warning of approaching disease, which those about them should not neglect, and it is easily remedied.

Perspiration and Sudorifics.

Some people have a great faith in perspiration and sudorifics, and push them to great length by taking drugs to that effect, and heaping clothes upon them to produce the same. If perspiration had the beneficial effects they expect from it, then the inhabitants of warm climates should find themselves relieved by it from their numerous diseases, which we do not find to be the case. It appears to me, that the deduction to be drawn from this fact alone, should have prevented medical men from attempting to cure by sudorifics. The truth is, that during disease it should neither be checked nor provoked. If it comes on naturally, I grant that you feel some little

partial relief, but that is all. It is not sufficient to remove and cure any disease which has for its cause a more material substance than perspirable matter. If you do not purge, you will remain long valetudinary : when provoked by internal or external means, it forces humours more and more into the blood, and system, and they become more difficult to eradicate ; it weakens and debilitates exceedingly, and night sweats require speedy attention. You will find them removed by the vegetable cleansers.

Jaundice.

This disorder can only be cured by evacuating the bilious humours, which are spread throughout the whole body, and in the blood, and give to the skin the yellow colour we perceive. This is better than stuffing you with mercury to deoppilate your liver, when probably the seat of the disorder is not in it.

Drowsiness.

When you see young people drowsy, you may rest assured that they are sick, or bordering upon sickness, and very often we pay

no attention to it, but force them out to take air and exercise, to drive it away, as we say, but in reality to drive it in, and bring it to some serious disorder. They should have been put to bed and purged, or rather they should have taken the vegetable cleansers before it came that length, which would have been much easier, and spared them a confinement. The drowsiness shows that the disorder is deep seated, and that the brain is affected. Cleansing and evacuating will carry off the humours, and relieve them.

Worms.

A great many diseases, incident to children and even to adults, when they are in a long-continued state of bad health, which neither they themselves nor their attendants comprehend. All this is generally attributed to worms ; which thus bear the weight of many extraordinary symptoms, not at all proceeding from them—as fits, convulsions, swelled bellies, gnashing of the teeth, livid complexions, dull eye, voracious appetite, and want of appetite. They are, with nurses and others, a hydra nervous-like disorder, to which every thing

is attributed. Know then, and consider that worms are themselves, only one of the symptoms of a neglected, diseased state of body, generated and bred in the mass of corruption Putrid humours with which the bowels are infested, skins, pus, bloody matters, are the nests in which worms are bred. In vain will you attempt to fortify the stomach and bowels, relieve convulsions, &c. by giving mercury, bitters, wine, cordials, steel, &c. until you entirely purge, and clear away these impurities, and then they will be useless. Afterwards take care to prevent their returning by keeping the bowels clean.

Marasmus or Leanness.

This disease proceeds from a concentrated state of the humours of the body, which it is easier to imagine than describe. The veins and blood-vessels are clogged up with tenacious humours, like glue, and harder, and equally over all; so preventing the necessary stream of blood and other juices: this consumes life, and they every day become narrower. By timely purging, the patient may

avert these evils, and at any period very much benefit his health.

Head-aches.

This common complaint among young people, especially females, should never be neglected; they are warnings which nature gives us of the imminent dangers that await us, if we don't pay attention to her dictates. Head-aches, like all other diseases, derive their origin from humours in the stomach, varying in intensity in thousands of degrees, in every individual, according to his state; humours of the subtlest kind, using their malignant agency on the delicate organs of the head. Do you think that smelling-bottles, shower baths, or bitters and wine, or even air and exercise will remove the cause, and so cure you radically—that is to say, that the disease won't return or produce some other? Certainly not: but I will tell you why in these head-aches, which are termed nervous, you find some temporary relief from those things. It is, because the humours which cause them being still very slight and subtile, these pungent remedies give a sort of stimulus, or energy, which is

capable of overcoming for a time the slight pain inflicted on the organs by the humours. To remove head-aches of all kinds, and otherwise improve your health at the same time, make use of the vegetable cleansers, till you feel no more symptoms of them.

Complaints peculiar to Females.

Much has been said, and learned treatises have been written, on those complaints incident to females at two periods of their lives; and one would think their authors had considered the sex as another sort of beings, requiring a different treatment from man. However, they are both subject alike to the general law of nature, which says, Don't hinder me or obstruct me by impediments to my course, and I will run on, and in so doing perform all the functions natural to me. In both those stages of their existence which are denominated critical periods, the sex will only find permanent relief by using the vegetable cleansers freely, which will restore every thing to its natural course, and add health to their other charms. By the same means, the awful and momentous periods of pregnancy and

travail will be made easy, and divested of all their terrors.

Gout.

Gout is generally thought the attendant of riches, and the martyrdom and end of the hard liver: sad present of fortune, which gives wealth with one hand, and inflicts malady with the other; but the malady is surer to make its appearance, than the treasure. The gout is said to be hereditary; and there may be a predisposition in the constitution to generate the gouty humour, but the neglect of the body contributes most to it. In this disease, the gouty burning humours are by the vital force, in the beginning, kept in the extremities, where it shows itself first by pains and inflammations, and turns at last to substances hard as chalk. The human stomach may then be compared to a fort or citadel, besieged and warring with its foe; it must submit to take in plenty of brandy, restorers, spices, which are become its means of defence to keep the besieging enemy at arm's length, and prevent his approach to the fort. That it does not long succeed in this mode of defence, we

know too well. If gouty patients aware of their situation, and of that they cannot plead ignorance, had recourse from the beginning to these vegetable cleansers, which at the same time strengthen the stomach and digestion, they would find another result—the burning, acrimonious, gouty humours, would be mitigated by degrees, and finally purged off through the bowels, which would not fear their effects when assisted by the purgatives. The only thing the bowels dread, is corruption and stagnation.

Rheumatism.

Rheumatic pains, which are now so general, lead to much more serious consequences than people think : they are characterised by pain without inflammation, swelling, or any apparent mark, and without fever. Rheumatism is always ascribed to some circumstance of cold, though (as described under the head of Cold) it can only be the secondary cause, and we must look within us for the real cause. I have already said that all pain whatever is the beginning of disease, or that pain is unnatural. Like the snow-ball at the top of the hill, it is but an atom at its commencement, but

becomes an overwhelming mass on reaching the bottom. He who has a severe attack of fixed rheumatism, has experienced many previous warnings: he has had pains flying about him in his legs, his hips, shoulders, or neck; but he has paid no attention to that, for it would be thought effeminate; and probably the rheumatic humour has dissipated of itself for a time—that is to say, instead of being gathered in one place, it is now diffused all over the body, and consequently not felt so much. The pain ceases; this confirms the multitude in their ideas, that disease comes and goes without a cause, and that it is prudence not to mind such trifles; they would laugh at any one holding to them this reasoning, even when smarting under a second, severer attack, and bedridden. The humour, though dissipated for a time, has not been got out of the body, and accordingly settles again in some part with redoubled force; a new cold or damp, or some other thing, will not fail to be assigned as the cause of this; and people pass their lives in continual apprehensions from the elements, which they cannot avoid, and if they could, would just have the same rheumatisms.

The rheumatic humour, being of the finest and subtilest kind, settles on the muscles, causing to the patient pain and difficulty of motion at first, and subsequent infirmity and confinement to his bed. If he had used some courses of the vegetable cleansers, when he first felt the pains, he would have saved all his sufferings and confinement. When it is farther advanced and settled, the cure will be more difficult; but with perseverance may be effected, and his health otherwise improved by it.

Hysterics or Vapours.

This is another disease, which has been little understood, and almost attributed to the agency of an evil spirit, therefore something æthereal and out of the control of man, who can have power only on substance. Always attaching ourselves only to allay and appease symptoms, and forgetting the cause, we have stumbled from error into error. This disorder very much resembles, and sometimes is indistinguishable from faintings, and must be treated in the same way.

Aliments.

It is surprising, that notwithstanding the progress of sciences, and the knowledge acquired by actual survey, from rambling over the world, where in all parts we see the inhabitants subsisting, and in health, on all the various productions of nature, I say it is surprising to hear people, and medical men among the foremost, attach so much consequence to prescribing to their patients, what food they shall eat, and what reject, to advantage their health, or cure them of any given disorder. It is the height of folly, and shows how much we have miscalculated the powers of nature, and of digestion, to expect beneficial results from any such process of restriction.

In their excursions over the world, have they not seen in one country the natives living well upon any species of food, which in another country the people reject, and think insalubrious, and yet both equally deriving the same benefits from their food ? Even in our own country how different is the food of the different classes of society ! and do we see that any one

kind of food, or living, has a decided superiority over the other? Don't we find that the rich, who are living upon what we think the best of foods, are just as subject to diseases of all kinds as the middle and other classes, who are living upon another and inferior species of food? Barring more cleanliness, which the rich can command, you will find nothing else in their favour with regard to health arising from the best of foods: nay, in that respect it is often to the advantage of the poorer; this is what must strike us forcibly in regard to common life. Shall we next accompany a patient who is labouring under any disease, and receives the visit of his doctor to consult as to his disorder? we shall hear him prescribe such a thing for breakfast, and such a thing for dinner, and a third for supper (if he takes any); and of that, and that only, he is to eat, if he expects to be saved or cured from his disorder; nay, it is likely the doctor will give strict injunctions too as to the quantity. Now I should like to interrogate any of you, who have consulted under similar circumstances, and especially for any chronic complaint, which requires some length of time to

operate any changes,—has he found any good and lasting benefit from these rules of eating only such a food? has he not soon found himself sickened and disgusted with it, and abandoned it, to eat such diet as is in use, or as his own taste may suggest? Know then, that all food is alike, and a variety even an advantage, provided you keep within the bounds of moderation on the whole; and even this the stomach won't object to, provided you don't repeat these excesses very often; and that it is a real healthy appetite you have, and not a depraved one. Soup, fish, fowl, flesh, vegetables, pickles, salad, fruit,—any thing nature produces,—with moderation, the stomach will conquer, and just find itself as well, and better, as after a dinner of beef-steaks and bread. No particular food or foods are designed for man; he is to live on every thing he fancies, and that the world produces. We know nothing about what suits the stomach; but we know that it digests the above variety just as well as beef and bread: and one thing, correcting the qualities of another in a manner we don't understand, adds to our pleasure and to our health; for I am of opi-

nion, that every thing that is natural gives pleasure to a man in health, even labour itself.

Diet.

Above I have treated of the diversity of food, and of the folly of thinking that any one particular aliment should be conducive to health. I now come to diet, which may be said to be strict regulations as to quantity. Moderation is certainly commendable, and I believe that mankind, in general, eat too much: but that is the fault of acrimonious humours in the stomach, which irritate and excite to eat too much; whereas a healthy stomach, free of acrimony, knows no such cravings. What I wish to observe upon is this—that it shall be prescribed for any patient, for the cure of his disorder, to eat a certain small quantity at breakfast, and another certain small quantity at dinner, whatever it may be. Now this certain quantity was but a small allowance, thinking to give the stomach ease to do its work. In a day or two, the patient will find that this certain small quantity is still too much for his stomach, and that things don't go on better; and, desirous of recovering his health,

he thinks he must still reduce his small quantity to a still smaller allowance, and so on: at last, the body suffers for want of food, the stomach and bowels contract, and the functions don't go on any better for all this starvation. This comes of wanting to cure without purging and cleansing, which is impossible. Had he purged from the beginning with the vegetable cleansers, the juices of his stomach would soon have flowed with their proper qualities, and restored his appetite and health, without any restrictions as to diet, and eating his accustomed fare. But mankind have always attached much importance to minutiae.

Exercise.

In health, all kinds of exercise, even labour, are agreeable and salutary to the body and mind; and the man who has paid attention to the proper state of his body, will always find himself ready and alert to undertake any kind of fatigue; even what he thought excess before will be pleasure to him; and if at any time fatigued, an hour's rest will restore him. The

reason is obvious—the body disencumbered of every thing but what is really useful to it, performs all its motions with ease, like a machine well cleaned. How different is the man regorging in his humours!—he can scarcely walk, the least exercise puts him out of breath, or gives him some other pain. But, salutary and agreeable as exercise is to us when in health, equally hurtful is it to any man under disease: he cannot take it with pleasure and satisfaction, and feels extremely weakened and fatigued long after it. Yet, how often do we see young and old thrust out of the house with the saying, “Take air and exercise,” when they would be better in their beds? Exercise, in such a state, is the most pernicious thing they can do; it drives the corrupt humours farther and farther into the blood and system, and inveterates disease. When you feel ill, and exercise not agreeable, lay yourself up, take the vegetable cleansers, and you will find that, at the end of the year, you will have had fewer bad days than the man who thinks he can brave disease. The thoughtless, in their vain notions, may call this effeminacy; but they will soon be undeceived.

Pains in the Bones and Joints.

These are very painful and disagreeable sensations; yet no one pays attention to them till the patient becomes bedridden, and so infirm that he can do nothing: they then see their error, when it is too late. Don't you see the poor and the rich equally subject to, and martyred by, these pains? Then the various precautions, the warm clothing, the good food of the rich, don't prevent them. The humours, here wanting their fluidity, are stagnant; they encumber the joints; they cannot penetrate into the bones to nourish them, and cause pain and switching: nothing but some courses of the vegetable cleansers will deliver you, and with ease to yourself.

Deformities, Distortions, Stiff Necks, and Ringworms.

By a process known to the Author, all these defects will be soon remedied in young people, and even in those more advanced by perseverance. I have the example of it in my own family, on my son and myself.

Appetite.

The world has such very scanty and imperfect notions of the human economy, that all imagine a great appetite, or eating much, to be a sure sign of health: had they sounder ideas, they would find it just the reverse. A very great appetite, nine times out of ten, proceeds from the acrimonious humours in the stomach irritating the fibres of it; and thus the food taken in allays and diverts the pain for a time, by giving the acrimonious humours another substance to act upon. A good wholesome appetite or stomach knows none of these cravings and pain. Appetite comes on gradually, and is felt with pleasure. One sits down composed and coolly to his meals, and eats quietly and slowly. None of that devouring you too frequently see, followed immediately after by dulness and uneasiness, if not pain.

Fasting.

Sound reasoning as to the effects produced by fasting on the human body, is certainly very necessary towards a full comprehension

of the animal economy, and to enable us to ascertain the source from which all disease springs. Fasting is the first and most natural mode of cure, and, if it were put in execution from the day of our birth, and farther on, as it might be, it would even supersede purging with the vegetable cleansers, which is the next mode to it pointed out to us by nature. Fasting may be said, therefore, to be only the first mode of purging or cleansing the body. If practised from infancy up, and before the juices were tainted and contaminated, it would alone do wonders, but should not be persevered in beyond one day; and with infants half that time, and much less, would be sufficient. The reasons of this, on reflection, become obvious. The new-born infant either sleeps or cries: if he sleeps, and which he should do for a great length of time, his attendants become uneasy, and think he is going to pass away from want of nourishment, and seize the earliest opportunity of forcing it upon him. Some patience and forbearance as to this would, however, be highly salutary to him; and it should not be given to him before the time that he appears calm and easy,

and manifests sure signs of its pleasing him : but nurses are always afraid of his going off from inanition. If the child cries, the manner in which we treat him is ten times worse : he cries only because he has pains, and suffers : this suffering and pains can only proceed from acrimonious humours in his stomach and bowels. Reason with yourself if it can be any thing else, at his stage of life. If, when in this state, those about him reconciled themselves to let him cry, and thus let him fast, the action of the stomach and bowels would soon work off the slight acrimonious humours that were giving him pain, when he would fall asleep, and awaken in a proper state to take food. Don't we ourselves, when grown up, pursue the same absurd method ? If we have pains, we are all eager to take something, even food itself, which every one knows to be pernicious, as it only smother the pain for a little while, and is in fact laying the foundation for disease. So it is with the child when crying ; he is presented with the breast, or a tea-spoonful of something or other, which he takes greedily, as it allays his pain for a while, and those about

him are satisfied ; they don't think farther of the consequences. This sketch suffices to show our conduct through life, especially in the juvenile part of it, and when disease (that is, acrimonious humours,) is not spread farther than the stomach and bowels. Afterwards, when it has entered the body and system, and the blood and viscera have their part of it, fasting will be found insufficient. To restore health then, you must have recourse to the vegetable purgatives, which cleanse, and are the second mode pointed out by nature. With them, food in moderation is necessary to replace the bad humours worked off, and fasting would be injurious. I would never recommend fasting beyond a day ; if that does not reinstate you, have recourse to the vegetable cleansers.

Meals.

The proper regulation of meals is certainly not an unimportant matter ; and the more they are according to nature, the less troublesome we shall find them ; and certainly trouble they may be called, when people think and are taught to believe, that for their health's sake

they must eat five times a day. Any food taken into the stomach, however small in quantity, must require a reasonable time to be digested, that is, to undergo the changes necessary to lose the qualities it had when eaten, and to be assimilated and become part of ourselves : now does one imagine that these changes take place in the short space of three or four hours ? and yet sometimes less is allowed for it. Experience teaches that it fully requires double that time ; and, by adding fresh food before the former is gone off, you impose on nature, or the stomach, the task of carrying on two different operations at the same time—that is to say, beginning the digestion of fresh food, whilst she is still busied in completing that of the last. And what do we see happen to those who are silly enough to practise such a method ? They know nothing of the pleasure of hunger, and of satisfying it ; they have no satisfaction at any meal ; in vain do they expect health and strength ; from their mode of going on neither comes. For my part, I hold two meals a day fully sufficient for any adult, to which may be added a cup or two of that excellent beverage—tea, but without eat-

ing: even for young people this would do perfectly well, if the meals were properly separated; but as they generally dine earlier they may be allowed something with their tea or milk. Between the two meals of adults there should be an interval of six or seven hours, and more won't do harm: if in that interval they feel great cravings and pain, they may be sure their stomachs are disordered; and, instead of having recourse to wine and biscuit, and soups, if they use these vegetable cleansers they will find it change.

Fruits, Use of, and Errors regarding it.

Those who are obliged to deny themselves the use of various fruits, are certainly very much to be pitied: they are almost the only productions of nature that we enjoy in their pure state, and without preparation; the sight of them alone is agreeable and cheerful to the senses and imagination; and we all, when in a diseased state, turn our thoughts towards them, and think we should derive benefit from such and such fruits. How comes it, then, that we find so many persons when grown up, who think they must abstain from

them, as not agreeing with their stomach ? nay, many learned treatises have been written condemning their use, as injurious. Can any thing be more contrary to plain common sense, and the dictates of nature ? If fruit disagrees with any stomach, nay if people do not find great benefit and pleasure in the use of it moderately with other things, it is their own fault. The reason of it is that their stomach and bowels are foul and dirty, clogged up with viscous phlegm, which fruits have not the power of penetrating and stimulating, as these stomachs require. It is the same as languid indigestion. (See that article.) It is only brandy, spices, very strong tea or coffee, that suit such ; and at last, they are obliged to deny themselves the smallest portion of any fruits—Nature's great refreshers. People in this situation would do well to consider, that such a position cannot be a state of health. If it had no other consequences, than the denying themselves the use of fruits, this they might easily have fortitude to resign themselves to ; but the evil does not stop there : this privation of the wholesome acid of fruits is injurious to the juices and fluids of the

body, and generates disease. If a person makes free use of the vegetable cleansers and evacuants, he will experience none of these inconveniences he had before on eating fruits.

There are, however, great mistakes and errors prevalent with regard to the time of eating fruit.

In some countries there is a vulgar saying, that fruit eaten in the morning is gold, silver at noon, and lead at night—meaning, that when eaten at these times, its salutary effects are in proportion to the value of these metals. Like unto many other sayings of antiquity held in veneration (one does not know why), I have never found that there was any truth or foundation for this, but almost the contrary; and that in fruit countries, the natives do not practise it for themselves. Fruit, like every thing else, was never designed as the sole subsistence of man, or that he should at any time make a meal of that alone. Nay, alone it is even hurtful and injurious to the digestive organs, if practised in this manner. Do not ever think that any one kind of aliment alone will benefit your health; it is from the mixture of all together that the stomach draws whole-

some nourishment. The most salutary, and, likewise, the most agreeable time for eating fruit, is at the conclusion of our ordinary meals. It then mixes with our other food, and imparts to it qualities which it before wanted. It refreshes the mouth and palate, and will not disagree, and you feel satisfied and refreshed:—how different are the effects if you eat it alone early in the morning, or in the middle of the day! You do not fail to feel dull and heavy from its effects, taken into the stomach alone; and it will take away your appetite from enjoying food at meal times. In this country, fruit is never introduced at breakfast: there would be no harm if it were. After dinner it is in use, and very properly; but you will see many who will think it injurious, and never touch it. By the use of it after meals, pleasure and health go hand in hand, which they always should do. It is really afflicting to view the state of our country people, and to think that few of them ever taste fruit from one year's end to the other. Strawberries, gooseberries, currants,—might be within the reach of all, if they were better instructed, and the example shown,

and they themselves saved many serious illnesses. But the prejudices are so prevalent, that it is nothing but bread, beef, beer, cheese, and bacon, that strengthen and nourish, that it will be long before these errors are rooted out. The sallow, emaciate, worn-out, diseased bodies of a great many of them, should have taught them better. My advice is, accustom yourself to eat fruit after meals, when you can procure it.

Cold and Warm Weather.

To those who, gifted with riches, ramble over the world in quest of health, that is, to remove disease, I would beg leave to give one advice - remain at home. Change of climate is insufficient to remove or cure any disease. You may, from the variety and change of scene, think you find some alleviation from your complaints; but depend upon it you will not be cured, and the well-being you experience will not be lasting. Our climate is changeable, to be sure; but why attribute to it, on that account, our various disorders such as coughs, colds, pains, fevers, inflammations, and rheumatism? Can we escape from

its influence ? In those countries where the climate is different, and not so changeable, do we find that they are free from the same disorders? certainly they are not. A person who feels himself indisposed, or out of sorts, on every or any variations of the atmosphere, should reason thus with himself: "I was well yesterday, and for some days before ; what can be the reason of the great change that has taken place within me in my feelings and symptoms of disease ? It cannot be the air ; otherwise all around me would suffer in like manner ; for we are all breathing the same air. It cannot be in my solid parts, because they are compact bodies ; and if they were not injured or touched yesterday, when I found myself well, I am sure they have received no injury since. It cannot either be the food I have taken, for it is precisely the same as usual. It can then be nothing else but the humours within me, that are bad, and occasion my pains ; I must, therefore, endeavour to get rid of them." If he sticks steadfastly to this conclusion, he will do well, and he will find that it will not deceive him. It is a pitiful state to live in dread of every puff of wind.

One would think less of it, if the precautions of people really secured to them any exemption ; but we every day see the contrary. A man who keeps his humours in subjection, does not dread any change of atmosphere.

Teeth and Maladies of the Mouth.

The maladies of the teeth and mouth are, perhaps, oftener cured and benefited by purging than you are aware of. Nothing so embellishing as fine teeth. What do you think of that substance called tartar, that overlays the teeth and gums ? Is it the remains of the food you chew ? No ; for, when that remains any length of time among the teeth, it becomes corrupt and stinking : then it must proceed from the general system or habit of body, which generates and has that humour in it—deposits it there, where it becomes a concrete, hard substance, and of the nature we see it ; for, as I have said, the humours are capable of being formed into all sorts of substances. However, you will say, The dentist immediately frees my teeth from that tartar, by scraping it off : true, he does so ; but does he prevent its returning ? Does he dry up the

source of the evil? Does he cure bleeding gums? Does he prevent your losing your teeth prematurely?

Eyes, Blindness.

The eyes are subject to many different sorts of affection or disease, all springing from the same source of vitiated humours, which, settling upon them, intercept the blood and juices from penetrating and nourishing them, and bring on the different maladies we see. Unluckily for mankind, powders, washes, and the lancet, have been the only means resorted to by the scientific, for displaying their knowledge and dexterity for the cure of them. Dissecting a dozen eyes, however, is not so precious to the community, as the perfect cure of one. This comes of the new system introducing, of having patch-work doctors. It is to be hoped that the good sense of the people at large will see their error, if the doctors do not. By the vegetable cleansers, sufficiently repeated, the eyes will be, in young people, soon restored to their beauty and functions—with the old, it will be longer; and

their health otherwise, at the same time, will gain.

Ears, Deafness.

What takes place in the organs of sight, which every one has the power of beholding, we may suppose, can well happen to the organs of hearing; though only the dissectors now and then are those favoured with a glimpse at them. If I am wrong, and this organ does not make a part of the one whole machine, called the body, these learned gentlemen may put me to rights. The deaf, however, and those who are threatening to be so, will do well to try the effects of these vegetable purgatives, before they consign their ears to operations and injections. The one will be much easier than the other.

Bashfulness, Awkwardness.

This character does not, perhaps, properly range under the class of bodily disease; but as it derives immediately from physical causes, and is a character or disposition into which young people frequently fall, something on

the cause and origin of it will not be amiss, as materially tending to elucidate the powers of the vegetable purgatives in altering and improving the disposition. In the usual phraseology, if a definition were asked of bashfulness, the answer, I take it, would be, or might be, *a want of energy*; but this answer would still only be about as satisfactory, as if on one inquiring what was the disease of a person at death's door, the answer was, *want of health*. So, in the same manner, we must have a further explanation of what a *want of energy* is, in order to come to the source. Want of energy proceeds from humours encumbering to a certain degree the heart, the source of energy to the character; they impede its proper, sound, full, action throughout the system. This I take to be the cause—the physical cause—of that disposition or character called bashfulness; and experience has confirmed me in it. The youth, or girl, feels an inward want—something that does not play rightly: they are so much abashed they cannot speak, nor collect themselves; they are not at their ease except when alone; the heart flutters; and very often the age of manhood and womanhood does not

get the better of it, and it remains to thwart their hope, fortune, and comfort through life. The opposite disposition or character to this is forwardness or pertness; there the heart is perfectly unencumbered by humours to obstruct it, and acts freely. The youth is immediately known by his liveliness and gaiety, and the ease with which he acts and speaks; he is not easily affected; he makes his way over the head of the bashful youth; he will become fitted for public assemblies and speaking. There is, however, something in him, every one sees, that stands in need of correction. It proceeds from an acrimonious humour, which keeps irritating his nerves and brain. If he were more composed and sedate, with the full play which his heart has, he would be complete. Purging will act beneficially on both these. To the bashful youth it will impart more energy and life, by disencumbering the heart; and to the over-forward youth it will give composure and sedateness, by evacuating the acrimonious humours that are exciting him. You will understand by this, that cures are only made by taking something out of the system, separating the bad

from the good. Purging is the only thing that does it. The system can lose nothing by purging, but such humours as are injurious to it; the bad is taken away—the good remains. So we cannot impart any thing to the system to improve it, but by the agency of food to be turned into good blood, which it will be, when the bad humours are taken away.

Melancholy, Splenetic, and Suicide.

All disease has but a small beginning of pain; and, if not guarded against, ends in our premature destruction. It is the snow-ball commencing to roll from the top of the mountain: check it as soon as you can, otherwise it will become too strong for all your power. Melancholy has its hundred—its thousand degrees of intensity,—beginning with costiveness, moping, desire of retirement, insensibility to the pleasures of this life,—and ending in insanity, or great aberrations, madness, and suicide. All these are the consequences of a neglected body, and not having paid attention to purge when young, on the first appearance of any change, so as to entirely carry off the seeds of such lamentable diseases. This

disorder proceeds from a dry, burnt up, earthy state of the bile. Does it take its rise in the liver, the spleen, or any other of our viscera? I will not take upon me to decide; but this I know, that the vegetable cleansers prevent and cure it, on rational, comprehensible grounds—*not as a specific*: and this appears to me to be of much more consequence to the patient, than any information that can be given him, in pointing out to him the exact seat of his malady, and many fruitless attempts made to arrive at this seat, though displayed with a great deal of science and profundity of knowledge. The vegetable purgatives are the only thing which run through, and sweep the whole animal system; if persevered in, no part escapes them; and Nature, when once put on the way, tends always herself to a radical cure; but she requires to be assisted. This tendency proceeds from the revolving motion of the blood, which, by degrees, draws all impurities out of the system into the bowels, as explained before.

Voice and Singing.

The human voice, when perfect, surpasses

all other sounds in agreeableness and harmony; it is enchanting, a perfect delight both to the possessor of it and to others: it is always at hand to amuse, divert, or solace us; it constitutes the greatest difference between one man and another, whether it is at the bar, at public meetings, or in private social intercourse. The French proverb, “ C’est l’air qui fait le chanson,” is strictly true: the same thing that would offend us greatly, coming from a person disagreeably pronounced, may even please us when said by another agreeably uttered; judge, then, of his power in society and in the world, who is possessed of such a talent. Were the rules here prescribed for improving health attended to, no one would find himself deficient in voice; and though not the same, or equally fine, they would all be agreeable, having each a natural tone peculiar to the individual. Cleansing and evacuating is the only thing that can purify and improve the organs of speech, and restore to them their natural melody.

Fever.

It appears to me, that, hitherto, what is

called fever has been viewed in a very improper and imperfect light, arising from the incongruous and erroneous notions conceived of the human body. Fever, instead of being classed among common diseases, should have a higher rank assigned to it. Fever is a disorderly movement of the blood, struggling to get free and to disembarass itself of something which incommodes it. Fever, therefore, should not be called a disease itself, nor the cause of disease, but an attendant on disease; and it is the humours of one kind or other, which are the cause. All fever, from birth to death, is only a struggle between the blood and the humours: agreeably to this, we find, that all disease or pain is attended, in some of its stages, with fever, and at death itself. People, desirous of improving their knowledge of their own bodies, would do well to reflect on this; and they would cease to consider blood as a common humour, which may be spilt at any time with impunity. The blood—pure blood, may be compared to an animated being put into our bodies by nature, to hold complete sovereignty therein, protect, and guard it: he is lord over all the body, and all the

other humours and juices only his subjects, from whom he will suffer no encroachment nor rebellion; and when they do encroach or rebel, (which they are always tending to do,) strife and struggle take place between them: this is the cause, the origin of all fever from the beginning of a disease, till death has put an end to the combat; the blood then ceases his movement, and can flow no more: he is the vanquished party, overpowered by the mass and malignity of the other humours, with whom he can never agree, but in their stations of respectful and obedient subjects. The medical world has already favoured us with various names to fever, derived from disease: thus we have, scarlet fever, putrid fever, inflammatory fever, bilious fever, sore-throat fever, slow fever, nervous fever, influenza fever, hectic fever, brain fever, ague fever proceeding from swamps; and I have lately seen introduced to us by an M. D. the hill fever—I suppose bred in hills; to which long catalogue, (and it might be made much longer,) I beg leave to add a new one, to be called the fever of health. A person long infirm with chronic disease, after he has greatly

purified his blood and body by means of the cleansers and evacuants, will have such a fever for some hours for a day or two; let him assure himself it is the sign of returning health, if he perseveres and does nothing to thwart nature in her simple operations. These gentlemen, the physicians, content themselves with inventing fine names for our diseases; the investigation of cause and effects is a thing below their notice. When any new symptom surprises them, they are not tardy in inventing a new name, and trust to chance to find out some new remedy or specific for it, without any research whence this new symptom proceeds; or probably they give it out at once as imported from foreign countries, which saves trouble and investigation. Thus we have of late been introduced to a new hermaphrodite disorder, called Rheumatic Gout, which, no doubt, will spread fast over the land. According to the name, it should be a disease composed, at the same time, both of heat and cold—gout being supposed to proceed from heated humours, and rheumatism from cold and damp. One would have expected, that two such opposites meeting would

have brought about a happy, comfortable medium, and state of ease, and required no assistance. What a hodge-podge!

Pulse.

Nothing is more fallacious than to judge of the state of a patient by the pulse—to take out a watch, count its beatings, &c., and inform a patient that he has the fever: he knows that but too well already, and the feel of the skin is a surer symptom. An inflammatory pulse, an irritated pulse, a low languid pulse, all these will be altered in the course of a few hours by some copious evacuations, which will elevate and restore the pulse in one case, and bring it down in the other: this is precisely the conflict of the blood and humours, as personified in the preceding article. If you think to raise a low languid pulse by giving cordials, jellies, wine, and food, under an idea that it proceeds from want of sustenance, you will certainly do much harm; purging, by giving ease to the circulation, will alone remove it, when the patient will eat, and be benefited by it—a pulse may be quick, and no fever. My pulse was

often felt, without their deriving any knowledge from it.

Glysters.

Glysters are a kind of artificial purging, but very insufficient to do much good ; they only go a certain length, and don't scour the whole passage from the stomach ; they debilitate, whereas the vegetable purgatives strengthen : however, in the commencement of serious disorders, they are often of great use. When hardened fæces and tenacious thick humours obstruct the passages, then glysters of senna are very proper, as they always carry away something of the superabundant matter, and give some temporary ease, aiding the operation of the purgatives. But I must repeat, a person who has paid any attention to his state of body by the use of the evacuants will never require them ; their effect is only local, and quite insufficient to improve the system.

Bad Breath.

Those who have a bad breath are certainly far from being in a sound comfortable state of health, and may with seeming justice

accuse nature of not having treated them favourably. Such accusations are very common in all diseases: nature has, however, here pointedly marked out how they may find relief. Whence can such a smell arise, but from the stomach and bowels, the seat of all corruption? In vain will they attempt to sweeten it by odoriferous washes and cordials—to get rid of smoke, you must extinguish the fire.

Ruddy Complexions.

Over-ruddy complexions in young or old always indicate a very uncertain and precarious state of health; but the reasons or cause thereof have never been investigated, nor the plain simple remedy applied; so much the contrary, that parents and others rejoice the more they see the complexions of their young ones florid. Experience, however, might have taught them to judge more correctly. In persons about or past the meridian of life, when this complexion appears, the world, to be sure, has been aware that they were subject to many sudden and serious illnesses, generally proving fatal if not counteracted, and ending in apoplexies, palsies, or the like. In chil-

dren and young people, from their not being conversant with, or paying such attention to their feelings till serious illness comes on, their case has been overlooked till they fall the victims of putrid fevers, sore throats, or any other disease arising from the abundance and acrimony of the humours. At all periods of life the cause of this state or disposition is the same—fulness and acrimony of the humours; this prevents or stops the blood's free circulation, and gives rise to the florid appearance we see, easily distinguishable from the real healthy complexion, which has only a slight touch on the cheeks, forehead and other parts white, and eye lively. The vegetable cleansers and evacuants will very soon restore all such individuals to a natural, comfortable, sure state; and they should steadily persevere till such arrives.

Hemorrhoids or Piles.

The hemorrhoids proceed in great measure from medicines taken for the cure of any other disorder according to the present mode, and which have had but in part the desired effect. The reason is obvious:—these medi-

cines have detached and carried down the corrupt humours from the stomach and upper regions only a certain length ; they were either of an improper nature, such as calomel, or wanted strength to expel them, and have not been repeated. These humours, sojourning in the rectum or lower gut, inflame and corrode the small blood-vessels, causing the discharge and pain one experiences from them. This practice may be compared to a person, who, having swept his house, leaves all the dirt he has collected inside the threshold. The vegetable cleansers, by causing a wholesome discharge from the whole canal, will cure them, and prevent them, and, if you should experience any hot or burning pain at the anus, (which, no doubt, you will,) you must attribute it to the acrimonious state of the humours of your own body, and not to the vegetable cleansers, which have been digested and passed into the circulation long ago, and therefore could not come down in their natural state to be the cause of the heat you may experience : it will soon pass, and should rather be great cause of joy to you ; it is a sign that these acrimonious humours are passing off, there-

fore you must not neglect to persevere in them.

Erysipelas.

A highly acute inflammatory disorder, always painful, and often mortal; it proceeds from the acrimonious humours, which, settling generally on the limbs, and sometimes on the face, cause great pain and fever. All outward applications are useless, unless it breaks, and then a common poultice may be applied to keep it easy; bleeding proves mortal, and brings on mortification. The vegetable cleansers and evacuants in strong doses are highly necessary; and when recovered, the patient should continue them to purify his system completely, and prevent the accumulation of this malignant humour.

Sudden Death.

Once penetrated with a sane idea of the human body, the reader will easily comprehend that all sudden death must proceed from a previous neglected state of body; bursting blood-vessels, injury to the heart, and apoplexy, can have no other cause; acrimonious humours have corroded their skins, or the

like: no doubt the patient had many previous warnings, but people's ideas are contrary to paying attention to nature's dictates. When disease is so far advanced, it is too late; prevention is the true prudence. I am no advocate for miracles, nor do I prescribe specifics.

Measles.

Measles are one of those disorders supposed to be unavoidable, since it is asserted that no young people escape them, and that we all must have them once in our lives. This assertion I will not dispute, since we see that few escape them; but this I know, that having them slightly or dangerously depends entirely upon the previous state of the individual's body; and having a disease (reckoned unavoidable) slightly, is the next thing to not having it at all. If he has previously made use of the vegetable cleansers, they will soon restore him, and carry off the dregs of the disease, which should be attended to, and continued for some time.

Small Pox.

What has been said with regard to the measles, holds good as to the small pox in

every respect. When these diseases are raging, parents should always anticipate and give to their children the cleansers and evacuants, and not wait till the disease has attacked them. Suppose the child or young person should not catch the disorder, you will nevertheless have improved his state of health by ridding his body of its acrimonious corrupt humours; and if he does catch the infection, you will have the satisfaction to find that the disease thereby has been rendered much slighter and more innocent; the body being clear and purified, disease cannot take so much effect. If you intend to inoculate or vaccinate, his body will be in a perfect preparatory state after some courses of them.

Siphylis.

All persons acquainted with, and practising the use of the vegetable cleansers and evacuants, will not have to dread the attacks of this disease, which has already made so many victims, more owing to the pernicious chemical preparations prescribed for it, than to the malady itself; they will prevent, and cure it if already caught.

Inflammation.

All inflammatory diseases may be very easily comprehended, by considering them exactly the same as those boils which you see on the surface of your body ; and that the former have fixed themselves upon some of your inward parts, and are at first only simple inflammations. The ideas conceived of them, and the treatment as at present applied, are most absurd : indeed one cannot find out what these ideas are ; for these gentlemen have not favoured us with any fixed ones. Every thing is cause with them ; they say, sometimes violent heat, and sometimes violent cold gives inflammation ; sometimes violent exercise, and sometimes being sedentary ; sometimes drinking cold, and sometimes warm liquids. You see they have a great many strings to their bow ; but none of these are the real cause, which is the corrupt humours of your own body, which, as seed committed to the earth, springs during all the variations of the season—so this disease does, or any other. Bleeding is resorted to for the cure of inflammatory disorders : is this consistent with rea-

son? Let us suppose that a porch or gateway, through which people are continually passing, was half choked up with rubbish or a drift of snow, and persons thus prevented passing but very slowly; would not their numbers accumulate? would not there always be fresh people coming up? If, instead of clearing away the rubbish or snow to open the passage, a king or general cried out, "No, let us rather destroy half the people; then the other half will find room to get through;" would it be very wise? certainly not. In inflammations the blood in its passage is stopped by the rubbish; it accumulates, and so does the rubbish. Certainly it is the rubbish that should be cleared away; as we see with our eyes, how nature acts in external inflammations. Does she not throw out the rubbish? Vegetable purgatives will clear away this rubbish which annoys you, if taken in time; and beginning with a vomit, will do much good.

Apoplexy.

Names are given at will, at random, and may be multiplied *ad infinitum*. Thus every day in the year might have had its particular name,

and every year those names differing from one another. Apoplexy, if duly examined, will be found to be only an aggravated state of lethargy, as lethargy is an aggravated state of drowsiness. The vessels and veins being filled with corrupt, stagnant humours, diminishes their capacities inwardly, and prevents the blood from supplying and nourishing the brain. Those whose bodies have any disposition towards such a disease, should not fail to use copiously the vegetable evacuants; when it has taken place, a vomit followed by vegetable purgatives presents the best cure.

Palsy.

Like unto apoplexy, palsy is only an aggravated state of rheumatism, as this latter is an aggravated state of flying pains; when, as described in Rheumatism, the subtile humour fixes and settles on one particular part. Every thing has been tried on the earth, and electricity from the clouds. The unhappy object, having neglected his body so long, till disease has put him in the situation he is now in, cannot risk much by trying that which is according to nature, and does every other man

good ; if preceded by a vomit, they will have more effect.

Epilepsy, and other reputed Incurable Diseases.

The scene is mounting. Instead of treating of corporeal bodies, blood, humours, bile, impurities, we seem to have got into the region of spirits, casting out devils. Shall I venture an opinion or not ? The three words, " one may try," should not be more ridiculous and hazarded, coming from me, than from the mouth of many a learned doctor. I have often experienced from them no sounder argument for their prescriptions. Indeed, they were all only random trials, without any design or principle in them : if they do try, and persevere firmly, they will perhaps find, to their great and agreeable surprise, that they are not composed alone of that ethereal, unchangeable matter, or spirit, that they imagined.

Hurries.

Hurries are a very disagreeable thing ; they very much unfit a man either for business or company : besides, they soon degenerate into

some much more serious disease; for none are stationary till they reach death. The person who is subject to hurries, will find his advantage in taking the vegetable cleansers and evacuants till such time as he finds composure, and his manner altered.

Hoarseness.

Hoarseness sticks to some people all their lives, because they have never met with proper treatment—syrups, sugars, lozenges, flannel, and, in every family almost, another remedy. It is, to be sure, generally got the better of after some length of time; that is to say, nature works it away: but this would have been done in three or four days by the vegetable cleansers, and the health otherwise improved.

Dissection—Cause of Death.

Dissection is become a favourite study. Dissection signifies cutting or taking to pieces; and from the body of a dead man we are to learn how to cure the diseases of a living one. Notwithstanding the high quarter in which this practice is recommended, and the benefit

which it is said will arise from it to future generations, the community at large is at a loss to reconcile themselves to it, not finding, I suppose, that their sufferings have, by it, undergone any diminution. Vain study and investigation, only invented partly to amuse, and partly to torture mankind ! I believe the world has long enough dissected apples and cabbages ; are they any more knowing, for that, to cure a canker in either ? or, by analysing their component parts, have they done any real benefit, or found the soil or manure that exactly suits to each ? Like animals through the stomach, so they by their roots draw their nourishment, in a manner that we cannot comprehend. I am far from opposing useful investigation ; but more has been done in dissection than utility requires. The spirit for dissecting has done great harm ; it has diverted the minds of professors from the real art of healing, which requires none of the knife ; it has made them view the different parts of our body as so many wheels in a complicated machine ; and they have regarded as the summit of human ingenuity, the treating of each singly. Besides, this constant handling of human dead

flesh has enhardened them in making incisions, and cutting off the limbs of living bodies; and that, where the lancet and amputating knife would never have had cause to approach, had the simple operations of nature, as before elucidated, been better understood and attended to. Their instruments for torturing the human body are innumerable, and their operations are excruciating, and if not mortal on the spot, without lasting effect. The amputating-knife should be reserved for the field of battle, ships of war, or accidents; and even there, if the sufferers have their body and fluids in a good state, ball-wounds soon heal up of themselves, if the patient has but rest; and the cure will be much promoted by evacuating the malignant humours still in his body. Had dissectors been ingenuous and sincere towards mankind, great advantages might have been derived from their art long ago, and which would have rendered all future operations unnecessary. They should have seen, and revealed to mankind, that death of all kinds, in all its shapes, even at the most advanced age, is only brought about and effected by a humour of one quality or other, which has settled

upon, corrodes, inflames, injures, or obstructs, some of the vital parts either in the head or trunk. Every one dies from within : these are facts which they cannot contradict. On opening any dead body from disease, they cannot deny such to be the case. Why did they not reveal this great truth to mankind—thus putting them on the sure road to protect and prolong their existence ? why did they not do this, instead of the useless investigations and descriptions of appearances, symptoms, &c. which we find inserted in their treatises ? Had they done this, the world would have benefited from a few cases of dissection, and acquired a true knowledge of their own bodies ; but they have rather chose that the whole should remain a confused jumble.*

* I have lately seen in one of those medical reports, with which our Magazines abound, a case introduced, illustrative of the great cruelty and torture to which the rage for surgical operations of our medical men exposes their victims—and always too, to no other purpose, (for they all end fatally,) but that the dexterous or scientific operators or physicians may see their names in print, with some handsome encomiums on their abilities. It was the case of a child ill of the croup, which having baffled their usual mode of treatment, they very

Religion and Morality.

A due attention to keep the body in its proper physical state of sound health, is the surest and only method of elevating the soul of man to a due sense of devotion towards his Maker, and of duty to his neighbour. This harmonises, and sublimes, all his passions; or rather, he has no more passions of a violent flagitious nature; he retains only those which are laudable and beneficial to him—he will be religious, moral, social, brave, enterprising,

sagaciously came to the scientific resolution of extirpating it with the lancet. (See Croup.) Although the poor little sufferer died, yet the narrator says, “that the operation was attended with such happy results, as to give him great hopes of better success on the next subject that presents itself to him.” Thus the impulse is given to the most downright ignorance of the human body; and the children, the hopes of the country, are now going to have their throats subjected to the incisions of the lancet, and all to gratify the vanity of some medical men, who have mistaken this art. And I should not be surprised to hear of their making attempts to cut out the fever from some unhappy diseased man, as I myself was once; and they really attempted to do so on me for a palpitation of the heart.

such as he should be. In eradicating and extirpating the vicious humours from his body, he has at the same time extirpated the vices from his soul. Look around ye, and you will find that such is the influence of a proper state of the physical body—piety, health, and contentment.

Crimes.

This article is susceptible of the same deductions as the former. Who is not afflicted at the enormous catalogue of atrocious crimes committed, and sensible that they proceed from sources, over which the best instruction, even religious and moral, have no control? Man, once having lost his proper feelings from a vitiated state of humours, is instigated, irritated, by the still growing effects of their acrimonious adustness; he commits all kinds of crime and violence. Nothing but a change in his physical state can alter his moral behaviour—he is goaded on by a spirit within him, which he cannot subdue. Proper applications alone to his body can alter him—he would then feel another light within him, and a change in his propensities. Had his parents

and guardians, in youth, paid the requisite attention to his body, they would have effectually prevented the evils they now deplore.

Genius and Talents.

How often do we find the highest intellectual talents fall a sacrifice to disease! Indeed, from their mode of life, and ignorant of the real cause of health and disease, they are generally its earliest victims. Genius and talents without health lose all their lustre, and can be but of little avail to their possessors. If they have thoroughly understood the principles laid down in the preceding articles, and follow that up by the observance of them, they will soon find all their faculties and talents more energetic, and more refined, and the powers of imagination greatly improved. The reasons are obvious; by the use of the vegetable cleansers. It is only the dross of the human body that they get rid of; the life and spirit remain behind.

Lord Byron's Case considered.

In a book just published, "Recollections of Lord Byron," by Dallas, we see fully ex-

emplified, the aid that genius stands in need of, and would receive, from physical assistance. It is evident, from his manner of life as there described, that he was very much labouring under a morbid affection of his humours, which gave him an uneasy existence. When in St. James's street, and taking for his only sustenance a hard wine-biscuit, and tea about one o'clock, do you think it was for his pleasure? Certainly not: but it was because he felt something in his frame sticking to him, which it was necessary to get rid of, and which incommoded his comforts and the full play of his genius. So it is with us all more or less, without our being sensible of it, having never yet been put upon the right road, the way to improve our own physical natures. He adopted an improper mode of getting rid of this morbid humour, and procuring to himself bodily ease; or, more properly speaking, neither himself nor others had any idea of the real cause of his uneasy feelings; consequently, not knowing the cause, the real fundamental cause, they could not devise a remedy. He felt only, by adopting such an abstemious regimen, a partial relief, the practice of which was un-

dermining his vital powers : such abstemiousness was only another mode of combating a humour, and shows that he was guided to it by his own inward feelings ; but, like all our other procedures, without any fixed principles or knowledge. Had he, better instructed, made use of the vegetable cleansers and evacuates, they would have altered his moral character by giving him bodily ease, reconciled him with mankind, and expanded his genius.

Drunkenness.

The propensity of mankind in general to this vice, is one of those subjects well worthy of examination to discover the physical cause from which it proceeds ; and hitherto, it seems to me, very little attention has been paid to the true one : that mankind, throughout their lives, wish for happiness, is too generally allowed, to be contradicted. By happiness I understand, a body and mind free and easy, and void of bodily pain of any kind ; for the vexations and disappointments of life will not injure such a person : he will take his precautions against them, but they will not affect him.

Happiness, or well-being, being our natural propensity, we eagerly lay hold of any thing which affords us this state, though but for a short time, and to be followed by the keenest sufferings; and even many of the wisest and most eminent men have not been able, by all the strength of reason, to conquer their disposition of body to this vice—so strong are our propensities when grounded on a physical cause. Certainly, if any other mode of life had been pointed out to them, which would have afforded them the same happiness without its alloy, they would willingly have embraced it; for the actually swallowing wine or spirits is no very pleasing thing, and to a healthy person perfectly unpalatable, unless some glasses when conviviality calls for it. We must, then, look for a real substantial cause for this propensity or vice within our own bodies; and we shall find it to proceed from a vitiated, acrimonious state of our own humours, which, like an over-craving appetite, give us no repose till supplied with such a stimulus, by means of which we enjoy a temporary well-being and happiness: but if the individual found himself always in this happy state by

other means, there is no doubt but he would avoid such a poison. That this is the real physical cause of propensity to drunkenness, any one's own observation will soon convince him. How desirable must it not be to get rid of such a cause !

Slovenliness.—Care of one's Person.

Slovenliness is called a habit ; but habits of this nature proceed from a deeper root than simply doing a thing, or not doing it : it is the spirit of an action which characterizes its nature. Slovenliness, after young people have attained the age of fifteen or sixteen, is, to say the least of it, a very ugly propensity : it shows a want of that spirit or gallantry, which nature, at that age, begins to diffuse ; if it does not appear then naturally, the individual is labouring under some hidden defect in his constitution : in old people it shows a decay of the same spirit. In both ages nature will be much assisted by the use of the vegetable cleansers and evacuants, to expel the stagnant humours, and give to the constitution more life and alacrity, which render old age comfortable and agreeable.

Extinction of Families.

If fathers and mothers were well instructed as to the causes of disease and hereditary ailments, they and their progeny would not often be so suddenly swept from off the earth; for certainly, by timely application to those remedies, most might be preserved.

Contagion.

Great stress has always been laid upon contagion; and many people, either for themselves or their children, pass their whole lives under the dread of catching many of the disorders that continually surround us. Did they give themselves the time to reflect and reason more justly, by ascribing all disease to its proper cause, they would increase their confidence in the Creator, and dismiss such idle fears, by learning that the Almighty's laws are general; certainly, however, there is a contagion arising from the bodies of persons in certain diseases, as likewise from the swampy air of some places; but what is to be inferred from that? Nothing more, than that, merely, the bodies of such individuals who catch the infection, were already in a dis-

eased state with regard to their humours, and that the contagious air, like a piece of leaven to the flour, was only the means of setting them into fermentation: but the true efficient cause is always within ourselves, and, if we use the means which nature has pointed out, within our own control too. What is so absurd as all the nostrums and antidotes which every body invents, and every body to their cost finds fallacious? It is supposing that things take place without a cause; it is resigning up your reason to be made the play of the winds, and to be governed by superstition and amulets. A person who has sound ideas of the human constitution, will discard from his mind such absurdities; he will comprehend, on rational grounds, that the extirpating from his body, by the vegetable cleansers, the only matter on which disease or contagion can act, is the only sure way to guaranty him against it, and at the same time improve his health in every other respect—and this, without inconvenience or restraint; and should he, from a previous neglected habit of body, (having but lately begun the use of the vegetable cleansers,) be not so far improved

in health as to defend him from all attack of contagion, nevertheless he will have the sure consolation that his illness will be but slight, if he perseveres in the same method, fully sensible as he will be of evacuating the cause of disease.

Absurdities as to Purging.

These are carried so far, that it is thought generally a thing not to be undertaken, without, I may say, assembling a council of state: friends and physicians must be consulted—the state of the weather, neither too cold nor too warm—the kind of medicines, whether calomel and salts, or salts alone—not forgetting particular injunctions about keeping warm—some particular kind of diet, and drinking tea, water-gruel, and broths, which inundate and weaken the stomach and bowels, and do more than replace in volume any evacuations procured by the medicine; and this, for one day only! Indeed, the bad effects of it are so saddening and debilitating, that the patient then appears half dead: is it any wonder, then, if good effects are not felt from such a mode of proceeding? The vegetable cleansers and eva-

cuants require none of these absurd minutiae, only dictated by ignorance and selfishness, with the intention to blind people. They require no attention to be paid to the state of the weather, nor any precaution in keeping yourself warm; with them you will find all alike, provided only that you continue taking them in sufficient doses, till such time as you find yourself free and easy. No exposure to the air will affect you during a course of them, nor after it, unless you neglect your body again, and suffer fresh acrimonious humours to accumulate: in cold weather, they will warm you, by allowing a more free circulation of your blood, which is the veritable warmer of life; and in hot sultry weather, they will cool you, and strengthen your powers of digestion, by ridding your body of those heated, acrimonious, bilious humours, which incommode you, and make you even shun the light of the sun. The vegetable cleansers require no kind of drink nor soups to assist them; it is easily comprehensible that such would do harm: they produce their good effects silently and of themselves. Eat as you have been accustomed to do, with moderation; overloading

the stomach can never do good. They may be taken at any hour, if occasion calls for it; but at bed-time, or morning, when the stomach is pretty empty, is the preferable time, as will be found in the particular directions for making use of them.

Opposite Diseases cured by the same means.

If still greater proof were necessary to convince us of this great and fundamental truth, namely, that all diseases incident to the human body arise from the same cause—vitiated corrupt humours, showing themselves in disease in a thousand various shapes and degrees, yet all proceeding from the same root,—this would be clearly demonstrated by two diseases of opposite natures or symptoms cured by the same means. A looseness of bowels, and costiveness, are of directly different natures or symptoms: in costiveness, the bowels and digestive organs are imbrued with a tenacious, gluey, phlegmy matter, which clogs their action or motion; the vivifying blood, and other juices, cannot penetrate them; and the whole machine becomes dull and languid, and leads to the most fatal

consequences : perseverance in the vegetable cleansers and evacuants will effectually carry off these tenacious humours, and then the bowels well perform their functions, no matter what diet you use. In a looseness, instead of a tenacity of the humours in the bowels, there is great fluidity ; but there is at the same time, in some part of the digestive organs, a morbid or diseased part, where the acrimonious humours have settled, and become of a purgative nature, (for the humours of the human body assume all manner of natures) : by using the vegetable cleansers you radically get rid of the cause of the disorder ; and, when cured, it proves a source of health : a contrary treatment, or stopping, is well known to have the most direful effects. In any disorder whatsoever, if the pulse is low and languid, copious evacuations will immediately restore it ; if it is high and hard, they will bring it down and soften it. The lethargic man, and the irritable agitated man, will both be brought near to a wholesome level. Ponder and reflect well on this, and in all things endeavour to gain a true knowledge of the cause ; without this, what is called science

loses itself in a wilderness of dogmas and conjectures. Another proof will illustrate this more fully, because thereon altogether depends the knowledge of the human body.—Suppose two individuals—the one has glandular affections in the neck, which is a disease of a cold nature, and gives no pain—the other an inflamed ulcer on the leg, which gives him great pain, and is of a hot nature; both have been treated for a length of time without any success or benefit: on the contrary, growing worse, they shall begin a course of the vegetable cleansers for a month or two, they will both find great amelioration; and, finally, a perfect cure, if they persevere; and they shall use no lotions, no salves of any kind—merely keep the sore clear: so, likewise, retention of urine, and its opposite, will be cured by the same means.

Grief, Afflictions, Loss of Fortune.

Grief, in a person whose humours are perfectly healthy, might be said to be only the absence of gaiety and cheerfulness; and so often it is found: the individual bears it calmly; his health is not affected, Grief is an

affection natural to man in a composed calm degree. In our annals we often read of people dying of grief; and even joy, it is said, has produced the same effect: it is much the same as a person dying of catching cold, in a temperature sufficiently warm; for grief is but a breath, as cold is but air. If the person under afflictions has recourse to the vegetable cleansers, he will find his uneasy troubled state, (which no doubt it is,) in a day or two changed into calm composure and resignation. If pursuing a different method he thinks to rouse his nature, and give cheerfulness by those things reputed strengtheners, stimulants, &c. he will find himself mistaken, and the worst may be the consequence. Grief affects, contracts the heart, and all in that region; it puts the minutest fibres in motion; and by so doing, it has stirred up the acrimonious humours, dormant till then, and which seldom fail to abound in most stomachs. This is the cause of the bodily derangement brought on by grief; accordingly we find some whose health is in such a state, that they bear grief with composure and resignation.

Jealousy.

The sullen passion of jealousy partakes more of a bodily disease than you are aware of: like bashfulness, it proceeds from a conscious feeling of inferiority, mixed up with humours of an acrimonious and melancholy nature: these, when set in motion, inflame the unhappy sufferer to the most violent acts, and allow his soul no rest: such a disposition too is always creating to itself imaginary causes of distrust. Nothing but clearing his stomach and bowels, by means of the vegetable cleansers, of the acrimonious humours that oppress them, will give him any relief.

Want of Character.

It is better to have the character of a good-natured creature, or what may be styled half-a-simpleton, than to be one of those who are characterized by a want of character. The purport of this advice is not merely to point out the different shades that occur in character and constitution, and to dilate upon which has been often done to little purpose, but to investigate and point out the cause, and

the remedy—well persuaded, that every thing we witness around us, in man, as well as in every thing else, proceeds from a cause. Want of character in manhood proceeds from the same cause as bashfulness in youth. It is owing to want of energy in the heart, (see this explained in the article on Bashfulness,) which alone gives that self-contentment and composure necessary to sustain a character. The man with a want of character has often good abilities; but they pass unnoticed, and are of little benefit to him.

Studios, Sedentary, and Manufacturers.

The studios and sedentary, if they wish to preserve their health, and not see their faculties and abilities soon impaired, should use frequently the vegetable cleansers and evacuants. They are, more than others who are employed in active modes of life, subject to accumulation of their humours, the consequences of which are loss of their energetic powers. Those employed in cities and manufactories will, by their use, enjoy the comforts of health; for man's constitution accustoms itself to all situations, if this one essential

point is attended to. The body and life of man may be compared to a coal-fire burning in a grate. After it is lighted and has burnt, if you neglect taking the poker and stirring the ashes ; if instead of doing this you heap on fresh quantities of coals, will you ever have a good fire, burning pleasantly and cheerfully? No. The whole becomes one inert languid mass ; and the more you heap on, the worse it will grow ; and in this state, if left to itself, would extinguish. If, before it is extinguished, you take the poker and stir only about the front bars, and free it of some of the ashes and dross, you will keep it in, but it will be a dull languid fire. If you take the poker again, and stir it effectually, making all the ashes fall out from the back corners, you will soon have a fine, cheerful, agreeable fire.

Military and Naval Men, Foreign Service.

We inhabitants of a cold climate, when we are removed to warmer ones, and those under the sun, are in the habit of attributing all the sickness we there experience to the change of climate ; and during our abode there, we consider all the world at home as enjoying good

health ; but on coming home, and looking more nearly into matters, we find ourselves much mistaken, and that the catalogue of diseases is full as great here as any where else. Man is the inhabitant of the world ; he every where finds air and food, which produce as healthy constitutions as ours. The laws of nature are every where the same, though varied in appearance. The cause—the efficient cause of disease under the Line, is the same as in Greenland. The cause only produces its effect quicker in one than in the other. Let then our army, our navy, and our merchants, who visit those countries, think and reflect on this ; they will thereby advance the interests of the empire one hundred fold. Let them combat this one enemy, which is within themselves—that is, their acrimonious, bilious humours, often excited to the most violent fermentation by the heat of the sun, and they will find those climates healthy and delightful. Yellow fever and cholera morbus will vanish from a body kept in order by the vegetable cleansers, and that without the loss of an hour's duty or recreation. Their returning home to see their friends and country will not

any more be an act of dire necessity, as at present, to prolong a miserable existence. They will meet their friends with delight, and have no apprehensions in visiting these countries again. I believe some veterans of these climates, by observation and attention to what passes around them, have already conceived ideas something similar to these ; but as I may say, they do not see into the thing clearly, but only partially, and attribute the well-being they experienced, partly to the precaution they had taken of purging themselves frequently, and partly to the goodness of their own constitution : whereas it was owing to the first. They had, besides, recourse to improper drugs, calomel and salts, or some insufficient nostrum. They will now be better instructed ; forgetting their old prejudices and the injunctions of their body physicians, they will learn, that in the use of these beneficent vegetable productions there can be no excess ; that they are presented by the Almighty for the cure of the diseases of man ; they will find their strength and spirits rise in proportion to their number of visits to the water-closet ; they will thus gain confidence in them,

and be able to communicate them to those committed to their charge : they will at last turn their reflexions to what has passed, and is passing in the world ; they will scrutinize the conduct of our medical professors through ages ; and, after a demure consideration, accuse them either of ignorance or insincerity to the human race, their fellows. Many treatises have been written, inculcating the mode of life, diet, drink, abstinence, when you are to go out, and when you are to come in, to avoid the sun, and likewise the moon, the dry air, and the damp air ; or to live as the natives do. The natives are not better instructed than you are. From using a poor and sparing food, disease in them may not advance so rapidly, but it does advance ; and they are the victims of errors in various other ways. All these minutiae are absurd and useless, and below the notice of a man who fully and plainly understands the human constitution. Such a person draws amusement, satisfaction, and instruction, from all the situations in which he may be placed. He will sometimes be one at the festive board, and sometimes refrain, not from his want of health, which is the common

excuse in such cases, but from choice. He knows well, that if he does not allow his body to get choked up, he has nothing to fear. With regard to wine and spirits, he will soon find, when he has once brought his humours into a healthy state, that they do not administer to, nor increase his comfort; and, except when conviviality and custom call for it, he will disdain them, being fully sensible he can do any thing laudable which another man can do. No exercise will fatigue him; and what is commonly reckoned hardship, will be amusement to him. Let him always remember this, that he has but one lurking enemy to dread, more redoutable to him than that of the field.

Those that are in perfect Health, or reputed so.

Of all those who may chance to read this advice, or of the world in general, how few will allow that they enjoy the state of health here prefixed? Of the young, old, and middle-aged, we shall find, on investigation, that few, very few, are without some incommodity, some lurking seed of disease. By the time we arrive at the age of discretion, which I

shall suppose at twenty, we already find some chronic disease and pains laying hold of us; they are not noticed—or rather, people not knowing from whence they proceed, or how they are to be prevented or cured, are obliged to be quiet and suffer; and they apply to physicians, and are no better: and so on it goes, till disease has prematurely undermined, and soon overwhelms them, at an age when they might have enjoyed this life with the greatest share of felicity. To those in perfect health or only reputed so, I would say—It is nature cries aloud in their ears, like unto a kind mother hanging over the bedside, “ My son, hearken unto me, reject not the remedies which I myself have prepared for you; I know best what you stand in need of; if you would avert from you the sickness, the pains, the wretchedness, the premature mortality, which you see all around you, and which, like a sharp sword suspended, is ever ready to fall upon you—despise not my advice; it will cost you little, by not infringing on your occupations or amusements; all the faculties of your mind and body will be so much bettered by it as to repay you tenfold; a

week's trial (remember, it must be continued without intermission to reap all the benefits of it,) and this sometimes a year, is all that is required of you, to guaranty your body against disease. Think it not too much trouble ; reconcile yourself to it; otherwise the fatal lancet, some time or other, will approach you to open your veins, and drain off the blood of life, as you have neglected my advice, and allowed your body to get choked up, and the blood is no more able to push its way through your thick corrupt humours; and after such a loss of blood, my power to save you and restore you to health will be unavailing."

To this natural exhortation I would add, Discard old errors and prejudices from your mind, and especially the old adage, which says, "If you are well, remain so;" that is to say, don't attempt to make yourself better. It is the saying of ignorance and superstition, attributing all they see around them to chance and fortune, and not to nature's universal laws. Do we see human precautions unavailing against the other elements of nature, the waves, the wind, and torrents of rain? Has not man, led on by experience, earned to guard

himself against them? and is it only against the storms arising in his own body that no precaution is to be taken. Remember you are every day eating gross food—you must do so, for it is your nature—the purest fountain of which you drink, does it not require cleansing? Nothing is stationary in this world. You are well at present, but every day the seed of disease is growing; it is not years that will be the cause of your dissolution, but the accumulation of impurities and dross of your own body. You are well at present; but by cleansing and evacuating, you will be still better: you do not know yet the perfections your organs are susceptible of acquiring, when assisted by the hand of nature. But the world will cry out, every one, young and old, will say, “Was there ever such a thing heard of? the adviser must be crazy—what! take cleansers and evacuants when one is not ill? it will make you render some of your vital parts, or reduce you to skin and bone. Did our forefathers do so before us?” By such sayings the weak and timid will be worked upon, and allow themselves to be conducted to the grave by the corrupt impurities of their

bodies. All these prejudices proceed from ignorance, and never having tried the efficacy of the vegetable purgatives. By an operation which we never can farther investigate nor comprehend, they have the quality to separate the bad from the good ; they expel the dregs, dross, and impurities from our bodies, and leave behind what is good, and has been converted into our nourishment. It is in vain to expect this salutary effect from the chemical preparations of man. As well might you expect from their hands a process for propagating the human race. Consider, and reflect well, “ Has the medical profession been ignorant for so many years of the beneficial qualities of these vegetable purgatives ; or knowing them, has it rather chose to keep them concealed, lay them up on the shelf, and substitute in their place mineral preparations and poisons, even arsenic itself ? Either way the accusation is grave, and the public is entitled to know the truth.”

The blessings of this life for rich and poor lie entirely within ourselves, in our own physical bodies ; according as they are, so is the comfort and happiness of the individual. If ail-

ing, like a musical instrument out of tune, it gives pain and disgust to hear it, instead of enchanting. My advice to you then is—you are well, but you may be still better, and you will avoid being sick.

Youth.

What a deplorable state when this age is clouded with disease, pain, and suffering of any kind; in a word, that the youth does not feel well and happy, and has nothing to desire; for want of fortune or friends, and the necessity they see of working their way in the world themselves, will never cause unhappiness. Pain and unhappiness of all kinds proceed from physical causes. As the one state is superior to the other, as light is to darkness, on no account disregard the warnings which nature will often give you; on the slightest approach of uneasiness of any kind, fly to that which you know is always good. It will save both your person and your pocket—for no season comes amiss to evacuating. If you are well, it will make you better, and keep you longer free from pain. He that is wise will prevent and foresee.

Manhood.

Manhood, unless infancy and youth have been well regulated, according to these principles of keeping the blood (the source of life) pure and free from corrupt humours, very soon degenerates into premature old age; and as we find life, the more we have had of it, the more it is desired; so this state of premature old age, which manhood begins to feel by the decay of its faculties, functions, and enjoyments, is highly appalling, and brings along with it excruciating apprehensions of our sinking, becoming pitiful objects, weighed down with pains, infirmities, and often imbecility. If you have perused attentively this advice, reflected, and pondered upon it in your own mind, guided by your own feelings and observation, I hope you will have perceived the correctness of it. It is all founded on this truth, that the human body cannot be too much evacuated by vegetable purgatives; it is the only thing in which there is no excess: what the body loses or discharges now in bad vitiated humours, is replaced by good blood in four or five hours

after by a moderate meal, and so on, without the stomach or bowels feeling any inconvenience, but even improved wonderfully; this being nature's own work—you know she does nothing by halves; it would indeed be by halves, did the stomach and bowels not always feel better, and relieved by it to any extent. You judge of the effects of these vegetable purgatives by what you have experienced before on taking sophisticated minerals and chemical preparations; after which you have found your inside, as it were, lacerated, without ease or joy, and your mind dull. Were you aware of this before? and would you not, from the ideas you had imbibed, have thought it impossible, and death, instead of life, the consequence? Would you, therefore, now counteract the painful and dangerous situation into which, from want of knowledge of the human body, and the remedies designed by nature for its relief, you have been thrown? lose no time in purging your body effectually. The cause of your pains and gloomy apprehensions is the same as that of all other disorders; your stagnant, gluey, tenacious humours infest all your body; your

joints are clogged up with them—all your viscera and cavities of your body the same thing; nothing but copious evacuations by the vegetable purgatives can ease your existence, if you already find it burthensome to you; and if purging naturally should come on, which it will sometimes do after nature is freed a little, don't check it: on the contrary, it will require the use of the purgatives to ease you the sooner. Remember what has already been said before on this head.

Old Age.

A healthy old age is certainly very desirable, a venerable object; it shows a body and mind well composed to have resisted the shocks of time; the individual has, perhaps, of himself found out the cause to which he owes these benefits, but, owing to the prejudices which exist with regard to purging, he might waver and deviate from the right path. On the suggestion of friends, he might begin and put too much confidence in strong meats, and strong drinks, and cordials; this would be an error which might speedily cut short his career: let him enjoy both with moderation along

with other things, and, if he finds himself any way indisposed, let him reflect that this uneasiness can only proceed from his own superabundant humours, and let him have recourse to evacuate them as soon as possible; so shall he prolong his days in health and ease.

Parents.

Parents live in their children; they may be said in them to renew their lives to the end of time: what a tie and obligation to protect their health, and thus promote their welfare through life! to make them acquainted with the true nature of their bodies, so as to defend themselves from the evils that are sure otherwise to assail them! And you, mothers, whose affection and care for your offspring I am well acquainted with—and there are few, very few among you that are not such, and who would not give almost the last drop of their blood to save their child, and to see them, when boys and girls, what nature intended they should be,—it is not your faults; Nature has gifted you with all the proper feelings for the office of mothers; but you have been deceived and led into error by the pre-

judices of the times and the false doctrines of those in whom you confide : better instructed, you well know that the foundation of good health, a sound mind, and all their attendants, for their children, depends on one simple act—that of cleansing their stomach and bowels : that they themselves, during pregnancy, have done the same, will be much to both their advantages. If they attend to this, and to nothing else, from their child's infancy, they will find him thrive and grow to their satisfaction, and they themselves will be exempt from all the alarms of those catastrophes to their children which we see every day. The vegetable purgatives produce yet more salutary and quicker effects on children than on adults : the reason is obvious—their little bodies are new and fresh from nature's mould ; disease (that is, vitiated humours) has not yet had time to enter their blood and corrupt the whole ; these vitiated humours begin always, and have their seat, in the stomach and bowels. If you cleanse them at all times when they cry, or seem uneasy, disease never can go any farther, and all will remain well. But you will say—your advisers will say, “How is this possible ?

such a thing one never heard of before." I answer—Don't hearken to any medical adviser; they are all prejudiced and warped up in the false doctrines of their medical schools, which doctrines are founded on error, and that they will hearken to nothing reasonable that can be said : nothing but antidotes, specifics, the miraculous, go down with them ; and, if they hush a child with an opiate for a few hours, they think they have done wonders, though they have given it the sleep of death. Besides, what is this doctrine or knowledge transmitted to them, as they boast, from antiquity, but a doctrine of errors, prejudices, superstitions, specifics, witchcraft, and alchymy, generated in the darkest ages ? And is it by such principles, without any reasoning or grounds to show, (for all their present procedures smell of the rankest superstition and witchcraft,) that men are to remain and be led, in these days of really enlightened science and investigation ? for enlightened it is in every other science and art, but this one. They are animated too by what the French call *l'esprit du corps*, which none of them can shake off ; they think it a shame and disgrace to renounce

principles and knowledge, over which they have pored day and night, till all becomes confusion and mist around them. Contradicting one another in their writings; inventing new systems, which are forgotten and expire before their authors; filling our magazines and pamphlets with rhapsodies about newly discovered medicines, specifics, and miracles; dissecting and counting the number of veins, nerves, vessels in the eye, or some other of the finest organs—such are the minutiae from which they expect to earn great applause. And when they have dissected the eye, and counted all its component parts, what are they the wiser? What more do they benefit society? Can they take it down and put it up again, as a watchmaker does a watch? They do not know, that the vegetable purgatives, by means of the blood, insinuate themselves every where, and will likewise sweep the minutest vessels of the eye, clearing it of all impurities. But it will be said, there are a number of people that are well and healthy, and that our population is increasing; therefore there is no reason to find fault with our present medical practice; and that it is only the scheme of

a visionary, to dream of rendering mankind exempt from evils. The few that are well, and the medical profession who reap the harvest, may argue so ; and that such selfish reasoning has always been used against all kinds of reform, we very well know. If a few are well, and they are very few, nine-tenths are groaning under disease, and never know what health is ; no doubt, the great nurse, nature, by various ways already described, protects a few in tolerable health ; but if this is all, what great advantages do we derive from this profound medical skill, and variety of remedies over the most savage nations ? they likewise don't die all, and produce better specimens of health than among us. Has the earth ever wanted inhabitants, and of a healthier race, before these new mineral medicines were invented ? As to the increase of population, it is owing to the other great improvements of the age, which have brought along with them more ease in circumstances, ignorance of famine and starvation, which, heretofore, often desolated the world. Don't you see too, that their fortunes, nay, the existence of these advisers, depend on the continuation

of the present errors, which render every one of us their tributaries? Have we forgotten already—do we never think of the thralldom, under which another learned class of men held the human mind enchained during the dark ages of bigotry and Roman Catholic superstition? and what exertions and bloodshed it required of its founders to set it free? So they have assumed the control over our bodies, and, as I may say, have erected their medical empire within the empire, defended it with institutions and formalities, invented a jargon and phraseology of their own, the more easily to dazzle vulgar minds,—and have laid upon the shelf the tribe of vegetable purgatives, (the only remedy intended by nature for man,) to make way for their poisonous and mineral preparations, as if on purpose to prolong the sufferings of man, and debase his mind and body. The whole *materia medica*, according to nature, lies in this one word—cleansing. Bodies of men, when once imbued with error, are the most dangerous; they aid and support one another through right and wrong—they never die; this is confirmed by the history of all nations who have tolerated

such institutions. Let medical men abandon their present errors; they know them to be such, for they have no confidence in their own knowledge when they themselves are sick; though it is evident, that a man should know his own feelings better than any one else. They have no sure data or principles to direct them; they are always in the empire of conjectures, confounding symptom and cause; they attach themselves merely to alleviate symptoms. Parents, let me admonish you—all the mortality you witness among children and youth of all ages, arises entirely from your not administering to them, from time to time, the vegetable purgatives: did you do that, they would never have any serious illness; I can vouch for the truth of what I recommend to you. And what is the great hardship or inconvenience imposed upon you to guard yourselves and your children from disease, to procure to you and them nights of ease and days of pleasure? only swallowing some pills like peas, and a glass of lemonade, which imposes no restraint nor regimen of any kind: you have not to fear the temperature of the air, whatever it be. When once in health, you will take less of this one

medicine in a year, than is required by you or your children in a month, when some serious illness assails them ; and you will see them always, as mine are, singing and hearty, for singing in children is a sure sign of the good state of the body. And let me tell you, my children had no pretensions to good health or constitutions, which has only been brought about by the means I recommend to you. Mothers, would you give to your infants or children a rational treat, worthy of yourselves, and worthy of them ; awaken them oft to the sound of music, but despise all other absurd nonsensical cares you have been hitherto taught to think of so much importance—they are of no avail, but detrimental to their health and comfort. By attending only to the one thing here recommended, you will render them really hardy, sprightly, and intelligent—which means, improve their looks : physicians, entering your house to treat your children, will not then be, as it has been to me, a subject of regret, bringing desolation and mourning, owing to the poisonous drugs they are in the habit of administering ; (I never knew but one of them sincere, and he was

candid enough to follow what I recommended, and never ordered a grain of any thing else ; and he was soon sensible of the good effects of it ; I owe him this tribute of regard :) they treat your children according to their art, but not according to nature, which only requires cleansing.

Friction with the Flesh-brush.

Having treated of the cure and prevention of disease, so as to preserve health as regards it inwardly, it now only remains to say something as to external treatment, and the various applications used to the skin : and here, I must say, the present art of healing shows its infancy, and the barbarism out of which it is sprung. What are we to expect from all these lotions, spirits, salves, opodeldoc, ointments, with which the public is amused ? Who does not know their insignificancy, and their springing up at every cottage, whose inhabitant is provided with some application of their own invention ? The best that can be said of many of them, is, that they do little harm ; not so, however, those which have a repercussent quality :—except

a poultice to keep a sore soft and easy, I don't know any of them that can be of use. Not a pimple appears on our faces that has not its cause and source in the interior of the body; and it is there that their cure should be effected, by means of the vegetable cleansers; dry up the source from which they come. Sores and eruptions should neither be provoked to come out, nor attempted to be driven in when they appear. Let nature work by means of the vegetable purgatives; then they will be radically cured indeed. Are these lotions, embrocations, pitch plasters, to penetrate the skin, and neutralize the humour which is causing us pain? or are they to dissipate it, if they have that power, which I doubt? and then it flies to some other part of the body, which may be more dangerous. Friction alone, or the use of the flesh-brush, is highly advantageous, and founded upon principles and reasoning easily to be comprehended, and agrees and coincides with the use of the vegetable cleansers. Passed with a strong hand over every part of the body, and for a good while, it is a practice which every one who regards health should

attend to: twice a day—in the morning, and before dinner, are proper times. It is of more benefit than two hours' exercise; indeed, it is superior, and prepares you for taking exercise, and prevents your feeling fatigue. It is a thing, too, which every one may practise; it loosens and detaches gummy humours under the skin, and parts adjacent; about the joints and articulations, the glands of the abdomen and neck; which being thus loosened, they more easily enter into the circulation, and, by the revolving motion of the blood, are easily conveyed to the bowels, to be carried off by the vegetable cleansers. It fortifies and embellishes all the skin, making it soft and agreeable, strong and healthy. To a weak, sickly skin, and not accustomed to it, it will feel at first harsh and disagreeable, because your skin is tender; but a week's trial will make you feel the benefit and comfort of it, and you will not like to be without it. The joints, muscles, and sinews are much strengthened by it, as they are thereby freed of those gummy humours which incommoded them, and prevented the blood from penetrating and nourishing them. After great fatigue, nothing refreshes so much.

Simplicity of the Human Frame, when once understood.

Science, instead of simplifying, has rendered this subject perplexed and incomprehensible; and, to their eyes, all the human mutations, from birth to death, appear wonder, miracle, chance, predestination, or the hand of the Almighty, working in an arbitrary, unseen manner. The learned and the ignorant are very much alike with regard to this. Some men of undaunted and strong mind have attempted to stem this torrent, by the force of reason and philosophy; but they began at the wrong end, over-rating the mental powers of man, and under-rating, or holding for naught, the physical body; though there are numerous examples, that they themselves have felt the subserviency or dependance of the intellectual faculties on the body. And as the multitude is always easily ensnared, and admires that which it does not understand, these men enjoyed a high reputation, and were thought to be the enlighteners of the world. But they saw not clearly into physical man; or, rather,

they saw not at all. Man, not content with the earth, seeks to draw his origin from the skies : and if he wishes to sublime his mind and character, so as to render him a fit inhabitant of the celestial abodes—adore, in spirit and meekness, the Great Giver of all—he will find this most easily accomplished—nay, natural to him, by the attentions here prescribed as to his body.

A man, once conversant with, and understanding the true nature of his body, will see every thing that regards it in its true light. He will not be like that learned, jaundiced traveller, who visited foreign countries, and found all objects yellow. He will, at it were, see into the body of every one he meets ; instead of skin, they will have but a cover of glass to his eyes. He will perceive the cause of health and sickness, of life and death ; and be satisfied that these different states of human existence are caused by the corrupt humours, in various degrees, enclosed in the individual's body. First, He contemplates the bones constituting the frame, to support all ; 2ndly, The sinews, muscles, and joints, to give motion and pliability ; 3dly, The

skin and fleshy parts, to cover and add symmetry and beauty; 4thly, The viscera, or our various inward fleshy masses, all of different kinds, with their appropriate functions, even the brain itself: these may be compared to the wheels of a machine; 5thly, All the juices, fluids, and humours; each having their proper quality and station; 6thly, The blood pervading the whole, in some way or other distributing life and nourishment to all, and lord of all. It is easy to conceive from this, that the humours, from their nature, are the most corruptible, and, at the same time, the immediate agents upon the solids, or bones, nerves, fibres, and muscles; and, therefore, the authors of health, sickness, —and finally, death. If they are in a proper healthy state, the blood, the pure blood rolls freely on, and all is harmony and health; but on the least change from this state of the humours, the blood begins to meet with interruptions; and then follow pain and disease. Let every man consult and reflect within himself, and on his feelings; let him observe nearly, those around him, and in his family; he will be easily and satisfactorily

able to explain to himself, that all the pains and sickness he or they may experience, can only be caused by the vitiated state of their humours in one shape or other. This will very much tranquillize his mind. Instead of seeing, as before, thousands of different maladies ready to assail him, he now sees that he has but one foe; and that by subduing him, he radically extirpates all the others, to which this one served as a root or stock. Afterwards, when walking our streets, his eyes and senses are appalled at the objects of disease he meets, in all its different shapes—lameness, from sores; mortifications, palsy, distortions; the dejected, the melancholy, the emaciate, the helpless, the dull, the phlegmatic, the corpulent, the scorbutic, and pimple-faced; in fine, all manner of diseased. He will know and attribute it to its true cause; and instead of unjustly accusing his Creator of showering so many evils on mankind, he will feel gratitude, and astonishment, that man, with all his ingenuity, has so long been ignorant of the principles of his own being, and of the easy remedy which nature offers him for the cure of all his disorders.

Conclusion, and Account of the Author's Case.

Having now brought this my word of advice to the world, learnt from dear-bought experience and suffering, to a conclusion, it may not be deemed superfluous to say a little of myself, as the reader generally is curious—and very naturally so—to know something of the person, or author, who presumes to offer him his advice on any subject, either for his amusement or real benefit. Besides which, it will show, too, how Providence has conducted me under the pressure of the direst disease, for such a number of years, to arrive at last at the truth, and thereby have gained a real knowledge of the human body, (the promulgation of which is the most important gift that could be made to the human race,) and a perfect conviction of the erroneous theory and practice of the present medical profession.

Certainly in all ages, ancient as well as modern, the world has been amused with sarcasms, and accusations of the inutility of the medical profession; but that was all: physicians and doctors still kept their footing. Thus satirizing and lampooning the profession only amused those in health, did not

benefit the sick ; and mankind seeing disease and death all around them, whether they consulted the doctors or whether they did not, considered all as the inevitable work of Providence, and came to this consoling conclusion, "that what cannot be cured, must be endured." Such, I may say, is still the state of ideas and feelings of mankind. Thus accusing and inveighing against the vagueness and futility of the mode of practice of a profession, (highly honourable and necessary itself, if properly understood,) could be of no use, unless you, at the same time, presented to the public another mode of practice, surer to cure and prevent their diseases, and more adapted to their natures.

I would, at the same time, request the reader—the unprejudiced reader, if he has occasion for, or expects to reap any benefit from this advice, and improve his state of health, to weigh well within himself the validity of the arguments and deductions here introduced, though, perhaps, new to him. If he is satisfied with his health as it, he will say, "I don't require any advice on the subject, and reject the offer." Considering health

and disease as mere dispensations from the hand of Providence, showering all her greatest benefits on a very few individuals, and withholding them from the multitude, he thinks himself one of the select few, and that his state of health must be lasting. He does not consider them what they really are, proceeding from the universal laws of nature, brought on by a train of circumstances incident to life from birth to death, which, perhaps, have escaped his notice. To such a train of favourable circumstances, the healthy, cheerful man owes his good, and to another train of unfavourable circumstances, the diseased man his bad health. We often see the most robust health brought to naught; why? because he was not instructed—did not know the sure way of preventing disease. He feels the darts of acute or chronic disorders; his high spirits forsake him, and he feels as a diseased man. Certainly then, if the healthy man can be brought thus low, from a cause which we comprehend, owing to his own neglect, the valedudinary, or diseased man, may have his health improved by pursuing a different mode, and eradicating from his body the cause of

corruption and disease. The sun shines alike for all. Does the farmer who takes in a barren field—drains it, ploughs it, manures it—see his hopes blasted? No. And do we suppose that Providence has been less mindful of one of us, and that it intended this life as a world of woes to nine-tenths of mankind? No; the idea would be unjust, impious. Nature has in store great resources for the valetudinary. If none of his organs, or viscera, are really injured; that is to say, if they are not eaten, corroded, or wasted, by the long abode of his acrimonious humours upon them; he may have still almost certain hope, if he arms himself with fortitude and perseverance, and if he has an inward conviction of the cause of all disease, as explained in this advice.

The world, no doubt, will receive this advice with caution, and even distrust. Many of them will say, How can any man, not bred up to physic as taught in our colleges and hospitals, pretend to come forward and offer opinions so contrary to those adopted by a host of learned men, who have spent their whole lives in studying and watching disease—from one, too,

who knows not to make quotations from the fathers of the medical art? Nature and experience are, however, better and surer masters and guides than any of these; and this will not be the first example in the world of the human mind remaining for ages ignorant of truths the most obvious, and highly interesting to the felicity of mankind. Witness the fallacies that have taken place, both as to religion and government, and the discoveries made in natural history and the arts. Besides, in cases of this kind, it is so difficult to leave the beaten track, and combat the prejudices of mankind and of the age, that one must almost have the fervour of an apostle, and only have in view the good of the human race, to undertake and enter on such a calling; and I should have considered myself as guilty of treason to mankind, had I not promulgated truths so much to their advantage; even though the consequences to me may be highly disagreeable, from opposing such powerful adversaries, and which nothing but a conscientious conviction could overcome and determine me to bring before the public.

A thirty-five years' inexpressible suffering, both of body and mind, is an event, too,

which falls but to the lot of few, if of any at all. Had it pleased God to call me out of this world four years ago, I should have died as another man, and been forgotten, and the world could have reaped no benefit from my case and misfortunes, nor from the favourable effects produced by the same means on my children. This is a guarantee to the world not often to be met with, and a convincing proof of the truth of the motto prefixed to this advice, that "health and old age are within the reach of us all."

I had passed my fiftieth year before I first saw the light—the true light, that guided me to health; and from my sixteenth year, I had passed a life of disease, physical misery, and woe. During that long period, I thought, believed, and acted, as others do who are in search of health:—boarding-schools, confinement, and costiveness, were the parents that gave birth to my disease. After a lapse of five years, from sixteen to twenty-one, passed in a neglected state, and when disease was rooted in my body, (for people consider the diseases of the body like a pear on a tree, and that they must be allowed to come to their full

maturity before they are touched or meddled with,) I began to run the gauntlet of all the remedies which physicians of all countries are in the habit of prescribing. Beginning with change of air, country amusement and exercise, anthelminticks, or vermifuges, mercurial and mineral purges; the scene was changed into stomachics, bitters, port wine, and beef-steaks, shower cold bath, chalybeates and mineral waters. Then came change of climate—from a cold climate to the torrid zone: no alteration. Next succeeded mercury in all its shapes—salivation, valerian, æther, bark in abundance, laxative pills just to move the bowels, assafoetida; then poverty of diet, scarcely any thing but vegetables and water. Nothing of all this had any effect in giving me ease. At another time, a renowned M. D. of this town restricted me to a diet of a tea-cup-full of bread and milk for breakfast; and for dinner, a basin of soup with bread and meat, the whole only to be of volume to fill the basin. Half an ounce of salts every morning, and a glass of cascarilla bark before dinner, were the medicines to accompany this diet of an anchorite, which was thought the *ne plus ultra* of

medical skill—along with particular injunctions at what hour to take exercise, and at what hour to sit still; and thus, at the same time, relaxing, bracing, and starving, could not fail to restore nerves, organs of digestion, and give to the machine a new life and ease. But many months of this made me no better, but worse. My doctors began to be at their wits' end; but they never want a refuge when disease is obstinate, and does not choose to obey their prescriptions. It was then imagination—nothing can be done; go about your business, occupy yourself, and learn to bear your sufferings. Total want of sleep, constant beating and uneasiness about the heart, dejection, the feeling of something like a bar across the lower part of my breast, no relish for amusement, nor any thing else, costiveness—all these diseases together were nothing to their sapient eyes and ears, accustomed to hear such complaints daily; but the sufferer does not content himself with such language. The next thing was, for these great oracles of Epidaurus, to find, in the formation of my chest, the cause of my complaint and constant uneasiness. Then the truss-maker

was set to work : steel jackets were made to spread out my bones, and give to the heart full scope to play. This appeared to me then, a high effort of genius, and showed the resources of their medical art ; and I blessed the men, who thus devoting themselves to the research of knowledge to cure our diseases, evinced so much science. (What does not the poor sufferer grasp at ?) But alas ! my chest would not open, the bones would not spread out. Reader, I suppose you think you have heard all, and that I must in good earnest declare, and think myself incurable. So I well nigh did and thought : but disease is a cloak you cannot carry about you unseen. So it happened to me—one's features, the eye, the gait, the complexion—every thing announces it when the body is out of order ; and I was then still young, and had a right to ease, and even to health. This attracted the attention of an eminent medical man, in a large town, where I then was, and whom I had seen accidentally : this was twenty years ago. He soon displayed his science by finding out a cause for my complaint, which none of his predecessors had yet thought of. A cure or ope-

ration of such importance was not, however, to be undertaken by one alone, and a medical board was formed of two physicians, and two surgeons, and all high in repute : and what do you think their unanimous decision was ? Only to make a hole or incision at the pit of the stomach, arrive at the cartilage which is there, lift it up and cut off its point ; giving plausible reasons that the cartilage was too long, rubbed upon the stomach, and caused the beating, irritation, want of sleep, &c. &c., which I invariably complained of. Guided by such Mentors, and men of science too, I consented to submit ; one night's good rest and sleep, I thought, would repay me for all the danger I ran ; such was my calculation and eagerness to get well. The operation was begun, of which I bear the mark to this day ; but on advancing, the scientific gentlemen got frightened at the danger, and abandoned me to the care of another surgeon to heal up the wound. This was a shock hard to bear ; such a disappointment after my sanguine hopes. What was to be done ? suicide ? Nature and religion both revolt at it. Thus I continued, year after year, struggling with

disease—my speedy dissolution was often looked for—my meridian of life passed—the powers and energy of life fast subsiding—my faculties impairing, and sight becoming dim : I was fast descending into the grave—the lightest meal gave me all the horrors of indigestion—that low languid state of it in which the sufferer finds no ease nor rest any way—my glands in the neck and groin obstructed—irritable, peevish, sleepless—my joints stiff, and my feet filled with excruciating pains, so that I could scarcely walk—on my elbows and shoulders the flesh appearing raw, the skin being eat away by the acrimony of the humours. Such was I in my fifty-first year ; and my original complaint, the cause and source of all these evils, remaining the same. At this period I acquired new ideas. I began to reason with myself on all that had passed, and had been done. I soon saw the futility of the whole, and the want of principles and design in all the prescriptions of my doctors : they appeared to me, no better than the hoodwinked person at the play of “ blind-man’s buff ;” they are groping about, and it is all a chance whether they hit on the right disease

or not; nay, that by their present practice they cannot cure any disease, as they are ignorant of the real cause of all disease. If a patient gets cured of his disease, it is by nature : well for him if they have not given him soporiferous drugs to counteract nature. Let me make here one remark : has the medical profession, notwithstanding the antiquity it boasts of, discovered or established as yet, any real fact as to the treatment of disease, and that has proved convincing to themselves or satisfactory to others—their practice varying in different countries, and in the same country varying according to the individual notions of the physician, one contradicting another ? Do they not show, by their eagerness in looking out for new remedies, and new modes of cure, that they are in want of something, which they have not yet found ? Can any one of us, or themselves, say—that they possess a sure mode of improving our health, benefiting our nature, and expanding our faculties, to the utmost of which they are susceptible ? such, however, should be the task of the true physician. They are still expecting to find out, to accomplish this, some

great remedy or specific, in some remote quarter of the globe ; and the lichen of Iceland, or another exotic, the name of which I do not remember, are now under their demure consideration, as proper drugs to operate the salvation of the human race. In a year or two they will be forgotten. Do you think this is the way to treat man, the chief work of the creation ? Depend upon it, their theory and practice are erroneous. We trust and depend upon them to be sure, because it is the practice of our country ; and every one knows not better, and is at a loss what to do. Discarding every thing I had learned and believed in before from their doctrines, I said to myself, What can it be that makes me so ill, so miserable ? It is neither musket-balls, nor stones, nor sharp-pointed instruments ; for I have neither of those within me. It cannot be any of my solid parts ; for if any of them was in an injured state, I should soon feel the consequences of it. It can then be nothing else but my bad humours, which, from my stomach and bowels, are diffused all over my body. I then rested settled as to that point, resolved to place my confidence in the vegetable clean-

sers or purgatives, as the only rational purifiers of the blood and system, as they alone take away the dross and impurities out of the body—and they have not deceived me. One step leads to another: I soon found that the idea with regard to them was erroneous; that instead of weakening, they strengthen; that though used for any length of time, they still operate alike; that the stomach and bowels never get wearied with them; on the contrary, that they delight in them; that all other functions and powers were improved; that on leaving them off, costiveness did not ensue; and that evacuating by these vegetables, is the natural function of the bowels, as digestion to the stomach, breathing to the lungs, sight to the eyes; and every one knows, that all these are the better for being used. All nations, from the remotest ages, have had ships; but Columbus only found the way to America—before him they only knew to paddle about the shores: by Columbus, the world has derived from ships the advantages they were susceptible of. So I have ventured on an unknown ocean, and made the object I was in search of *health*. These vegetable cleansers

were likewise known ; but their use was not. People and physicians knew only that it was sometimes necessary to give them, in a small degree—just, as they say, to open the bowels, and prevent nature from being stopped—trusting to their art to establish and maintain the just equilibrium among the humours, by their various drugs of different natures. But this equilibrium always escaped them, when they thought themselves the surest of it. They did not know, or, at least, they do not show it by their practice, that by draining the body of its dross and humours, all the other juices flow in their natural healthy state. They seem to think the stomach and bowels comparable to a pair of mill-stones, and that use would make them smooth and lose their powers ; hence the erroneous system of giving tone, force, bracing, &c. Perhaps they are just now debating in their medical councils whether it is by muscular force, or by juices, that digestion is consummated. Idle investigation, and which man will never comprehend. The stomach and bowels have always power enough when they are clean. The only thing they dread, is when their

juices are obstructed and cannot flow freely : therefore the evident inference from this is, that it is by the juices alone that the digestion of our aliments is consummated. By the use of them, I have, comparatively speaking, renewed my youth ; I have got rid of all pains—my limbs are supple—the palpitation at my heart is gone, and my spirits easy ;—my sleep is returned for a period of four or five hours—I neither fear wet, cold, nor heat, nor catch colds in any situation ;—exercise gives me no fatigue ;—and this great change, so much good, operated for the trifling inconvenience of swallowing a few pills at bed-time, and a glass of lemonade in the morning, which do not impose—nay don't require any restraint either day or night, but leave you perfect master of yourself and your time. My most sanguine expectations, three years ago, could not have anticipated such a result. I was dying, and ten times worse than any of you, and, as you see, the disease was old. For recent complaints and as a preventive, ten days will do more, than a year for me. Luckily for me, amidst such various treatments, I had the good fortune to escape

laudanum and bleeding; otherwise I should not have been here to tell the tale. After long perseverance, two years and a half after I had begun with the vegetable cleansers, I had ocular demonstration of the cause of my complaint being evacuated: a substance of a skinny, glutinous nature, four or five inches long, moulded like a gut, descended from the mouth of my stomach, immediately from the place where the learned doctors and surgeons had begun the incision for opening, and of which a fac-simile is still in my possession. You may well imagine that from its long abode there it had acquired consistency, which must have been much greater before passing through the stomach and bowels, and thus presenting itself to my eyes. Had my body been opened at any period of my illness, no doubt the dissectors would have dignified it with the name of ossification of some of these parts; and there, as we may suppose, it was sticking close as gum or fungus to a tree. Reader, this was the cause from the beginning of my disease, want of all rest and comfort, and loss of fortune. I frequently thought I should go mad, and that I was possessed of

a devil within me. In the first periods of it, and when my other feelings were still acute, I would have taken up my abode in the sandy deserts of Africa to obtain a few nights' sound sleep, the common solace of mankind; and so I well nigh did, or worse, for it drove me to the West Indies. You cannot imagine to yourself the anguish and pain of it; yet no one knew how to give me any relief. At its commencement, thirty-eight years ago, it was only a simple humour that had settled there, and, by the treatment which nature prescribes for all disease, would have been radically cured in a week, or ten days; but it was neglected, and allowed to take root and grow. Reader, all your diseases and pains arise from a like cause: they must proceed from a humour. I defy all ingenuity to establish any other cause. I had no more visible appearance of humours then about me, than you have. I was only highly uneasy and disturbed, and had pain; and it is evident that my heart at every stroke met a resistance. Nothing could give me sleep. You see, my medical advisers never dreamed of finding out the true cause: the vegetable cleansers, however, did

me this good office, as they search the whole body, and ferret out disease; that is, obnoxious humours, wherever they are seated. Do not we hear every day of people with pains in the side, breast, abdomen, and head, which terminate fatally, only because the proper remedy is not applied? Did not Bonaparte die of a disorder of this kind, in some shape or other, which some courses of the vegetable cleansers would have stopped and eradicated? So do we all; but it is not investigated: a humour in some shape is the cause of all disease, and of death. Is this no small consolation to mankind, to have their minds set at ease on a point that so much interests them, as to know the real cause of their diseases, and to see their way clear out of the wilderness in which they were before lost?

But physicians will say, (and some others will join them,) Who could discover the cause of such a disorder? or, that you had brazen stomach and bowels, to support such purging. It is, however, the talent you often pique yourselves upon the most, to discriminate constitutions, and to treat them accordingly.

On the many applications I made to you, why did not any of you find out the stomach and bowels of brass at the time? This is, however, but mere waste of words, and requires no other refutation than to repeat, that it is only stagnant and corrupt humours which the stomach and bowels dread, and that it is owing to these humours, in one shape or other, that all around us die; for death always proceeds from an injury done to some of our inward parts by these humours. And here I cannot forbear still impressing on the mind of the reader, that all pain, no matter how trifling, an individual feels, is the beginning of disease, and will be every day making progress, if you do not check it and evacuate it. It is the snow-ball at the top of the mountain, which, if allowed to roll down, becomes an overwhelming mass at the bottom. Away then with that inhuman and brutalizing idea and method which many people have, of foolishly resisting and attempting to conquer pain ill; I suffer, but yet I won't submit; it would be and disease. They say unto themselves—I am pusillanimous, effeminate. Certainly such a man's apology is to be found in the ignorance

of his advisers. If he consulted a physician, he told him one thing and prescribed accordingly ; if he went to another physician, he told him another story and prescribed something else ; friends did the same, till the poor sufferer, tired out but not relieved, said, I will do or take nothing, as I find them all useless : and from this it became a sign of wisdom to take nothing, because they had never been put on the right road. The intelligent reader will perceive that by this mode of treatment you strike at the root of all disease at the same time, and prevent the Hydra monster from assuming his various shapes. How often do we see a person fallen sick, when he is treating and labouring under any disease, another malady, of a different nature and symptoms, declares itself ; and the patient falls a victim to a complication of diseases, but which proceeded in all from the same cause or origin !— It belongs to this great nation, renowned for its religion, morality, glory, perfection in the arts and sciences, and riches, manfully to come forward and stop the havock of disease and wretchedness : this equally interests the rich and the poor, all and every one. The

whole nation is groaning under the present practice of the medical profession, which fosters disease more than cures it, and debases our constitutions. Is there no difference betwixt right and wrong in medical treatment? do the professors of it consider themselves heaven-born? or is it a subject which defies investigation? Our hospitals, infirmaries, poor-houses, and mad-houses, are filled with diseased objects. Before they have attained half their natural age, the young are swept away, or grow up diseased and profligate. Much care has been taken and great means employed to instruct their minds; but we forget to instruct them as to the treatment of their bodies. This, however, would be no difficult task, and the good consequences of it would soon be felt. The constitutional virtues have always been held in the highest estimation, as forming good religious members of society. In my own family, on my own children, I have evident testimony of the very salutary effects of the vegetable cleansers and evacuants; although they were born with far from good constitutions to boast of, but the reverse, being all subject to various

chronic complaints, as might be expected, yet by the use of them their constitutions and state of body have been wonderfully improved and altered for the better, kept free from all surrounding disease, not catching colds, coughs, nor sore throats, and always hearty, lively, and apt to learn.

Reader, I have an inward conviction of the truth of all advised here—a conviction learnt from experience; for experience should always precede conviction, however plausible the previous reasoning may be, which led you to make the trial by experience. If it is otherwise, it is only system-making and chimeras. I have revealed to mankind truths the most important to them; and thirty years ago I would willingly have given all I possessed to have had the same revealed to me, and thought I made a good bargain; for what is life without health, and the enjoyment of our faculties? not a state of happiness; but misery. And who is the man who in his life has not felt the insignificancy and even perniciousness of all medical knowledge and prescriptions hitherto? My last advice is, if you wish to live long, pleasantly, and

happy, useful to yourself and to others, think it not too much trouble to prevent disease. It is much easier to prevent than to cure. Root out the weeds by time. You are now put upon the high road, with health full in view, and guided by sure unerring principles to direct you.

POSTSCRIPT.

Reader, let me narrate to you a small circumstance that took place not a month ago, and when I was penning this advice to you; for in an investigation of this kind, the minuter the circumstance, of the more consequence it is. If a man, from his knowledge, science, or art, could cause the slightest down to grow upon your skin, on a part where there was none, and could give good rational grounds for his so doing, we should then have sufficient reason to hope, that the same person would arrive at the knowledge of covering our heads with hair when bald, and where there was none. I had, on the middle joint of one of the middle toes of the left foot, a very slight contraction of the articulation, with a little turgidity, and the skin looked whitish and shining. It, perhaps, had existed there twenty years, (for I don't remember its appearing,) gave me no pain, and did not prevent me wearing any shoe. All I know is, that it was there for many, many years:—the nicest anatomist, or sculptor, would only have said,

that there was some imperfection in it: a little contraction and swelled skin it certainly had. One day lately I felt pain on it, on the bone farther down, close to the body of the foot, a little hardness and redness, like a flea-bite; but I felt, at the same time, that the pain was deep, and reached the bone. It went on increasing; and the whole of that part of the foot became inflamed and swelled, and for two days I could scarcely walk. Those about me recommended various applications common in such cases; but I rejected them, sensible of the only cause from which it could proceed, and confident in the vegetable evacuants to eradicate that cause. I was otherwise in perfect health, and could have walked thirty miles the day before it attacked me. It is to be remarked, too, that on the other side of the articulation, towards the point of the toe, there was not the least inflammation: this shows how the blood acts; it had detached the humour, and was conveying it up to the bowels to be purged off. As I expected, in a few days more, the inflammation subsided; and, what is still more, the old contraction and little swelling were gone.

Science, or knowledge, without knowing the cause how this insignificant change on my toe was brought about, is no knowledge at all, and is lost to the world; you can make no use of it on other occasions. The cause of the change on my toe arose from this: my blood was then purified by three years' evacuating of the vegetable cleansers, and I was in good health. I have before said, in the body of this advice, that the blood, the life of man, when perfectly purified, becomes penetrating, elastic, energetic. It strives to have uncontrolled sway in all its dominions, the body, and to be itself every where, to nourish all properly. More nice than the anatomist or sculptor, and jealous of its rights, the blood had found out this little corner on the articulation of my toe, where one of its bitter enemies had established himself for many years. This enemy was a humour, and the cause of contraction; the pure blood, strong and active, enters into combat with it, and subdues and expels it. This was the cause of the inflammation; the humour being dislodged, spread itself over the other parts, till, by the circulation, it would be conveyed to the bowels to

be carried off. One may judge of the malignity of the humours, when this, not so big as half a small pea, could occasion such pain. This was the consequence of more than a thousand doses of the vegetable cleansers, which did not disable me from any occupation or amusement. This may be compared to the last conquest the blood had to make to regain possession of its dominions.

From this occurrence on the toe, one may draw inferences and knowledge of the most useful nature. We may consider it as the seed of a disease, which had planted itself there, and only waited a favourable opportunity of spreading itself, which would have depended on my mode of life and state of blood; for example, four years ago, being so ill, and pains in some other parts of my feet, that I could scarcely walk, if, instead of using the vegetable cleansers, I had followed the advice of physicians, cronies, and such like,—and used, as the expression is, bracers, fortifiers, nostrums, or specifics,—this same humour on the toe would have been fostered up into the gout, or some such thing, and if alive at this day, (which was not probable,) I should have been infirm and bed-ridden.

Further Exhortation against Bleeding.

No, the human race can never have any security for their lives, nor enjoyment of health, to the extent intended by nature, till the rage or mania of the medical profession for drawing blood be put a stop to. The exalted quality of the blood has not yet been at all seen into : they look upon it as a common humour. It is life itself. Who has not experienced the throbbing that takes place in any inflammation or boil on our extremities ? One would think we had another heart in the part affected. The same thing on cutting your finger with a pen-knife, and the blood flows freely, a throbbing likewise takes place. One would think that the blood was an animate being, and was thus fluttering for its existence. In the inflammation, or boil, it is stopped, and cannot get through in its course ; in the cut, its quantity is immediately diminished, and the adjoining part seems to feel the loss of it, for a throbbing soon establishes itself. But don't we see the consequences to all, and especially to those who have passed the meridian of life, of once com-

mencing to be bled for their disorders ? They lose their best blood ; but that does not carry away the cause of the complaint, and accordingly it returns again in a month or so, and bleeding again soon debilitates the patient : he falls into some disease, from want of blood, and dies. Such is the case in apoplexies, palsies, and inflammatory complaints. The patient is bled ; this relieves him for a little while, a month or two—just enough time to settle his worldly affairs ; and a second or third attack proves serious, because the patient has no more blood to lose, even although he may look florid and full ; the reason of which is, that the little blood he has left is stagnant, and does not circulate. Why in these diseases don't our practitioners have recourse to vomiting their patients ; to be succeeded afterwards by the vegetable cleansers ? Is it because vomiting and purging are a little disagreeable, and require some exertions, especially vomiting ? whereas bleeding is done so easily : you only faint a little, feel weak after ; and all this prepares you and lets you down softly into the grave. The man who adopts the other method, of vomiting and

purging for these diseases, will find another result. It is really sickening and appalling to witness, in the habitations of the poor and working classes, the waste of human blood that is every day made, by resorting to bleeding as a common remedy. On all pains that are experienced, either in the body or head, we hear such a one say,—I have too much blood; bleeding would relieve me. The doctor assents, and says, perhaps, “One may try;” and so the person is bled, and on the fair way to end his days in the hospital. No human nor animal body can ever have too much blood. A contrary opinion arises entirely from false notions, and confounding cause and symptom. Pains, inflammations, hemorrhages, fulness in the head, high-flushed complexions, apoplexy—all these are only symptoms, and not cause—symptoms showing that the body, or system, is full of vitiated stagnant humours, and that the blood cannot run freely. Does not a person who is subject to these flushings or fulness in the head, (which, by the bye, is only the first stage of apoplexy,) does he not feel confused, giddy, and as if you stopped the veins of his neck by some pressure? His

complexion is confused and ruddy, because the blood is stagnant, and gives more colour; and this the medical profession sagaciously takes for too much blood.

Stuffing System disapproved of.

There is another very prevailing custom, or practice, with regard to health, which I really believe makes more victims every year, than any war. One may call it the stuffing system. I don't allude to people who over-eat themselves at feasts: this only happens now and then, and is not so much to be feared. What I mean is, the absurd notion to be met every where, that when you see a person, no matter of what age or sex, ailing of some languid disorder, or unwell, all those about him immediately attribute it to want of nourishing, strengthening food and drink. They think always one is going to die of inanition; then this appears so plausible and sensible to their minds, that it cannot be overdone. Every two or three hours the patient must comfort his stomach—soups, jellies, meat, sago, arrow-root, wine, porter, and biscuit, become auxiliaries to two or three other substantial meals. Is it

surprising if people's digestive powers cannot get over such repeated meals? If you had left it to your bitterest enemy to devise a method for your destruction, he could not have fallen on a more certain way; and do you ever see any good come of it? In all such situations, stuffing with high food, or any food, is the very worst thing that can be done; for it will never relieve the system; but, on the contrary, embarrass it more and more. No, instead of such rich food, and so often repeated, the patient required the immediate use of the cleansers and evacuants. If the disease is not very old or chronic, you will soon find a difference; and that two moderate meals a day will nourish your body more than five before, and increase your strength and spirits. Delusion is carried to such a length on this head, that you generally see friends and bystanders judge of your health and well-being only by the quantity you devour.

Starving System.

We may likewise observe, that young people of both sexes, after they have attained to years of discretion and become their own masters,

very often fall into the opposite mistaken idea, of benefiting their health and spirits by under-eating, or with such moderation as to be insufficient for the nourishment of the body; and the more they continue it, the less they can eat; the organs contracting, without, however, their reaping any benefit from such abstinence. They may have often heard their parents too, or others, talk of the good effects of moderation and abstinence, and read, perhaps, Louis Cornaro, or Doctor Cheyne. All this confirms them in their idea that they will benefit their health by fasting, till they find at last that such a mode won't do. Who does not see in all this the inward feeling which they have of a tenacious humour annoying them, which is clogging up their digestive organs and bowels? When at last they see their error, they are advised to try all kinds of expedients, which often put them to great trouble and expense, without benefit—change of scene, mineral waters, travelling, horse exercise, which all might have been saved; for by the use of the vegetable cleansers they would have recovered their health more easily, and with more certainty too, with-

out ever stirring from home. Thus you see that these two very different states—the one stuffing, the other starving—both arise from a state of humours; and they will both be cured by the same process of evacuating. The trial is easily made.

London and the Salubrity of its Air considered.

Many of the inhabitants of London, (I may say, indeed, all of them,) and strangers to it in particular, complain of the unwholesomeness of its air, attribute to it a multitude of diseases, and for themselves and children are only sighing for the country air. Without drawing an exact parallel betwixt its air and that of the country, one may safely affirm, that the same is not the cause of the various diseases and ailings we hear ascribed to it—short breath, asthma, pulmonary complaints of all kinds, inflammatory and putrid fevers, disordered digestion, and all its consequences; in fine, diseases of all kinds. Do we find the inhabitants of countries where they breathe the purest air exempt from the like disorders? The human body, if kept in order in other

respects, is fitted for all kinds of air ; and these errors have only their origin in our having mistaken the cause, the efficient cause of all disease, which puts on innumerable shapes, and leaves the learned and unlearned alike in a wilderness of confusion and doubt. All complaints, ailings, and feelings attributed to London air in young and old, in young particularly, will yield to the use of the vegetable cleansers and evacuants, Nature's remedy. In vain has man, by his ingenuity, multiplied the means of curing and preserving health. After having tried all other things under the sun, he will find them insufficient, (as he is doing already,) and be obliged to resort to the evacuants as the only means of preserving health, and improving his faculties. Parents then no more will be separated from their children, nor children from their parents, whom nature intended to be together, to comfort and assist one another. The packing off your children to boarding-schools and seminaries, as soon as they can speak, will not then be thought indispensable, and the bodies and minds of the young will both profit much by the change. Who does not know, and has not felt, the

anguish and sorrow it causes to these young beings, and the manner in which they are treated? Indeed, it must be so, when you congregate such a number. Parents seem eager to seize the earliest opportunity to render their lives unhappy, because it is the custom. And do you think, by such a system, that you advantage either body or mind? There are not 10 out of 100 that do not suffer inconceivably from it, and never recover from its bad effects. Confinement, chastisement, continual application above their powers, a dull insipid life of privations, are the means adopted to bring up our youth of both sexes, and from their most juvenile years. This damps and thwarts all their natural sprightliness and gaiety, and, by injuring their bodies, prevents the growth and expansion of their minds. It is said by the advocates of boarding-school education, that this initiates them by times with the ways of the world, makes them more capable of playing their parts in real life:—then, from the same reasoning, all the youth of town should surpass in acuteness and intelligence those of the country, and others educated at home; which we by no means

find to be the case. Always forgetting all physical education, the advocates of such plans think that all good is to be got by tuition, and that a learned master cannot fail to make a promising clever youth, by keeping him assiduously from morning to night at the task : whereas a youth properly trained as to his physical powers, will learn and profit as much in half the number of hours of study, and surpass his companions in every thing. They do not consider that talents, acquirements, parts, in fine what is called cleverness, along with a good moral disposition—that all these proceed from within, from the internal organization or play of the machine ; and in vain will you attempt to improve them by mere tutoring alone. They stand more in need of proper improvement as to the body, which is the stock which bears the fruit and brings it to maturity. What so sensibly affecting as the sight of a poor sickly youth, book-learned perhaps he may be, but who, it is evident, will never have talents nor parts to make use of it ? Proper physical training is the only mode too of rendering your children really hardy, and to support with pleasure all vicissitudes.

They will then feel a strength and energy within them, unknown to others. Certainly the present mode of treating young people and children with such harshness and rigour, and paying no regard to their gentle, kind feelings, and congregating them in seminaries, arises out of the old monastic institutions of our country, when it was thought that mortifying the body by privations of all kinds was the only road to salvation and to learning. I am however ready to admit, that some improvement has taken place within these 30 years, as to this harsh and severe discipline of youth, though there is still much to amend. Fathers and mothers of this large metropolis, why do you not adopt a more natural mode of giving your children mental education, and which I am sure would be more agreeable to the greatest number of you? why not keep your offspring inmates of your own house, and send them to public schools by day? Such schools, if the teachers of them found encouragement, would rise up in all quarters of the town, fitted for the different classes of society, and taught by the best masters. Your children would then have the advantages both of public and pri-

vate education, or domestic life: the one as necessary as the other towards their happiness and advancement. They then would no longer be estranged or lost to you; and you yourselves would reap the benefit of their innocent amusing company, and prevent your resorting to other and more expensive pastimes: the economy of such a plan, too, is not to be despised. If at all times when your children appear any ways out of order, (not gay, lively, and with good sleep,) you make use of the vegetable cleansers, you need not fear any bad effects from the London air. It appears to me that the age of 18 is early enough for any youth to leave the paternal roof of those who can afford to keep them at home: they will at that age derive benefit from a more extensive commerce with the world, and be capable and understand taking care of themselves.

Alterative Vegetable Evacuant Pills.

All the vegetable purgatives are beneficial to health; yet most of them have their respective qualities, causing the evacuation of humours of different natures: thus some kinds

are fittest for purging off thick gross and bilious humours; others are most efficacious in ridding the body of watery, sharp, serous humours, the getting free of which is equally beneficial to the human system. The alterative vegetable evacuant pills are to be taken at bed time, 12 for adults or above 13 years of age, in the same manner as the vegetable cleansers and evacuants, and occasion no restraint. Young people, or under 13 years, may begin with 2 pills less; those of 12 years, 10 pills; 10 years, 8 pills; and so on: but if that does not operate freely, increase—don't fall into the error of taking under-doses, which only tease more than a strong dose, and do no good. Any person, during a course of the others, will find advantage in using them once or twice a week, or in the proportion of one dose of them, to a box of the others. The alteratives should always be followed by a dose of the evacuants the next night: as a variety of food is salutary, so likewise a change of these vegetable purgatives, that nature has furnished us with, is highly beneficial.

