

**Practical reflections on the nature and treatment of disease: founded upon sixteen years experience in the cure of gout, rheumatism, scrofula, fever, ringworm, indigestion, spinal affections, etc., and remarks on the present system of medical education and practice, with suggestions for its improvement / By Samuel Westcott Tilke, Medical Botanist.**

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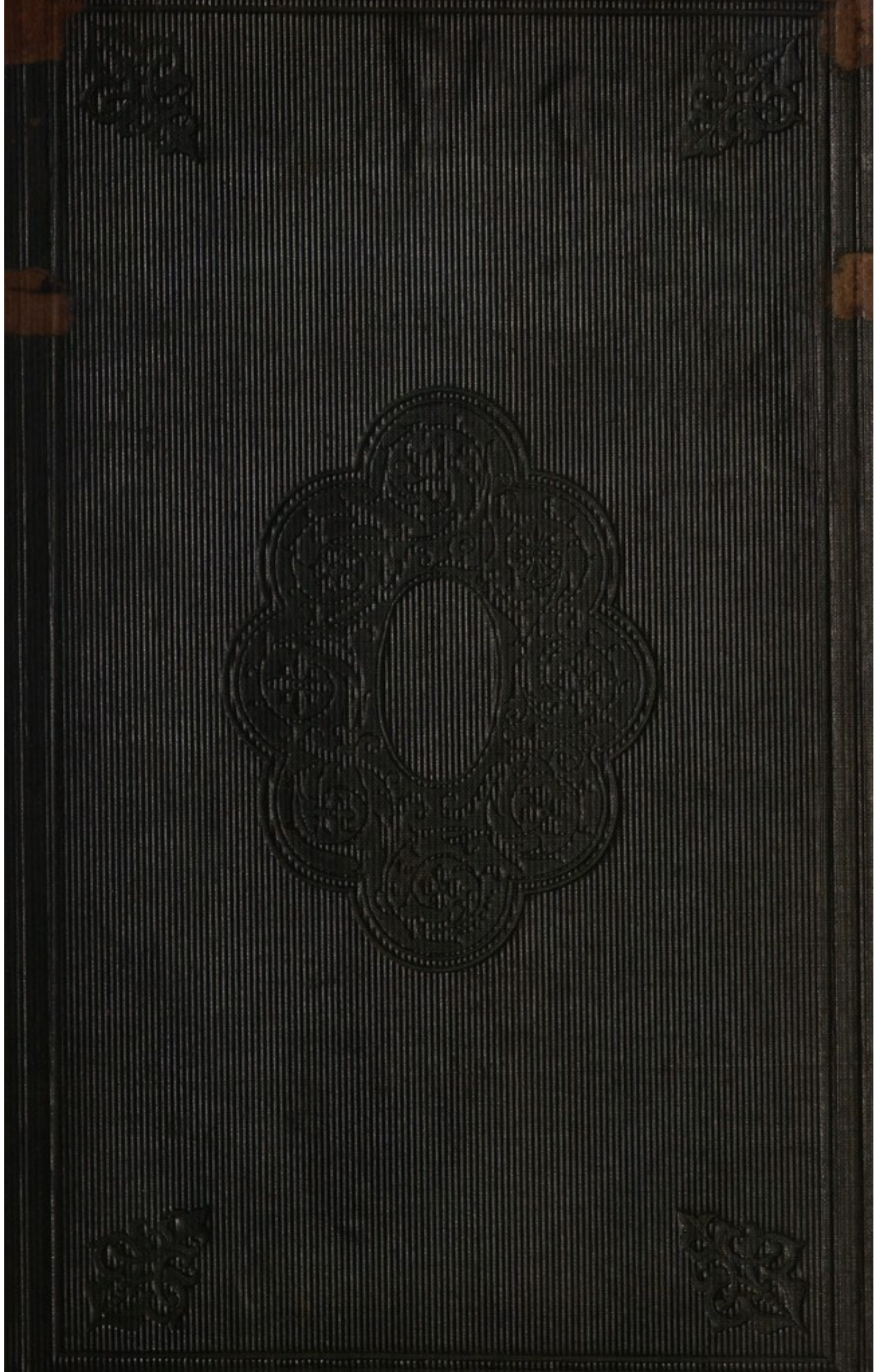
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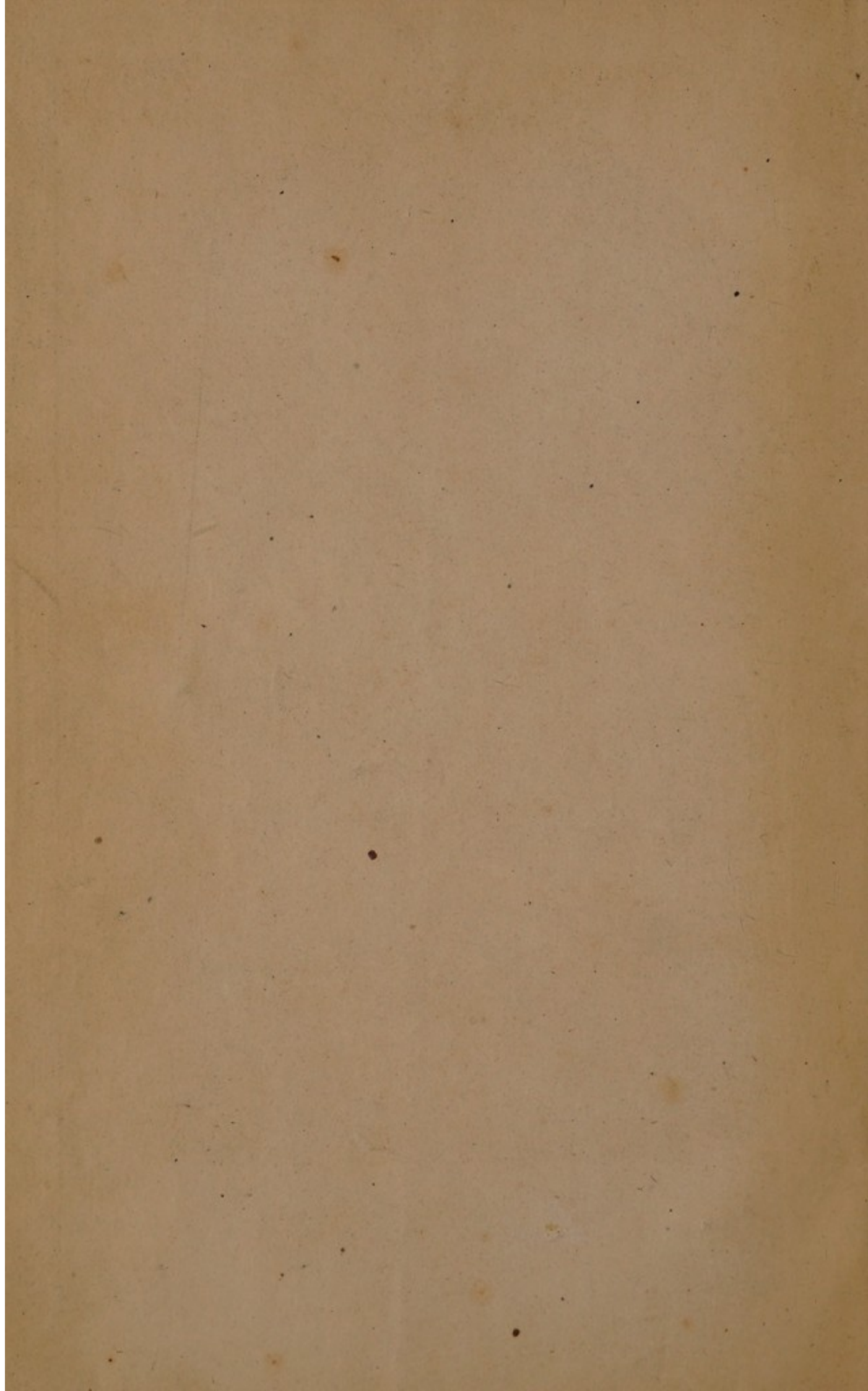
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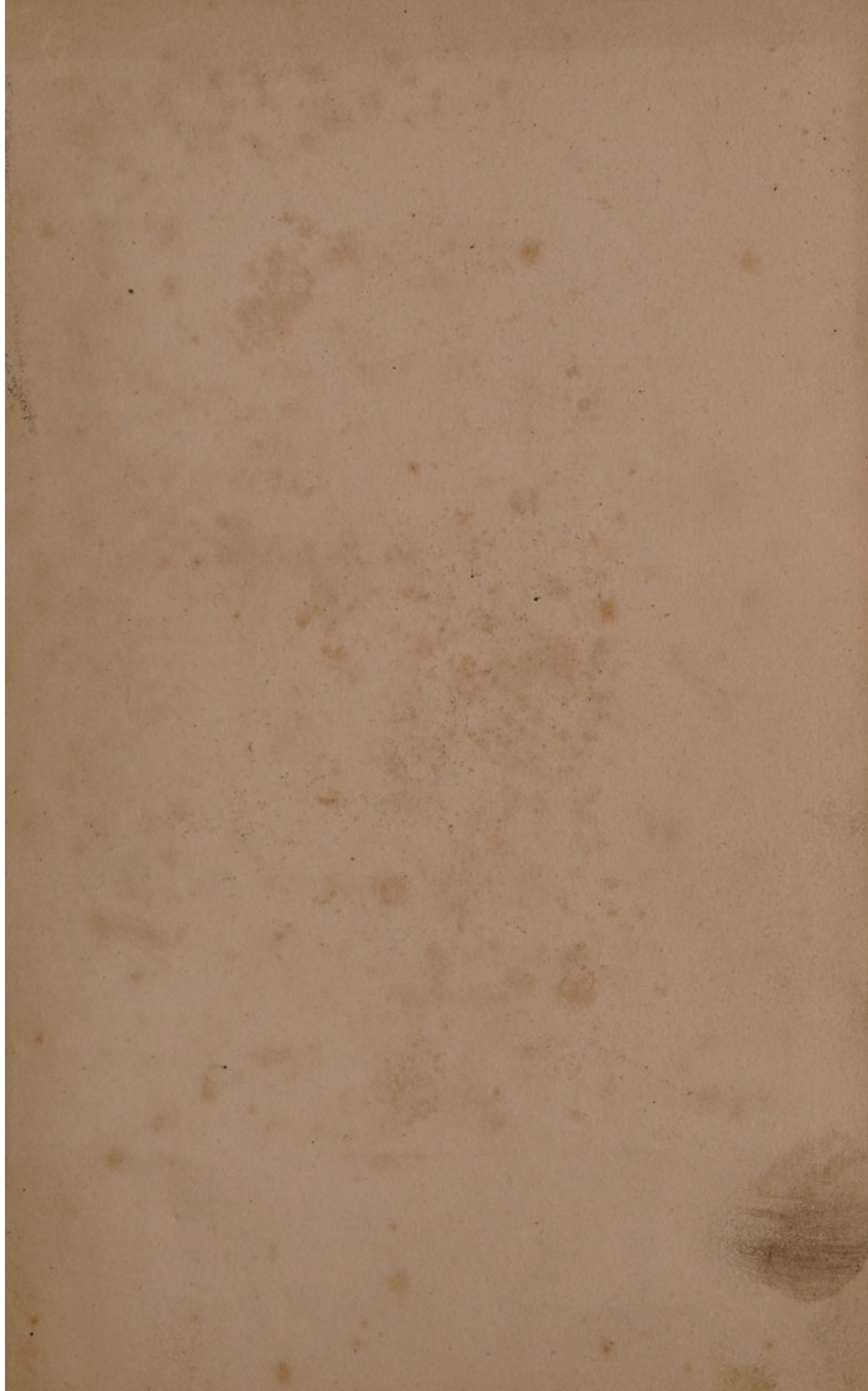
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*Lithographed by W. Clerk, 202 High Holborn*

MR. S. W. TILKE,

PRACTICAL BOTANIST.

*Born at Sidmouth, Devon, 9<sup>th</sup> June, 1794.*



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PRACTICAL REFLECTIONS  
ON THE  
NATURE & TREATMENT OF DISEASE;

FOUNDED UPON

**SIXTEEN YEARS' EXPERIENCE**

IN THE CURE OF

GOUT, RHEUMATISM, SCROFULA, FEVER, RINGWORM,  
INDIGESTION, SPINAL AFFECTIONS, &c.

AND

REMARKS ON THE PRESENT SYSTEM OF MEDICAL EDUCATION AND  
PRACTICE, WITH SUGGESTIONS FOR ITS IMPROVEMENT.

BY

SAMUEL WESTCOTT TILKE,  
*Medical Botanist.*

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FIFTH EDITION, REVISED AND ENLARGED.

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LONDON:  
PRINTED FOR THE AUTHOR,  
AND  
SOLD BY HIM AND ALL BOOKSELLERS.

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1844.



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PREFACE  
THE FIFTH EDITION.  
NOTICE.

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THE author of this work considers it his duty to impress on the minds of his readers, that he *can only be seen at home* between the hours of eight in the morning and two in the afternoon. From two to seven in the evening he visits out-patients, and after that time he is engaged with his patients at home. The whole day being thus fully occupied, this notice becomes highly necessary, as it frequently happens that patients come a great distance, and are disappointed at not having an interview. The author is strict to his time, as he considers punctuality and confidence necessary in all business.

Fee for consultation at home, 3s. 6d.; out, under one mile, 7s.; under two miles, 10s. 6d.; and within five miles, £1. 1s. Country journeys of any greater distance, 2s. 6d. per mile extra.



PREFACE

THE FIFTH EDITION  
NOTICE

According to the plan of the work, it has been divided into  
two parts, the first of which contains the history of the  
art, and the second the principles and practice of the  
art. The first part is divided into three volumes, and the  
second into two. The first volume contains the history of the  
art from its origin to the present time, and the second  
volume contains the principles and practice of the art.  
The second part is divided into two volumes, and the  
first volume contains the principles and practice of the  
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practice of the art, and the second contains the  
practice of the art.

PREFACE  
TO  
THE FIFTH EDITION.

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“According to the fair play of the world, let me have audience.”  
SHAKSPEARE.

THE flattering reception with which the former editions of this work have been honoured, evidenced by its rapid sale, and that without even one advertisement to apprise the public that such a book was in existence, cannot be otherwise than a source of immense gratification to me.

In correcting this fifth edition, I have, without altering the former arrangement of the work, considerably enlarged it, and done my very best to make it useful, by avoiding all technicalities, and expressing only just sufficient to instruct and be understood by those for whom the work was originally intended, the non-medical reader, and by such, I flatter myself, it will be found worthy of serious attention:



PREFACE

PREFACE

THE FIFTH EDITION

I have written the second edition of this book, which is now  
being printed, on a subject which is of great importance, but the  
subject is so vast and so varied, that it is not possible to cover  
it in a single volume. I have therefore divided it into two  
volumes, the first of which contains the history and the  
principles of the subject, and the second of which contains  
the details of the various branches of the subject. I have  
also added a number of illustrations, and a number of  
appendices, which will be found very useful to the  
reader. I have also added a number of references to  
other works on the subject, which will be found very  
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## P R E F A C E .

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“ I have neither the scholar’s melancholy, which is emulation ; nor the musician’s, which is fantastical ; nor the courtier’s, which is proud ; nor the soldier’s, which is ambitious ; nor the lawyer’s which is politic ; nor the lady’s, which is nice ; nor the lover’s, which is all these. But it is a melancholy of mine own ; compounded of many simples, extracted from many objects ; and, indeed, the sundry contemplation of my studies, in which my often rumination wraps me in a most humorous sadness.”

WHILST writing a preface to the fourth edition of this work, methinks I hear my reader say, “ Where are the sarcasms set forth in the third ? ” —The object I then had in view is attained. In consequence of certain unmerited attacks on my professional reputation, the motives of which may be easily imagined, I was reluctantly constrained to take up the quiver as well as the defensive shield. These attacks, as feeble as they were undeserved, are now ended, the weapons which prejudice and jealousy employed in a bad cause have fallen pointless and harmless to the ground ; and I therefore most gladly lay aside the armour :



Time has proved that the liberal portion of the Profession, despising that man who can wound his neighbour's reputation in sport, or by falsehood strive to injure his fame, have held out the hand of friendship to me; I therefore omit many unpleasant pages to which I was then obliged to call my reader's attention, in consequence of most illiberal and personal allusions made in a public lecture, which I had no opportunity of rebuking but through the medium of the press.

It is with real pleasure that I observe among the numerous improvements of the present age, the spirit of pure liberality so gradually dawning on the members of all professions. It is not confined to the medical alone; for, possessing many friends in the church, I have opportunities of witnessing the better feelings entertained by legitimate professors towards their dissenting brethren; in proof of this opinion, I insert an extract from a letter written by a sectarian minister, to a clergyman who was once my patient, and who has kindly placed it at my disposal.\*

\* "Now that I am writing, I may as well inform you, that we have had a most noisy company of visitors in the parish lately. At the request of the Primitive Methodists, we granted them the use of the chapel last Monday night, when they employed, for four successive hours, their usual means of endeavouring to make converts to their views of religion. Of course I felt I was doing right in allowing them the use of the chapel; into my reasons for which I need not trouble you now



I also feel it necessary to explain the omission of those letters which formed a part of my last edition.

At the time when that was published, my practice needed the testimony of those persons who had so greatly benefited by, and warmly approved it; and I take this opportunity of thanking the writers of those letters for the kind feelings and good wishes then expressed. Indeed, I may thank them that I am now beyond the need of such testimonials, being as generally known, and as warmly supported as they, or even I, could desire. Were I to publish the records of gratitude I have received since that period, they alone would fill a volume. I have (at the earnest entreaty of my best friends) recently published an *AUTOBIOGRAPHICAL MEMOIR* of Forty-five Years of my Life, in which I trust

to enter. I am not afraid of their doing harm, and if they do any good (and there is plenty of room for it, when we look around and see the present degraded state of many of our neighbours), we shall rejoice. As the means adopted for the cure of the bodily disorders are widely different, and as the advocates of one medical treatment are ready to persecute those of another, so it is with regard to the means employed for the recovery of mankind from their moral and spiritual maladies; and as it would not do, in the present day, to coerce in either case, the wisest plan, I think, is, not to oppose by external force, but to endeavour to cast the light of truth, reason, and pure religion on their minds, that they may be able to choose for themselves the true and the good, and delight therein."



I have fully satisfied the curious with respect to my birth, parentage, and education; my motives for adopting my present profession, and the principles upon which I carry out my mode of practice:

“ For I  
Have given you a thread of mine own life,  
Or that for which I live.”

To shew the general patronage and favour which it has received, I have inserted at the end of this volume a list of the subscribers to the work. The number and high respectability of the names with which I have been honoured will, I trust, be a sufficient testimony that my exertions have not been unappreciated, and satisfy the sceptical that I am both known and acknowledged.

I need not the spirit of prophecy to perceive the critical situation in which I place myself by endeavouring to prove a new theory in one of the most important diseases which act with a fatal influence on the human frame. **INDIGESTION** is a subject which many of the most learned men have failed in tracing to its proper source. A desire to give an opinion of what appears to me to be consistent with the laws and mechanism of the human body can be the only way to arrive at a safe and certain conclusion. That which may appear like science in one man, in another will savour of bigotry. Every one must



reason from facts, if he desires to be useful and to raise his reputation in the world, and this without the least tincture of prejudice to misguide him, taking care that he does not propose carrying out a principle which the constitution cannot endure. If my reader will refer to the Bible, he will find that all the sentiments which were expressed by *Solomon* (and other sacred authors) were in unison with the functions of the human body, proving that he possessed a sound botanical knowledge of the virtues of many useful plants in that infant state of medical science. The healing art was not then clogged with hypothetical reasoning, or chemical absurdities, as in the present day. Solomon's prescriptions were few and simple, but seldom unsuccessful, because pointed out by the hand of Nature. The cure was slow but sure, for it entirely freed the body from every species of morbid matter. Alas, how different the results of those visionary theories which form the doctrinal practice of the present day, and seem to have been adopted by one consent in all our medical schools!

The practice of physic is now governed by principles of chemical reasoning, a system which, in my opinion, must ever prove fallacious and dangerous, unless man can by an act of Parliament alter the laws of human nature, and change the organic formation of the stomach,



which consists of the most sensitive and active fibres. I re-assert, that unless this wonderful storehouse can be converted into a stone filter, or a cast-iron vessel, all such reasoning must prove in practice hurtful to man, and retard the progress of safe and natural remedies, such as act in unison with the body in all its component parts.

I leave the subject to those who may read this treatise, when I shall be, perhaps, crumbled with the dust, and who have more intellect than I possess, to shew the connection which exists between the sight, the hearing, the taste, the touch, the smell, and, above all, the sense of sympathy, which is like the fiction of imagination—its cause is beyond our finding out. The anatomical knife may discover the shape and texture of the nerves, arteries, ligaments, muscles, and bones; it may unfold the different departments of the brain, and unlock, as it were, the springs of all the machinery, and prove to us that every faculty is but a different link in the chain of the whole body—but the active principle within us is known only to the great Architect above. In the study of these important matters, Nature must be the soul of the understanding, to convince us which part of the theory we ought to adopt or reject. Deeply learned must that man be who can account for the wonderful contrivance of Nature;



how, at the command of the will, every function of the body should obey the laws of motion, and yet the mind can reason, think, and act, without any assistance from the body. This is a subject which has often puzzled my reasoning powers, and brought me to the conclusion that it is one of those secret mysteries which can only be known by its Supreme Author, who has thus “fearfully and wonderfully” made us. For the body is a piece of mechanism: in the heart we have a pump which never ceases until we die; we have hydraulics in the blood-vessels; cisterns and strainers between the several glands; levers and pulleys in the muscles; and a pair of bellows in the lungs. But these matters, as I have said before, I leave to others more competent to the task.

I have, neither in writing nor practice, advanced any new theory without having first weighed it in the scale of my own reason; and fearing lest *that* should deceive me, I have endeavoured to adopt *sure* means to convince myself of its correctness, and not lead others into error. I am well aware that I am treading an unbeaten path, and that I am a plain and self-educated man; this must be my only excuse, if I am supposed by those who differ from me to be now and then out of the common road; for, unlike the generality of authors, I am thus far indifferent to the smiles or frowns of the world,



though truths are sometimes more apt to recoil upon and injure their writer than all he can ever after advance to convince and conciliate the unthinking bulk of mankind. But to one who has well regulated his conduct through life, this can be but of little consequence; he will not be ashamed of the truth, or fear to brave the opinion of the prejudiced part of the world. This is a subject which I shall enter into more fully when I can find the time to write a work on Scrofula and Spinal Deformity, which I intend to dedicate to the rising generation, but more particularly to those youths who are destined for the medical profession. I shall endeavour to prove to them by experimental facts that truth, though for a time suppressed, cannot wholly be laid aside, but must eventually prevail; for however simple it may be, yet it will prove most powerful.

I do not think that any one following my advice will regret having done so, as I have reason to believe that the rock on which I build my practice is both sure and true. Although I have not had a college education, I have spent much time and money in my own experiments, which alone have qualified me for the practice of Nature's medicines; and when any man can shew me, by substantial and well-grounded evidence, that I am wrong, and that he has a better method, instead of jealousy, he shall have my



warm admiration. What can be more pleasing than the study of a science so important to the ease and happiness of mankind? and what reward can we receive for our toil equal to the feeling that we are instrumental, in the hands and under the protection of the Author of all good, to lessen the sum of human misery? I confess it often grieves me to know that by many the study of physic is considered a conjectural art. I would ask such theorists, is not the mechanism of the body governed by the same laws which give motion to the universe? and are not all the changes and variations it suffers in diseases to be ascribed to the alteration of its causes and effects? This simple theory is supported by principles the most evident and easy of proof, and might, with comparative ease, be shewn to the rising generation, by introducing in our schools certain class-books and medical catechisms, prepared expressly to instruct the inquiring mind in the virtues of Nature's productions. The young scholars might thus acquire a knowledge of their own constitutions, and be able to communicate the benefits of this knowledge to those who might not have the same opportunity of learning it. This would be the way to destroy all existing abuses, and effectually stop the nefarious proceedings of both the *legal* and *illegal quack*.



“ For such things in false disloyal knaves  
Are tricks of custom ; but in a man that’s just  
They are close denotements working from the  
Heart, that passion cannot rule.”

SHAKSPEARE.

The public might, with little effort, be speedily enabled to judge in a great measure for themselves, were such initiatory school-books on this particular subject introduced, and which, if I can spare the time, I fully intend to publish. I shall endeavour to shew the order and connection of natural things, together with the means whereby they are completed, and to point out to youth an easy mode of becoming conversant with the moral characters of men, and attaining a knowledge of all the arts (which are but the imitations of Nature), with the advantages they provide for the welfare of man. I hope to convince them that the great and infallible book of Nature will shew them that her remedial powers are inexhaustible, and that it will perfect them in the knowledge of medicine: that “time and kindness” claim a large share in the rebuilding of the body, which must not be hurried by the handiwork of the physician: that Nature alone knows best how to restore or repair her own materials, and I shall prove to them that I have enjoyed some of the pleasantest hours of my life in this delightful study, hours stolen from my



domestic circle, from the fatigue of business, and from the *time* for *sleep*.

Acting in pursuit of this principle, the blessings to be found in the vegetable kingdom must be exhibited; and knowledge, built on the principles of universal good towards each other (such as rational beings should practise in matters appertaining to life and health), must be spread, if we hope to see abuses destroyed. We look for honesty of dealing in commercial and legal affairs; have we not the same right to expect the exhibition of similar principles in the medical profession? A reform in this important department may be procrastinated, but it cannot be avoided. Let the faculty look to the rapid advances making daily in botanical knowledge, and judge of the inevitable results. "Truth is great, and must prevail."

At a meeting lately held at the Botanical Institution, John Street, Adelphi, a paper was read by Mr. Irving, containing many facts relating to the science, with the results of observations made by him in its pursuit in the neighbourhood of London. It appears that there are about 1,500 species of plants in Great Britain, of which about 1,000 may be obtained within a circle of twenty-five miles round the metropolis. Mr. Irving had himself found 670 different species within two miles of Hampstead, and 900 within the same distance of the town of



Croydon. The neighbourhood of London is considered the richest in the kingdom in objects of botanical research; the inhabitants of this smoky city have thus every encouragement to pursue this delightful and healthy employment.

Yet it is no less strange than true, that not one man in ten thousand knows any thing about these treasures; for the majority of the world do not appear to bestow a thought on such matters, until they are overtaken by that disease which might, perhaps, have been prevented, when the knowledge proves unavailing, because too long deferred to be of benefit; they then find that health, like time, becomes valuable only when irrecoverable. Far be it from me to decry the art of physic, for when fairly and honestly practised, I honour it as the most useful and valuable science in Nature. What I complain of is the abstruse innovations and strange fantasies, so much favoured by the medical schools, in direct opposition to the simplicity of Nature; a knowledge not derived from her green fields, which are ever open for the benefit of all.

Has the practical knowledge of the present day exceeded that of Shakspeare's apothecary in "Romeo and Juliet," or his doctor in "Macbeth?" Decidedly not. This alone proves that physical science had attained, full two hundred years ago, at least the same perfection that it



has now. All the writings of Shakspeare and Le Sage evince that they had not a very high opinion of the doctors of their day. If now living, what would they say, on taking up the new Pharmacopœia, to find seventy-nine *old* medicines designated by seventy-nine *new* names? By such folly, many mistakes have been made in prescriptions; and the danger of these alterations must be manifest. An act of parliament is really required to prevent this subterfuge for their utter want of the knowledge of Nature's medicines! Can I, or any other man, point out in too broad a character the danger that may accrue to our *deceived*, *physic-taking*, and *suffering* race?

If my readers turn to the *Lancet* of January 7th, 1837, they will see the danger of giving new names to so dangerous a poison as "hydrocyanic acid." This report emanates from the Middlesex Hospital! If such a blunder had been committed by a man like myself, there might have been some found in the profession who would have been in arms to crush him in a manner such as no enlightened mind can contemplate without disgust.

I have this moment a Prospectus before me, drawn up by several of my most influential patients, for the erection of an hospital, in which they propose to introduce my system, as practised so successfully in my own establishment for the last fourteen years. I will only add, that I



should not be found wanting on this occasion, but that my gratuitous services would be freely given in aid of so important an object. It is well known that I am already deeply occupied; but I should rejoice in the selection of six or more persevering and well-educated young men,\* whose heads were on the right way, with one working man who had a thorough practical knowledge of anatomy, to attend to surgical cases, to whom I would very speedily make familiar my mode of action; and I would venture my future reputation on the report which should appear of our success, during even the first twelve months; such a detail, indeed, as should gratify the subscribers,

\* A young medical friend has put into my hand the following statement of the manner in which several years of the most valuable period of his life have been dwindled away in acquiring what is called a *competent* knowledge of his profession;—“A five years’ residence with an eminent anatomist—a cooping-up in a large parochial London Infirmary, to learn Pharmacy—an hospital dressership of twelve months, under a Sir Charles Bell—a session or two at Edinburgh, to see how the medical world wagged—then a diploma from the College of Surgeons, and a subsequent drilling in the fenny parts of Cambridgeshire—three nights in the week without ‘passing through the sheets;’ and all this trouble and expense, amounting to many hundreds, incurred before a shilling could be returned.”

It is not wonderful that these men, after spending so much time and money in *qualifying*, as they call it, should feel anxious to indemnify themselves by over-dosing their patients—it is naturally to be expected. But what a waste of time for young men, who might, under *judicious instruction*, be early brought into action for the benefit of the afflicted, and for their own support. The vice is in the system!



and put some of the older institutions to the blush.

I would recommend my medical friends to read a pamphlet "*On the Necessity of an Entire Change in the Constitution and Government of the Royal College of Surgeons,*" by Frederick Salmon, M.R.C.S., one of their own body. He says, "The present arbitrary, irresponsible, and exclusive power of the Council is subversive of science, and derogatory to the public good." This is a pretty candid admission, but the truth of it cannot be disputed.

"Oh gentlemen, the time of life is short ;  
To spend that shortness basely were too long,  
If life did ride upon a dial's point,  
Still ending at th' arrival of an hour."

Many of my sincere friends, even now, wish me to go through the regular degrees, as it is called, to get a *diploma* to *protect* me. I reply, that my protection is in my numerous grateful patients, in a liberal and, I hope soon, a self-protecting public ; and, above all, it is in my own bosom. For I well know that

"Thrice is he armed that hath his quarrel just ;  
And he but naked, though wrapt up in steel,  
Whose conscience with injustice is corrupted."

In the three former editions of this work I have used the title "*Random Reflections,*" from the fact of the remarks having been noted down



hastily, as passing events suggested themselves to my mind. Having made considerable additions to this, the fourth edition, and having arranged the whole in a more methodical form, and also from the fact of having had fourteen years' *practical* experience, I have thought it not improper to entitle the work "Practical Reflections." I must still, however, deprecate severe criticism, as under my present arrangements I can devote but a small portion of my time to writing, and am then called away to severe exercise, both of body and mind. It will be sufficient encouragement to me, if my friends find here and there some pages worth perusing; and the recipes I have inserted, I can safely say, if generally acted upon, will mitigate an immense aggregate of suffering.

There may be found much in the following pages uninteresting to a general reader, especially those parts relating to myself; but it must be borne in mind, that in some companies, when my name is introduced in conversation, the first question is, "Who is he?"—This must be my apology for placing myself so prominently before the public.

I have but little time to spare, as I prepare all my own medicines, administer every dose and attend the baths to all my in-door patients. Many persons visit me daily for consultation, to say nothing of the numerous letters I receive from the country, describing, often, very difficult cases,



and requiring either to be received into my house or that I should send them medicine and directions. This of itself is a most responsible and arduous duty; and yet I rejoice in it all, inasmuch as there is a pleasure in mitigating the sufferings of my fellow-creatures, far outweighing all pecuniary recompense; and as in this latter respect I have nothing to desire, if I wish to do more, *it is that more good may be done.*

In conclusion, I beg to assure my readers, that no thirst after gain, nor desire of applause, has urged me forward in my endeavour to attain the high station I now enjoy in society; on the contrary, I have acted but on the honest and unbiassed suggestions of my own mind, for the relief of the afflicted, and as a pledge of the sincere love and good-will which I trust I bear to all mankind.

Deeply grateful to those (many much my superiors) who have kindly admitted me on their list of friends, I subscribe myself,

Their most obedient humble servant,

S. W. TILKE.

No. 8, THAYER STREET,

June, 1842.





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PRACTICAL REFLECTIONS,

&c.



THE UNIVERSITY OF CHICAGO

PHILOSOPHY DEPARTMENT

PHILOSOPHY 101

LECTURE NOTES  
ON THE HISTORY OF PHILOSOPHY  
FROM THE GREEKS TO THE PRESENT  
BY  
[Name]

PHILOSOPHY DEPARTMENT

1900



## PRACTICAL REFLECTIONS,

&c.

“ THERE was a time when all the body's members  
Rebelle<sup>d</sup> against the stomach—thus accused it :  
That only, like a gulf, it did remain  
In the midst of the body, idle and inactive,  
Still cupboarding the food, never bearing  
Like labour with the rest ; where the other instruments  
Did see—and hear—devise—instruct—walk—feel—  
And mutually participate—did minister  
Unto the appetite, and affection common  
Of the whole body. The stomach answered :  
' True it is, my incorporate friends,' quoth he,  
' That I receive the general food at first,  
Which you do live upon ; and fit it is,  
Because I am the storehouse, and the shop  
Of the whole body. But, if you do remember,  
I send it through the rivers of the blood,  
Even to the kidneys, the heart, to the seat of the brain :  
And through the cranks and outlets of the body.  
The strongest nerves, and small inferior veins,  
From me receive that natural support  
Whereby they live—and though that all at once, you, my  
good friends,  
Cannot see what I do deliver out to each,  
Yet I can make my audit up, that all  
From me do back receive the flour of all,  
And leave me but the bran.—What say you to it ?' ”

SHAKSPEARE.



ON  
INDIGESTION, BILIOUS COMPLAINTS,  
&c.

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FROM the balance of power between the several intellectual faculties of man, common sense has been said to have resulted. So, likewise, in the regular and equable performance of the separate functions of the body, originates good health. By the consistent action of every organ the general fabric of the body is preserved, towards the maintenance of which the circulation of the blood performs a most essential office; and in proportion as the function of any particular part is material to the health of man, so any deviation from its healthful condition produces a corresponding serious effect. In every organ of the body Nature assists herself; and our duty is to watch and aid her, in order to mitigate human suffering.

For this purpose the two appetites, hunger and thirst, have been furnished us, in order to recruit those wastes of the body that are expended in carrying on the actions of life; and receptacles and channels provided so as to convey food and liquid into the blood, to support the laws of motion upon that principle by which the great wheel of Nature is carried on. And the reason of its being so often imperfect is from the



repeated redundancy of food and liquid, which weaken the springs, and impair the solids, upon which the whole frame is supported.

I shall touch lightly on this head, as I can find time only to give short hints; yet, those who will read and attend to the suggestion, may draw some correct inferences as to the cause of their own sufferings.

There is scarcely any other disease on which so many different opinions have been expressed as "INDIGESTION." This will not be surprising to one who knows the great influence which this organ exercises on the state of the health, and which, if in an imperfect condition, gives rise to symptoms of the most distressing nature. It has been proved, that the salivary secretions bear so close a resemblance to the gastric juice of the stomach, that no one can doubt of their being identically the same. These act upon the food, and cause it to undergo a very considerable alteration, the support from which builds up our structure from infancy to old age, and gives mental powers and energy, when the stomach has ability to extract from all such things as are proper for the support of the body.

There is no doubt that the very moment food touches the lower part of the stomach of a man faint with hunger and fatigue, he instantly feels its cordial and invigorating effect, as if the essence of nourishment were immediately conveyed from



the food through all the animal frame. There are few of my readers but must have felt this, and therefore know it to be a fact; that as soon as the stomach begins to extract the vital principle, it distributes it through every nerve and fibre of the machine. Not so if, by some agitation of the mind, the nerves have received a sudden shock; then the whole process of digestion will be disturbed, and all the food and fluid contained in the stomach converted into a pungent acid. This fact, also, no doubt, most of my readers have experienced. Now, as the mind alone has influence on the nervous system, it follows that the process of digestion must be chiefly under the management of the nervous system. Some of my scientific readers may declare these ideas which I give on indigestion quite a new theory. I answer, that, being very near to the simplicity of Nature, it is more than likely to be a *true* one.

The powers by which a healthy stomach extracts the principles of life from the food seem to depend on one and the same cause, viz. the moving principle residing in the nerves, under the dominion of the mind; and as this power ceases only with life, it is strongest when the constitution is most vigorous, and diminishes in proportion as the system becomes enfeebled—this power really seems to be life itself. We see the same law in the vegetable kingdom; there, some large plants will extract so much richness from



the earth as to kill the smaller ones within their reach, by drawing off from them that necessary portion of the vital principle which all healthy plants require. Thus it is, that whatever deserves the name of food or nutriment is decomposed by the digestive powers of the stomach alone, and makes it lose all its original character and appearance, by converting it into a mild, milky, glutinous liquid, called chyle. Here is the great difference between food and medicine; the latter, if of an aperient nature, never digests in the stomach; if it did, it would instantly cease to act as medicine; and as the stomach is almost the only channel by which salutary impressions can be made on the nervous system by the power of medicine, how cautious should a practitioner be not to irritate it unnecessarily, by giving such rough purges as castor oil, emetic tartar, calomel, aloes, bitter apple, gamboge, croton oil, &c. For although any of these will carry off the contents of the viscera and the stagnant bile, it will irritate by the roughness of its operation, and so unnerve the poor patient, that the body will require days of rest to overcome the great shock it has received. During this time there is no more action of the bowels, and the bile again generates as fast as it was purged off. Then how much better is it to compose the nervous agitation and give firmness to the abdominal viscera, by administering those herbs which I shall men-



tion hereafter for such purposes, assisted by the conducting principle of perspiration at the surface of the skin, which is always deficient with persons of weak digestion, and all other nervous complaints. Indeed, it is a fact, that a hard, dry skin is a sure accompaniment of such diseases, which sometimes find relief by erysipelas, at other times, by a simple breaking out on the skin, or by a tumour on the body; again, by diarrhœa, diabetes, or by sundry aches and pains at the joints. In some cases, these pent-up humours vent themselves on the lungs, and consumption is the consequence; in others, they will produce dropsy, or a host of innumerable diseases.

I must here make one remark (which may, perhaps, appear incredible), that I have found many scrofulous and leprous persons have the best digestion; shewing that the impurity of the juices does not always impair the power of digestion; while with all, the disturbance of the nervous system interrupts, and, if continued, destroys it.

It is far from my intention to claim any superiority over my fellow-man in the curative art—on the contrary, I am free to confess, that my talents do not rise above mediocrity; yet it will not be denied, that moderate abilities, combined with persevering industry and application, when directed to the cause of disease, are more likely to succeed (and oftener do succeed) than the most



splendid talents, which aim to embrace the whole circle of science at once. I am of opinion (and this I speak from experience) that every practitioner ought to spend much time by his patient's bed-side; there, with an observing mind, he may often gain a more practical knowledge than in medical schools, or than the best medical works teach. By a diligent attendance on the sick, he may learn fully and understand the intimate connection which subsists between the various parts of the human body—their mutual dependence on each other—their particular functions and uses—and how these are liable to be deranged by disease or other injury. These reflections will add fresh links to the chain of knowledge before attained, and ultimately lead to the accumulation of every truth that can throw new light on the disorder under his consideration. Here also, by diligent inquiry, he will ascertain, that by far the greater number of human maladies are curable by few and simple remedies, which are plentifully spread by the bounteous Author of Nature over the face of our island; such as will successfully oppose and compel a hasty retreat of many disorders, which have proved fatal to thousands of our countrymen—because too long deemed incurable. A patient, weakened both in body and mind, can do little towards the expulsion of an internal foe, unless Nature be assisted in her constitutional efforts by



cordial, yet powerfully invigorating means, both by medicine and diet, which latter should contain a large quantity of nutriment in a small compass. Instead of a starving, debilitating system, such means will do infinitely more towards the restoration of health than drug-enamoured persons may easily believe, or drug retailers be willing to allow.

“ There is scarce  
 Honesty enough alive to make societies secure,  
 But security enough to make fellowship unhappy ;  
 Much upon this riddle runs the world ;  
 This news is old enough, yet it is every day's news.”

Shakspeare has written—

“ There is no art  
 To find the mind's construction in the face.”

On this principle, I think the ideas of an author ought to be communicated in such a simple manner as to be at once stamped on the mind of the reader. Every jargon capable of confusing the sense should be avoided. Nothing should be inserted which does not tend to illustrate and give effect to the leading fact in question. This should ever be kept in mind both by the author and reader. I aim to be understood, and hope that I generally am so. Nothing is more easy than for a writer to cover his want of subject with high-sounding and unintelligible phraseology ; but for a man like myself to recount things as they occur to him is no small difficulty. There-



fore, in the plain language of common sense, I now address my readers ; and, had I the ability to do otherwise, I think I should be inclined to overcome the temptation of using a more attractive style, for fear I should become obscure, and lose the chance of being useful.

Scarcely any two bodies are formed alike, or any two minds alike constituted. Every human frame is distinguished by some peculiarity, and many circumstances may occur through life to change our temperament from what it originally was ; but the influence most to be dreaded is on that of the mind ; and it is enough to know, that if the mind is too deeply engaged, be the object money, glory, love, ambition, or any thing which creates in us a world of pleasure or grief ; in either case the nerves are deeply affected—indeed, so much so, that the skill and ingenuity of the medical attendant is frequently baffled ; and here it is necessary that the physician should have studied the twofold division of nature : he must be able to discover the weaknesses of the heart, and even condescend to humour them, or he will never succeed in curing the infirmities of the body. Most persons must be aware, that a sudden transition from affluence to adversity, and “ other ills which flesh is heir to,” will change the whole mass of blood. The stomach (always sympathizing with every other organ of the body) becomes disordered—the appetite bad—and the



bowels irregular; every meal is attended by acidity and a flatulent distention of the stomach; the spirits are depressed; the sufferer becomes irritable, and those feelings influence the healthy qualities of the blood. Then, as a matter of course, the nerves, the liver, the spleen, and all other organs of the body, become more or less affected. From such causes, the effects upon the mind are sometimes most distressing, the spirits are so subdued, that the sufferer becomes unfit for the active duties of life. So thought Shakspeare, when he said—

“ Infirmity of mind

Doth make me neglect my office;

We are not ourselves when nature, being oppressed,

Commands the mind to suffer with the body.”

I much fear—nay, I have reason to know—that such distressing feelings have caused many persons, who otherwise might have continued useful members of society, to attempt their own lives, or actually to destroy themselves. We had, in 1836, a case to prove this, viz. Mr. S., of the Edgeware Road, who, in a fit of despondency, from the causes I have here mentioned (for I have made diligent inquiry into the case), destroyed his darling son, and attempted his own life, which on a second attempt he accomplished. Read how beautifully Shakspeare describes a man in such a state—



“ Some strange commotion  
 Is in his brain—he bites his lip, and starts ;  
 Stops on a sudden, looks on the ground,  
 Then, lays his finger on his temple—straight  
 Springs out into fast steps—then stops again ;  
 Strikes his breast hard—and then he casts  
 His eye against the moon ; in most strange postures  
 We have seen him set himself.”

Read the pompous life of Cardinal Wolsey, in  
 Shakspeare's Henry the Eighth ; he says—

“ My high-blown pride  
 At length broke under me, and now has left me,  
 Weary, and old with service, to the mercy  
 Of a rude stream.”

And what did this rude stream ? Why, it caused  
 his stomach to act so powerfully with his distress  
 of mind, that every reflecting person who reads  
 his life must come, I think, to the conclusion  
 that I have, viz. that he died from indigestion,  
 commonly supposed to be, and called a broken  
 heart. The words he made use of would be the  
 effect of an irritable, anxious, and desponding  
 state of mind, caused by his royal master giving  
 him a paper in an angry mood, and saying—

“ Read o'er this—and after, this—and  
 Then to breakfast with what appetite you may.”

This caused him to exclaim—

“ Had I but served my God with half the zeal  
 I served my king, he would not, in my age,  
 Have left me naked to my enemies.”

“ Father Abbot,  
 An old man, broken with the storms of state,



Is come to lay his weary bones among you ;  
Give him a little earth for charity."

But such an irritable, anxious, and desponding state of mind as Wolsey's is not always attributable to indigestion ; but too often the effects brought on from such a cause as late, formal, and ill-assorted dinners, the extremes of which cause the stomach to ferment instead of digest ; for

" Boundless intemperance  
In nature is a tyranny ; it hath been  
The untimely emptying of the happy throne,  
And fall of many kings."

" Unquiet meals make ill digestion."

This may be perceived by frequent belchings after dinner. This gas does not arise from digestion but fermentation, and may be fitly compared to the fumes which arise from a tub of beer when at work. It is only necessary to inspect the curd in the stomach of a kitten, to prove that the gastric fluid is an acid. But it differs from the acids which human chemistry affords, which are caustic, and destroy the texture of the living body. This difference is indeed wonderful, and, like every other provision of the Deity, is a subject worthy of our consideration and admiration. This gastric fluid, or more properly to name it, this inimitable liquor, is also a *solvent*, which acts upon all matters proper for nutrition ; and the vitality of the stomach alone secures it from its corrosive power.



Again view the formation and effects of the *Bile*. This is a thick, viscid, soapy fluid, of a yellow colour, and very bitter; it acts, no doubt, upon the matter of the diluted chyle, and by its peculiar stimulus compels the bowels to urge it onward to the large intestine. The connection which this has with the gall bladder is another work for serious consideration and minute inquiry, as to the occasion that demands its use. This remark I am led to make, by Shakspeare making Hamlet say:

“I am pigeon-liver’d, and lack gall,  
To make oppression bitter.”

Yet it is worthy of remark, that animals, &c. which do not fast long,—as the horse,—the parrot,—and the pigeon,—have not any gall bladder; this must account for the food passing so soon through the body, as it could not long remain without being in an acrid and fermenting state, from the want of the bitter mixed with the fluids in the bowels, which no doubt the gall bladder supplies. Again, the barrel of ale affords us a proof that bitters resist fermentation and putrefaction, for without the bitter of the hop, the infusion of malt would soon become vinegar. In the same manner the bile, seasoned with the bitter from the gall bladder, prevents the corruption of the contents of nature’s passage from the stomach onwards.

These things working so truly together, and



being ordained with so much creative foresight, can we for one moment doubt whether they are the effects of *chance* (as an able writer most erroneously asserts), or the Providence of a Merciful God, who afflicts us with disease, to convince us we must obey the general laws of nature established by himself? In attempting to explain these things, I consider myself as composing a theme of praise to the Author of our Bodily Frame. I first strive, by a persevering inquiry and study, to comprehend these things myself, and then I endeavour to shew them to others, to evince to them how great are the Deity's wisdom, goodness, and mercy.

Deducing my own opinion from these reflections, I have traced many of the cases which have been brought under my notice (particularly patients in the higher ranks of life) to the inconsiderate sacrifices made to fashion and custom, at the laborious dinner table! Luxurious and extravagant dinners produce suffering rather than enjoyment, as they are contrary to the laws of human nature. Let us for a moment take a view of (to say the least of it) the insane fashion of drinking wine at the dinner table. I have always contended that the custom is so absurd, that it must have been brought into fashion by a drunkard. On inquiry, I found I was right, and, poor man, his sufferings before his death made him pay dearly for this folly.



A very old author (Malbranch) tells us, that our senses were given us to guard ourselves from injuries, and that they never fail to answer the end for which they were given. If this good old man could but come amongst us again, and see one of our fashionable dinners, he would at once be startled at our lack of common sense, which tells us, that when extremes, such as they generally consist of, meet in the human stomach, a sort of Bubble-and-squeak contest takes place, Mr. Acid endeavouring with all his might to turn Mr. Saccharine-juice out of the house by forcing him up the chimney;—if he fails in this, he disturbs his healthy body with a diseased fluid, or fills the system with vinegar and grease. This was the case with Royalty itself. Had *he* paid attention to the remarks of that eminent man Dr. Hunter, he would have found that:—“The stomach gives information when the supplies have been expended, and represents with great exactness the quantity and quality of whatever is wanted in the present state of the machine, and in proportion as it meets with neglect or disappointment, rises or falls in its demand.”

“He that in health would long remain,

From drinking healths he must refrain.”

The spirit of the said wine mixing with the juices of the stomach and food, forms a fluid that prevents the absorbents from taking up and conveying the nutriment to the body; likewise, the



spirit acting upon the nerves, causes them to lose their elasticity. We know the bow, over-bent, becomes good for nothing; and the nerves, being of an elastic nature, when over-pressed and excited by large quantities of wine, at last lose their tone, and, instead of extending, become relaxed, lose their wonted vigour, and are not able to disburden themselves of the morbid particles cast upon them. This brings to mind an opinion I once heard expressed by a very clever lecturer: it so pleased me, that I took his words down. He said, "Should the Body sue the Mind before a court of judicature for damages, it would be found that the Mind would prove a ruinous tenant to its landlord." And how can this be otherwise, whilst, as in these days, man is so ignorant of himself? All his boasted education has not taught him the constituent elements of his own nature; he, of course, acts entirely at random, and exposes himself to innumerable miseries, which, by knowing the component parts of himself, might have been avoided. Convinced that the "proper study of mankind is man," he will not fail quickly to perceive, on considering the construction of his body, and the necessity of healthy fluids to maintain his health, the danger of intemperance, both in eating and drinking; for if the vital functions be not regularly performed by a proper state of the solids and fluids, our health must be impaired,—diges-



tion injured,—nerves relaxed,—secretions irregular,—and, as a natural consequence, disease must ensue.

This is rarely the case with the laborious husbandman or the industrious mechanic ; for the great exercise they take tends most materially to preserve the appetite and the digestive powers of the stomach, while their simple and wholesome fare conveys health to the blood. How unlike the epicure, whose dishes, seasoned by invented sauces (disguising and changing the meat, so that it becomes a different thing both to sight and taste), act with him in a very different manner. In a short time the appetite becomes depraved, and, rejecting simple meats, will eternally crave after absurd and unwholesome refreshments, which fill the stomach with crudities,—inflamm the blood,—diminish the appetite, and at length bring him to the necessity of continuing this unhappy habit, which he cannot with safety retain, nor with comfort relinquish. If such a person, upon calm reflection, prefers sacrificing ease and health, no wise man can commend or envy the choice.

From experience, I can state that but few (comparatively speaking) regard or understand this, though claiming the title of reasonable and rational beings ; yet, with professions on their tongues, they become slaves to their appetites by perpetually searching out something to gratify



their artificial wants. "Take heed lest your hearts be overcharged with surfeiting and drunkenness."—Luke xxi. 34.

By eating, Adam lost Paradise, and Esau his birthright. I beg my readers to remember the wise maxim, that "we do not live to eat and drink, but eat and drink to live." Eat, then, only to support nature, to preserve health, and to prolong life, not to destroy it. As to drink, I would recommend the advice of St. Paul, "Brethren, be sober and watchful:" if not, we lay ourselves open to the attacks of our enemies; for there are plenty of Iagos in this world, who might say with him—

"If I can fasten but one cup upon him,  
With that which he hath drunk to-night already,  
He'll be as full of quarrel and offence  
As my young mistress' lap-dog."

And when, like Cassio, we have fallen into the trap of our foes, we may with him, when too late, exclaim—

"I remember a mass of things,  
But nothing distinctly—a quarrel—  
But nothing wherefore—O that  
Men should put an enemy in their  
Mouths, to steal away their brains!  
I will ask him for my place,  
He shall tell me—I am a drunkard;  
Had I as many mouths as Hydra,  
Such an answer would stop them all;



To be now a sensible man, by-and-by a fool,  
And presently a beast ! O strange,  
Every inordinate cup is unblessed,  
And the ingredient is a devil."

Nature is content with little, but luxury knows no bounds. Aristotle tells us that common sense is a *blessing* and a *virtue*, for it is necessary to the young mind, comfortable to the aged, serviceable to the poor, an ornament to the rich, an honour to the fortunate, and a support to the unfortunate. Common sense points out to us that Nature delights in plain and simple food, and every animal obeys her dictates ; but man, the lord of the world, the head of the visible creation, has the wretched prerogative of transgressing the laws prescribed to his exalted nature by the wisest hand ! Is not this a blind impulse ? It would not be the case if the education of youth were built on the knowledge of God and his works. The practice of these studies would improve and gladden the mind, increase the sum of human happiness, and shew the foundation on which all just judgment of mankind should be built.

Strange ! that the sufferings and sudden deaths which are daily occasioned by intemperance should have so little effect on the lovers of the bottle and the banquet ! I believe that nearly every malady is brought on, by high-ways or by-ways, from an overloaded stomach. And when



I have seen a fashionable practitioner mysteriously counting the pulse of his patient, or with a silver spoon on the tongue looking down his red and inflamed gullet, I have felt disposed to exclaim, "Why not feel his *skin*? it is a much better monitor than the pulse. Tell your patient, 'Sir, you have lived improperly; you have eaten too much, drank too much, and sat too much. Look, Sir, at the savages, who live actively and temperately—they have only one great disorder—death.'" This is a sufficient proof that the human frame was not created imperfect; we are the cause of its derangement, we have made it what it is.

I know I shall be blamed for bringing before the notice of wealthy people any truth which may be unpalatable to them. Many would rather go on stuffing their beds with the thorns of pain and bitter reflection, instead of the down of repose and comfort, and when lying on the former, writhe and groan with the agony they have inflicted on themselves, than adopt a different course, and exercise a little self-denial. Now, to guard against this, it is necessary for us to consider, as near as our senses and reasonable deductions will carry us, the nature of the threads and fibres of which the solids of the human body are composed. Engaged in this contemplation, I have often observed with admiration the wisdom and goodness of Providence, in furnishing such wonderful antidotes in our happy land for all the



disorders of an English constitution and climate, where diseases are chiefly owing to errors of diet—or rather, as a sacred writer expresses it, “to idleness and fulness of bread;” the living so much on meat—the inconstancy of the weather, and our sedentary amusements; yet, to remedy all of which, kind Heaven has provided sovereign restoratives and preventives for all our ills; and it is the duty of man to study their use, and properly apply them.

In the History of Hampstead, by John James Park, there will be found herbs for every disease which man is heir to; and I firmly believe that there are sufficient herbs grown, on the heath, in the Vale of Health, in Vine Wood, Turner’s Wood, Bishop’s Wood, and for two miles round, to supply every invalid in the great metropolis. If this be true, why not do by mercury as the Chinese have done by opium—banish it from the land? No; disease would degenerate into health, and the professors of physic would want employment. Abernethy was the prince of mercury, and a cunning Isaac into the bargain. In many of his sarcastic jokes he spoke very like truth. He says, “There has been a great increase of medical men, it is true, of late years; but, upon my life, diseases have increased in proportion: that is a great comfort.”

In the reign of Henry the Eighth there were only eleven surgeons in the city of London; and



when all the merchants, with their families, lived there, instead of residing, as they now mostly do, in the suburbs; yet that same city, with about two-thirds of its former number of inhabitants, can now boast of nearly nine hundred surgeons! This speaks volumes.

Patients are very apt to inquire of their medical attendants, "What is my disease?" A true answer to this question is not always convenient, nor would it be pleasing to the inquirer; therefore, he gratifies his patient with a general term: "Madam," or, "Sir, you are bilious," or, "nervous." This is very satisfactory, and often pleasing to persons of fashion, as they claim an *exclusive* privilege to these supposed diseases, brought into note by a fashionable apothecary, who had often been puzzled for an answer to the inquiries of his patients. Had I not witnessed the mischief which these fashionable terms have caused, by increasing consumption and scrofula, I should not have attempted (as I intend) to be at some pains to point out the danger of taking medicine to carry off the supposed offensive bile. This bad habit tends to destroy the health they wish to preserve. In giving my reasons for believing that illness, in ninety cases out of every hundred, proceeds from the *deficiency* of bile, it will be proper to consider the meaning of the term *bilious*. I have no doubt that the bile discharged is more frequently the *effect* than the cause of redundancy, brought on



from the want of sleep and rest at the seasons intended by the God of Nature; also from the want of exercise, and the uncongenial food and drink we take. Persons of relaxed, delicate, or dissipated habits, generally complain of excess of bile, when the very reverse is the case—for this reason: the weakness of their vital powers occasions a languor of the circulation; consequently, this produces a poor and a watery state of the blood; the secreted humours, the bile particularly, is much less pungent than it ought to be. Other causes will produce the same effect. The suffering poor, who are reduced by indigence, improper diet, or disease, often labour under the same defect of the bile; and this continues until they are better fed, when they recover a sufficiency of bile in proportion as they gain strength. Here is one of the beautiful provisions of Nature, that she is always ready to supply or take away, as may be necessary, and provides for the restoration of health, if she be kindly treated.

In fever, I have no doubt, the gall bladder, from the heat of the body, becomes inactive, or else why do we so soon lose our appetites and the sensitive palate? The reason I think is plain: it is well understood that there are thousands of absorbing vessels always employed in taking up and conveying the juices for the nutriment of the body; in time of fever, in all its kinds, those vessels are wanted for another use, namely, to act



the very reverse to their employment in health ; instead of taking up, they are wanted as drains, to convey the diseased fluid into the different channels, to be expelled from the body. But there are many diseases accompanied with a sallow complexion, or what is called a bilious tinge of the skin. It is for the want of this necessary ingredient (as many of the articles of our food are of a tough, glutinous, and viscid nature) that the digestive powers of the stomach cannot completely assimilate its contents ; the bile contributes, by its soapy quality, very much to complete the necessary change, and at the same time excites the absorbing vessels or lacteals to carry it into circulation. Even in diseases of the liver (the organ which prepares the bile), it does not, strictly speaking, deserve the name of bilious. A bitter taste of the mouth—a brownish fur on the tongue—a sickness and sense of oppression at the pit of the stomach, are believed to be undoubted proofs of offensive bile in the stomach, especially if it be discharged by vomiting. Yet this is not surprising, when we consider the unnatural mixture of food which is swallowed in a day. Here lies the grand fault, not in the wholesome bile ; for had that continued in the stomach, its assimilating quality would rather have prevented those unnatural fermentations than have caused them. And no doubt this was the office nature intended it to perform ; for after the food is



passed onwards into the bowels, if the same fermentable action took place in the small intestines which occurs in the stomach (which the bile prevents), they would burst, and society could not long exist, under the present system of diet.

Custom has established an uncalled-for sauce with a boiled leg of mutton, filthy capers, mixed with vinegar (made from vitriol), being its usual accompaniment. Our dinner tables present one mass of incongruities, its victims vying with each other in making their stomachs the receptacles of the most outrageously opposed condiments. I am not sufficiently fashionable to be able to detail the minutiae of a *great dinner*, but in my humble sphere I have seen a few absurdities. Imagine the impolicy of introducing into one unhappy stomach such inveterately opposed ingredients for the nourishment and support of life as fish in its second element, butter, with the addition of anchovy, catsup, &c. ; hot soups and iced wines ; meats, which, having undergone all sorts of operations, are presented in the aristocratic form of a made dish ; rich sweets, and sharp sours, and fruit ; which *alone*, would be far more in accordance with the laws of nature. The skilful hostess, in arranging her guests, is careful not to place a thorough-bred *Tory* within reach of a violent *Whig*, nor one whose whole theme of discourse is absorbed in deifying the Prime Minister next to another who she knows enter-



tains a personal hatred of the same high functionary, lest contentions should arise, and party difference end in private pique. Such arrangements are obviously wise, and therefore admirable; but how much more would she conduce to the *internal* peace of her guests, if she were equally careful in catering for their stomachs!

Most persons believe that bile is necessary to the stomach, to assist the digestion of our food; I would ask those who entertain such a supposition, by what chance did it get there? for if the bile ever gets into the stomach, it must be by a perverted and opposite motion of the bowels, and contrary to gravity—which, being opposed to the simplicity of the operations of nature, cannot easily be admitted; for if the wise Author of our being had intended that the bile should be part of the digestive fluid of the stomach, it might as easily have been conveyed there by a small tube or pipe, similar to the ureters which convey the water from the kidneys to the bladder. Some may ask (and with plausibility), how can bile be discharged from the stomach if it never gets there? The answer is easy, and as easily understood; the great sensation of sickness from a foul stomach causes a regurgitation of bile into the stomach, by inverting and counteracting the natural motion of the bowels or intestine which is closely connected with the stomach. Hence it often happens that, from its very soapy quality,



pure bile is discharged by the first effort, and so always increases in quantity as the stomach gets empty ; this is no proof of its being the offending cause of the vomiting, but an accidental effect.

I was at sea off Torbay about ten years since, with about 250 persons, on a *pleasure* excursion by steam, and, with the exception of my brother (whom I had prepared for the voyage) and myself, there was scarcely one who was not dreadfully sick. Read Shakspeare's description of that painful sensation :—

“ But still the envious flood  
Kept in my soul, and would not let it forth,  
But smothered it within my panting body,  
Which almost burst to belch it in the sea.”

Some of the party I had been acquainted with from “ my boyish days,” and never knew them to have had any illness ; and as I like to take advantage of every circumstance that will employ and improve my mind, I particularly watched those persons, and found they threw up a larger quantity of bile than any three of the unhealthy ones, whose constitutions I likewise knew. It was this incident that first drew my attention to this subject ; for on our landing, they came in a body to return me thanks for the kindness I had considered it my duty to pay them, by holding up their heads and drenching them with warm water, to expedite their cure. I embraced this opportunity to inquire into the state of health and constitution of



many that I had not previously known, and found that those who suffered most, and threw up least bile, had been told by their doctors (and firmly believed it themselves), that they were bilious, and were continually taking *blue pills* and *black draughts*, to remove that from the body which they were actually in want of. These pernicious medicines not only carry away the *healthy* bile, but also the digestive mucus or lining of the stomach, which kind nature has placed there, to *rot* (that is the English word) the food we eat; the consequence is, that when these rich juices of many sorts, mixed together beyond the conception of man, are carried off, the stomach, by sympathy for the want of it, collapses or contracts; the palate of the mouth, which is part of the stomach, sympathizes with its friend, and loses its relish for food; and should art be used to tempt the stomach to receive any, there it lies like a lump of lead, causing spasms, heart-burn, head-ache, &c. &c. &c., for several days, as it cannot digest for the want of nature's cordial. During this time there is no action of the bowels—the tongue becomes furred, the skin dry, and while the poor sufferer is wishing for death, the doctor is called in, and his blue pill remedy is again applied, which had before *been the cause of all the mischief*. A repetition of this sort, in my opinion, is the cause of man's degenerating in personal strength, at about the same rate as he



is increasing in general intellect. I cannot assign any other cause for the great increase of scrofula, dropsy, and consumption, which an observing mind must have noticed have for many years been making sad inroads upon the constitution of the British people.

I was about to prove that the colour of the skin, or even the throwing up of bile, is no proof that a person is bilious. In Devonshire, when a boy, I have witnessed, in the old practice of wrestling, that from the dreadful kicks a fine healthy young man has received, he has thrown up abundance of bile. A blow on the head, or a sudden fright, will produce the same effect; and that bile never passes into the stomach unless the action of vomiting brings it there, which gives a stronger shake to the whole system (solid and fluid) than any other motion will be found capable of. Let any of my readers observe, and they will find that the last products of vomiting will discover a drain of humours, brought into the stomach from some considerable distance in the bowels, and the colour of some part of it will shew it comes from the liver, as, on dissection, such will be found in those parts.

Vomiting is one of Nature's own contrivances to throw up what is offensive to the stomach, which is often so extremely sour as even to corrode the throat. Now, if bile had been constantly present in the stomach, it would have



neutralized and corrected this sharp acid; which may be proved by mixing ox-gall with any acid. The idea of bile being a prominent cause of disease is a gross and foolish error, and in its consequences, as every day proves, a very injurious one; and the attempt to carry off this most useful and salutary humour, when it is already *too scanty*, is likely to lead, and frequently does lead, to most dangerous and fatal consequences. Had Abernethy lived a hundred years, and done good the whole time, he never could have atoned for the injury done to his fellow-creatures by teaching them to take blue pill. Read his book, and there it will be found recommended as a cure for every disease. I have yet to learn if this was not *quackery* in its *true* meaning. It is wonderful that a man of so much learning should recommend so gross an absurdity, that one remedy, on all constitutions (where no two are alike), should be capable of restoring the tone of the fibres when they are too weak, and relax them when too rigid; that it should give substance to the fluids when too watery, and liquefy them when they are too viscid; that it should calm the nerves when in a state of excitement, and restore to them their proper tone when they are inert. Such a practice surely can only require a moment's reflection to perceive its absurdity.

These one-sided exclusives of the medical profession do great harm to mankind, inasmuch that



they too often prevent enterprise in men of talent. I have the greatest respect for any man's opinion, if supported by facts; but I see no reason why I should withhold from the world the results of my own experience and practice, because contrary to the doctrines of a titled few. He who has devoted his whole life in search of truth in the healing art, and has cultivated with care and industry those talents which kind Nature has given him, ought not to be afraid to tell his fellow-creatures that he considers the most learned in the profession to have been labouring under a very great and dangerous mistake; for it is the *abuse*, and not the *use* of mercury that I condemn; and I have no doubt, in some constitutions and disorders, it may be used with the bath with great success; but during its operation, the patient ought not to leave the bed-room. Thousands are now living who fancy they cannot be well unless under the specific action of mercury, which must prove injurious, as it keeps them susceptible to colds, which, more or less, are the forerunners of all our ailments:—Shakspeare says—

“The evil that men do lives after them.”

So it is with Abernethy, and those who walk in his steps. They never can reflect on the truth of the homely proverb, “What is one man's meat is another's poison.” My opinion is the same of both medicine and diet; both must be adapted to



the exigencies of nature, and to all other circumstances which an attentive eye and mind will always observe. It would be as absurd for all men to diet alike, or to take the same medicines, *even for the same disease*, as it would be for all men to wear the same-sized clothes, hats, or shoes. To the worshippers of this practice I have in this work given a friendly recipe; but to those who will not try it, I would recommend Lord Byron's advice, who prescribes for all opium and Pil. Hydrarg. takers, — "Go read your bible, pray, and mind your purse."

Persons who are troubled with indigestion, or who have weak stomachs, ought to live by rule, avoiding pastry, unripe fruits, pickles, and every thing that is flatulent, or in its nature fermentable and hard of digestion. They should pay more than ordinary attention to their mode of diet: they should eat little and often, and then only from one dish at a meal, such as boiled mutton or fowl, with the decoction commonly called broth, particularly the produce of over-boiled animal food, which contains all the richness of the meat. It may be said, this remedy has often been tried, and found unavailing; but it is not its adoption for a day, week, or month, that will improve the patient, or remove the cause—it must be done perseveringly; nature must not be hurried—she must have her own time to re-establish her own fluids in her digestive cistern (for so we



might call the stomach). I should say not less than six, and in very desperate cases, twelve months may be required. This ought to be fairly tried, and those who, from long suffering, can value and appreciate the blessing of health and comfort (for without this all other temporal blessings are as lost) must, or at least ought to submit to this system, as the only means capable of accomplishing the removal of those troublesome diseases, brought on by improper medical treatment, or the habits of diet of the present *era*—or, most likely, by a little of both.

Another great evil is, that persons on finding themselves improved by this rule of regimen and diet, either by their own suggestion or that of their friends, indulge in some very foolish and extravagant luxury; the consequence is, they throw down all they have built up, like a new wall receiving a shock before the mortar is set. This for a time brings them to exercise their common sense, and they go on regularly until they again feel their improvement, when they have another "*treat*," as it is called, which brings on another attack; this, often repeated, tries their patience, till at last they yield in despair, and leave the cause of the complaint to triumph; and this only for the want of perseverance and firmness. Then the poor stomach is blamed, because it does not do double and treble the duty that nature intended it should perform, and they



would rather continue with all their sufferings, than exercise a little self-denial and be deprived of what they falsely call the comforts of life. To such I trust I am not now devoting my time; I must leave them to "those thorns that in their bosoms lodge," to shrink and struggle under the effects of their own folly. But this shall not prevent me from probing the cause to the foundation, for I now feel myself in that responsible situation in life, that lays upon me a great obligation, not only to make known the curative art, but also that which is by far the best, viz. the preventive, which I intend to do for the benefit of the afflicted.

Persons ought to be as conversant with their own constitution as they are with the language of their country; they would then know from experience what food, drink, and mode of living are most agreeable to their constitution, and as these change at different periods of life, they would find that what agrees with them at one time, will disagree at another. This is not surprising when we consider how many reasons may be assigned, as age, weather, easy or unhappy state of the mind—if this should be worried or troubled more than the body, the latter trembles and languishes, becomes disturbed, and sinks beneath itself.

Many, by excessive application to study render their bodies sickly and unfit to bear its own



burden. *Celsus* tells us "that men ought to eat a great deal of meat," but he adds this caution, "provided they can digest it;"—which cannot be expected by those who call off the natural heat of the stomach every hour to assist the offices of the mind. This I often feel, and when I am quite exhausted and worn out with fatigue, and would give the world for one hour's rest, I endeavour to comfort myself as if I already possessed the ease and quiet I so much longed for. I have just sufficient wisdom to know that I must not neglect the body for the exclusive improvement of the mind: to make both work well, they must be kept on an even balance; like landlord and tenant, they must each act for their mutual advantage, and not trample each other under foot; and although the mind has but one disease, yet that disease is equal to all the body's afflictions. This my favourite author has shewn; such as—"The griping pains, ruptures, catarrhs, loads of the gravel in the back, lethargies, palsies, raw eyes, rotten livers, wheezing lungs, bladders full of imposthume, sciaticas, lime-kilns in the palm, incurable bone ache, rivelled fee-simple of the tetter." \* \* \* \* "Joints of every thing, but every thing so out of joint, that he is a gouty Briareus, many hands and no use."

I think few men have suffered more from an over-anxious working of the mind than I have. I remember that, but a few years since, I could



digest any thing in the shape of good, nourishing food, drink beer, wine, or spirits, and eat hot meat suppers, without feeling any ill effects. But for the last twelve years, although in the prime of life, my close and intense study, and diligent application to the patients under my care (for when my limbs are resting themselves on the bed or couch, the head is working in contriving the best means for to-morrow); and as I know man is as incapable of continual thought, as he is of continual exercise, has so much impaired my digestive powers, that I am now compelled to live on very light food, of a nourishing nature. If I were to take one glass of ale with my dinner, it would for hours make me quite miserable. There is no general rule to be laid down for these effects, and no individual must contend for them on an universal principle. Exceptions must always be made, to adopt that course which the patient's constitution requires; by such means much mischief in the digestive process might be prevented without any medicine, simply by knowing the cause.

Many persons take tonics before meals, and the appetite is increased,—indeed, so much so, that it becomes ravenous, and they take more than is necessary, and even digest it with ease, for the quantity and quality of the chyle is increased and improved, and the consequence is a more copious and healthy secretion, but the bitters



must be given in small doses, and the action not kept up too long, or the results will be injurious.

But system of diet alone, however well adjusted, both in quantity and quality, will not answer the end, without moderate bodily exercise; for our bodies are so made, and the animal economy so contrived, that, without exercise, the juices will thicken, the joints stiffen, the nerves relax, and the digestive powers become weakened. This is proved by all the parts of the right side, hand and leg to wit, being strongest and able to make a greater resistance than the same members of the left side, and this only from the use and custom of exercise. I have generally found the gout attack the great toe on the left foot first. The left kidney suffers most in attacks of gravel or stone, and in the dropsy, it is common for the left ankle to be more swollen, and to pit more at the touch, than the right; this can only be accounted for by the powers of the right side being stronger than the left, and the fluids maintaining their circulation with greater vigour; and thus we see in proportion to the degree of exercise which an organ is required to perform, so nature adapts her powers; for instance, those persons who walk much find the muscles of the legs become singularly developed, compared with those of the arms and body, and the pugilist by practice greatly increases the vigour and bulk of



the chest, arms, and back, whilst the lower extremities possess little comparative strength.

The natural constitution of man is wonderful indeed, to endure the changes and irregularities that are imposed upon it. There is a blessing and advantage arising from the wonderful communications of internal parts, which act by that law of sympathy, that when one part is affected, another comes immediately to its relief. Yet for all this, a change of diet may be very useful, according to circumstances and the seasons. Nature teaches us this lesson by the vast variety of food which she has provided for man, and it is his duty to study a good adjustment of her bounties for the digestive powers, and such as will well keep pace with what is expended in motion, excrement, effluvia,\*\*\*\*\*; for if a man gratify his taste beyond the limits of prudence, he knows not where it may end. "He that begins with a sparrow," may end with a hawk.—If concoction or digestion be impaired by our folly, we must be aware of adding more heavy food to such crudities; for when crude juices are mixed one with the other, we may think ourselves very fortunate if we can discharge them by the ordinary evacuations. In such a case, even one meal a day would be too much if made of improper meats; for nature, being engaged in separating and throwing off the offensive obstructions, cannot spare time to attend



to large digestions. We ought to take (with proper medicine, such as I shall here recommend) pure and light food, and such as is familiar to the constitution and disposition : for it is the same with food, as with other likes and dislikes, some are more acceptable than others, to act in unison with the mind, the stomach, and the palate. It would be waste of time for me to write in order to recommend one particular description of food for all indiscriminately. Sometimes one sort, compared with that of another (although in some respects inferior), is overbalanced by the inclination of the appetite towards it. And this ought not to seem strange, but very reasonable, when we consider how we differ in personal appearance, disposition, and constitution, from each other. Shakspeare, in his masterly way, has shewn us, in his "Comedy of Errors," that this is another wise provision of nature. What confusion and miserable wretchedness we should all be in, if any two of us were born alike ! I have often thought, that this one act of God's providence is enough to satisfy any unbeliever that there exists a Supreme Being, who saw the evils that would arise to society from such a similarity.

I have given this hint in general terms, and leave my readers to fill up the simple outline ; my object is to induce them to reflect on those matters so closely connected with their health and comfort. Man having both mental and cor-



poreal wants, must have light and darkness, heat and cold, love and hatred, pleasure and pain, all of which, though differing from each other, are essentially necessary in ministering to those wants; yet if he goes on, year after year, in the indulgence of his several passions, unchecked by the hand of affliction, he will eventually turn the best of earthly arrangements to his individual advantage, and feel that the world was made for him, and not he for the world. Affliction is in innumerable cases a blessing, as we oftener turn to God in grief than in joy; not unlike the child who, feeling the pain caused by his own folly and disobedience, thinks only of the mother whose commands he has transgressed, and flying to her, seeks for comfort and compassion.

My readers will see I am often drawn into such like observations, when shewing the different effects which food, disease, and medicine, have on each of us. As I take nature for my guide, I cannot go on without her assistance:—

“ Untune this string and see what discord follows!  
Tyranny plucks justice by the nose,  
The baby beats the nurse,  
And quite athwart goes all decorum.”

See the universal sympathy of the stomach with every part of the living body, particularly that of the skin, the peculiarly dry and contracted state of which is always a sure indication



of a derangement of the digestive organs, which I have found gradually disappear under some mild and natural treatment, *without the use of mercury*. The clearness of the complexion is the best proof of a man being in good condition. I wish the profession would study this art more, or even as well as those who understand and direct the system of training or treatment of horses. For man, like a horse, becomes what is vulgarly termed "hide-bound," producing a constipated state of the bowels and acidity in the stomach, from the want of exercise; the food remains too long, and forming into a substance, causes fermentation, and by hindering free perspiration, brings on all the symptoms complained of by such persons. Between the fluids and the skin there is always a corresponding cause and effect, the skin being the organ by which the fluids disengage themselves of all the particles necessary to be expelled from the body, and, on the other hand, to receive and absorb those supplies of light, heat, and air, which act on the body, like rich and good manure on the corn field. This, in plain language, is my view of the case. I may be wrong; if so, it is not through negligence or lack of inquiry. If I had not such a powerful agent as the vapour bath at command, I should in many cases fail to cure, or even relieve my patients. I know that the general opinion is, that warm baths have a weakening effect; but this certainly is not the



case; far from it. I grant that the patient's size may be reduced; but the loss of superfluous fluids will account for this, and also bear out my argument, for it is the removal of these fluids which strengthens the solids and lays the foundation of returning health.

It is a well-known fact, that the celebrated Capt. Barclay, when preparing for his wager of walking 1,000 miles in 1,000 hours, used daily to run through ploughed fields, with extra clothes on, inducing violent perspiration, in order to reduce the fluids, give strength to the solids, and elasticity to the muscles. Again, do they not sweat race horses to give them strength for their task? I give this as an experimental fact, well knowing that it will stand the test of inquiry. We see fashionable changes in the medical profession, but the laws of nature are immutable. A man may possess splendid talents, which, though very attractive, are but of little real benefit to his fellow-creatures. Iron may be more useful than the diamond, and yellow gold has not the fragrance of my favourite holy thistle; but, to be useful, we must have an eye to all.

It is the *discomposing* of that which Divine Wisdom has composed, by what they term chemical analysis, that I differ with the generality of practitioners; being myself content to use the simple herbs which the Giver of all good has provided for our necessities; while they, with their



elaborate and scientific processes, destroy the essence of the herb, and frequently, by the mixture of a pungent acid or alkali, engender poison.

Faraday, of the Royal Institution, told his brethren, several years ago (and the truth of his assertion is now being verified), "that they had been for many years past under a sort of scientific infatuation, with nothing but the word science in their mouths, and very little knowledge in their heads." He was not believed by his auditory; for it is common in man to prefer error to truth, the former being more in accordance with his own unenlightened mind. Science has been, and ever will be, in a state of progression, though many years must yet roll on ere it arrives at perfection; though I cannot help thinking that many discoveries which have lately engaged so much serious attention, will, to the consternation of their zealous devotees, prove fallacies. I am no disciple of phrenology, but will not, in opposition to the opinions of the many learned and wise men who espouse its doctrines, say ought to its prejudice. In fact, I should not be justified in doing so; for I unhesitatingly confess my perfect ignorance of its principles; nor have I the least desire to be better acquainted with it; for I feel assured, that were I to become its proselyte, the whole range of my present ideas would be overthrown; for my readers will see that I attach too much im-



portance to the humours of the body to admit a predominating influence in the formation of the skull.

I shall now give the results of my practice upon the subject of Indigestion. I am encouraged in this duty by a conviction of the advantage which will arise to the sufferer from acting on the system I am about to recommend, in preference to that of the destructive mercurial practice.

“ Be comforted—

Let's make us medicine of our great revenge,  
To cure this deadly grief.”

And I promise that, on a fair trial, it will be found that the means I have recommended will be all that is necessary to cleanse a foul stomach, and strengthen it, without any deleterious effects. Nothing will give me greater pleasure than to find that my readers have derived benefit from this advice, as I give it without any other fee than that indescribable pleasure which every man feels in the act of doing good.

“ I gave it freely ever—and there is none

Can truly say he gives, if he receives.

If our betters play at that game—we must not dare  
To imitate them.

Ceremony was but devised at first

To set a gloss on faint deeds. Hollow welcome—

Recanting goodness—

But where there is true friendship—there needs none.”

I give no other advice than that which tends to the good of mankind—well knowing, if it be



faithfully and skilfully used, it will be found capable of performing much more than ever I have promised. I am borne out in this opinion by the success attending my own practice, and also by the concurrent testimony of multitudes of medical and scientific men from all parts of England.

Shakspeare, in describing the life of man, has divided it into seven stages of ten years each. I think, with such a medical mind as he had, he might have subdivided the seven into about fifteen; as I have no doubt, in every stage hereafter mentioned, a change or alteration in the bodily frame takes place; and this agrees with what I have said on the action of medicine on different constitutions and periods of life.

When a child is seven days old it is disencumbered of the remains of the navel-string. At twice seven days, it notices the light. At thrice seven days, observes objects, and follows them with its eyes. At seven months, the teeth begin to appear. At twice seven months, it usually begins to walk. At thrice seven months, it begins to utter words. At four times seven months, it walks alone. At seven years, the teeth are renewed. At twice seven years, the beard begins to grow. At three times seven years, the body attains full growth. At four times seven, life is in perfection; and until five times seven, remains so. At six times seven, the strength and health begin to fail. At seven times seven, the mind



attains maturity. Ten times seven is the full age of man; after which (there are a few happy exceptions) he is then only fit for the crutches made by Dame Nature for declining life; which are, *quietness* and *retirement*. This gives him an opportunity of looking back on an idle and wicked, or a well-spent life, and to feel that, although he has lived in a crowd, he must soon *die* by himself. He reasons thus:—"I have proved that youth is not the age of pleasure; we then expect too much, and are therefore daily exposed to disappointments and mortifications—for this reason, that seldom any thing happens in this life precisely to our wishes; and properly so, too. When we get a little older, and have brought down our wishes to our experience, then we become calm, and begin to enjoy ourselves; but this feeling can only be felt by the good and happy."

It is hardly necessary for me to state, that the doses I have prescribed must very frequently be varied in quantity, according to the effects they produce; it is time and observation only that can teach invalids those essential things. I would advise (as in my own system of treatment) to begin with small doses, and increase them as the constitution will bear; and remember, that it is better to have ten failures from *over-cautiousness* than to risk the loss of one life from rashness. The means I here recommend are such as are easily obtained, and



safe even in unskilful hands. Many herbs that I use being scarce, I grow them myself. As regards others not named, it would be unsafe to recommend their indiscriminate use.

I shall first commence with a prescription for a diseased stomach, such as is commonly described as bilious, and for which the blue pill is said to be the sovereign remedy. It will be seen that my great aim is to reduce medicine to so simple a form, that every individual may attend to his general health himself, without having recourse to the delusions of quackery, or the equally absurd practice of mysterious pretenders to college medical science. The patient ought to feel and know, that when any part of the body becomes painful, or when he feels sick and giddy, or low-spirited without a cause, and loses all appetite for food—I say he ought to know that there is something wrong in the system. Let him first attend to the stomach, and take—

No. 1.

One ounce of mountain flax,  
One ditto of senna leaves,  
Four ditto of liquorice root,  
One ditto of rosemary (if agreeable to the palate.)

Boil these in two quarts of water for two hours, strain them when cold, and drink a wine-glassful morning, noon, and night. This combination is such a searcher to the system, that it seldom acts on the bowels under twelve or sixteen



hours; during that time it causes a little sickness or nausea in the stomach. Let this be continued for a week, unless the bowels become too active; then rest for a day or two, and go on again. Persons of a weak constitution, and who may not be able to get the herbs spoken of in No. 1, had better commence with the following:—

## No. 2.

Simmer for four hours, in one quart of water, one pound of the green root of dandelion (bruised); strain, and when cold, add one ounce of cream of tartar.

Take a wine-glassful every two hours, until a brisk action of the bowels is produced.

By these means the liver will be purged and cleansed, and at the same time prevent the accumulation of feculent matter in the colon. On the second week, if all goes on well, I would recommend the following:—

## No. 3.

Gently simmer, for half an hour, in one pint and a half of milk, one ounce of dried marsh-mallows, one ounce of the dried root of dandelion, and one ounce of green water-cresses.

Strain—add sugar or honey to palate, and take it instead of supper.

## No. 4.

One ounce of the herb carduus, or holy thistle,  
One drachm of the herb chyritaya.

Pour on this one pint of cold water—let it stand for six hours—strain—add two drachms of dried carbonate of soda, and take a wine-glassful one



hour before breakfast, and another two hours before dinner.

This will strengthen the stomach, produce healthy chyle, stimulate the whole mass of blood, and keep the bowels in a regular state. The herbs hereafter named ought to be taken about three times a week, until the system is re-established by the enjoyment of health. Should occasion require, as it will do in long-standing cases, he must return back to prescriptions Nos. 1 and 2, as before.

Infusion for giving a tone to the stomach.  
Take—

No. 5.

Four drachms of best rhubarb root, bruised,  
Four ditto of dried ground ivy, bruised,  
Two ditto of gentian root, bruised,  
Two ditto of ginger root, bruised,  
Two ditto of fresh lemon peel.

Pour on these one quart of boiling water in a clean, well-covered earthen jug; let it stand twenty-four hours; strain first through a coarse cloth or sieve, then through clean muslin, and take a wine-glassful at noon and night. Not more than a pint or quart should be made for one person at a time, and then both this and the decoction should be kept well corked. I always use distilled water for decoctions and infusions; but for those who cannot get it, clean rain water, or pure river water, boiled several hours before used, is best for extracting the virtue from all



kinds of herbs. *Spring* water should never be used. If these simple directions are attended to, any of my readers may make it in every respect as well as the first chemist in England. The best vessel to be used for boiling ingredients for decoctions is a three-pint or two-quart tin tea-kettle, which should be kept for this purpose: any thing of copper being avoided.

If the patient is very low, I would advise—

No. 6.

One ounce of dried mint,  
Two drachms of rhubarb root,  
One ditto of cinnamon.

Pour on them one pint of water; after twenty-four hours, strain, and add one wine-glass of brandy. This quantity may be taken in two days. Should it not agree well with the stomach, take—

No. 7.

Gentian root, half an ounce,  
Peruvian bark, ditto,  
Orange peel, two drachms,  
White cinnamon, one ditto.

Let these be infused in one bottle of good sherry wine, and take a wine-glassful every day at noon. This may not agree with many who, for a long time, have been suffering from a dry cough; to such I would advise—

Two ounces of linseed,  
Four ditto of liquorice root,  
Four ditto of sun raisins,  
Two quarts of soft water.



Let these simmer over a slow fire until reduced to one quart, then strain, and add to it half a pound of honey. Take half a pint in three doses every day, with about a dessert-spoonful of rum or brandy to each dose.

It will be seen, in another part of this work, that I severely reprehend the custom of taking medicine in spirits; let it, therefore, be clearly understood, that those prescriptions to which I have added any description of spirit are intended only for *special* cases; such as spasms, consumptive cough, or excessive debility.

The following is an excellent medicine for the aged:—Take of the best senna, one ounce; jalap, coriander (or carroway seeds), bruised, and cream of tartar, each half an ounce; sugar-candy, powdered, six ounces; dried sub-carbonate of soda, one drachm; old rum or brandy, one pint and a half. Let it stand in a warm place for a fortnight, often shaking it; strain off, and take a dessert-spoonful twice a day.

This is an excellent remedy for a weak constitution; very pleasant for a gentle purge, and is so easily made, that it may always be kept for family use. Many may not be able to get the strengthening herbs; to such, I would recommend the following tincture to strengthen the organs of digestion:—

Tincture of Virginia snake root,



Tincture of Columbia root,  
Compound ditto of Cardamom seeds,  
Compound tincture of bark.

Of each one ounce; mix, and take two or three teaspoonfuls every day, one hour before and after dinner, in a wine-glassful of mint tea. Drink speedwell and wood betony for breakfast and tea, instead of foreign tea.

Had I merely discovered the virtues of the Holy Thistle (which I have communicated to the public in my last edition, with the greatest plainness and sincerity), I had certainly, even in this, "done the state some service." This simple herb is a cure and preventive for those peculiarly distressing feelings arising from the *vapours, nervous disorders* of all kinds, hysterical affections brought on by the solids being relaxed and weak, arising from a proper regimen of diet and exercise not having been observed—and consequently the digestion becoming imperfect. The absorbing vessels of the stomach, instead of being filled with healthy fluids, will become gross and gluey; the glands and internal coats of the intestines will become loaded and distended with wind (or, more properly speaking, gas), whereby sharp, sour, ill-conditioned fumes, steams, and vapours, will be constantly ascending to the brain, to cause head-ache, giddiness, and depression of spirits—to discompose its natural and useful func-



tions, and to paint false and delusive images on the imagination. So that if these effects (their causes I have explained) be allowed to remain, and if proper remedies be not applied, these fumes, wind (or gas), and vapours, will blend most injuriously with the unconcocted and ill-conditioned chyle, through the lacteals, in the blood and other juices; thus the blood becomes thick, and cannot freely circulate. All the other juices are regulated by the fountain of life—the blood; they become also thick and gluey, and cannot pass by their natural drains through the pores of the skin. This, in my opinion, is the first on the black list of miseries and sufferings under which so many of my fellow-creatures are now labouring, for the want of that knowledge which ought to be the first rudiments of our education. These causes and their remedies being generally understood, a knowledge of such important truths would grow with their growth, and prevent men, licensed by Act of Parliament, from making rapid fortunes by trifling with the greatest of all possible blessings—sound bodily health.

Having thus endeavoured to shew the cause, effects, and cure of Indigestion, I think I cannot do better than close this subject, as I began, with a quotation from Shakspeare. Should I hereafter find that any thing I have here said has been the means of adding to the comfort of a



fellow-creature, my object will be attained, and I shall, in the full and happy hope of being useful, exclaim—

“ O Thou, whose [instrument] I do account myself,  
Look on my [doings] with a gracious eye,  
To thee I do commend my watchful soul  
Ere I let fall the windows of mine eyes ;  
Sleeping, and waking, O defend me still.”



ON THE  
NATURE AND TREATMENT  
OF  
GOUT.

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“ A plague of this gout, or a gout of this plague ; for the one or the other plays the rogue with my great toe.”

SHAKSPEARE.

IN offering my services to the public, with the bold assertion that I possess the certain means of curing that hitherto styled *incurable* malady, the Gout, it will be said by many, especially by interested persons, that it is an attempt at imposition, for the purpose of filling my own pockets at the expense of the credulous ; and that I am an empiric, equal with, and as much to be avoided as, the many who dishonourably subsist by vile and disgraceful pretensions. I have always considered

What is easily earned, is easily lost,  
For ill-got wealth is at the owner's cost.

But as I have full confidence in the motto, “ that truth conquers all things,” and possessing at the same time (as a result from my practice)



the privilege to refer to hundreds of living witnesses, that what I assert *is true*, I have no reason to care for either the malice or the jealousy of any, but shall fearlessly and perseveringly pursue my plan of treatment, being well assured that, under the guidance of Providence, I shall be instrumental in rescuing many of my fellow-creatures from a recurrence of that most agonizing affliction to which human nature is liable.

Various and conflicting, indeed, are the opinions of medical men, both as to the precise nature and the proper treatment of Gout; and perhaps, too, no disease ever gave rise to more speculative theory on the one hand, and more industry on the other, to endeavour to find a remedy, even if it were only a temporary relaxation from suffering, but all in vain! Gout is allowed, for the want of means to prevent it, to run its course and lay aside its victim with what is termed “a complete fit of the Gout.”

The profession consider it as a disease above their range, and of a nature not to be meddled with, dreading the great risk of doing more harm than good. They consider the Gout as a physician sent by Nature to torture the poor patient, but at the same time, to destroy all the other diseases of his mortal body.—Reader, tell me what think you? Is this the only perfection to which they have brought medical knowledge during so many years? Do the savages of Africa



or America furnish us with greater absurdities than these?—Read what a learned doctor has lately written on the subject of Gout. Dr. Sutton, after speaking upon the disease with all his scientific knowledge, owns that “The only advance made in the knowledge of the treatment of Gout has been by *quacks*; that is to say, quacks and empirics have led the way to physicians, doctors, physiologists, and pathologists.” If this be true, what have the professors of the boasted sciences of anatomy, surgery, and pathology been about? Was it not their place to have found out the cure, and not required the assistance of *quacks*? If this be the doctrine in the school of medicine, they may in truth be called *schools*. Why remain school-boys all their lives? Now, Dr. Wilson is the proprietor of a quack medicine; I suppose, that being a member of the Royal Medical Society of Edinburgh, and a graduate of the same, he is not well pleased at the profession calling him a plain *quack*. Suppose we call him a *medico quack*, or *quack medicus*. However, though he may have drawn on himself the wrath of his medical brethren, he does not seem to feel much concern, for he tells them in good set terms that they are all *quacks*, as they make use of ingredients they know not the properties of, or whence they come. Perhaps, their answer would be, “We must take and use the profession as we found it; if people will be sold,



they must be bought—there is now no living without it.”

“ Oh place ! oh form ! how often dost thou with thy ease, thy habit, wrench awe from fools ; and tie the wiser souls to thy false seeming ! ”

What could *Shakspeare* mean by this? Again, Dr. Badlam, professor of medicine in Glasgow, in a recent lecture says, “ One of these days, I mean to introduce the dear public to the examining schools ; the dear public now go everywhere ; they go to Almack’s and to the drawing-room : why not shew them how doctors are made, a process in which they are certainly a good deal interested ? Indeed, it were well that the public knew better than it does of what stuff a considerable number of our medical alumnia is actually composed.” Again, he says, “ A slight reference to ancient medicine is also positively useful ; because, to mark progress, we must have the point of departure ; because it is well to know how much was accomplished with very limited means ; because we can only in this manner trace the introduction of new medical agents ; and because it is not uninstrucive to mark how old things again become new.” I wish a few more medical men would confess thus much, and change their practice.

Dr. Buchan says, “ Fashion reigns in physic with as arbitrary a sway as in dress ; and there is no disease which shews the imperfection of medicine in a stronger light than the gout.



Many things will shorten a fit, and some will drive it off altogether; but nothing has yet been found which will do this with safety, and a patient will hazard life itself for a temporary relief." "It would be as imprudent to stop the small-pox from rising, and to drive them into the blood, as to attempt to repel the gouty matter." With this I agree. Again he says, "The instruments of medicine will always be multiplied in proportion to men's ignorance of the nature and causes of diseases. When these are sufficiently understood, the method of cure will be simple and easy; for the study of nature is simply spirit and intelligence."

It cannot be expected that I should make public the system of cure of which I am in possession for the benefit of professional gentlemen, who cannot but acknowledge themselves ignorant on this branch of medical science, and who are not sufficiently spirited or generous to make or offer a competent remuneration to obtain it: for on those terms I offered it, long before those friends I had cured made it publicly known, as I had then other occupations. And to shew that I had no wish to be seen in the practical part of my own inventions, will be proved by the following fact. One day, while in conversation with a medical gentleman respecting my pursuits, I told him if I did not soon have an offer from one of the profession, to introduce my system into practice, I



should consider myself bound, by every principle of nature, morality, and religion, either to do so myself, or cause it to be done by some non-professional man; but that, if he would undertake it, and allow me £50 a-year for as many years as he cleared £500, I would immediately put him in possession of every information to enable him to do so. I will now give his answer almost to the very letter:—"I am convinced, Mr. Tilke, it would be for the interest of both, as well as that of the public, could I comply with your proposition; but consider the whole of the profession, when it came to their knowledge, would stamp me a *quack*, and shun me; by such means what little practice I now have I should soon lose." I am very sorry my friend still remains with a *little practice*, and what is worse, a very large family; he has since repeatedly expressed his deep regret at having clung to the shadow and lost the substance, and has repented it ever since.\*

The practice which I pursue for the cure of the gout is of the most simple nature; but, simple as it may be, it could never have been attained, had I not in early life been led by strong inclination to the study of botanical medicine. For-

\* Some further remarks on the subject of the medical profession, and suggestions for an improved system of education, have been considered of sufficient importance to form a distinct chapter of this work.



tunately for myself and patients, one discovery led to another.

The question perhaps may arise: What knowledge can I have of disease, or the internal part of man, not possessing a *diploma*, or having studied anatomy? I reply, that for the last twenty years, I have had constant access to one of the finest *anatomical* museums this or any other country can boast of, where I received *advantages* equal to those who have passed through their regular degrees; and am proud to say, that I can reckon among my instructors and supporters some of the profession, who have not only, from their knowledge of my practice, recommended me patients afflicted with gout, ringworm, &c., but have even placed members of *their own families* under my care; and others have candidly acknowledged themselves converts to my opinion, as to the cause and cure of the gout, rheumatism, &c.

An eminent practitioner, in a work recently published, says—

“ And here I must needs observe, that by a singular coincidence, whilst in Germany, a farmer, by mere instinct of nature, has thrown the gauntlet to the old medical schools, and advocated cold water, as the best remedy against gout, rheumatism, scurvy, scrofula, and the like, another son of nature, a man who, like Priesnitz, is possessed of the most rare talents of observation and perception, our countryman, Mr. Tilke, the



herbalist, has applied warm water and steam against the very disorders which Priesnitz treats with cold water, and has performed with it a vast number of cures, which may stand side by side to those performed by the peasant of Silesia.

“These facts, which every one can ascertain who has the mind and the will to acquire true knowledge, prove at once two theorems of mine.

“They prove that in both countries, Germany and England, the medical science, such as is professed by the schools, is in no great repute among the public; consequently, that men of energy and talent among the people are raising the standard of reform against medical Popery, and revert upon the tracks of simple nature.

“The success of Priesnitz in Silesia, and of Tilke in London, the one by cold, the other by warm water and steam, proves also my second theorem—that all that is good in nature is only so in relation to given circumstances, and that cold water, which in some cases ought to be ranked among the best medicines, must necessarily prove in other cases a deadly poison; and the same is with the warm and hot water, and with any other stimulus or contra-stimulus.

“As the lancet in the hands of a Sangrado becomes the instrument of death, mercury and opium, as prescribed by the generality of licensed numskulls, are nothing but poisons; and even bark and iron are transformed into life-destroying



substances. Water, whether cold or hot, by insane and untimely application, may be rendered more deadly than even corrosive sublimate and prussic acid.

“Fortunately, Priesnitz and Tilke are both made by Nature to treat the sick. The simplicity of their manners, the keenness of their perception, and their sterling common sense, preserve them in that sober state of mind which is necessary for the exercise of all branches of medical science.”

About twelve years since, a first-rate physician sent for me. When I entered his room, he thus addressed me, taking me by the hand: “Mr. Tilke, I have heard, through a medical friend, of the wonderful cure you have made on Captain ——, and many other eminent persons, and am induced to send for you, having heard, *after strict inquiry*, of your natural bent for study, your ideas and modes of cure of the complaint with which I am now suffering. Whether your father made you a baker, tinker, or tailor, Nature intended you for the study of her works; and to shew you I mean what I say, it is my intention to place myself under your care; if you will attend me personally, and treat me as you would one who knew nothing of medicine, you shall say Dr. —— is one of your best patients in attending to your directions.” After my attendance on this gentleman (who had been confined eleven months to his



room with gout), only eight days, he sent a message to the wife of the friend who introduced me to him, declaring that "in one week more he should be able to walk with her round Hyde Park." From the success of this cure, I am proud to say, I have had some of the first men of the land place themselves under my care. Having thus much of private practice, and other pursuits that require my attention, I trust this will be deemed a sufficient answer to the inquiries of those who wonder I do not make my remedies more generally known by advertisements.

Many may think it strange that I should have discovered a remedy for two incurable diseases. I consider it yet more wonderful that persons who profess to have studied to alleviate the sufferings of their fellow-creatures, should assert that there is any disease for which Nature has not provided a remedy. Acting upon this principle, I have spent all my leisure hours in retirement from the fatigues of business. Many of my intimate friends can testify, that after I had performed a cure for ringworm, about twenty years since, I then said, I should never rest satisfied until I had succeeded in the discovery of a cure for the gout, which has taken me many years to bring to its present perfection. I feel convinced that I have been directed by the hand of Providence, otherwise from the many tedious processes I have had to travel through, I must have



given it up in despair, and failed in my desired object.

“ It has taught me how hard it is to climb  
The steep where Fame’s proud temple shines afar.”

But the Almighty has been pleased to bless me with an active, enterprising mind, therefore I claim no credit to myself, believing, in the words of the immortal bard, “ *That it has pleased Fate to bless me with this, and this with me.*”

Dr. Potter says, “ There is a morbid matter in the gout, but of what kind we are utterly ignorant; and that all gouty persons breed stone.” Dr. Allen confesses, that the art of healing makes but slow advances towards perfection. “ There appears,” he says, “ now and then, a person of extraordinary faculties and singular endowments, who in this most beneficial branch does signalize himself; but those men whom Nature hath peculiarly qualified make but a small number.” Again, he says, “ The primary causes of disease are of so hidden a nature, as to exceed any researches or penetration of mine; and, were we ingenuous in our confessions, they for the most part escape our inquiry. We sail, as it were, on the bosom of the mighty deep, unacquainted with the longitude.”

If we consider Nature, we shall often find very contrary effects flow from the same cause. For instance, *gout*, which seems chiefly to be the extravasation of *nervous fluid*, which, with the *blood*



being over-heated, soon becomes impure, and forms a fluid or matter in the urinary organs, as well as in the liver, which soon makes them become sluggish in their operations. The liver also being larger in *man* than in any other living creature (considering the size of his body), subjects him to innumerable maladies. By the best experiments ever made, the blood is proved to consist of phlegm, spirits, oil, salt, and earth; but is professionally divided into serum and crassamentum; the former being the thin, fluid-like portion, and the latter, the solid, congealed like cake; and the word *humours* is so indeterminate amongst many as hardly to have any meaning in it; but in general it contains this supposition, viz. that there is a faulty quality in that to which this name is given. Gouty humours, for instance, is another term for a diseased fluid; but the blood is the general humour or fluid from whence all the other humours or fluids in the body are separated; for without this knowledge of the particular humour or fluid, a man must be ignorant of the proper method of altering either the quantity or quality of the impurities of the blood, which, I am sorry to say, is too often brought on by those persons, and handed down to posterity, by the continual use of spirituous liquors—by always sipping, as it were, a liquid fire, which destroys digestion. The solids become impaired, the juices corrupted; and after the dreadful sufferings which



such conduct brings on them, they are no sooner well, but they again prostitute their health, and run into the very arms of death. I do not mean to infer that all sufferers with gout court this kind of destruction, because I know to the contrary, and have, in another part of this work, shewn that with some it is hereditary. On this point doctors differ; but Nature has so ordained it, that the opinions of men should not be the same. I must confess I have reaped the greatest advantage from reading and studying the works of those from whom I have entirely differed; for I always read pencil in hand, and make remarks as I go on; and although I may deliver my opinions in an imperfect manner, yet I trust that others may take advantage of my labours. May God, the eternal and inexhaustible source of all blessings, to whose goodness the success of all medicinal skill and application is entirely owing, favour my endeavours, that what opinions or information I have collected from others, or acquired by my own study and experience, may tend to the welfare of suffering mankind, whom I only ask to use my medicine until they find a better.

There is a prevailing opinion that a fit of the gout is salutary to the system, and relieves it from other disorders. This I consider to be a fallacy. Repeated attacks frequently produce debility both of body and mind, and the prevailing modes



of treatment too often increase the violence of the disease. Dr. Cullen says there is no morbid matter present in persons who have the gout, and that the disease generally attacks those who have enjoyed the best health. My opinion is, that *gout*, as it is termed, is not the work of a day; the causes are gradually accumulating, however sudden the attack may be.\* The dam of these

\* Read what Dr. De Prati says on this subject, with all of which I entirely agree:—"However, if these fits occur too often, or are protracted for months, the patient neither recovers the full power of digestion, nor his spirits; his joints lose their strength and suppleness, get weak and stiff, and at length lose the power of motion. These evils are increased by concretions in the joints, which are often thrown out by suppuration, forming ulcers that sometimes prove obstinate.

"In regard to the treatment of the gout, so many remedies and specifics have been recommended, that to name them all would fill a large volume, and thus increase the endless number of useless books. I must therefore mention but the few which have proved more successful. In the meanwhile I will lay down that plan of treatment which, according to my experience, is the most effectual in combating the disorder. For though the disease is considered incurable, and that in most cases we must limit our efforts rather to palliate than to remove it, yet I have seen instances in which a rational plan, when properly followed, had succeeded in curing the gout. Indeed, the number of cures would, I am confident, exceed by far that of failures, if patients could be found who would submit themselves to that strict regimen which is absolutely necessary for the cure of the disease. But, alas! in this as well as in many other instances, the efforts of the physician are rendered fruitless by the self-will of the sick.

"How few, who when cured of a fit of the gout, if invited to a dinner, will withstand the blandishments with which culinary art knows how to gild the poison which it offers to our



humours, *which has been shut up*, gives way, and bursts forth by an effort of nature to free herself from an offending cause. Then it becomes the duty of the attendant to observe with the greatest care and attention which way nature points, and

palates; how few who will refrain from that liquor which inspired the poet when he sang,

‘ Quo me, Bacche, rapis tui  
Plenum? ———  
———— Dulce periculum est,  
O Lenæe.’

“ However, in spite of all these difficulties, we shall find that there are means capable of curing not only the fits of gout, but of preventing, or at least retarding for a considerable time, its recurrence. What has been said on the cause and nature of the gout will be sufficient to persuade our readers that a sound regimen is the best preventive of the occurrence of the gout, and the best remedy in curing it when it has made its appearance.

“ But what is the proper regimen for people predisposed to gout? What is the best diet for people who are actually labouring under the outbreaks of this disorder? Upon this very vital point the opinions of the medical schools are at variance, though, according to my mode of studying nature, there cannot be the least doubt about the necessity of confining the patients to plain mixed animal and vegetable food; in fact, to treat this disorder as one of the organs of digestion and secretion. Hence, we must avoid all fat, all seasoning, all heavy farinaceous food. Wine and beer and alcoholic drinks must be forbidden, also tea and coffee. Milk, beef, veal, and chicken broths must be the only liquids allowed for breakfast and supper. Water, pure water, however, must be the only drink. Indeed, I consider pure water better adapted, not only to prevent, but also to cure the gout, than all the specifics of the nostrum-venders, and the recipes, *secundum artem*, of all the medical faculties of the world.”



assist her in her operations to expel or throw off whatever is injurious to health. I have noticed this disease attack the young and aged very differently, and I think for this good reason: in youth, or in the prime of life, the fibres are lax and soft, the nerves possess greater sensibility, and the fluids are of more rapid motion: whereas in old age the fibres are rigid, the nerves become almost insensible, and many of the vessels inactive and perfectly useless, therefore of course they require more time and perseverance. Many of my patients are able to bear witness when I state, that a morbid matter has exuded through the skin to a surprising extent. How can it be for a moment supposed, that the blood can be in a pure state while the patient labours under gout or rheumatism! The intimate connection existing between all the organs of the human body clearly supports my arguments.

Others contend that heat encourages the complaint. My practice entirely disproves this notion; my medicines cause a free circulation of the blood by being internally taken and externally applied, and bring on a general increase of action. Gout, from being treated improperly, is often diverted from its regular course, to the imminent danger of the patient. Those who do not inherit, or have not had the gout, if they breed bad blood, have reason to expect it. And those who have an hereditary claim to this complaint may, by



precautions as regards diet, &c. guard themselves from its attacks or other effects produced from the same cause. These observations may lead the reader to question first, is gout hereditary? and secondly, will it produce different diseases in different constitutions? Both these questions, without any hesitation, I answer in the affirmative. In proof of the latter I have known a family of several children, each one afflicted with a distinct disease, the cause being an inheritance of gout from both father and mother. I could prove by a hundred cases, that although the children of gouty parents may by living temperately, ward off a "regular attack," but nevertheless, at some period of their life (perhaps at the turn) shew evident indications of a constitutional gouty disposition, which will find a vent in erysipelas, and bilious, hysterical, dropsical, consumptive, or nervous symptoms; yet I have known very aged men of delicate constitution and born of gouty parents, who have passed through life perfectly free from gout. The only way in which I can account for this exception is, that persons of either sex who are born with an extreme irritability of nerves and sensitive feeling are liable to certain changes and paroxysms produced by the influence of the moon, the state of the weather, difference in the seasons, and many other causes, by which stronger constitutions are not at all affected. I think this will clearly bear



out the old adage that a “creeking gate hangs longest on its hinges;” for those susceptible and nervous persons, when thus affected, are imperceptibly getting rid of humours, which in stronger constitutions are pent up, and sooner or later vent themselves in some dangerous disease. Again, persons enjoying an excellent state of health, are less inclined to guard against trifling disorders than those who feel every slight change, firmly believing that a good constitution is a sure basis for health and long life, without any caution or care on their part.

This is the only reasoning I can use to account for the opposite temperaments in different individuals, a circumstance which has often deceived practical men. And such will ever be the case, in order to shew man’s imperfections; for our whole life proves that there is an acting power above, governing all within us—a power yet unseen, but irresistible, and universally acknowledged. Happy is that man who in early life acquires sufficient knowledge of himself to enable him to counteract that constitutional predisposition to disease which all mankind possess more or less. I have seen strong persons overcharged with acrid humours, and little dreaming of the danger going on within, suddenly seized with diarrhœa; this carries off the seeds or cause producing disease, which, if not removed by art or some effort of Nature, would from day to day



make great havoc in the constitution, and very often destroy life.

This is a simple definition of disease; I have presented it in as plain and straightforward a manner as I possibly can, in order that my readers may clearly understand that gout, which is nothing more or less than a *scrofulous humour* "set light to," can not only be cured, but *prevented*, by understanding its cause; and, having the remedy that will at once strike at the root of the disease and open the pores of the skin as the principal outlet by which the fiery fluid can escape. It is well known that a copious flood of tears effectually relieves an hysterical paroxysm; in short, wherever the impetus of the nervous fluid forces its way, effects will be produced suitable to the part affected. We often see scorbutic, bilious, and nervous symptoms accompanying each other, and it is most difficult to decide which of the three is the cause, as each requires a different treatment. The only guide for the judgment is this: If we find, in consequence of a mental affliction, the body is covered with scorbutic irruptions (such appearances never having shewn themselves while the mind was serene and calm), the cause is evidently a derangement of the nervous system.

Whatever the exciting cause may be, the effects generally fall on that part of the body which is weakest: gouty, when it falls on the joints; scor-



butic, when it directs its course to the surface of the skin; hypochondriac or bilious, when it vents itself on the liver and stomach; and cough and consumption, when it falls on the lungs. All or any one of these may be produced by a disordered system, caused by the sudden change from a warm southerly wind to the severity of a cold easterly blast; particularly if there be no drain open, by which this great change might as quickly expel itself. Still there are exceptions in both sexes; for some men have all the nervous disorders incident to women, while, on the other hand, there are females who possess all the firmness natural to men, and seem to bid defiance to almost every thing capable of exciting the feelings of the more delicate sex.

I have before shewn that other diseases arise from the same cause as the gout; as chronic rheumatism, which sometimes affects the lumbar region so severely, that the patient cannot stand upright. This affliction is known by the name of lumbago. Sometimes it fixes in the hip-joint, and is then called *sciatica*.

The anatomy of the human body seems to have been well understood by Homer. He says—

“ On the hip

He smote him, where the thigh-bone's slippery knob

Rolls in its cavity, the socket named :

It crushed the socket with its rugged points,

Tore the tough tendons wide, and stript the skin.”



All those affections or symptoms are to be treated nearly in the same manner as the gout. Dr. Darwin mentioned it as a common opinion, that gout is as frequently the consequence of gluttony as drunkenness.

The following are the opposite opinions of scientific men on the cause and cure of that complaint which I profess to understand, viz. the gout. Some suppose this disease is occasioned by an alkaline salt, and must be cured by an acid; while others have been of a directly contrary opinion, even censuring the use of acids and recommending alkalies.

Now, my opinion is, that *both* of these theories are wrong. "It is not for me to adjust such grave disputes," therefore I consulted my old friend Dr. Common Sense, who told me, even without fee or reward, that if Nature's operations be in any way retarded, an accumulation of oily matter in the blood immediately commences, which causes, more or less, swellings all over the body, as well in the dropsy as in the gout. Now, my treatment produces a fresh fermentation in the body, by means of which the sinking and almost dying spirits become roused; the blood, recovering its due mixture, becomes released from coagulation and putrefaction; Nature makes a brisk effort, and expels the deleterious matter. My treatment for gout, &c. is in conformity with the operations of Nature, and by very simple



means I purify the whole mass of blood of those unhealthy fluids which, if repelled, or allowed to remain, will bring on disease in some other form. Indeed a more powerful evidence of the origin of disease being attributable to the state of the fluids cannot be offered than the *gout*. This disease will remove its position many times in one day. Solids cannot thus change; this, therefore, clearly proves, as I have before stated, that it is the accumulation of an acrid matter, shifting about in the circulating fluids, sometimes depositing itself in the joints, and bringing on those calcareous substances denominated chalk-stones. Now, to prevent this, there are two things especially to be done: first, the sily concretions must be so dissolved that the blood may easily be returned into the veins again; and secondly, the fibres must, by oily external applications, be made more limp and supple. This being accomplished, the continual motion of the blood acting on the fibres will recover their natural state, the congested humours will become re-absorbed, and of course the distemper expelled.

Having spoken of *humours*, in different parts of my work, I ought to acquaint my readers what I mean by the term. They are four in number, viz. blood, phlegm, choler, and melancholy. *First*, blood is in its nature uncorrupted, therefore hot, gummy, and sweet in taste; but society having, for generations past, degenerated



into an artificial and luxurious way of living, different from what Nature first intended, is the reason why so much medicine is required to check those gross humours which such excess of diet always generates.

“The first physicians by debauch were made,  
Excess began, and Sloth sustains the trade.  
By work our long-lived fathers earned their food,  
Toil strung the nerves and purified the blood.  
But we, their sons, a pampered race of men,  
Are dwindled down to three-score years and ten ;  
Better to hunt in fields for health unbought,  
Than fee the doctor for a nauseous draught ;  
The wise for cure on exercise depend,  
God never made his work for man to mend.”

DRYDEN.

*Secondly*, phlegm is cold and moist, and either sweet or without taste at all. *Thirdly*, the choleric humour is hot and dry, and very bitter in taste. *Fourthly*, the melancholy humour is cold and dry, and in taste very sour. Blood may be compared to air, phlegm to water, cholera to fire, and melancholy to earth. All the humours are mixed through the whole of the body ; and I account for the different constitutions and dispositions of men by the fact that these humours, in their several qualities, abound more in one individual than in another. I consider the body as a system of tubes and glands, or (to use a more homely phrase) a bundle of pipes and strainers, fitted to one another after so wonderful a manner as to make a proper engine for life to work with.



This description not only comprehends the bowels, bones, tendons, veins, nerves, and arteries, but every muscle, and every ligament, which is a composition of fibres, that are so many imperceptible tubes or pipes interwoven on all sides with invisible glands or strainers.

This general idea of a human body, without considering it in its niceties of anatomy, shews us how absolutely necessary labour is for the right preservation of it. There must be frequent agitations, to mix, digest, and separate the juices contained in it, as well as to clear and cleanse that infinitude of pipes and strainers of which it is composed, and to give their solids a more firm and lasting tone. Labour or exercise ferments the humours, casts them into their proper channels, throws off redundancies, and helps Nature in those secret distributions, without which the body cannot subsist in its vigour, nor the mind act with cheerfulness. I might here mention the effects which this has upon all the faculties of the mind; keeping the understanding clear, the imagination untroubled, and refining those spirits that are necessary for the proper exertion of our intellectual faculties, under the present laws of union between soul and body. It is to a neglect in this particular that we must ascribe the hypochondriasis which is so frequent in men of studious and sedentary habits, as well as the vapours to which those of the other sex are so often sub-



ject. Had not exercise been absolutely necessary for our well-being, Nature would not have so adapted the human frame for it, giving such an activity to the limbs, and such a pliancy to every part, as necessarily produce those compressions, extensions, contortions, dilations, and all other kinds of motions necessary for the preservation of such a system of tubes and glands as I have before mentioned.

“Toil and be strong: by toil the flaccid nerves  
Grow firm, and gain a more compacted tone.”

ARMSTRONG.

Indolence is the parent of many diseases, mental and bodily; for where the mind is not engaged in some useful pursuit, it will be creating idle pleasures or fearing imaginary evils, whilst industry and activity will preserve the body from disease, and afford to the mind a source of uninterrupted enjoyment; for

“Weariness

Can snore upon the flint, when rusty sloth  
Finds the down pillow hard.”

This law of Nature has been acknowledged by the highest authority; namely, the Bible. In the book of Ecclesiasticus it is said, “All things are double one against another, and he hath made nothing imperfect; one thing establisheth the good of another.” Read another truth of the same book: “Nothing has been created in vain.” Now, while these humours possess their



natural qualities and their just proportions, so long they are wholesome and good; but when they become disordered and corrupted for want of proper diet, medicine, or exercise, then they are unwholesome, and no longer to be denominated by their proper name, but may be properly called melancholy blood, diseased phlegm, fever, burnt choler, and fretting melancholy. From these causes, in my opinion, proceed every kind of disease, call it by what name you may. These humours are like branches of a tree, from which spring other humours, either to do them service or an injury, as the case may be, by their action on the three natural powers, viz. the animal power, the natural power, and the vital power. The animal power is dependent on the brain, which gives feeling and motion to all parts of the body; the vital power is a virtue belonging only to the heart, which gives life and spirit to the whole body, by means of the arteries; the natural power, belonging to the digestive organs, which give nourishment to the body. The natural power has four subdivisions, viz. the attractive, which draws nutriment from the food, to sustain the body; the retentive, by which it retains and keeps the food received; the digestive, which concocts and digests the same; and lastly, the expulsive, by which are thrown off the excrementitious and superfluous parts of the food. These actions must be perfect, according to the



rules of Nature, for a man to enjoy good health ; to secure which, I would recommend proper diet, air, and exercise. It requires very little study to understand the three following humours, and then to know a quick and safe remedy. If the blood be overheated, use the herb called red centaury in an infusion ; if choler, use the yellow centaury herb ; if of phlegm, the white of the same sort will be found beneficial. I think it would be well if this knowledge were a part of the education of every school-boy ; but this not being the custom of the present day, is the fault of society (upon whom also falls the punishment thereof), and not that of Nature, for she from time to time makes man a present of varieties, both useful and agreeable ; but the miseries accumulated by mankind pass from huts to palaces, from ages past to ages yet to come ; and the two epidemic plagues which, in late years, have visited our shores, and still remain with us, cry with a loud and fearful voice in the ears of every man, " Study Nature's laws in all her ways, and oppress not the miserable."

" I hate all pain

Given or received ; we have enough within us  
The meanest vassal as the loftiest monarch,  
Not to add to each other's natural burthen,  
Of mortal misery ; but rather lessen,  
By mild reciprocal alleviation,  
The fatal penalties imposed on life."

BYRON.



Others as well as myself must have discovered that additional diseases are continually arising, and shewing themselves, if possible, in a more fatal point of view. This is what was to be expected. Disease can only be subdued in one way—by *eradicating* it; it cannot be stifled; for if this be attempted, it will shew itself in another form and quarter. This is too frequently shewn by the untimely healing up of ulcers and cutaneous disorders, or the quick suppression of fits of rheumatism and gout, and it is often attended with fatal consequences. Any man who has knowledge of his profession must perceive that every remedy is poison or medicine according to circumstances, at once proving the fallacy of *universal* remedies. Diseases are all dissimilar, and even when of the same character, will assume an opposite form in different individuals, and require to be treated accordingly. This, I believe, no man regarding truth will deny; but I am sorry to find that patients in general are not so anxious for a radical cure as they are for immediate relief; and hence only those mercurial treatments and remedies are so much in vogue, being most sudden in their effects, while those safe, steady, and valuable medicines found in the vegetable kingdom are excluded from practice.

Such simples as the dandelion, celandine, wormwood, comfrey, misseltoe, and holy thistle, taken in decoction, infusion, or tincture, will, if



properly used, restore to health many who have been considered incurable, and in most cases preserve the life of the patient for a considerable time, if they should fail in effecting a radical cure.

The nation will, ere long, it is to be hoped, turn its thoughts to the knowledge of what true health is, and the best means of attaining it; it will be found much more profitable than in submitting to the present jobbing in disease, when they have the remedy in their own hands.

“What need we have any friends, if we should never have need of them? We are all born to do benefits; and what better or properer can we call our own than the riches of our friends?”

Then let our friends the government look to this. Shakspeare must have had some such thoughts when, in speaking of a government, he says—

“There is a sickness

Which puts some of us in distemper, but

I cannot name the disease, and it is caught

Of you that yet are well.”

Cholera is said to arise from impurity of the air. In my opinion, there would not be an unwholesome spot on the face of the earth if man had not made it so: no air is unwholesome but where there is corruption. The typhus fever, the dysentery, the small-pox, the measles, so common in our villages when the season has been warm,



proceed for the most part from the puddles of the village, in which leaves of some of the most useful plants are left to putrefy; and many of our city distempers arise from dunghills, and from the burial of the dead in our closely-inhabited churchyards. The corruption of the air is a subject which concerns every man; and I would suggest the same means for remedying it as I do for all diseases; first remove the cause, and the effect will cease.

It cannot be denied by any man of an observing mind, that the weather or the air has great effect on the earth, on animals, vegetables, and also on the human body, according to that description of humour in which every man and herb more or less abound. Can we be surprised at this, when we see the effect of atmospheric influence on stone and brick walls, on iron, copper, tin—in fact, on every thing upon the face of the earth? Hippocrates affirms: “The air is the cause of the most terrible distempers and epidemic diseases by which mortals are hurried into the other world, and which arises from no other cause than the malignity of the air; for the circulation of the blood bears a proportion to the state of the air, and health bears a direct proportion to the state of the blood. The manner in which this seems to be performed is by refraction, compression, and direction of motion on this or that humour.”



Great care should be taken, in thickly-populated neighbourhoods, to prevent the bodies and offal of dead animals from being thrown into the laystalls. Who can conceive the danger of drinking the *stinking Thames water*, such as is found between Greenwich and Twickenham, contaminated by the filth it receives from a city containing nearly two millions of people? The drainings of laystalls, of thousands of stables and slaughter-houses, gas-works, factories—all this filthy mixture is kept in a fermented state by the ebbing and flowing of the tide, which prevents its being carried away. In this state it is conveyed to the cisterns; and when blended with our food in the stomach, causes another fermentation to commence, preventing digestion, and producing every kind of inflammatory disease. The knowledge that this evil still exists, and the certainty of its increase in proportion to the population must be revolting to our nature, and to every reflecting mind.

Hoffman tells us, that putrid waters “will not only corrupt the air, but are likewise capable of producing scrofulous tumours, putrid diseases, and all kind of fevers.” The water companies should be compelled to bring their water (which may be easily done) from above that part of the river where the tide ceases to flow. I am convinced that thousands would suffer much less bodily pain than they have done, or even do now,



if this had been insisted on years ago. To suppose that so much disease which we every day see increasing, can occur, without such causes producing it, would be a libel on the Author of Nature. Therefore, to remove this nuisance would be acting on one of those common laws of universal justice, whose precept enjoins on us to consider all men as brethren, and to study their comfort and interest equally with our own. This is the purpose for which we have been created. However others may argue that self-preservation is the first law of Nature, this selfish opinion will not harmonize with her laws; for does not Nature allow man almost exclusively to enjoy a long period of life, because even in old age he may be useful to his fellow-creatures?

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*On the Use of Vapour-Baths in the Treatment of Gout.*

THE effect of the employment of steam in the cure of disease has been entirely overlooked by medical writers. Emetics have been given to empty the stomach; purgatives to cleanse the bowels; diuretics to remove dropsical effusions; and mercury and iodine, to disperse diseased enlargements; but one most extensive and important organ has been forgotten, amidst all these intentions; the skin, the covering of the whole of man's body, is one complete organ of inhibi-



tion and exudation. Its structure is an entire mass of holes or capillaries, through which the perspiration exudes, and by which substances, such as mercury, sulphur, &c., are taken into the system. By the occasional stopping, therefore, of these little openings, it is easy to see how the balance of human health may be deranged, and formidable diseases ensue; and hence is also seen what a powerful agent steaming might become, both as to the removal of the sources by which these openings are clogged, and also be the means of bringing remedies to act upon the system when the stomach is unable to retain them.

The curse, "In the sweat of thy brow shalt thou eat bread," has proved to thousands a blessing in disguise; and those whom fortune has placed beyond the necessity of activity and labour, have no very great reason to be thankful for the privilege.

In a former work, I stated that I had invented an apparatus for giving a medicated bath in bed at the patient's own home. My patients, both from town and country, soon became so numerous, that I was under the necessity of going to a heavy expense in erecting baths and arranging the conveyance of steam to every part of my house.

My mode of giving baths is very different from any other, I believe, in the metropolis. I never



suffer patients to go out after having taken them, but they are immediately put into a warm bed; and in very bad cases, I afterwards give them a medicated hot-air bath, to keep up the perspiration and the pores open, which I call my fixed conductors. As I superintend every bath myself, I cannot give them in the day; therefore those patients who do not reside in my house come from seven to ten in the evening, and remain all night. I am led to consider these baths the greatest improvement in administering vegetable matter to the stomach and lungs ever invented. Their power in removing spasms I have proved to be very great.

The principal agents I employ for the removal of the gout, are an ointment and oils, which I prepare for the purpose, and are to be applied by way of friction, to promote a free discharge of perspirable matter, and at the same time, convey their specific action to the parts affected by means of the nerves and absorbent vessels. The astonishing efficacy of the ointment and oils, in relieving the most inveterate attacks of gout, as well as rheumatism, lumbago, and cramp, is proved by the attestation of numerous highly respectable individuals, who have benefited by them, and who are most anxious to give every information as to their virtues, action, safety, and certainty.

Another agent in aid of the cure of this dis-



tressing malady consists in paying proper attention, at the same time, to the digestive organs, which will be effected by taking the pills I prepare for this purpose, independently of a certain influence they possess over the whole system, necessary to assist the action of the ointment before alluded to. As much depends on a proper condition of that portion of the bowels called the rectum and the colon, it is frequently advisable to stimulate them by the use of injections, or simple lavements of warm water, which is best effected by perhaps one of the most simple and useful apparatus ever shewn to the public, which I keep and sell for that purpose. (*See Appendix.*)

The medicated vapour-baths which I apply to the patient enable me to influence the system by the agency of the lungs, whereby the blood partakes of all the properties of the herbs, without inconvenience to the digestive organs. This latter plan of treatment I frequently find of the utmost benefit in my practice; as many persons apply to me whose constitutions are so overcharged with medicine, such as colchicum and other pernicious and poisonous ingredients, that it is with difficulty I can at first get my medicines to act, unless assisted by the steam-bath, which greatly tends to carry my remedies to the seat of disease, and in most cases enables me to effect a speedy cure.



The belief that rheumatism is nothing but a local inflammation (the nature of which could only end in suppuration), is without doubt a fallacy, for I have observed in my practice, that rheumatism, although accompanied with the most violent swelling, acute pain, redness, and burning heat, will disappear in one hour without suppuration. Again, the pains of local inflammation are increased by movement, while those produced by rheumatism are often alleviated by it, or removed from one part to another with astonishing velocity; this generally happens with persons whose perspiration is checked by the least change of temperature caused by easterly or north-easterly winds. These facts must tend in a measure to prove the arguments I have advanced as my opinion of this disease, which is in accordance with that of the father of medicine, Hippocrates, who attributed both gout and rheumatism not to inflammation alone, but to a corrupt state of the whole fluids of the body.

Strict attention to the purity of the person cannot be too much recommended. The matter thrown out by perspiration, if permitted to accumulate on the surface of the skin, closes the pores, and occasions disorders that might be prevented by occasionally taking a steam-bath, as the circulation is brought from the centre to the surface of the body, and the pores are freed from foulness by the heat and expulsive power of the



herbs, which tends, as well, to alleviate any local irritation, and thereby to produce sleep. By this easy means of administering vegetable medicine, no vessel is strained; all the secretions are performed with great facility, as the internal organs open and discharge themselves when perspiration takes place. I have proved to many of my scientific patients, men to whom I can refer, that by a proper selection of herbs, and knowledge of their great power, the best effects ensue, producing calmness and refreshment, and becoming emollient, diluting, gently opening, diuretic, causing a great desire for food, &c.

These baths, in fact, accomplish as much in one hour as taking medicine by the mouth will do in ten. Then how necessary must this be in all fevers! "A crisis," says a learned author, "is the actual discharge of morbid matter, whether by the bowels or skin, brought on by the powers of Nature or the aid of medicine." Here the bath is the aid at once, for by its effects the discharge may be brought on at pleasure. Sanctorious found, by experiments, that the excretions made by the human body in a given time were commonly in the following proportions: by stool, four; urine, sixteen; and through the pores of the body, forty. This will have the same effect on the bodies of those without any feverish disease; such as come under the description of dropsy, or a general swelling or puffing



of the body, or only that of the limbs. Scrofula, all scorbutic complaints, distension of the stomach, scarcity of urine, leprosy, and many other complaints, must be benefited by the above treatment.

The aged of both sexes will find the use of this bath prevent the fibres from becoming rigid, by giving free circulation, which must contribute to give them a long and comfortable life, as the great warmth diminishes and softens the tension of the solids, which cause the secretions to be mild and easy; for no person can enjoy an easy and good state of health where perspiration is not properly promoted; and that cannot possibly be the case where exercise is neglected, for without exercise, the offensive matter cannot be thrown off; it must then be retained in the body, vitiating the humours, often producing fevers, head-ache, lumbago, pains of the stomach, gout, rheumatism, indigestion, and many other evils, that bring grist to the doctor's mill. Now to those who cannot possibly take exercise, the bath is the only substitute for it; for I am of opinion, that when these matters are attended to, it is impossible for a hepatic disease to exist; but when the pores of the skin are closed, when the orifices of the surfaces that are by Nature intended to discharge the superfluities of the body become closed, then is the liver over-clogged with juices that are repelled from the surface. Experience



with my baths, on those sent to me by the profession for the liver complaint, has shewn me these effects; but reason and reflection first pointed out to me the cause. That a connection exists between the skin and all the internal organs which act in sympathy with the liver, the habitual drunkard gives us one proof; for the skin of his face becomes florid and turgid with blood, and the nose particularly is often covered with eruptions, even to deformity: shewing, or rather say, convincing us, that there are some irregularities in the functions of his liver, which leaves other signs, such as a *leaden colour of the skin, deadness of the eye, emaciation, depression of spirits, and diminution of muscular power.*

I have also found the use of baths, medicinally conducted, and persisted in for a proper time, effect most extraordinary cures in the dropsy. It is of consequence to be able to distinguish this complaint from another which bears some likeness to it, as it regards some effects that females at the turn of life experience, when an oily, glutinous humour accumulates instead of water. This I know to be contrary to the general opinion, *but it is mine*; and I consider practical results as outweighing theoretical conclusions; to the former alone I appeal. It was by reasoning on the wonderful works of Nature, and some accidental occurrences, that first convinced me how necessary it was to apply different herbs in the



bath, &c., to remove those two similar causes that produce but one effect ; accordingly I reduced my views to practice, and the result has been such as to corroborate them in every point of view.

Diet and regimen are very important branches of the treatment of those two complaints, as well as gout, as they not only assist in removing the more urgent symptoms, but are also the best means of preventing the returns of attack. Liquors of all kinds that are not well fermented, are pernicious for the gout, rheumatism, and dropsy ; as the fermentive principle they contain renders them objectionable, and for this reason, it induces a sluggishness of the veins, which prevents them from transmitting the blood from the different organs with the same quickness as it is propelled into them by the arteries. Hence we find, in attacks of gout, the limbs swell, and the blood curdles and is so thick that it cannot pass through the veins.

“ This is, as I take it, a kind of lethargy, a kind of sleeping in the blood ; it hath its origin from much grief, from study and perturbation in the brain. I have read the cause of it in Galen.”

This subject has been one of the most important of my studies ; and I must confess I have had “ ten thousand thoughts that died in thinking ” on that power which regulates the circulation of the blood. This is the grand point every man who pretends to the study of medicine ought



to steer for. I hope ere long the profession will be convinced of this fact.

To those who suffer with the gout, and have not the assistance of either the medicated or vapour-baths, the following directions will be found sufficient, and with perseverance a cure is certain. Apply the ointment or oils freely to the parts affected, and also across the chest and loins, the real seat of the disease, although pains may be experienced in other parts of the body and limbs; let the ointment or oils be rubbed in till pimples make their appearance, which is a sure symptom of the CAUSE of the disease being gradually removed from the region of the liver and kidneys, and with a judicious use of the prepared pills, which I recommend to be taken at the same time, the EFFECTS also will speedily vanish. The rubbing should be continued with the hand for at least twenty minutes once a day, and not less than half a pot of the ointment or an ounce of the oils used each time, for much depends upon its being sufficiently rubbed in. Immediately afterwards, the parts must be covered with wadding and flannel, by which means a comfortable warmth is kept up, thereby greatly facilitating the cure. At the same time the following precautions should be attended to by the patient, viz. 1st. On commencing with the ointment or oils, to be particular in attending to the bowels. 2ndly. To be resolute in the rubbing, being certain that tem-



porary pain will be succeeded by a positive cure. And 3rdly. That in most cases it is preferable that the patient do not leave the bed while using these harmless remedies, as the perspiration should be promoted, not checked.

It is well known that there are many species of gout, and according to the constitution the oils and ointment have different effects. With some they promote the swelling, but cause almost instant ease, and perform an immediate cure; while with others they reduce the swelling and inflammation, but give pain for two or three days, at the end of which time a few small pimples will appear, which is a good symptom. At any future time, should the patient feel the least return of the complaint, by immediately fomenting the part with hot water, and having recourse to the ointment or oils, it will draw off the attack in a few hours. Soaking the feet, rubbing in a little ointment or oil once a week, and taking one pill about every second or third day, will keep the blood in a good state, and prevent any future attack.

“In poison there is physic.”



## ON SCROFULA.

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“Diseased Nature oftentimes breaks forth  
In strange eruptions.”

IT will be seen by those who have read my former works, that at the commencement of my medical career my practice was confined to Gout and Ringworm. In all cases of the former disease, I found a scrofulous humour predominate in the blood: this led me to make several experiments on the fluid which was discharged from the skin while under the influence of the vapour-bath. On testing it with soda, &c., I became convinced that one and the same cause produced the two complaints, each of which, as I have elsewhere stated in this work, branches off into fifty or perhaps one hundred different forms of disease, nearly all of which I believe are curable, if properly treated and taken in an early stage. I have met with many persons who, though born of healthy parents, and having healthy brothers and sisters, have yet exhibited a considerable taint of scrofula; this I can only attribute to the fact of their having had infected matter conveyed to them by inoculation or vaccination from a diseased child. Parents cannot be too cautious



in this particular. And yet some of the old school will tell us that disease cannot possibly be conveyed in this manner, and that one individual cannot have two disorders at the same time. This is a fallacy. It is true that if a child is inoculated with matter taken from one afflicted with scrofula, that disease may not make its appearance with the cow or small pox, but it will remain dormant for months, or perhaps years (during which time it is working its way into the fluids), and then break out at last. How seldom do we perceive or even think of the small beginnings of a disease, which destroys all our comforts in this world, and is a perpetual drain upon the purse :

“The young disease, which must subdue at length,  
Grows with our growth, and strengthens with our  
strength.”

These remarks are divested of all professional mysteries, and I hope will be intelligible to all.

The numerous applications from persons (wishing to become my patients) who are afflicted with various forms of scrofula, and the fruitless attempts made by some of our most eminent medical men to effect a cure with mercury, urges me not to conclude this work without dedicating a few of its pages to this most important subject; but I can only hope to be enabled to give such hints as, on being adopted, may prevent this disease from taking root at the lungs, in which case the only known relief is death. Dr.



Bell admits that "Scrofula being one of those many diseases that so often put practitioners to the blush, from their never having discovered a proper cause or remedy for it, nothing positive or certain can be said upon it." I might quote many other authors who have given the same opinion, but in this case I prefer giving my own.

There is a greater variety in scrofula than in any other disease, and there is scarcely a man living who has not a taint of it in his blood, which may be increased by want of exercise, neglect of cleanliness, indigestible food, bad water, and suppressed perspiration, for in those constitutions where scrofula most abounds, I have invariably found a dry skin.

There can be but one opinion as to its being an hereditary disease, it would therefore be as impossible to reap a rich crop from a barren soil, as that sound children should be born of parents whose constitutions are enfeebled by any description of this disease. A person suffering from scrofula should never marry. What a dreadful inheritance does he transmit to his posterity! Happy had it been for the heir of many a great estate to have been born a beggar, rather than with his father's fortunes possess his disease. Where both parents have a taint, which exhibits itself in the form of scurvy, king's evil, ulcers, humours, hard knots of the joints and the glands



of the neck, a discharge from the ears, eyes, &c., the disorder is not only transmitted to the offspring in its original shape, but seems to increase in virulence, and to assume in them more dangerous and complicated forms.

Cursed gold, in forming connections so near akin in families, has caused more sufferings and death, than plague, famine, or the sword; and as long as these "in-and-in" marriages are sanctioned by parents and the law, the evil will gain ground, until every family will be of itself an infirmary. Children unhappily born of diseased parents should be early taught the nature of their infirmities, and how to keep the tainted humour subdued by proper regimen and care. This is a subject on which I have found persons lamentably ignorant, and even when told its importance they really pay but little regard to it, although their happiness and ease depend upon it. Hereditary constitutions are as capable of improvement as hereditary estates, and he who contaminates the one, does more injury to his posterity than he who squanders the other.

I shall now endeavour to shew that the fluids may be rendered mild or acrimonious, coagulated or diluted, to almost any degree, by dint of very simple medicines. A little study in this matter will be sufficient to shew how much the preservation of health depends upon a proper system of diet, and it is likewise of the same importance



in the cure of disease ; it is true that its effects are not so speedy as those of mercury or other strong medicines, but I can assure my readers from experience, that they are more lasting, and less disagreeable and dangerous to the patient. I have said in another part of this work, “ that no man can lay down an indiscriminate rule for all persons, as each constitution requires different food ; the best method is to ascertain what agrees with the stomach, and to avoid extremes. All who value their health should be content with one meal of animal food in twenty-four hours, and this to consist but of one sort. I have known the worst descriptions of scurvy subdued, and sometimes cured, by a vegetable diet, meat broths, and milk. It is a fact, that when the stomach becomes weak and unable to digest solid food, hysterics ensue, which engender inflammatory fevers, scurvy, and the like ; the diet must therefore be suited to the age and occupation as well as to the constitution. A sedentary or studious person should live more sparingly than one who labours hard or takes much exercise out of doors. The student can live well on a diet that would starve the farmer, and the nourishment requisite for the latter would prove indigestible to the man of studious habits.”

But there is another cause which I must mention as originating with ourselves, and possessing a tendency to increase this cruel disorder ;



I mean *idleness*. This is in the power of every man to remedy ; if indulged in, the continued sluggishness and want of exercise obstructs the natural discharge from the pores of the skin. The stomach, the intestines, and all other parts of the body become sickly and inert, puffed and distended ; the effects produced are coughs, cold shiverings one hour and a burning fever the next, pains in the joints, nervous tremors, and a series of other complaints.

Before closing this subject I must again express my astonishment, that after all that has been said and written on the cause of this disease, medical men should still send their patients, when common remedies are unavailing, from such warm inland towns as London, &c., to a cold bleak watering-place, at the same time recommending sea-bathing. If they well understood the humours of the body, they would know that the cause of scurvy, in all its kinds, is nothing but a saline acrid and viscous humour in the blood and lymph. The sea-air and bathing, far from improving the blood, inflames it, and increases all the distressing symptoms of the disorder. I have no doubt many of my readers have proved, to their sorrow, the truth of what I am now stating. Again, it should be borne in mind, that all the humours of the body are apparently saline, and when a person of a scorbutic temperament breathes the sea-air, or bathes, the



saline particles will be attracted or distilled by the absorbent vessels into the fluids, and dispose the whole secretions of the body to putrefaction, which, however, is in all cases prevented by a fresh outbreak on the surface of the body. Another fact occurs to me: salt acts only when dissolved, and then becomes itself a very powerful dissolvent,—witness its effect upon ice or snow. With what object do we salt meat, but that of closing the external pores of the flesh to prevent the entrance of the air to contaminate it? This is very proper in dead flesh where there is no internal action going on, but the manner in which this affects the living, many poor sufferers can doubtless describe better than I. The astringent action of salt air on the surface drives all the humours in, and as a natural consequence all the unpleasant appearances on the skin vanish, and the unhappy patient is deluded with the hope of cure: mark the result; in a few days, or a week, he finds an internal heat and thirst, depression of spirits, tightness of the chest, constipated bowels, great soreness over the liver, lungs, stomach, and intestines, from the inward pressure of those humours which should have been expelled from the body through their proper channels; and fortunate are they who escape internal maladies, probably more destructive to life than even those which they aim to remove.

I should not be discharging my duty to the



public, if, after the experience I have had in these matters and the cases I could refer to, in order to prove my opinion, I were not to warn all persons who suffer from scorbutic complaints, to shun the sea-coast as they would a pestilence. I have no wish to say any thing which may appear uncourteous or harsh of such medical practice, or more than is necessary to substantiate the facts I have stated.

The following I think an excellent mode of self-treatment for persons afflicted as I have described: at the meals of breakfast and tea, eat, with bread and butter, any of the following herbs, most easily procured: spinach, lettuce, celeri, parsley, endive, water-cress, dandelions, holy thistle, or goose grass. It is a fact, that in the brute creation, all these have a great tendency to purify the blood, and why, if persevered in, is not the same effect to be attained in the human constitution? I have seen astonishing benefit derived from the use of water dock and dandelion taken in the following manner:

Boil gently for four hours, half a pound of the fresh root of each in eight pints of water; strain, and when cold, add to it one ounce of cream of tartar: dose, a wine-glassful every six hours.

Should this be too powerful an aperient, the quantity of cream of tartar must be reduced, for it is very injurious to use strong purgatives. Many persons who do not understand the right



cause of their malady, imagine that it proceeds from humours which must be purged off; they thus increase the debility, and, as a matter of course, give power to the enemy. With some the disease itself acts powerfully on the bowels; for such, I would prescribe the following:

Simmer for one hour, two drachms of the herb chyrataya, one drachm of tormentil, one ounce of liquorice-root; strain, and take a wine-glassful every four hours.

For scrofulous persons whose bowels are naturally costive, I would recommend a supper of milk, in which marsh mallows (about two ounces to the pint) have been boiled. Many who have been reduced to the necessity of taking strong purgatives, have been unable to discontinue their use: and in time, suffer relaxation of the bowels, indigestion, loss of appetite affection, of the lungs, and all the horrors of a debilitated system.

I would also advise scrofulous persons, especially those whose skins are so dry that they often find a sort of dust on the surface, to well rub with the hand, on going to bed, all over the body, one of the following simples:—Salad-oil, hog's-lard, kidney-fat of a calf, or (the best of all) good fresh butter. For those who do not object to the smell, linseed-oil may be used to remove a thick scurfy skin. In my own practice I have accomplished extraordinary effects, not only in cutaneous disorders, but also in dropsy, indigestion, head-aches, tic-douloureux, &c., by softening, expanding, and



freeing the pores of the skin. This is a great protection from cold, and immense nourishment is afforded to the constitution by the absorption of the oil. This at the first view may appear to many a filthy practice, but those who try it will be astonished to find, after a repetition of the rubbing, how it will cleanse the skin, causing it to be soft, supple, and pliant, acting like rich manure on a dry barren soil.

In order that my readers may not neglect the simple advice I have given, I think I may as well make them acquainted with the nature and functions of the skin. In doing so, I cannot do better than quote from one of the most able writers on the subject of the present day, Dr. De Prati, who says :

“This organ, or rather this complexedness of organs, is not what the generality suppose it to be, a mere covering, a kind of cloth spread upon the human body to protect the inward parts, but it is the periphery of the whole being, and forms an indivisible part with the different systems, organs, and tissues of which our frame is composed. The nerves, which, like a web, spread their ends in the substance of the skin, constitute this periphery as the common sensorium, or the sense of touch. A double set of vessels ramify in the skin, the one so constructed as to absorb and to exhale, and impart to the skin the property of receiving and communicating from the periphery to the centre, the moisture, the electricity, the telluric influence of the atmosphere, in the same way that the leaves of the plants are destined to imbibe the influences from without ; and the other branches out most admirably for the purpose of exhaling or throwing off the particles of matter, gas, heat, salts, water, which are secreted within the centre from the organs of circulation. Moreover, it has the power to secrete two distinct matters, which, when



coming in contact with the air, become hardened, and form that scaly varnish, or outward skin; the other, that rosy, blackish, yellowish pigment under the scales, which chiefly distinguishes the races of the human family."

The properties of olive-oil taken internally are wonderful on some descriptions of scrofula; it can do no harm in any case, if tried in the following manner:—Mix a wine-glassful with the yolk of an egg, beat them well together, add a little water, stir, and drink; this quantity may be taken every alternate day. All scrofulous persons should be very careful not to take any thing which will in any way awaken the sensibility of the nerves; tea, for instance, is very weakening, and highly injurious to the stomach. Some persons arguing in its favour would adduce its universal adoption. To my mind, this proves every thing in its disfavour, for since its general use, man has been physically degenerating, and is, in truth, the most diseased animal in creation. Can this be wondered at by those who are aware of the fact (as are all conversant with chemistry), that the essential oil of tea is a quick destroyer of life? This has always been admitted by the Chinese, who grow and prepare it. I have in another work shewn, that in this our own country we can gather leaves from many a plant very superior to the trash we get from China. As a trial, take equal parts of the leaves of agrimony, balm, sage, lemon, thyme, hyssop, rose, shep-



herd's purse, speedwell, and mallows; dry them in the shade, and an infusion with sugar and milk is exceedingly agreeable, and will give a healthy tone to the stomach. This mixture, like the common tea, may not please all palates. I will give another, which is much milder:—Two ounces of the dried leaves of agrimony, one ounce of balm, and half an ounce of mint; or a few others, which are milder still: equal parts of the dried leaves of rosemary and speedwell, or sage and peach, or hyssop and balm, or rose and black currant, or white currant and speedwell; the two last are the mildest: about a wine-glassful, when cut small, of either sort, will make about one pint of infusion. Many persons feel a distaste to this sort of tea, because made too strong. The proper time for gathering these herbs for this purpose is while the first blossom is on them. The plan of preparation is, to lay them on a rack so that the air may pass under and over, in a shady place, and turn them about every twenty-four hours until they are properly dried; then crumble them into a tin canister, cover it closely, and keep it in a dry place.

It would be well for the mass in this inconstant climate, where every change tends to disarrange the system, if the use of these herbs were more generally adopted, as the majority of them are purifiers of the blood, which is a property not found in any of the foreign teas, nor do they



afford a supply to any natural waste of the body, or administer strength to any organ; on the contrary, its apparent stimulus is attended with tremblings, nervelessness, and consequent debility.

Many of my patients have requested me to introduce into this work the particulars of their cases, in order that the statement might induce others similarly afflicted to apply to me. I shall therefore give six of the worst cases of scrofula, which will in a measure oblige my patients, and at the same time shew what may be accomplished by patience and perseverance. The first was the lady of an officer, and an Indian by birth. She came to England a perfect cripple, suffering under the worst kinds of scrofula, and rheumatism, the spine and pelvis being so considerably affected, that she was totally unable to support herself even on crutches. After trying the best medical aid that London could furnish, she was ordered to Bath. After twelve months' residence there, she found herself worse in every respect; she then returned to town, and, by the advice of her father-in-law, became my patient. Wonderful, and even incredible as it may appear to some, at the end of *one month*, she was so far recovered as to be enabled to walk from my drawing-room to her carriage. From that time (three years) she has remained in perfect health. One of her medical attendants, who is an entire stranger



to me, has most liberally permitted reference to be made to him, if proof is wanted, as to the reality of this case. The second is a lady of high respectability, the mother of a large family, living near town; her sufferings were as similar to the first as possible; she left me at the *end of six weeks*, and is now in good health. The third is an unmarried lady, also similarly afflicted. She left me at the end of six weeks, but remained under my care for about twelve months. In this case I really almost despaired, but at length my exertions were crowned with success, and, to the satisfaction and astonishment of all who knew her, she has regained the use of all her limbs.

The fourth was a lady with a white swelling in her left knee. This appeared a hopeless case, and my medical friends advised me not to attempt so dangerous a subject; however, former success had so elated me, that without any discouragement from their fears, I commenced, and for nine weeks used my best endeavours to effect a cure. The result will be shewn by the following extracts from two letters I have since received from her:—

“ I can never forget the care and kindness I received while at your house; I know my case was very trying to you, and but for the patience, perseverance, and talent you displayed, I might still have been on crutches.”

In another letter, dated January, 1842, she says:—

“ A year has expired since I first entered your house, and



might I not say with the psalmist, ' Bless the Lord, O my soul, and forget not all his benefits !' Ever shall I feel thankful to him, who in his providence directed me to you, whose skill and judgment so soon effected a cure. Allow me, at the end of the year, to express my warmest thanks to you and your family for past kindness."

The fifth is a young lady, whose case appeared so exceedingly hopeless, that for six months I refused to undertake it; but at last, at the earnest entreaty of her friends, I was induced to make the attempt. Her maladies were a diseased spine, epileptic fits, and a total loss of power in her lower extremities. Here, again, my medical friends interfered with a thousand discouraging apprehensions. An extract from a letter lately received from her father will best shew my success:—

" Allow me to express my warmest gratitude and most heartfelt thanks, for the extraordinary, and I may say miraculous, cure you have performed on my daughter. Her case had been deemed incurable, and I almost despaired of her reaching your house alive; judge, then, my pleasure and gratification on seeing her return in perfect health, in which state she still remains, a surprise to every one who knew her in her affliction."

The sixth case was that of a young man, about eighteen, brought to me from Blackheath; his disorder was of that description commonly known by the name of scrofulous white swelling in the knee, which was so bent, that his foot came back almost to touch his hip.

In a letter, my patient says—

" Had not Providence led my friends to consult you, I must



either have lost my leg or my life, if we refer to the opinion of the medical gentlemen who examined me, and stated, that 'I must have my leg amputated, as it was perished.' In three weeks after they had given this opinion, I could walk without a stick. I am now in good health."

While he was under my care, a gentleman of high standing in the profession (who allows me the honour of referring to him to prove this case), had been in the daily habit of visiting a patient of mine, who had been under his care for several years. I succeeded so much to his satisfaction, that he asked me to let him know when I had any difficult case, and he would call and witness the cure. I sent for him to see this youth; he at once pronounced it white swelling, and in that stage he thought incurable. Family affairs took this gentleman into the country for a fortnight: on his return he called to see my patient, and was surprised to find he was gone; and when I told him he could walk, he said, "Tilke, I have that opinion of your veracity, that I would believe any thing you told me for a truth; but I have stated his case to a medical friend, and told him I should watch your treatment; but if I tell him what you have just stated, without seeing the lad, why, I should be laughed at." My answer was, "Sir, invite your friend to your house, any day you please, and I am sure my young patient is so grateful, that to oblige me he will come to town and visit you at your own house." He did so, and the knee was examined: when this kind and gene-



rous man gave a sort of lecture on the case to his pupils, urging the propriety of never removing a limb until every other means have been tried, and pointing out the necessity of perseverance in the profession. "You, young man," said he, "have to thank Mr. Tilke, for having two legs to walk upon instead of one." Although I became this gentleman's successful medical rival in one case, he acted thus liberally towards me, and up to the present moment I have the honour of enjoying his friendship.

In a letter to a lady, who afterwards became my patient, he says, "I would recommend you to try Mr. Tilke; he is not a regularly educated medical man, but he is a clever one, and what is above all, an HONEST ONE." This, Shakspeare says, as the world goes,

"Is to be one man picked out of ten thousand."

"If," he continued, "he thinks he cannot cure you, he will say so. You are perfectly safe in trying him, as he exercises so much judgment in his treatment, and the means he uses are so simple that he cannot hurt you."

And it should be observed, that this patient was recommended to me by this gentleman, entirely without my knowledge.

"I have a desire to hold my  
Acquaintance with you, or rather my  
Knowledge, that I may say hereafter  
He is a just man I know."

SHAKSPEARE.



I am allowed a personal reference to each of these ladies, as well as to the medical gentlemen who witnessed their cures.

The following cases were published by a gentleman of fortune and influence, well known in the higher grades of society. I had no desire that they should be made public, but, to use his own words, "he was determined that such facts should no longer be concealed under a bushel." I will now give the statement as it appeared in "The Evening Sun :"—

"PREJUDICES OF THE MEDICAL PROFESSION DEMONSTRATED.

"The writer of the few lines that follow, as introductory remarks to a very extraordinary cure of paralysis that has just been performed by Mr. Tilke, of No. 8, Thayer-street, Manchester-square, has imbibed from early years a determined prejudice against what is termed *quackery*, and during that period his opinion has been equally elevated in respect to the progress that has been made in physic; which, after all, is but a conjectural art, and, fortunately, it has not extended quite so far as the medical men would desire, for, according to the new reading adopted by these disciples of Æsculapius, a patient must be cured by their art—that is, legitimately, and by their means, or *not at all*—they are less open to conviction than any other set of learned men. But this desire of theirs, opposed as it is to good feeling and humanity, must be checked—must be put down—not by rearing an army of quacks to take their places, but by avoiding the extinguisher they would place on all attempts at eradicating disease, except by their magician's wand. The human mind, cultivated as it has been for some years, is capable of much more than has been acquired in the science of medicine and the art of surgery. It is not intended to demonstrate this fact by referring to the frequent cures effected by *non-regulars*, the inexperienced in the old bygone



customs; but to confine this statement to a fact, duly authenticated by the clergyman of the parish, without the aid of whose integrity the case would at least appear a very doubtful one; however, facts are very stubborn things, and the following brief recital may receive a little additional weight by the use I give you of my name, having been an eye-witness to the extraordinary cure; and all medical men who will have the candour to go and see the patient, and judge for themselves, are invited to ocular demonstration. I have before me a letter from the reverend divine, full of gratitude to Providence for this great cure of a poor and helpless woman, removed from a distance of near seventy miles to a most comfortable abode in Mr. Tilke's house. He concludes his letter, on learning that her recovery was progressing so favourably and so certain, in these emphatic words:—‘Thank God, and thank Mr. Tilke.’

“ *Case of Mary Pettit, of Irthlingborn.* ”

“ At the age of fourteen, this young woman became afflicted with spinal disease and paralysis of the lower extremities, *which confined her to her bed, in a helpless state, for fifteen years*, during which time she had the attendance of the parish surgeon; and ten years since she went into the Northampton Infirmary for five months, deriving no sort of benefit therefrom, and was *discharged as incurable*. In April, 1842, a lady in the neighbourhood, suffering with chronic rheumatism, was recommended to place herself under a gentleman in London (Mr. Tilke), who, though *non-professional*, had effected much in similar cases by the use of medicated vapour baths, &c. She did so; and after a sojourn in town returned to Northamptonshire with renewed health, being quite free from her complaint. Soon after this lady's return she saw Mary Pettit, and from that time felt persuaded that the plan of treatment which had so greatly benefited her, would effect a change in the helpless condition of poor Mary. On consulting with her husband and the clergyman of the parish, they resolved on sending her to London, and raising by subscription, if possible, a sufficiency for defraying all incidental expenses incurred thereby.

“ Mary's father, who is a daily labourer, has *three children*, and, in consequence of her illness, the parish authorities have



allowed them three shillings a week ; it is therefore unnecessary to say that the whole has been a work of charity. It is not the intention of the writer to animadvert upon the prejudice of the medical gentlemen who attended this poor girl, further than to remark, it would have been in better taste if, having failed to do *good* themselves, they had not lent the use of their medical character and authority, to point out the impossibility of a cure by other and more efficient means ; and adding to it sufficient doubt to arrest the benevolence of such as have been tutored in a more liberal school. She was sent on her bed to London in a waggon, the only method of conveyance she could bear, from her sufferings and weakness. By the use of proper spinal instruments, the vapour baths, and other auxiliaries, she is now, at the end of two months, able to walk a mile with the aid of a stick ; and confidently hopes, in the course of another month, to do something for a maintenance. In the mean time her condition is very pitiable, being from illness and poverty destitute of proper wearing apparel, and without any present means of obtaining what she requires.

“The amount of subscription is something short of thirty pounds : a sum far too small to remunerate Mr. Tilke for the expense he has been at for spinal instruments, to say nothing of his medicated baths and board and lodging for three months.

“The reverend divine of the parish has subscribed most liberally, although his means are exceedingly limited, and he has a family of nine children. It may be suggested to the rich pastors of other flocks to aid the good Samaritan, by rendering the subscription a little more adequate ; and Mr. George Robins, of Covent-garden, will be delighted to be the medium to forward any contributions that the good and the affluent may vouchsafe, in order to keep alive a system that seems so fruitful in its benefits to the afflicted.

“The above will convince all sceptics that medical men are but mortal, and that education and practice may yet do much to illumine, and prove they are at present *but imperfectly acquainted with all that is to be done to mitigate our sufferings*. While I am on the subject I may add, that in my own family I have demonstrated the very great power which Mr. Tilke possesses in other branches of the profession. The sister of a



governess in my establishment has had an affection of the knee seven years, brought on after a severe attack of scarlet fever; it is called chronic inflammation, but a white swelling is a better and more intelligible term. Twelve months since, she consulted Sir Benjamin Brodie, under whose care she was for six months; but not advancing at all towards recovery, and unable to bear the journey to get his advice, she made up her mind to go to St. George's Hospital, where she was to have the medical advice and skilful exertions of the best surgeons in London, with the advantage of the baronet's occasional visits. Well, she consented cheerfully, and placed herself under their medical advice; and it is due to the establishment to declare, that all that kindness and unwearied attention could do was dealt out to the patient; month after month went on, but no improvement; till at length, after four months, the surgeons ceased to give her sanguine hope or expectation, merely stating it was a tedious case, and they could not say positively it would terminate successfully. Indeed, so little was then contemplated from their labours, that *she* had resolved on losing her leg. At this fortunate moment a book, entitled 'Tilke's Practical Reflections,' was put into my hands. It spoke in such plain and intelligible language, and was so circumstantially aided by positive proof of cures out of number of white swellings, cancer, spinal affections, gout, rheumatism, &c. &c., that the writer immediately had her removed in his carriage to Mr. Tilke's, in Thayer-street, observing, she had not then *the slightest use of the limb*, although months of unceasing exertion, with Sir Benjamin Brodie at the head of it, had been adopted at the hospital. Now for the result:—She had been under this excellent man's roof eight weeks. Within the *first* she could walk about the house with crutches; in three weeks she walked half a mile; and yesterday, that is, in two short months (with the use of two sticks, to save her weight upon the knee), she walked alone, *without experiencing the slightest pain or inconvenience*, to the hospital, from Thayer-street, Manchester-square. Here, then, was ocular proof for the medical gentlemen; but unluckily, though she awaited their coming one hour, none of the staff was present to see this wonderful cure. She traversed the room where she had been helpless on her bed for four months, saw



the nurses, and was congratulated on what was accounted little short of a miracle. The book, which I recommend especially to all who think with me that it is not necessary to die or lose a limb, unless a cure be effected legitimately *and alone by their means*, is a treasure worth preserving. This volume I consign to their care and serious attention, and when they have read the hundreds of attested cures, I augur that they will agree with me, *that in every hospital throughout the kingdom there should be rooms set apart for Mr. Tilke's system, and the use of his medicated baths, to be adopted whenever and wherever the old system fails.* The march of the mind is progressing, and will not be impeded. The medical world must no longer be an exception. Gout, cancer, spinal affections, &c., and a hundred diseases accounted as incurable, will find relief. The sceptics will bear in mind that thirty years since *steam* and *gas* were considered impossibilities with a view to permanent use and benefit, and a journey at the rate of thirty-six miles an hour by the Great Western Railway is much more astonishing than that ingenuity, in its wonderful progress in times so fruitful in science and learning, should overcome the darkness in respect to the diseases alluded to.

"You know me too well to doubt a single word I have written, and you may make whatever use you like of my name and address.

"I am, &c.,

"HUMANITAS."

"P.S. It may be remarked, that this worthy man has not a single case sent to him *until it is declared incurable by the legitimates.* Let the prejudiced men read his book, and see how *incontestably* he proves his *capability to do what they cannot*; and let them reflect that the bygone notions, to the effect *that a patient should die if their legitimate plans fail, must now give way to a more enlightened view of their vocation.*"

Both these disorders arose from the same cause—a scrofulous taint in the blood; in one it settled on the spinal column, in the other on the knee joint; and I am sorry to observe that the



professors of the present school of medicine know little or nothing of white swelling, and their violent and mistaken remedies are far worse than the disease itself. In ninety-five cases out of a hundred, I can insure a cure in the third stage of the disorder, and that by mild and gentle treatment. The complaint comes on at first imperceptibly, and at the very time when attention is most wanted, it is thought nothing of; for it is not until the joint gets painful that the patient is alarmed, and when at the third or fourth stage, the blind treatment of the present day produces inflammation and suppuration, the cartilages and ligaments are cankered, and the very bone becomes diseased; or the sinews and muscles of the leg are contracted, the pain increases, and a stiff joint is the consequence, and in many cases the disease flies to the lungs, and ends in consumption.

Whilst on the subject of Scrofula, I will offer a few remarks on that description of the disease which vents itself in an eruption on the face, neck, hands, and arms. This is, indeed, a painful affliction, for in addition to the actual suffering, the patient is usually found labouring under the acute sense of feeling, that with this disease the most displeasing personal appearance is involved. How many amiable and estimable women have secluded themselves from society under the in-



fluence of this feeling! but how unpleasant must it be for those, whose pursuits or station make them of necessity an object of interest, and oblige them (as it were) to appear in public, when they would more willingly retire! I have had many cases of this description, and in most instances have been successful, frequently curing by local applications only. I am averse to any thing in the shape of a repellant, and give very simple internal medicines to purify the blood, at the same time applying a soothing liniment externally; but in deep-seated, long-standing, and constitutional disorders, I have found it necessary to have the assistance of the vapour-bath.

From the numerous cosmetics, nostrums, &c., so plentifully advertised in our daily journals, one would be led to suppose that cutaneous diseases must be very rare; yet how sad the reverse! I can easily imagine, that those who have tried these celebrated remedies and proved their inefficacy, possess no sort of faith in any other local application; yet, with a plain simple system of medical treatment and proper diet, experience has assured me that great things may be accomplished.

I shall give a few recipes, which I have found highly beneficial in cases of Scrofula. The two



first are excellent as external applications to dress ulcerated sores, or, in fact, to rub all over the body, when it is of a leprous nature.

Bruise two ounces of common marigold,  
Two ounces of watercress,  
Two ounces of fig-leaves, all fresh gathered.

Simmer in six ounces of beef suet and eight ounces of hog's lard, squeeze it through a lawn cloth, and stir until cold.

Or, in winter, when those herbs cannot be procured,

Simmer eight ounces of fresh butter in one pint of water until dissolved; when nearly cold, add half an ounce of chloride of lime, one ounce of salad-oil, and one ounce of saltpetre.

The following, as an internal medicine, I also recommend for the same disorder :

Two ounces of elm bark,  
Two ounces of leaves of heart's-ease,  
Two ounces of roots of burdock,  
Two ounces of ground ivy.

Simmer in two quarts of water until reduced to one, strain, add one scruple of nitric acid, sugar or honey to palate, and take a wine-glassful every six hours.

Or this :

Four ounces of roots of burdock,  
Three ounces of roots of red dock,  
Six ounces of herb holy thistle,  
Four ounces of clivers, commonly called goose grass.

Simmer in four quarts of water for one hour, strain; when cold, add two ounces of powdered nitre, and one ounce of milk of sulphur. Take a glassful (tumbler size) every eight hours. If this is not sufficient to keep the bowels regular, one or two ounces of Epsom salts may be added to either.



Or this:

One ounce of fresh or dried leaves of heart's-ease,  
One ounce of the walnut tree.

In two quarts of water simmered to one. Drink one pint per day.

“Have you not love enough to bear with me,  
When that rash humour, which my mother gave me,  
Makes me forgetful?”



## ON DROPSY.

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I CANNOT let the subject of Dropsy pass by without a few observations. To those so afflicted I can hold out a prospect of cure.

“They say miracles are past; hence it is,  
That we make trifles of what were terrors.”

SHAKSPEARE.

To those who have been taught otherwise, I can only say,

“What I can do, can do no harm to try.”

SHAKSPEARE.

To any one suffering under the Dropsy, and yet doubting of the chance of relief from me, I would say,

“He and his physicians are of a mind,  
He, that they cannot help him,  
They, that they cannot help.

How shall they credit a poor unlearned man,  
When the schools, embowelled of their doctrine,  
Have left off the danger to itself!”

SHAKSPEARE.

As I cannot, for reasons before given, go into particulars, I must insert three recipes that I



have found do good in many cases, and cannot do harm in any constitution. Take—

## No. 1.

Half pint of dried Windsor beans,  
Two ounces of green dandelion root,  
Two ounces of parsley root,  
One ounce of ground ivy.

Boil this in one quart of water very gently for one hour, strain, and drink this quantity every day. The beans ought to be put first in the water cold for one hour, before being put on the fire. This is a great diuretic, but a powerful astringent to the bowels, therefore the latter must be kept regular once or twice a day by taking

One ounce of mountain flax,  
One ounce of leaves of senna,  
Two ounces of liquorice root.

Simmered in three pints of water for two hours. Take a wine-glassful every two hours. Should this treatment cause a fluid of an oily nature to rise up to the mouth, or by the bowels, it is a sure symptom of cure. I have never failed where this effect has been produced, caused, in my opinion, by the action of the beans. Continue this medicine for two months, and I can assure my readers, from experience, that they will have no cause to regret taking my advice.

I will also give another and stronger remedy :

## No. 2.

One grain of extract of wild cucumber,  
One drachm of extract of dandelion.

Make into a proper consistence with powder of root liquorice. Divide into eight pills, take one every night, or every alternate night ; (if they produce too much action of the bowels, or sickness,) drink during the day the following :—Cut half a pound of leeks very small, simmer in one quart of water for two hours, strain, and when cold add a tea-cupful of gin. Take one-third every eight hours.



Another. Take—

No. 3.

Four ounces of artichoke leaves and stalks,  
 Two ounces of scraped horseradish,  
 Two ounces of green fir-tops,  
 Two ounces of bruised white mustard-seed,  
 One pound of bruised juniper-berries.

Mix and boil in two gallons of water to one, and strain through a sieve. A grown person may take half-a-pint every eight hours, with a table-spoonful of gin in each dose.



Another Take—

No. 3. Take—

Four ounces of mitchoke leaves and stalks

Two ounces of scraped horseradish

Two ounces of green Peppercorn

Two ounces of

ON THE

NATURE AND TREATMENT

OF

SCALD-HEAD AND RING-WORM.

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“ After we have practised good actions awhile, they become easy ; and when they are easy, we begin to take pleasure in them ; and when they please us, we do them frequently ; and by frequency of acts a thing grows into habit ; and confirmed habit is a kind of second nature ; and so far as any thing is natural, so far it is necessary, and we can hardly do otherwise ; nay, we do it many times when we do not think of it.”

ARCHBISHOP TILLOTSON.

SCALD-HEAD, or *tinea capitis*, as the gentlemen of the medical profession term it, is a disease of a most malignant and contagious nature, and, melancholy to relate, is spreading far, and making most rapid progress throughout the kingdom ; a circumstance which makes it a consideration of vast importance to those who have the care of children, or, in other words, who keep schools. To those parties this disease has always been a subject of dread, from the fact of its being contagious, and the means of cure, as far as generally known, very uncertain and dilatory. Bonetus



says, "There are no proper and certain remedies yet found out for the cure of this stubborn distemper." Another author advises us not to be over-hasty in attempting to cure this disorder, "unless the adjacent parts are in danger of being injured." How often have I, within the last ten years, witnessed the dreadful havoc of this disease on the constitution! Many children have been brought to me, after suffering for four and five years, until the disease has proved most destructive to them, not unlike the *rot* in sheep, passing down the chest and back. I have often been compelled to fasten up their ears with a bandage to prevent their hanging down.

Next to the disease of which I have been speaking in the former part of this work, perhaps there is none more difficult to cure, or that so strongly opposes almost every attempt of the professional man. Independently of this, it is marked by its peculiar and perplexing character, in defying any one general and steady system of practice. Indeed, the character of this disease differs so strongly, that should twenty children be selected of the same age, and each afflicted with this disease, of about the same standing and appearance, scarcely any single remedy that would cure one would be of the least service to the other; so that you must begin your plan of treatment with twenty different remedies, and change these remedies perhaps fifty times, and,



after all, leave off as bad, or worse, than when you began.

The seat of this disease is on the head, and the victims of it are generally children of tender age. It commences by forming little ulcers in and about the bulbs where the hair takes root; these bursting, pour out a matter, which being blended with the natural moisture, and even filth of the surrounding parts, and exposed to the influence of the atmosphere, becomes of a most disagreeable, filthy, offensive, and acrid nature. It then generally collects into and forms large scabs over the surface of the head, which continually break, crack, or peel off, leaving the poor sufferer the object of disgust with many, while the feelings of others must be aroused to the greatest commiseration. When this disease has continued for some time, resisting every attempt at cure, it arrives at the utmost degree of inveteracy, and the matter poured out by it becomes absorbed and taken up into the system; and the whole mass of blood being impregnated with it, it breaks out into innumerable forms of disease; sometimes glandular swellings in various parts of the body, at other times eruptive pimples, pains and aches in the bones, swellings at the large joints, fevers, loss of appetite, general wasting, and death.

It will be here necessary to explain, that Scald-head is often mistaken for a disease of a more



simple kind, as when a few pimples appear in consequence of some interruption that has probably taken place from obstruction in the pores, or some other trifling cause. I therefore warn all parents not to trust to their own judgment in these matters, as they may often be led to use dangerous and improper remedies, that would even aggravate these little pimples into more extensive and dangerous maladies.

Perhaps there is no disease more dependant on *cleanliness* than Scald-head; indeed, under no treatment can success be expected without a steady attention to this part of the curative process. To facilitate this the more, as soon as the disease is discovered, the hair should be all cut off, the head then shaved, and carefully washed with warm water. Having effected this, it is all that the parent or nurse should attempt to do; beyond this, be assured, such is the nature of the disease, that every domestic attempt at cure is attended with the most dangerous consequences, even to the life of the sufferer.

Many are the remedies in fashion for attempting to cure this malady; such as muriatic acid, sulphur, tar, turpentine, blisters, ointments, and that barbarous treatment of pulling the hairs out of the head by the root, &c. But the most to be dreaded is the free and unrestrained use of mercury, which is often pushed in excessively violent and virulent forms to the most fearful and fright-



ful extremes, which may often be traced in the sad and incurable malady of water on the brain; honey-combed skull; not unfrequently the total loss of sight; and lastly, death itself.

Thus the remedies are rendered as alarming, and even more to be dreaded than the disease.

It is presumed, that the obstinacy of this disease, as well as the fact of its being extremely contagious, are generally known to the public; but are they as well aware, that to the present moment there is no such thing as a certain cure to be met with, beyond what I myself practise? To put this in a more clear point of view, I shall instance the school of Christ's Hospital, better known as "the Blue-Coat School," which, I believe, has had this complaint, more or less, for twenty years in succession; although it cannot be doubted, that they have had recourse to the first medical advice. A few years since, the subject was brought more particularly to my notice by a letter in the "Times" newspaper, in reply to the complaints of many parents of the pupils, that their children were delayed considerably beyond the usual period at the preparatory school at Hertford. This letter candidly stated, that the only reason for the great delay was, that they were desirous of not introducing the Ring-worm into the London school, as it was very prevalent in the school at Hertford. No doubt this excel-



lent institution has funds to command the best advice to be found in Europe, and yet the complaint has existed there for years. This too plainly shews what I believe has been very generally admitted by medical men, that a certain remedy is not known.

In the course of the last ten years I have had several children of this school brought to me by their parents, hoping, yet doubting whether it were possible that I could do any good where so much had before been tried in vain. In all these cases perfect cures were performed, and the parents are most anxious to corroborate the efficacy of them.

I now publicly announce to the Governors and Conductors of all public Institutions, that I will take the whole, or any number of the *worst cases to be met with in any establishment, and undertake the cure. Should I fail in the attempt, the loss shall be my own.* The more public the ordeal before which this might be performed, the greater would be my satisfaction.

It surely will be unpardonable after this public announcement, if the governors of establishments will any longer allow this disease to exist, when the cure is so certain.

In more than one instance it has happened, that proprietors of schools have come to me in the greatest anxiety of mind, alarmed at the rapid spread of this complaint in their establishments,



and stating that their prospects would be ruined if means were not discovered to arrest its progress. It was with feelings of the greatest satisfaction that I took these formidable cases in hand, and the complaint has been actually removed, without even the scholars themselves being aware of the situation in which they stood, and the feelings of their parents spared from unavailing anxiety. The names of persons and places have been held back from obvious motives; and although I have here stated the general facts, nothing will ever induce me to name the parties thus circumstanced without their permission.

It only remains for me to add after these few remarks, that I have for many years employed a vegetable system of treatment for this direful scourge; simple in its nature, certain in its effects, free from injury, and generally rapid in its cure; and I am happy in being enabled to say, that I not only possess the remedy, but that I have been blessed during a lengthened practice, with hundreds of successful cases, for *never up to this moment have I failed in one.*

References can be given to many a glad father, to many a thankful mother, and to many a heart of gratitude in young people, for the cures which I have performed, independently of very many medical men who have confided their patients to my care, after every effort has been ineffec-



tually attempted to stop its rapid career. And proud am I to say too, that I have at this moment the children of several highly distinguished professional gentlemen under my entire management.

My peculiar mode of practice consists in many different methods of treatment, according to the constitution, age, sex, nature, and appearance of the disease in different patients. With some, after many months, or after years' standing, I give a botanic vapour-bath to the *head only* (for the performance of which I have invented a little apparatus), which in dry, scorbutic cases, opens the pores of the skin, and the more readily admits my ointment, the power of which expels all offensive matter from the head. I am often obliged to have the assistance of my Gout Ointment applied to the chest; this, with my Powders, soon sets the blood in free circulation, by which means, or by a sort of *gentle perspiration*, some of the impure fluid or matter is thrown off by the pores of the skin. I am now speaking of the worst species, and I think there are about nine different sorts. Some require my Ring-worm Ointments and oils alone, or the assistance of herb tea, which I often give.

I have recently effected a cure of six children in one family. The mother informed me that her eldest daughter caught the disease at school, and gave it to the other five children: not two



of them had the same description of disease, and I was obliged to use different means with each child. I am sure medical gentlemen will believe this part of my statement, as the variety of forms which this disease assumes constitutes the difficulty in the cure, which they cannot conquer or explain.

“ Our heads are some brown, some black, some auburn,  
Some bald, but that our wits are so diversely coloured ;  
And truly, I think, if all our wits were to issue  
Out of one skull, they would fly east, west, north,  
South ; and their consent of one direct way should  
Be at once to all the points o’ the compass.”

SHAKSPEARE.



## ON SCARLET FEVER.

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“ To prevent diseases is surely a more advantageous art to mankind than to cure them. But the sagacity to comprehend and estimate the importance of un contemplated improvement, is confined to a very few, on whom Nature has bestowed a sufficient degree of perfection of the sense, which is to measure it ; the candour to make a fair report of it is still *more uncommon* ; it cannot often be expected from those whose most vital interest it is to prevent the developement of that by which their own importance, perhaps their only means of existence, may be for ever eclipsed.”

DR. KITCHENER.

FIELDING has said, in some part of his works, that when a man commences writing a book, circumstances during his labour may occur to lead him into matter which he had no intention of touching on. Domestic calamity has most acutely shewn the application of this remark to myself, and made me feel that

“ Every one can master grief  
But he that has it.”

The scarlet fever raged in my family ; I had recourse to medical men, whose practice, no doubt, was regulated according to the rules laid down for their guide ; and, in the end, I had to lament the loss of a dear daughter and sister.



I consider that the medical treatment was contrary to nature. I by no means desire to deter my readers from the exercise of their own judgments; I only wish to communicate what I consider an easy, and I have no doubt successful method of treatment; for I hold that the man who feels dissatisfied with what he sees in practice, and boldly gives to the world his opinions, is more to be praised than he who in private society, with a deceptive smile, "*just hints a fault, and hesitates dislike.*"

It will, no doubt, excite surprise in some, that I should have called in advice which I had so little confidence in; but it must be remembered, that it is not customary in the medical profession to prescribe for your own family; and every one will readily see the necessity there is for me to avoid giving pretence to cavillers.

That eminent man, Dr. Clark, has told us, that "the loss of one practical fact is a robbery on the public. It is incumbent on every one to throw his mite into the mass; indeed, it is doubtful how a man can answer to his conscience having indolently deprived the world of that which, if communicated, might have added to the safety of a fellow-creature." Believing all this firmly as I do, I should not be doing my duty to the public, if I were not to give my opinion as to the treatment and cure of this disease.



I believe that if the efforts of nature in the beginning of a fever were duly attended to and promoted, it would seldom be attended with danger; but when they are either neglected or counteracted, no wonder the disease proves fatal. Persons residing in the country have a common and, I believe, a very just notion, that sweating is necessary in fever, as all fevers proceed from an obstructed perspiration. The French are of the same opinion, as they seldom give any other medicine than elder-flowers in an infusion, and put warm bladders of water to the feet. Perspiration follows, the pores of the skin are opened; by which means the fever is carried off, as all fevers are only an effort of Nature to free herself from an offending cause. Those who have the lives of their fellow-men placed in their hands ought to learn and closely study the means which Nature takes, unassisted by art, to relieve herself from these diseased humours. Many important hints from the above may be taken, and those who would advance and improve the study of the healing art ought to rest satisfied with a few but well-chosen medicines for each disease, and be rightly acquainted with their power and efficacy in different constitutions. They should despise the cumbersome load of applications which modern practice abounds in, and the use of which too often proves fatal.

I now offer the following suggestions, to shew



my medical readers in what manner they may with safety treat patients with the scarlet fever. It is the course which I shall pursue, should any more of my family be unfortunately affected with this distemper. Common sense points out to us that it must be proper and safe, although contrary to the common practice of the day.

Scarlet fever derives its name from the colour of the skin, more particularly on the joints, which appear as if coloured with red wine. It begins with a sore throat, and, like other fevers, with coldness and shiverings. The colour on the skin will disappear on the third or fourth day, if improperly treated with bleeding and cold applications; in which case it is always dangerous, as this is attended, first, with languor, sickness, and great oppression, and much heat; quick pulse, but small and depressed; the breathing short and laborious, the skin hot and dry, the tongue moist, and covered with a whitish mucus; costiveness, and retention of urine. As these symptoms, if not removed, must prove fatal in a few days, they require the promptest applications. There is no disease where the steam-bath, charged with fumatory and hops, may be used with more apparent success than this, as it is attended with a soothing and composing effect, and induces refreshing sleep, and by relaxing the surface, perspiration is easily attained. From this cause a steam-bath must be serviceable in fevers, both in soliciting



the fluids to the skin, and by the cooling process of evaporation, which abates the extreme heat and mitigates the feverish condition; and the venom of this disease, which has produced the danger before named, will be expelled through the pores of the skin. Assist this by giving the following expulsive medicine:—

Of elder-flowers, of fumatory, and of borage, each half an ounce, with five grains of saffron-leaf, boiled in one quart of milk for about ten minutes. Let one-fourth of this be taken every hour, unless the perspiration be very great, when half the quantity may do.

Or the following, which I should in preference recommend; although a simple remedy, it may be depended on:—

Mix a wine-glassful of thick yeast in the same quantity of cold water, and give it the patient every hour, until the heat of the fever has abated. This modifies the sensibility of the mucous membrane of the stomach, and transmits to the brain the impression it has received.

If there be an inclination to vomit, give an infusion of green tea and one grain of tartar emetic with it, or three grains of ipecacuanha in a little warm water. This may be repeated in one hour, should there be no effect. The throat may be gargled with sage, vinegar, and honey, boiled together, and the steam from this may be conveyed to the throat through a funnel by the mouth. After the violence of the disease is over, the body should be kept open with mild purgatives, such as cream of tartar, manna, senna, or rhubarb.



When a bath cannot be had, six or eight bladders of hot water may do very well with the elder-flower tea. If the putrid symptoms run high, the yeast and water may be depended on. At the same time apply a strong poultice of briony-root or mustard to the feet; but unless a patient's blood, before the attack, be in a very bad state, and if the perspiration be attended to in the first instance, as it ought, there will be no fear of those dangerous symptoms. Should the elder-flowers not be procurable, marsh-mallow roots, linseed, marigolds, balm, shepherd's purse, holy thistle, sarsaparilla, viper-grass, and pimpernelle, will do as substitutes; but none are equal to the elder, fumatory, and borage.

So convinced am I of the correctness of this mode of treatment, that nothing would give me greater pleasure than to see this system in practice; and much do I regret that it should not be introduced to the public by a much abler hand than mine. I leave the subject for the consideration of those who are shewing the world every day that man is rising in intellect by thinking for himself. I should rejoice in having to defend this doctrine against combatants possessed of abilities and advantages sufficient to detect me, if I had not truth and common sense on my side.

Dr. Stark says—

“The only test of the utility of knowledge is its promoting the happiness of mankind.”



## GENERAL REMARKS

ON

## D I E T,

AND

THE PERNICIOUS EFFECTS RESULTING FROM  
SPIRITUOUS LIQUORS, SMOKING, &c.

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“ Do not, as some ungracious pastors do,  
Shew me the steep and thorny way to heaven ;  
Whilst, like a puff'd and reckless libertine,  
Himself the primrose path of dalliance treads,  
And recks not his own lessons.”

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## ON DIET.

I HAVE said little on diet in these pages ; indeed, no positive rule can be laid down. All men, by exercising the ability which God has given them, can judge for themselves. Mr. Jukes says, in his excellent little work, “ It is impossible to lay down a definite system of diet ; it is a question involved in much perplexity, and has even been a subject for controversial writers. An organ like the stomach, which has been known to digest brass buttons, pins, and even clasp-knives ; while others, on the contrary, have



suffered the most serious inconvenience by the mere smell or reception of a trifling quantity of food apparently of the most simple kind." Dr. Gall could never partake of mutton, dressed in whatever manner, without suffering irritation in his stomach to a most distressing degree, proving that in some constitutions the mildest food may be the most injurious. Veal, ham, puddings, and pies act similarly with myself.

I have given my opinion on this cause in my explanation of the four humours in another part of this work.

" Some men there are, love not a gaping pig ;  
Some, that are mad, if they behold a cat ;  
And others, when the bagpipe sings,  
Cannot contain themselves ; for affection,  
Masterly passion, sways it to the mood  
Of what it likes, or loathes :  
As there is no firm reason to be rendered,  
So I can give no reason, nor I will not."

The stomach appears so inconsistent in the execution of its functions, as almost to defy any attempt at prescribed rules for diet. Mr. Jukes says, " Persons who have arrived at maturity are, or ought to be, the best judges of the quantity of food the stomach will contain and digest easily : a knowledge that requires neither learning nor science ; yet there are times when this organ requires more than usual humouring, in consequence of its great disposition to sympathize with every other part of the body. We should regulate



our system of diet in conformity with our age, habits, infirmities, and avocations; our stomachs naturally differ from each other quite as much as one man's countenance differs from another; for it would be worse than nonsense to suppose that the stomach of the *abstemious*, and that of the *drunkard*, are alike." In speaking of the latter, he says, "Drunkenness lowers man beneath the brute; it weakens the digestive organs, impairs the memory." Another author has said, "Drunkenness expels reason, drowns the memory, defaces beauty, diminishes strength, inflames the blood (which causes gout), causes external and incurable wounds, is a witch to the senses, a devil to the soul, a thief to the purse, the beggar's companion, the wife's woe, and the children's sorrow; makes a strong man weak, and a wise man a fool; for he is a self-murderer who drinks to others' good health, and robs himself of his own." I have copied this as being in perfect unison with my own opinion, although I could not have found words equally strong; for I feel convinced, that the two greatest curses that ever fell on this country are the sale of ardent spirits and the use of mercury as medicine. Dr. Price tells us, that only one in a hundred of such persons lives to be eighty years of age, while the Quakers, whose sobriety is proverbial, average one in ten. There cannot be a more powerful argument used to support the practice of tem-



perance, which keeps the pulsation at the regular temperature, when in health, about eighty beats to a minute; but if by excess of eating or drinking, or other cause, a person inflames the blood, raising the pulse from 80 to 140, or to that of 160, he must be wearing out Nature's machine in one-half of its time. Can man (after so cruelly treating himself) wonder that his muscles are enfeebled, his tendons slackened and dissolved, his ligaments unbraced, and all the fine nervous cords and threads become weak, flaccid, lose their tone, and fall at length into decay? And thus it frequently is, until some friendly disease and pain oblige him to stop, to send for the doctor, and exclaim, "I have lost my stomach, pray give me something to restore an appetite." And thus he drags on a miserable existence, bitterly lamenting that none have been enabled to hit his case; he then sinks to the last stage of opium and brandy, and dies the wretched victim of his own folly, whose motto has been, "A short life and a merry one."

"Give me excess of it, that surfeiting,  
The appetite may sicken, and so die."

SHAKSPEARE.

But from my own observation, I can say, that a short life from such a cause is rarely a "merry one;" on the contrary, it is a few years of riotous pleasure, void of real happiness, and severely



paid for by pain, sickness, regret, and despair. This is a class of men I pity above all others, seeing that of all miserable lives this must be the most wretched.

The foregoing observations will apply to the general use of DRINK, which is to supply fluid, facilitate solution, expedite the evacuation of the stomach, and promote the progress of the chyle through the intestines.

There can be no doubt that the most proper drink for man is WATER. It was an ill-omened day, when luxury and idleness introduced intoxicating liquors, and a blessing would it have been to mankind if no other beverage than water had ever been known. Strong liquors were never intended for common use, but only as medicines; if repeatedly taken, they inflame the blood into gout, stone, rheumatism, fevers, pleurisy; dry up the juices, shrivel the solids, and prevent digestion. This I have proved by a careful study of the human frame, and am quite convinced that spirits and wine *are most pernicious*, and frequently subject the consumer to a rapid decay of nature; such as dimness of sight, trembling limbs, &c.

The appetite for drink, as I have stated in another work, is acquired by habit; as a proof, we find that a desire for drinking comes on at regular times and places, such as after dinner, at a market-table, or in any company at a tavern.



Thus we see that habits of drunkenness steal upon us from connection with those already addicted to the practice, and when once the habit is adopted, its victims suffer (as they have themselves told me), in the intervals of sobriety, a faintness and depression of spirits which no tongue can describe, and horrors exceeding the patience of human nature to endure. The only relief they find is in a repetition of the same excess, and thus they proceed from day to day until they are beyond the power of resistance. In the course of time the liquor loses its stimulating effect, the dose must then be increased to elevate the nerves to a certain pitch, till at length the constitution gives way, and lets in all those dreadful maladies which strong drinks sooner or later must produce. When the shattered nerves can no longer be strung up (from the great damage they have suffered), then come the tremblings, sinking of the spirits with no prospect of relief, sleepless nights and days of listlessness, great sufferings (forerunners of still greater), and, when too late, the miserable votary of dissipation finds that he has planted the pillow of his death-bed with thorns.

“Ye cheating vanities,  
Where are ye now? and what is your amount?  
Vexation, disappointment, and remorse.”

I am induced to write these remarks, from one fact among the many which I have witnessed of



domestic misery, which such a system of conduct is every day producing.

A fine healthy young man (a relation of mine), whom I had long and sincerely cautioned as to the results of a continuance in his mad career, smiled at my advice, and went on until nature gave way, and he died a most miserable death. Should it unhappily occur that any of my readers are now pursuing a similar course of living, and yet consider themselves in perfect health, I would seriously admonish them of the awful result arising from their foolish practices:—unless they speedily desist from excesses, *their days are numbered*, nor are many needed to commit this slow but sure suicide.

“Against self-slaughter

There is a prohibition so divine,  
That cravens my weak hand.”

SHAKSPEARE.

I grieve more for the unfortunate families of such men, who, I am sorry to say, within my own sphere of acquaintance amount to a fearful number. Many are now passing through my thoughts; to those who secretly feel this “cap to fit,” I say, in affectionate regard for the happiness of yourself and friends, put it on, think of me, of what I have said to you, and, above all, act upon it.

Such treatment of the human body strengthens the opinion I have frequently expressed, how



essentially requisite it is, in all seminaries for the instruction of youth, to provide information on the means of preserving health and avoiding that which is sure to destroy it. Having felt the weakness of human nature in the endeavour to cast off long-acquired habits, I can sympathize with those whom I now address, and will give a few of my own ideas, which may perhaps assist them in carrying out so good a work. The first thought should be the incalculable value of time, and our inevitable obligation to render an exact account of that portion allotted us. Conscience will not fail to accuse us of that which we have lost and misapplied; and in all rightly organized minds this will produce a determination to spend the future as in that hour of reproach they so fervently desire the past had been spent. Frequent reflections of this kind will be an incitement to a continuance in the paths of rectitude, until it becomes habitual. There must of necessity be a struggle while endeavouring to supplant the evil habit by the good, but the mind will be strengthened by the recollection of the long train of happiness it will lay for those we love, and the many other advantages which must accrue to us from so great a victory. These reflections weighed in the scale of reason must condemn any line of conduct pernicious to health, and ruinous in a pecuniary point of view. The feelings of the man, whose dying conscience accuses him of having



beggared his family, and left them destitute in the world, are horrors which, I regret to say, I have too often witnessed. In contradistinction to these, I will mention the indescribable pleasure I have at times enjoyed (since publishing my Autobiography, in which I alluded to this subject in the hope of being useful to others) by receiving the assurances of many, that they are indebted to me for the real enjoyment of life as well as for the blessing of health ; inasmuch as I had told them what they have since proved to be true, that all liquors which have an intoxicating effect do most assuredly, in a double degree, weaken the nervous system, and all those powers of the body on which the system mainly depends. One young man, in writing to me, asserts that my advice had done him more good than all the sermons he had ever heard, as I had taught him the most important lesson for any man to learn, namely, to govern oneself, and never to indulge in any pleasures which are not conducive to self-improvement. All time which can be spared from active life should be devoted to the pursuit of knowledge, or to the society of the wise and good.

I cannot conclude this subject without reverting to the (to me) grievous habit of parents permitting their children in early life to drink wine with or after dinner ; this habit too often increases with their growth, and in many cases produces



all the ill-effects before mentioned. In connection with this I will relate an incident which, in the course of my practice, has come under my own observation. Some years since, while dining at a friend's house, my attention was drawn to the quantity of wine his eldest son (a lad of sixteen) drank with and after dinner. In a few days I again met my worthy host, and after discussing various matters, our conversation turned to a subject sufficiently appropriate for me to introduce the observation I had so recently made on the predilection his son had evinced for wine, and my fears of the ill effects which, if indulged, it might produce. He smiled at my earnestness, saying, "it was the custom in his sphere of life, and in his opinion no harm could possibly arise from it to a growing youth." But one short year had passed, when my friend paid me a visit to complain of, and consult me concerning his son's health; and on my inquiring the cause of his illness, he was compelled to ascribe it to an excess of that indulgence of which I had so earnestly forewarned him. Deeply regretting that he had not listened to me, he added, that all I had augured had really taken place. The youth, soon familiarized with wine and idleness, began to require a stronger stimulant. The excitement of spirits was speedily resorted to; his constitution, which had not yet reached its vigour, became utterly ruined; he is now a useless member of



society, exhibiting in mind and person the unnatural spectacle of a premature old age.

This picture, lamentable as it is, is nevertheless a true one. Another affecting instance occurs to me, even of a more painful nature; the unhappy person was of the opposite sex, and I had once known her as the happy possessor of more than an ordinary share of bloom and beauty. I will relate the circumstance, to shew my readers how imperceptibly we may be enslaved by the love of stimulating fluids. A young lady, the member of a family with whom I was most intimately acquainted, was advised by her medical attendant (as a simple remedy for a constipated state of bowels) to take every day, at eleven o'clock, a dessert spoonful of castor oil in half a glass of gin, the spirit being intended only to take away the unpleasant taste of the oil. A portion of her family remarked with pleasure to me the benefit she had derived from it, and by way of praising the medicine, added, that, far from evincing a dislike, she was really fond of it. I shook my head, and at once expressed my fears of an unhappy result, predicting that the time would arrive when the oil would be unnecessary, but that she would be unable to do without the gin. Again my prophecies were verified, to the distress and misery of this once happy family. In less than three years she became a confirmed drunkard. Her friends were compelled to remove all liquors from her



reach, and even to deprive her of money; but so deeply was the passion rooted, that by irresistibly yielding to its impulses she absolutely pledged her ornaments, and in fact, any thing available, to procure the exciting poison. In less than five years from the commencement she died, the wretched victim of intemperance, still young, for she had not attained her thirtieth year. By this one fault, she who was once the admiration of all who knew her, lovely in person, amiable in manners, and bidding fair to make all happy around her, brought trouble and disgrace upon her family, and hurried herself to an untimely grave. The young lady to whom I have referred in my Autobiography (pages 318 and 319), as coming to me with three tumours (doubtless brought on by excess), assured me that she owed the propensity to the indulgence of her mother (a lady of title). She also declared that she would rather endure a continuance of her disease and misery, and die in it, than be deprived of what she was pleased to call "her only worldly comfort."

I had written thus far when a reverend friend called upon me. On my mentioning the subject on which I was engaged, he inquired if I had read an excellent work called "Anti-Bacchus." I had not; but, from what he said in its favour, I was induced to send immediately to my bookseller for a copy. I have read it attentively, and



considering it a very cheap work, although a prize essay (being only two shillings), the reasoning power of its eloquence, the truth it contains, and the benefit which would arise to society by the adoption of its plans, I have no hesitation in recommending it as a work well worthy the perusal of all classes. I am convinced that if its precepts and principles were carried into effect, in less than twenty years there would be very little need of workhouses for the unfortunate poor. Some there must ever be, yet I have noticed that two-thirds of their inhabitants have been brought to their miserable condition by the love of strong drink and its twin brother, idleness. I would advise parents to purchase this work and place it in the hands of their children; its simplicity will render it easily understood, while the startling facts it contains will induce them to shun, as they would a pestilence, that evil which has produced more real misery than all the many troubles of life or pains of disease with which man has ever been afflicted.

“ That leprous distilment, whose effect  
Holds such enmity with the blood of man  
That, swift as quicksilver, it courses through  
The natural gates and alleys of the body,  
And, with accursed poison, it doth affect  
The thin and wholesome blood.”

This was Shakspeare's opinion, and all persons



must admit that he was an excellent judge in every matter relating to man. John Wesley, who was also a shrewd observer, although no physician, has written a very excellent work, which would put some of our modern practitioners to the blush. It was published in 1747, and entitled "Primitive Physic, or an Easy and Natural Method of Curing Most Diseases." But such simple remedies as his or mine do not suit the taste of the present luxurious age; both will be better understood and appreciated by the next generation, for whom I cannot help feeling that I am now writing.

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Having now given my opinion concerning strong drinks, I am induced to make a few observations on the equally injurious use of tobacco.

SMOKING is a most filthy habit, and at the same time attended with injury to the constitution and expense to the purse. This opinion will doubtless astonish many of my old friends, who are aware, that I have been a votary to the fumes. In early life I suffered severely from that distressing complaint, pleurisy. I consulted many of the profession, and all advised smoking. This prescription was at first very disagreeable to me, but habit made it familiar, and at length it became so great a pleasure, that in after-life, when beset by trouble and discomfort,



I have looked forward to the close of the day, when I could quietly sit down and indulge my favourite propensity, and when I remember how many bitter sorrows I have smoked away in tobacco, I must confess that the strictures I am about to pen savour strongly of ingratitude to this soothing yet poisonous weed. While under its influence, I found that I could with greater clearness of memory recal past events, and in reviewing them, propose better plans for the morrow; difficulties which have perplexed me during the day yielded beneath the bewitching influence of my silent companion. In this indulgence, and without questioning its baneful effects, I continued many years, during which I experienced (particularly in the morning) tremors, sickness, and all those nervous feelings which are generally produced by the use of henbane, briony, hellebore, or ivy. Still, I did not for some time suspect that my social friend was actually my secret foe and the cause of all my troubles. At length the truth dawned upon me, and I immediately began to look into the properties of tobacco, and found, that, as a medicine, its use was dangerous, and that the oil when applied to a wound would be as fatal in its effects as the bite of a viper. It will likewise destroy all kinds of insects on vegetables as well as in animals. A few drops of the oil, placed on the tongue of a dog or a cat, will pro-



duce violent convulsions and death. I have no doubt that persons who are accustomed to smoking may carry it to such an extent that it will prove a slow poison, by drying up all the healthy humours of the body.

Notwithstanding the serious discoveries I had made, I found it no easy task to relinquish so old and agreeable a habit. Man, with all his nobility, is in grain a selfish animal, bound up in his own appetites and pleasures. An old author has said, "It is a wise man that contradicts himself, when he has seen his error;" but methinks *he* is most unwise who will not change a bad habit for a better, when he perceives the necessity for so doing. My remarks are founded upon the experience of twenty-five years, during which time I was unconsciously imbibing a slow poison, to the great injury of my nervous system; yet I will not grudge the price of purchase, if my expostulation deters even one of the rising generation from falling into this *pernicious* habit.

I will now endeavour to detail a few of the evils arising from the general use of tobacco, which I have gleaned from other authors and from my own experience. The first, and one of the greatest evils, is to be found in the fact of its being an incentive to drink, as it usually creates a dry heat in the mouth and throat; but after what I have already written on the subject of stimulating drinks, I think I need say no more on



this head. It is also exceedingly injurious to the stomach, as, in expending the saliva, that liquid so necessary to digestion is wasted, and the digestive organs of course weakened. A greater proof of the pernicious qualities of tobacco cannot be adduced, than the fact that those employed in its preparation are generally a most unhealthy set. In appearance, they are thin, meagre, yellow, and wretched, and frequently suffering under the following infirmities: asthma, cholic, loss of sight, vertigo, headache, muscular tremors, stupefaction, and diseases of the chest.

In commencing this subject, I have spoken of its habit as injurious, expensive, and filthy. I have endeavoured to prove the first; those alone who have smoked can bear record to the second. Let me now say a few words on the last. My readers will surely agree with me that, in personal appearance, nothing is more essential than cleanliness. Observe the habitual smoker: his teeth are discoloured and most unsightly, his breath disagreeable in the extreme (more especially if he drink also), and even his very clothes bear testimony to the habits of the wearer; his gloves, loose papers, pocket-book, &c., will be found tainted with the filthy odour of tobacco.

Such is the **SMOKER**. But while speaking of the *agreeables* attending him, I cannot omit a few words on the equally filthy habit of **SNUFF-**



TAKING. “ ’Twere vain to tell ” with what sentiments of amazement and disgust I ever regard that man, who, perverting a splendid gift of nature, is not only unreasonable and unwise in so doing, but, by the indulgence, renders himself peculiarly offensive to those who have the misfortune to be near him. Imagine the great pleasures which he must of necessity lose : to him the most fragrant flower is (save in appearance) a mere weed, and the air, however rich with perfume, passes unheeded, unenjoyed. It is most undeniably an unnatural innovation, for surely Dame Nature, all-wise and provident as she is, would, in the anticipation of man becoming a snuff-taker, in all likelihood have placed his nose contrariwise to its present position, in which the *snuffer* could with greater convenience load it, and thus the truly disgusting and ill-bred noise usually attending the operation would be avoided. I often pity the wives of such men, more particularly when they are, as I have frequently seen, handsome and accomplished women. What acquirements or talents can render him an agreeable companion who is constantly adopting habits repulsive, offensive, and disgusting in the highest degree ?

In conclusion, I will quote two cases on this subject, as given by a physician : “ A soldier who had contracted such a habit of snuff-taking, that he used as much as *three ounces a day*, was, at the age of thirty-two, attacked with vertigo, which was



soon followed by a fit of apoplexy, of which he died." The same author mentions a person who "was so immoderate a snuff-taker, that it first caused blindness, which was followed by paralysis; also a gentleman, who attributes the loss of one of his eyes to inflammation; which, if not brought on, was considerably aggravated by snuff-taking." All persons with any knowledge of the extreme delicacy and susceptibility of those organs, which are irritated, vitiated, and ultimately destroyed by the frequent operation of smoke or snuff on them, will admit the truth and justice of these remarks, and at once acquit me of severity and prejudice. My only object is the improvement and happiness of my fellow-creatures, and to prove what Shakspeare has said, "that we are the cause of our own sufferings."



soon followed by a fit of apoplexy, of which he died. The same author mentions a person who

ON

caused his death by a violent exertion, that it was an immoderate and ill-timed exertion, that it was

caused his death by a violent exertion, that it was an immoderate and ill-timed exertion, that it was

## FEMALE DRESS.

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“The care I have had to even your content, I wish might be found in the calendar of my past endeavours; for then we wound our modesty, and make foul the clearness of our deservings, when of ourselves we publish them.”

gas, which are irritated, and ultimately destroyed by

## TIGHT-LACING.

THE previous chapter having been principally written for the perusal of my fellow-men, I will now devote a few pages to the fair sex, and I most earnestly request their serious attention to a subject on which their health materially depends: I allude to the *injurious effects* produced by the prevailing custom of *tight-lacing*. The daily results arising from this dangerous practice comprise palpitation of the heart, shortness of breath, violent headaches, and consumption, followed by an early death! This fearful catalogue will probably create surprise, and shock the feelings of my fair readers; but they may be assured of its correctness, and I trust that this assertion, with the following observations, will induce them to pause in the fatal practice, ere it prove too late to remove the disasters occasioned solely by want of caution or by mere thoughtlessness.

This pernicious habit will prevent the growth



and proper position of the ribs, the muscles, the chest, and the spine, which must all act in harmony, as they are most essential to the required strength of the vertebral column, and the proper freedom of the thoracic and digestive organs.

In studying these matters, I endeavour to imitate the skilful watchmaker, who, in order to find out the cause of a watch not being in proper condition, must examine it attentively, to discover if the spring is compressed and if the escapement and wheels have full liberty of action. But I fear I shall not have many listeners to these plain facts, for, to do wrong is the fate of mortals, and few there are who like to be set right. I would be silent, were I unacquainted with this important subject; but my great aim is that of instructing others. In endeavouring to do so, perhaps some of my fair readers may think me too severe, but they must remember that my object is truth, and my subject WOMAN.

Before I enter more fully upon a detail of the evils produced in the constitution by tight-lacing, I will quote the opinion of a writer, who, though differing widely in style of expression, yet entertains the same notions as I do upon this strange perversion of nature. "I now hasten to touch a chord in the female composition, which must, I think, yield a reply. Dare I mention *Vanity*? Classic in braiding her hair, tasteful in selecting her paraphernalia, skilful in its arrangement,—



woman, capricious woman, blots the fair picture by endeavouring to emulate, with all her power, that most hateful of insects, a wasp. I would not for worlds imagine her bearing its sting, either in heart or tongue, but I will deny any unreasonableness (unpalatable as it may seem) in my simile; I appeal to the poet, the painter, and the sculptor: can the language of the former apply to our modern belle, when he writes—

‘ Grace was in all her steps! Heaven in her eye!  
In every gesture dignity and love?’

Can the artist assimilate in his creative mind the ‘line of beauty’ he so closely studies with aught bearing any resemblance to the before-named insect? and the sculptor, confused by the mass of ideas which his powers of imagery shadow forth, may with perfect safety suffer his eye to rest on the *hour-glass* without dreaming of securing its shape to aid him in the formation of his statue. True symmetry is produced by a perfect harmony of proportions; our fair country-women, however, are opposed to this opinion, for behold the consequences of an unnatural pressure on the waist (I speak only as regards appearance). Increasing size must have room somewhere, and being ejected from one place, as a matter of course produces an excess elsewhere, and the tightly-laced lady emerges from her dressing-room, carrying so awful a preponderance, either



above or below (and sometimes both), that even if supported by the dignity of a duchess, must at once convert the sublime into the ridiculous."

I confess that the author I have quoted is rather satirical; but it must be borne in mind, that satire is frequently founded on truth. In support of this, I will relate an incident, which, however ridiculous in itself, is, nevertheless, perfectly true. A young acquaintance of mine, a clever, facetious boy of fourteen, was one evening entertaining my daughters with a most amusing account of the various peculiarities displayed by the different ladies he had met with at a fashionable watering-place. After dilating most scientifically upon the unaccountable caprice of women respecting the mode of their dress, he suddenly exclaimed, "Oh! but the worst of all is the tight-lacing system. Will you believe me, that an aunt of mine absolutely laced herself so tightly, that she pushed all her stomach down into her legs, and the last time I had the honour of handing her to her carriage, I could think of nothing bearing any likeness to her ankles, but those belonging to the elephant at the Zoological Gardens?" I could not help admiring the perfect innocence with which the boy told the tale, and his great earnestness in endeavouring to convince his laughing hearers that it was all perfectly true; but I also felt convinced that the



burlesque, though gross, had in all probability its foundation in truth.

I seldom take a walk but I observe the deformity in young ladies produced by tight-lacing; and when any one comes to consult me, the external evidences are so clear, that I have no need to trouble myself to ask, or her to answer, many questions, to ascertain the cause of her sufferings. The pale yellow complexion, somewhat resembling a wax doll deprived of its paint—the dark circle round the eye—the visible languor and debility—the alternately feverish and clammy hand—the complainings of loss of appetite, sick headache, severe pain in the spine, and in the side; one day in the left, the next in the right, with an agreeable change the day following to the pit of the stomach, and all this accompanied with nervous affections and hysteric fits. The poor patient really feels as though the elasticity of the muscles had entirely vanished, being incapable of the least exertion. In the end, she adds to the list of her maladies caprice of temper, obstinate resistance of all control, and being unable to enjoy the least pleasure herself, in too many cases she becomes a source of trouble, vexation, and annoyance to all around her.

The thoughtless may say—

“This is the very coinage of your brain.



This bodiless creation, Ecstasy  
Is very cunning in."

I answer—

"Lay not the flattering unction to your soul,  
It will but skin and film the ulcerous place ;  
Whiles rank corruption, festering all within,  
Infects unseen.  
Repent what's past ; avoid what is to come ;  
And do not spread the compost on the weeds,  
To make them ranker."

SHAKSPEARE.

If tight-lacers have it in view to procure a fine figure, how lamentably will they find themselves mistaken, for in nineteen cases out of every twenty, real deformity is produced,—a high shoulder—a hunch—or a distorted spine ; and for sufferings, the following are a few, each in itself sufficient to embitter life and destroy happiness : severe and continued headache, giddiness, faintings, pains in the eyes and ears, bleeding at the nose ; shortness of breath, derangement of the circulation, and palpitation of the heart ; loss of appetite, flatulence, bad digestion, and many other maladies, varying, of course, according to the constitution of the sufferer.

Since writing the foregoing, an event has transpired which is really so applicable to the subject, and in a measure bears out the truth of my assertions, that I shall introduce it ; and as I think it just possible that some of my fair readers will fancy me rather severe, I hope the following



account will urge my acquittal, and more than justify the earnestness of my appeal:—

#### DEATH OF A YOUNG LADY FROM TIGHT-LACING.

(From the "*Times*," February 15th, 1842.)

Last week an inquest was held at the George Inn, Chard, on view of the body of Harriet Palmer, aged thirteen years, the daughter of Mr. and Mrs. Palmer, of the Crown Inn, who died suddenly, on Saturday, as she was walking in the High-street, from rupture of the blood-vessels of the lungs, occasioned by a slight exertion, while under the pressure of tight-lacing. Mr. Spicer, surgeon, who made a *post mortem* examination of the body, said, that the practice of tight-lacing was excessively injurious, and especially so, when, in addition to the lacing, a large bone was placed against the chest. He wished publicly to mark the impropriety of the pressure usually applied to young children, and which was productive of most mischievous consequences. In reply to a question, Mr. Spicer said, that the stomach of the deceased was not full at the time, and that there was palpable evidence of the effect of the pressure of the stay-bone; the use of which ought to be entirely discarded. The jury then returned the following verdict:— "Died from the rupture of vessels on the lungs;" and added, "The jury wish to express their opinion, that the rupture of vessels on the lungs of the deceased was occasioned by the undue pressure of tight stays on the chest; and record this opinion, as a caution to the public of the injurious tendency of tight-lacing."

A great author (Junius) has written: "The vices operate like age, bring on disease before its time, and in the prime of youth leave the character broken and exhausted."

Let us change the word "vices" into "follies," and will not every-day events bear witness to the sad truth of the above sentiment? I think I may



venture to affirm, that one-half of those diseases the complainings of which reach our ears from every quarter, are brought on entirely through the agency of either vice or folly.

“ Oh! how unjust to Nature and himself  
Is thoughtless, thankless, inconsistent man.”

May I not add, “ and *woman* too ?”

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### GENERAL OBSERVATIONS.

BEFORE parting with my young readers of the gentler sex, I must venture a few remarks on the great want of good taste, I may say delicacy, and lack of self-knowledge, displayed in the fashion of appearing beyond the precincts of a dressing-room with uncovered shoulders and bosom.

A short time since, on looking over some scraps by a facetious person, I found that in a fashionable glossary, to the term “ full dress,” the definition given was “ half naked.” I have often, when in what is called *society*, felt the truth of the jest, and been positively shocked at the lavish manner in which some fair ladies set forth those charms which, in my humble and, perhaps, unfashionable opinion, appear more chaste in the imagination than to the eye. I do not think it possible that a man possessing any refinement of



mind, or viewing the female sex in a proper light, can for one moment admire such exhibitions; on the contrary, the young, single, and fastidious will be disgusted, while the husband and father (perhaps of daughters to whom he cannot help reverting as a relief by contrast) will suffer that acute feeling of pity, which the unthinking and impure cannot possibly understand. But to this pity, is there no censure added? Surely yes! where is the mother, the mistress of the house, the prominent member of society, the pattern for younger branches of her sex? Would the censure be misapplied if *she* were its object? The answer will be found in the minds of my reflecting and intelligent readers. I have often (when I could do so with propriety) expostulated and described the effects which would eventually follow an exposure of those susceptible and delicate organs, the throat and chest. This custom is the more dangerous, as the generality of young ladies wear high dresses and remain in a well-heated room all the first part of the day; but in the evening the "*full dress*" is adopted; the warm apartment exchanged for a cold carriage and the damp fog usually attendant on a winter night, which, with all precaution, cannot wholly be excluded. Then follows the hot, close atmosphere of a crowded assembly, where having, in the exciting exercise of dancing, produced an almost insufferable state of warmth, the young



lady betakes herself to the "delicious cool" of an ante-room. Another change!—Oh! the extreme and dangerous folly of the unthinking portion of the world! What an innumerable host they form!

But let us imagine these young people acquainted with the organization of their own frames, and as conversant with the difference between that which is conducive to, and destructive of, its welfare *internally*, as they are with the "appointments" most becoming its *exterior*. Let us suppose them knowing, that when they uncover the neck below the collar-bone, they expose that part which of all others needs the greatest protection, from its keen sensibility to atmospheric changes, the upper portion of the lungs being situated thus high in the chest. And surely with this knowledge, no bosom will be bared, no chaste eye offended, no pulmonary disease [engendered, and no premature death involved; yet, whilst stating these truths, I feel the hopelessness of my task (were I to write till doomsday), in endeavouring to regain these fair rebels to Nature and common sense from the bondage and slavery of fashion,—tyrannous and cruel fashion. *Tyrannous*, for does it not inflict pain, distress, and a comfortless state of existence? *Cruel*, for are not its victims the fairest, dearest, and most cherished?



“ Here stand I, ladies, dart thy skill at me,  
 Bruise me with scorn, confound me with a flout ;  
 Thrust thy sharp wit quite through my ignorance ;  
 Cut me to pieces with thy keen conceit.”

“ [Yet] whilst I can vent clamour from my [pen]  
 I'll tell thee, thou dost evil.”

SHAKESPEARE.



ON  
PLANTS AND FLOWERS.

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“ All arts and sciences are more or less encumbered with vulgar errors and prejudices, which avarice and ignorance have sufficient influence to preserve by help of mysterious, undefinable, and not seldom unintelligible technical terms, or nicknames, which serve only to shroud it in almost impenetrable obscurity; and so fond are the professors of an art of keeping up all the pomp, circumstance, and mystery of it, that one might fairly suppose those who have had the courage and perseverance to overcome these obstacles, and penetrate the veil of science, were delighted with placing difficulties in the way of those who may attempt to follow them, on purpose to deter them from the pursuit; and that they cannot bear that others should climb the hill of knowledge by an easier road than they themselves had; and that as their predecessors supported themselves by serving out, with a sparing hand, the information they so hardly obtained, they find it convenient to follow their example, and, willing to do as they have been done by, leave and bequeath the inheritance undiminished to those who may succeed them.”

DR. KITCHENER.

As regards the power of different herbs variously used, I will point out the following seeming paradoxes, hitherto unaccounted for. The herb called Crow-fig, or *Nux vomica*, given



to some description of dogs, will instantly deprive them of nervous energy, and in five minutes destroy life; while the same herb may be given to other dogs without their being affected by it. The root Alkanet (or, as the profession call it, *Radix anchusa*) is in no degree hurtful to man; it is even beneficial to children, being used as an infusion, to drive out the small-pox or measles; yet this same herb will destroy either dog or cat. My remedy for rheumatism acts precisely the same both on man and dog; although there is this difference in the complaint (as justly observed by a very ingenious writer), that rheumatism in the dog never exists without affecting the bowels.

The powder of Mistletoe which grows on the hazel-tree is a cure for most persons troubled with fits, if about four drachms a day be taken in Holy-thistle tea; yet it has no effect on dogs and horses. Again, if a man place a small portion of the herb Purslain under his tongue, it will quench thirst; but if a dog take it, the instant he has his liberty, he will fly to the first water he can reach, be it ever so impure, to slake his intolerable thirst; there is even reason to believe that a dog in a rabid state would be compelled to drink after chewing it.

In the Appendix to the present work will be found a further enumeration of the peculiar properties of many herbs and roots, kindly bestowed



upon us by a beneficent Providence, but altogether undervalued at the present day.

Will it be contended that vegetable productions, such as I have described (and, be it observed, there are thousands possessing equally astonishing properties), were meant by our all-powerful Creator to lie "cumbering the ground," totally unregarded? or, rather, were they not all supplied by Him for some specific and useful purpose? Let our modern Pharmacopœias contain even but a moderate list of those medicines to be found in almost every field and valley, and less anxiety be shewn in digging from the bowels of the earth minerals, which in many cases are but sorry substitutes for what is to be found on the surface; we may then calculate upon more certain and less dilatory progress in the curative art.

The careful searcher after botanical knowledge will find, in the works of many of our early authors, most invaluable information on the medicinal properties of herbs. One of our *sage* writers wittily remarks, in his peculiarly quaint manner, "Why do men die, while sage in garden grows?" I can bear testimony to the virtues of this much neglected herb, useful in many cases, and injurious in none. The writings of Dr. Thornton may be read with great advantage by the student; and a paper by Dr. Jackson, in-



serted in the Medical and Physical Journal for February, 1810, on his discovery and trials of the virtues of "Eyebright," will afford one specimen of what yet remains to be done in the botanical world, where discoveries may be made every step we take, in whatever path we tread.

It may not perhaps be out of place to state here, that my own natural inclination has, from early childhood, been led to the study of medicine. This fondness for the pursuit, although in some degree inherited from my father (who was clever in the veterinary art), met with no encouragement from my parents. But this one favourite study haunted my mind during anxious days and sleepless nights, brooding over the yet untried inventions of my own, and storing my mind with the many valuable truths to be found by an attentive reader in writers on botanical medicine. I need hardly say, that I did not arrive at my present limited knowledge of medicine but by degrees. My first cures were chiefly those simple complaints to which human nature is liable. These, and the cure of ring-worm (which I have performed many years), and my more recent discovery of a cure for the gout, have now for above fifteen years placed me very prominently before the public eye. I now most solemnly state, that in no case have I ever heard of injurious effects from the use of my medi-



cines ; but I have received the thanks and blessings of my patients beyond my most sanguine expectations.

Many of our most useful plants we undervalue, because they are common and everywhere to be found. I will give a case in proof. Some years since, a medical gentleman in great practice, and residing a few miles from town, brought to me his only daughter, a most accomplished young lady, afflicted with a disease considered, as he himself said, incurable. I found this gentleman candid and sensible : he told me who and what he was, and admitted that for three years his daughter had had the first advice in London, together with his own assistance, without success. He added, "I suppose you think it strange that I should apply to you, and I assure you that at first I had a struggle with my own feelings ; but having been a witness to a cure you performed on the daughter of a professional man, I am sure you can cure mine. Here, Sir, is a cheque for a sum of money, and when cured, you shall receive another to the same amount." I told him it was not a case I professed to understand, and I wished to confine myself to gout and the cure of ring-worm only ; but as he had behaved so handsomely, and as it always gave me pleasure to communicate to and aid others with the knowledge of my own discoveries, I would assist him. Judge of his surprise when I told him how to prepare Duckmeat,



Chickweed, and Groundsil. "Why," said he, "I have a pond at the back of my house with abundance of duckmeat, and the other two grow in my garden!"

Here was a college-educated man using worthless drugs, procured at a distance of hundreds and thousands of miles; when Nature had planted, as it were, the very remedy at the threshold of his door. The young lady only paid me three visits, and was cured in two months. So much for plants that are thought useless, because Nature has been so kind as to make them common amongst us. Many of the most useful grow all the year round. I am only sorry that mankind do not study the utility of their qualities for health, nourishment, and pleasure. I may refer to the instinct of animals. Watch them when feeding, and you will see them vary the choice of their pasture. Their knowledge emanates from laws of a superior order, into which, while in this world, we shall never be able to penetrate; and if such knowledge elude our researches, we must consider it is for the general good of all beings on earth, especially that of man; for on examination, we shall find that Nature raises the physical character of her works by collecting them around mankind.

Every plant that grows in the corn-fields possesses virtues adapted to the maladies incidental to the condition of the labourer. Let him take



whatever pains he may in sifting the grain and weeding his field, the two following plants are always found mixed with the standing corn, *viz.* the *poppy*, which is a safe cure for the pleurisy, eases pain, and procures sleep; stops hemorrhages and spitting of blood; and the *blue-bottle*, which is a diuretic, and softens and extends the fibres which compose the urinary glands and channels, to carry off the casual intrusion of particles too large to pass by the usual and common means.

I could enlarge greatly on these bounties of Nature; but my patients will bear me out in the assertion that my present engagements will not admit of it. I hope nevertheless to see the day in which I shall be enabled to satisfy mankind that Nature is the best contriver and compounder of her own productions. I trust that the two simple plants named above, whose properties so well blend and work together to answer their important ends at once, will serve as a good hint to those who only practise with the means which the art of man has contrived as a substitute for the works of Nature. My readers perhaps may inquire, why injurious and artificial substitutes should still remain in use in these enlightened days? The answer is, that following the beaten track contributes to the ease of the college-bred doctors. "Go to the ant, thou sluggard; consider her ways, and be wise; which having no



guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvests."—*Prov.* iv. 6. Nature has composed her works in such a way as always to have novelty, in order to keep man, as well as beast, continually in exercise.

From this observation I would draw also this conclusion, that the Author of Nature intended to link mankind together by a union and interchange of thought for each other's benefit, but the chain I fear is very much disjointed. Some persons may answer, "This is only opinion." True; for where is the man who has become thoroughly acquainted with the endless views of Nature? "To whom hath the root of wisdom been revealed, and who hath known her wise counsels?" *Ecclesiasticus*, chap. i. ver. 6.

" We, ignorant of ourselves,  
 Beg often our own harms, which the wise powers  
 Deny us for our good: so find we profit  
 By losing of our prayers."

But Nature assists those who study her works, and makes them wise, from the means she employs to accomplish the ends she purposes. This is one of the strongest proofs of a Divine Benevolence. Nature permits man only to know the end she has in view; it is on this she wishes his heart and mind to be fixed; she has no wish to make him ingenious and proud; her object is to



render him virtuous, by which means he will also be happy. She is always ready to mitigate his difficulties and multiply his blessings. I am borne out in this opinion by an authority which will never deceive: (*Ecclesiasticus*, chap. iii. from the 17th to the 24th verse).

Were we to study the relation which many plants have to animals, we should discover their great virtues. Nature has established among them species which are of different sexes; like the animal creation. Many are found united in clusters, which shews us their wish to live in each other's company; many have their likes and their dislikes, and will not grow or multiply near each other. Others, like hermits, are always to be found in a state of solitude. The male and female drake, although growing together, I have known to be as different in their virtues as light to darkness. Mushrooms again present to us a multitude of contrasts, more so than any other production in our country. I have no doubt there are as many as fifty different species of them, all good when properly employed. In nature the simplest remedies produce the most useful effects, and in the early period of the world, when the art of medicine was practised more from motives of benevolence than gain, its inhabitants were less afflicted with disease.

Very much depends upon the period and manner of collecting the herbs and roots intended for



pharmaceutical purposes ; yet very little attention is paid to this in the collection of those *few* medical herbs which are used in this country. The greatest favourites are gathered by the Moors in Africa, and the Indians in America, in *all seasons* of the year. They are dried carelessly in the sun, when the oils and other valuable medical properties are completely lost ; it is not therefore at all surprising that, when brought to market, they fail in relieving the great mass of human suffering. There is a wide field open for investigation, and we shall find, by close study, that the laws of life and health may be brought to a state of perfection far beyond the present conceptions of men. I would advise the younger branches of the medical profession, who have not been conversant with studies of this kind, that they would put a better value upon such knowledge than heretofore, and not content themselves by serving an apprenticeship, or receiving a diploma ; they should bear in mind that, to have a perfect insight into human nature, requires more study and perseverance than is, according to the present practice, thought necessary. Let them study Nature as she represents herself in the field and in the garden, and study disease, not as it presents itself in books, but rather at the bedside of the patient.

Every man has the power within himself of gaining this insight ; he must shake off all pre-



judices against propositions deviating in any degree from the practice of the College of Physicians, and if he has but a moderate share of liberality, he will discover their errors, and the pride which forbids their being rectified; and then it will be for him to form his own opinion, whether it savours more of ignorance and folly than of good sense and courtesy. He must examine into the *cause* of every thing, for he must be impressed with this simple and honest truth, that there can be no effect without a cause. He must bear in mind that health is *natural* to man, and that there is a *cause* when it is lost. The more he advances in this study, the more he will be satisfied that he is coming at the truth, and that he has heretofore been like a mariner without his compass. In this study he will immediately perceive that he ought to be very well acquainted with the virtues, faults, preparations, compositions, and proper doses of all vegetable medicine with which he practises. He ought to consider the regularity or irregularity of his patients, and then have the skill to judge for whom, for what, when, how much, and how often he is to administer, to effect that change in the system, by purging, perspiration, or other evacuations.

To accomplish all this, a man had need to be rightly born and furnished by nature with a peculiar genius, and with a strong prevailing in-



clination for this study and practice; above all others, he must also be blessed with courage and activity, such as will bear him up and carry him through difficulties, without, on the one hand, presumptuous rashness, or, on the other, needless fear. I say, if a man is not by nature possessed of the above qualifications, all the study, all the practice, all the hammering into the brain, together with the best collection of books ever formed, can never make Nature's physician, any more than good colours alone can make a fine painter, or that he should be made a jeweller whom Nature only intended for a blacksmith. I think Dr. Badham, in one of his recent lectures at Glasgow, must have been somewhat of the same opinion, when he told his students that he had observed "many gentlemen in this class who have hovered about these smoky walls for seven or eight years, who have gone through six months' courses, and (not a few of them several times), in the ancient languages and mathematics, in Logic, in moral and experimental philosophy; in short, performed a complete course in the gowned classes before they put their hands upon the ark of medicine." Now, I would ask, must it not have been a torture to those poor young men to be compelled to be doctors, against Nature and their own inclinations? Had their natural abilities been studied, as it was the duty of their parents to have done,



they might have become good sailors, soldiers, wheelwrights, tailors, shoemakers, or taken up other honourable and respectable employments in life; but I would wager St. Paul's Cathedral to an egg-shell, that they will never make good and useful doctors.

That the power of memory, reason, and the imagination, are bestowed in different portions to different men, may be known by every hour's experience.

“These are begot in the ventricle of memory, nourished in the womb of *pia mater*, and delivered upon the mellowing of occasion; but the gift is good in those in whom it is acute.”

We may observe, that all the labours of education cannot overcome a natural dulness of capacity. High intellectual qualities may justly be called gifts, because they cannot be purchased by labour or wealth. It is not difficult to discover this cast of mind and talent in a youth, if they really exist; for I am of opinion that we have all our several parts assigned us in this world, and those who have not a capacity for the liberal sciences, may, upon examination, either by themselves or their friends, discover some talent of their own, useful in the pursuit of both public and private advantage. Many who have not genius for philosophy or polite learning, enjoy, in a superior degree, common sense and courage, and possess a turn for study and



usefulness sufficient to distinguish them in the more active scenes of life. We cannot will of ourselves to be born wise, any more than to be born rich or poor; for God hath the appointment thereof, and for us to oppose it, or attempt to alter his dispensations, is contrary to reason and must be offensive to Him. Any other theory must be conceived in ignorance, and nurtured and supported by crime, which makes a man unworthy of this earth, and unfits him for a future state.

More may be learned from the beasts of the field and the fowls of the air than the imagination of man can conceive. I have walked among and observed them, and from the experiments I have made in the vegetable kingdom has originated my limited share of knowledge. My system is not founded on theory, but practice; not from the study of books, but from the study of Nature; and observations derived from the face of the earth, and from the animal creation.

“ See man from Nature rising slow to art!  
To copy Instinct, then, was Reason's part:  
Thus, then, to man the voice of Nature spake—  
‘ Go, from the creatures thy instruction take:  
Learn from the birds what food the thickets yield;  
Learn from the beasts the physic of the field:  
The art of building from the bee receive;  
Learn from the mole to plough, the worm to weave;  
Learn of the little nautilus to sail,  
Spread the thin oar, and catch the driving gale:



Here, too, all forms of social union find,  
And hence let Reason, late, instruct mankind.'"

POPE.

"For the smallest of the Creator's works are every way complete."

If Dioscor, Bellonius, Dioscorides, or Galen, although so many years have elapsed since their scientific labours, were to rise from the dead and walk into my study, and inquire of me what useful discoveries have been made in Nature's medicine since their time, I should feel somewhat ashamed, and not very well know how to reply. These once clear and deep-thinking botanists would have occasion to say: "What you have effected, in the course of so many years, is not very considerable, or equal to the improvements of other arts and sciences; therefore bestir yourselves: we shall now lay ourselves down to sleep again, and trust you will not doze away the next hundred years."

It is really humiliating that so many years have passed away, and no safe discovery made for the *cure of Gout*. How many great men have claimed the credit of making the first discovery, or some improvement, by the introduction of *Colchicum*! Yet I think that the liberal part of the profession who may not agree with my views on any other point, will allow that *Colchicum* is to be dreaded for its deleterious effects on a nervous constitution. When taken



in large doses it acts so powerfully on the fibres and nerves, as to bring on apoplexy, epilepsies, palsies, loss of memory, and the like. Sir Charles Scudamore, who has probably witnessed the effects produced by this powerful poison, observes: “ *Tincture of Colchicum*, the preparation of *Hellebore*, and *Opium*, *Wilson’s Tincture*, and *Reynolds’ Specific*, do in most instances for a few trials influence the local symptoms very speedily; but, so far from removing the cause of gout, they leave the disposition to the disease much stronger in the system, with less power, it is true, to produce violent inflammatory attack, and lead to the still more calamitous, because more constant sufferings of the chronic form of the disease.”

The patient emphatically represents that his feelings put him in constant dread of something worse occurring than the gout, which his constitution seems no longer able fairly to produce. With the effects of *Electerium* and *Opium* I am the least acquainted, but I have abundant opportunities of knowing that each of the other medicines, sooner or later, disappoints the patient of his expected ease, rendering merely a palliative assistance, and keeping the disease dormant for a time only, so that it is left to prey on the constitution with more lasting and serious effects.

*Colchicum*, although meriting much of these condemnations, is (like every other remedy of a



vegetable origin) not without its virtues. In diseases of an essentially inflammatory character, where the action of the heart and arteries is much increased, and when its reduction by blood-letting is out of the question, Colchicum with Foxglove becomes a most powerful acid, and frequently prevents the necessity of bleeding, which can never be done with impunity, and which not unfrequently tends to the destruction of human life.

One of the many herbs that I use is daily eaten from the plate of almost every family in France; it is perfectly safe, and requires only forty hours to effect that which Colchicum does in five, and certainly with less danger. My remedy, whilst it cures, as my patients can prove, strengthens the solids, and produces a vigorous vibration and circulation of the blood, causing a good digestion, by separating and carrying off the grosser humours, thereby preventing an early relapse. All kinds of rheumatic pains brought under my observation and treatment have given way, under the powerful agency of my medicated vapour-baths, properly impregnated with such herbs as will remove the cause of disease from the most remote parts. It is the duty of every practitioner to avoid giving any thing to force Nature—assist her he may; but even in this, much caution should be used, and as soon as the intention is answered, he must cease.



I have not at any time depended on the opinions of others ; the volume of Nature I have found best suited to my taste. The field lay open before me ; in my rambles I struck into a fresh path of inquiry, and have broken new ground, both in the cultivation and practice of English medicine and the diseases incidental to our climate. I propose at some future time, if my life be spared, to endeavour to convince the world that almost every plant on the face of the earth carries the mark or seal for the disorders which it cures.

Let us bear in mind that the saying of Holy Writ, " By their fruits ye shall know them," is at least as applicable to plants as to the human species. The brute creation know by instinct what is good and what is hurtful to them, for Nature is pure as it came from its divine Author : it delights in simplicity, and is the teacher of only such valuable truths as serve to promote it. Like truth, it is simple and uniform ; and to follow it is an excellent and safe rule. I was much pleased on reading the sound advice which Baron Portal gave to his brother physicians : he says, " Nature is admirable in the means which she makes use of for the preservation of the beings whom she has created, especially *in cases of diseases*. She ought to be minutely considered, in order to follow her operations and to second them ; and woe to the physician (he might have



added, patient!) who does not take her for the guide of his conduct."

It is a melancholy fact, that in the present day diseases are more numerous and inveterate than they ever were before. Many of the profession are a set of idle and shallow men, wishing to make a short cut into physic, without the trouble of studying Nature's medicines, as did their forefathers. They despise pharmacy and botany, and confound diseases.

The practitioner is sometimes so mercenary as to make his profession a *mere trade*; he runs to his patient in haste, asks a few general questions, scribbles out one of his hacknied prescriptions, takes his fee, and away to the next, whom he treats in the same way. He should certainly allow sufficient time and thought to find out the nature and cause of his patient's distemper, and superintend personally the preparation of his own prescriptions. Few persons are aware of the consequences arising from the practice of trusting the mixture of medicines to inexperienced apprentices and others; at present we purchase medicines as we would brimstone to make matches.

"O, place and greatness! millions of false eyes  
Are stuck upon thee; volumes of report  
Run with these false and most contrarious quest  
Upon thy doings! Thousand scapes of wit  
Make thee the father of their idle dream,  
And rack thee in their fancies."



It has for many years past been my wish to write a Medical Herbal, such as could be well understood by the most simple mind, and pointing out a cure or alleviation of disease by the generally unerring means ordained by the God of Nature. In gathering herbs for medicinal purposes, a knowledge of the proper seasons is important. I am frequently questioned on this point by my patients and correspondents. In anticipation of the task, I have from time to time laid by the materials gathered from my practical experience. Not long since, while expressing my fears as to its completion to that clever medical botanist Dr. De Prati, he assured me that he was about doing the very same thing. I therefore resigned the task with the greatest pleasure, well knowing how much more capable he is of completing so arduous an undertaking than myself. I trust that a work will shortly appear from his pen, and as it will doubtless be advertised in the daily papers, those who wish to avail themselves of it can then do so.

As an individual I commend Dr. De Prati for his intention, and may say to him :

“I can no other answer make but thanks,  
And thanks for ever ; oft good turns  
Are shuffled off with such uncurrent pay ;  
But were my worth as [are my feelings] firm,  
You should find better dealing.”



THE  
MODERN SCHOOL OF MEDICINE.

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“Man in society is like a flow’r  
Blown in its native bed: ’tis there alone  
His faculties, expanded in full bloom,  
Shine out ; there only reach their proper use.”

COWPER.

I HAVE often reflected with “sorrow more than anger,” when alone, and after receiving the visits of men of first-rate ability, well educated, some deeply versed in the arts and sciences, having a general knowledge of life, and reasoning well on the wonderful and perfect works of Nature—that they are nevertheless lamentably deficient in that all-important subject, the delightful study of themselves, which must in its progress open their eyes, and give them a heart to love and bless God for his wonderful providence in the construction of the human frame. This pleasing study would lay a foundation in the young mind for religious principles, and teach him not only to believe the Word of God, but also to obey it.

With their minds thus enlightened, the youth



of our noblest families, as well as of our poorest peasantry, might become useful members of society. But, from the faulty system of education followed in England, the former class are sent to a public school, the common slaughter-house of the understanding, where they are not "tried and tutored in the world," or taught to imbibe that knowledge which is best suited to their youth; but are tied down to the study of nearly useless languages. The only geography they learn is, "the world as known to the ancients;" and as a sort of finish, they are made to study the most injurious part, by going, as it is called, "into Ovid," which study will do every thing that human ingenuity could invent, to sully, degrade, and ruin the mind of youth: for in that work the Almighty Creator of the world is caricatured by a set of gods and goddesses, made grossly licentious! With such instruction, mixed up with the common frailties of our nature, the young mind is so puzzled, that it becomes actually unable to distinguish truth from falsehood, or right from wrong. In this state the young men are launched into the world as fully accomplished from the advantages of a good classical education!

Far better would it be to leave the mind an absolute blank, and rely for morals and profitable instruction in a similar way to those classes whose information and knowledge is enforced on them by their daily avocations and necessities.



This was the opinion of a worthy man, now living; and perhaps I cannot do better than give his own words, as he wrote from practical experience.

He says:—

“ Yes, there stands the block, there lies the birch,—that instrument of an immodest and disgraceful punishment, that monument of ‘ ancient night!’ Is it not strange that while public opinion is putting an end to corporal punishment in the army, as debasing and brutalizing even to the dregs of society, is it not strange, I say, that this punishment should be upheld and applauded as applicable to the feelings and conditions of ‘ ingenious youth?’ As a means of discipline it is notoriously inefficient; no lad of spirit regards for an instant the mere pain of the infliction. It is a point of honour to despise it; and when the sense of its disgrace is overcome, when delicacy is blunted, and shame replaced by effrontery, the influence of the punishment is at an end. But here again the indolence of the master is consulted at the expense of the pupil; it is easier to flog than to teach—it is easier to inflict stripes than to form the character; and accordingly flogging is still the order of the day.”

Will flogging, or such a system of education, impress the pupils with any one of the wonderful works of God’s providence to man? No, it will misdirect and form in them a mind indisposed to study the productions of the earth, and insensible



to the blessings bestowed upon them every moment of their lives.

It would prove highly beneficial to society, if it were possible for Parliament to make it imperative on parents to educate their children only on a scale commensurate with their station in life. How many a tradesman may trace his ruin to the false views he has entertained and adopted in the education of his children! How unreasonable for a father to expect a son, with his head full of the classics, to come home to "the counter;" or after having given him an education fit for a chancellor, to reduce him to the drudgery of common book-keeping! In such cases, what are the results? The scholar cannot exist in the plain matter-of-fact society of his less-educated parents, who have neither congeniality nor sympathy with his intellectual attainments and wants. The youth, with Euclid at his fingers' ends, cannot submit to active employment, for, knowing that he possesses the education of a gentleman, he will not act the plebeian tradesman. Other society is sought, and found most probably in the idle and profligate; his morals are contaminated, and all former good impressions erased. The father, thwarted in his views, becomes vexed, incensed, and ultimately offended past reconciliation; the mother, lamenting the wreck of her fondest hopes, breaks her heart in silence; while the unhappy source of all this trouble, plunging recklessly into the intoxi-



cation of vice, is a living disgrace to that society in which, with a better adapted course of instruction, he was so eminently calculated to shine.

I have seen a lamentable instance of the effects of the evil I have just mentioned. A tradesman residing in Pall Mall had so great an increase of business from the patronage of George the Fourth and his family, that he determined on bringing up his only son, according to the prevailing fashion of the day, as a gentleman and for the army. The youth, possessing every fine and noble feeling requisite for the station and profession to which his father's ambition had destined him, was accordingly educated in the most extravagant and lavish manner, and in due course of time returned from one of our colleges to his paternal roof, awaiting the commission which his father's interest and the promises of noble friends were to procure for him. About this time, his Majesty visited Ireland, and the father, forming part of his suite, unfortunately died on his passage. His affairs, on being investigated, proved (to the astonishment and dismay of all who knew him) to be in a state of insolvency. His establishment was, of course, immediately broken up; all his property sold to pay the debts, and his heart-broken son left *penniless*. What next followed, my readers I dare say have already pictured to their imagination. Friends, like hackney-coaches, are always at hand in the sunshine, but never (or



very rarely) to be found when the storm comes. The beggared orphan was a far different being to the son of the reputed wealthy tradesman ever ready to discount a bill or lend £500, and, as a matter of course, experienced a very different reception. Acquaintances fell off one by one, and in a short time the poor young man was reduced to the greatest extremities, destitute of a home and of the means of subsistence. In this state of poverty and misery, sleeping in a hayloft and living upon the charity of a few coachmen (probably the servants of those who had once been his familiars), he was discovered by a gentleman of my acquaintance, and who, recognizing in him an old schoolfellow, lent his best aid, in conjunction with mine, to raise him from his low estate. A situation as clerk was speedily obtained, in which we hoped he would secure a respectable maintenance: but, alas! pride, so deeply rooted and so carefully fostered as was his, could not brook the degradation. Ambition, which in a soldier would have been glorious, turned to a curse with the outcast. Honour was sacrificed, integrity of principle lost sight of, and that life, which passed its morning beneath so brilliant a sun of prosperity, languished out its evening in a foreign land.

“It was enough, *he* died. What recks it how?”

BYRON.

I also decry the inconsistency of that man, who



himself engaged in a mercantile business, and possessing a son, who early evinces a superior talent for any particular science, withholds him from its study, and compels him to crush his genius, simply because he is required to succeed his father in the business. I think the following would prove the better plan. Let each child in a family receive a sound orthodox English education; and then, in the event of one possessing extraordinary talent, there would be sufficient ground for improvement and ultimate perfection.

Each of us is sent into the world as an humble instrument to carry out the designs of God's moral government by human means; the Bible fully explains these truths, and Nature has given capacity to every man to feel and know them. If we have sufficient sense to comprehend these sublime and spiritual truths, are we not equally able to understand our earthly and temporal ones?

Keills informs us, that in our bodies there are reckoned 245 bones, and 446 muscles, for the purpose of motion; all these are ready every moment to perform their functions. It is supposed that 100 muscles at least are in constant action for every breath we draw; we respire at least twenty times every minute; the heart beats in propelling the blood into the arteries from sixty to ninety times every minute; the stomach and muscles of the bowels are every moment in action; so that, without the least extravagance



of expression, it may be truly said, that we enjoy a thousand blessings every minute. If we view all these countless blessings as we ought to do, and obey their laws, then we ought to feel grateful to Him "whose hands have made and fashioned us," and who breathed into our nostrils the breath of life.

I have studied men, and found that they are always ready enough to understand their true interests if presented clearly to them; for when this is done, they begin to reason and reflect, and thus it may happen, that what Archimedes said of the mechanical powers of the lever may be applied to the common sense of man.

I contend, that if the simple science required for the study of Nature's medicine were once instilled into a young mind, he would by practical experience find, that Nature had so constructed her work, as to be superior to all the ills or accidents to which man is subject. She gives them as she pleases, and by whatever rule she seems to us to scatter them for the use of mankind in every climate, that rule must remain a secret to man. As instruments, we have only the power to put the seed into the ground; but we do not know by what means the Almighty gives life to it; it is enough for us to know that such things are, and be thankful.

"For there are more things in heaven and earth  
Than are dreamt of in our philosophy."



Surely the higher classes should bestir themselves for their offspring, when they see, or at least ought to see, that the humbler classes of society are storing their children with useful knowledge — witness the extensive circulation of cheap literature. The common people of England are proudly disseminating useful practical knowledge over the surface of the globe, and exhibiting to mankind the inestimable blessings of the powers of the human mind.

I would not be considered an enemy to the higher systems of education ; on the contrary, I sometimes think I might have been more useful if my own had not been so neglected.

“ I smile and say,

This is no flattery, these thoughts are councillors  
That feelingly persuade me what I am.  
Sweet are the uses of adversity,  
Which, like the toad, ugly and venomous,  
Wears yet a precious jewel in his head ;  
And this our life, exempt from public haunts,  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing.”

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I wish to guard myself against being misunderstood, for I have not the least desire to interfere with the different orders of the profession. I see no reason why a man possessing the talent should not understand the whole of them ; yet I do verily believe that there are many men made



doctors, by the converting process of a friendly purse, who are most lamentably deficient in those talents indispensably necessary in embracing this uniformity of qualification; for well do I know that Nature confers intellect in different degrees. Some men can never become the masters of any art, others but in part, while a happy few can attain the whole in all its bearings; and it would be as vain to attempt to still the raging sea, as to chain down such intellect to a standard or boundary. This must of necessity be the case; for the higher faculties of the human mind impel their possessors to devote them to the field of Nature, their proper and boundless element. In order to confine the practice of medicine to an alliance with real talent and proper qualifications, no one should be admitted as a member who cannot give ample proof, before a public board, that he possesses a thorough knowledge of the whole and entire construction of the human body, in every sense of the word. This desirable end I fear will not be attained so long as licenses are to be derived from the various private sources from which they are now obtained.\* All that I contend

\* My attention has been drawn to an advertisement in the *Times* of Friday, February 23rd, 1844; it runs thus:—"To Surgeons wishing to obtain the degree of M.D. The advertiser, a graduate in medicine, pledges himself to obtain for any M.R.C.S., of L., E., or D., the Diploma of M.D., *without personal attendance*. Address to M.D., Post-office, Leighton Buzzard." I think it high time that the public called upon the



for is, that every man intending to practise in the healing art, whether educated in a college or in a garret, should undergo a rigid ordeal, before a "public licensing board," and that (if successful) he should receive a license, empowering him to exercise his talents, untrammelled by the "rules of the profession," and biassed by no higher opinion than that conceived in his own judgment. But does any one of the examining schools of the present day demand that perfect knowledge which every professor should possess? I fear not; for alas! I have seen great and glaring deficiencies existing in many, after the grand Rubicon has been passed and the diploma obtained. I think proofs might be easily adduced that no physician, without a complete knowledge of surgery, is qualified to practise in his own branch of the art.

I will here quote two authors, who doubtless wrote from experience:—

"We are now on the eve of a new parliamentary session, and it is impossible to direct the attention of the public to a topic more important, and with which the interests, health, and happiness of the community are more involved, than that of  
**MEDICAL REFORM.**

"A greater mass of disorganization and corruption cannot

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several colleges to "put their houses in order," and so prevent disgrace being brought upon an honourable profession. A physician has just informed me, that there is an office in London, where a German diploma, giving power to practise in this country, can be purchased for £20.



be beheld than that which the medical profession presents ; and were it not that the public are altogether ignorant of the general principles of medical science, and the comparative merits of medical men, owing to sheer talent *not having as yet been fairly brought into the market by 'concours,'* such an anomaly could not possibly exist in the nineteenth century. Here are conservatism and monopolies of the deepest dye, and of the very worst of characters—one institution, or examining body, at strife with another, about petty advantages which they mutually claim, occasioned by 'collisions of interests,' *alias* desires—officers and examiners chosen by the select few, forming 'self-appointed,' 'self-perpetuating' bodies—rotten boroughs in full bloom, undecayed, unclipped, certainly not uprooted—the avenues of professional preferment barricadoed against true merit—doctors existing by hundreds only in name, and by means of *purchased* diplomas, and who have never undergone any examination—physicians, surgeons, and apothecaries, all offsprings of private examinations, and not one-half of whom are competent to undertake, owing to the inequality as to the severity of those said private examinations, the important duties which they have to perform.

“The highest honours of physic are allotted not to superiority of merit, but to accident of education, and consequently, collegiate rank is no measure of talents or acquirements. Let eminent station in the profession be the meed of superior merit only, and the highest places would then be filled by those best fitted to adorn them.”—*Dr. Barlow, of Bath.*

“Two are the principal reasons which make people run mad after the cold-water cure. The first and principal of which is the dissatisfaction with the every-day treatment of diseases, or, more properly speaking, with the anarchy which reigns in the department of medicine. We have medical schools, but no school of medicine. Among the thinking men there are not two who agree upon one point ; whilst one fancies that all diseases are nothing but inflammation, and goes to war with them, with lancet, cupping-glass, and leeches ; the other considers the human body as a foul chimney, and unless subjected from time to time (the oftener the better) to a thorough scouring, there is no hope, according to the wiseacres, of curing any



disorder. Another has nothing to combat with but a derangement of the nerves ; the fourth looks upon consumption as the source of all our ailments. A fifth has found, in the use of opium, safety for mankind. A sixth laughs at the vain attempts of all his colleagues in finding new remedies, whilst mercury and its various salts are, according to his experience, the only safety-valve for all distempers. Aconite and conium, in large doses, are, for the disciples of Rasori and Tammacai, most valuable medicines ; which the tender conscience of some English mercurialist would condemn as a most dangerous practice. Friend Gondret extols the cutaneous counter-irritation by fire and ammonia. Others recommend, with equal zeal, cantharides and antimony. The very smell of gold will, according to the homœopathist, produce wonderful effects. The smallest globule of any of the homœopathic medicines will cure or produce diseases. One recommends bacon for breakfast, under-done beefsteak for dinner, in the same diseases in which another prescribes a thin broth, a few boiled plums, and the like. In such discord are what the world calls the heads of the profession, or the aristocracy among the disciples of *Æsculapius*. This gentleman has, like the aristocracy in general, little to do with the real treatment of diseases. Their chief occupation is to pay visits to the ladies, give and receive invitations, hold conversations, and the like. The burden of the treatment of diseases is, at least in this country, devolved upon a very industrious class, the general practitioner. The very business in which they are engaged, which embraces all the branches of the profession, causes them to limit themselves to acquire a sufficient knowledge of a certain number of names and signs of disorders, and of a certain number of draughts, pills, mixtures, gargles, &c., which correspond to the names and signs of the usual diseases. To visit a patient once or twice a day, to christen his malady according to the accepted rules, and to send in, day after day, the customary quantum of draughts, mixtures, and pills, is the duty which he endeavours conscientiously to perform. To stop short of it would deprive him of his respectability, to go beyond it would involve him in studies incompatible with his avocation. If the patient takes or takes



not the usual quantum he sends, it is not his business ; if he gets better, that is ascribed to the cleverness of the medical attendant ; if he gets worse, the mishap is ascribed to the obstinate nature of the distemper. However, to get rid even of the suspicion that his unskilfulness might have injured the patient, when matters are now coming to a conclusion, he takes aside some of the relatives, and with a grave face insinuates that now the disease is assuming such novel and alarming features, that he thinks it prudent to call in some eminent man, or even two. The visit of the eminent man generally is, for the patient, nothing more or less than a scientific passport with which he is allowed to go safely and undisturbed to the tomb of his forefathers, and for the medical attendant a verbal certificate of his skill and attention. Few are the medical men who really are exercising medicine for the sake of advancing its scientific department, and these few are seldom known and appreciated. Under these circumstances, any new system which offers to suffering humanity the means to conquer their complaints, by turning aside the every-day routine of the schools, must for a while attract the attention of all who have been tributaries. The second reason for the great interest in this treatment is the many wonderful cures which have been performed by it. And how could it be otherwise? By eliminating all alcoholic stimuli, subjecting the patients to a severe diet, exercise, and the internal and external influence of the most natural and simple of drinks, the nerves, the muscles, the circulating fluids, the skin, are, as it were, placed under a new arrangement of circumstances, and thus all energies of animal, sensitive, and vegetable nature are called into action.

“ It is a fact, which none can deny, that at present the world is engaged in a great re-action.

“ The evils which refinement has necessarily inflicted upon civilized countries, have become so numerous and distressing, that in every department connected with the moral, intellectual, or physical interests of mankind, there is more or less energetic tendency to revert to the simple arrangements of nature.

“ Among the evils which refinement has lorded upon civilized nations, that of the medical establishments is not one of the



least. Not only the lawyers, the usurers, the idlers, the money-mongers, and the priests, prey upon the producers of labour, but the medical establishments levy daily a heavy tribute from the pockets of many.

“ I am not so unjust as to wish to insinuate, as if those classes were willingly doing wrong to those from whom they get their profits.

“ As individuals they are all right ; the evil is not to be ascribed to them personally, but to their arrangements. I censure not the men, but the institutions are bad—essentially, radically bad ; and physic bigotry, says Dr. Baynard, is worse than that of religion, and does more mischief to bodies than to souls, for God may have mercy on an error in his worship, but a misapplied medicine can have none, but must on, and according to its nature, whatever be the consequences.

“ These coils arising from our medical establishments are felt keenly, and explain the boldness with which some new medical systems have been advanced, which are at variance with the old schools, and the eagerness with which the public at large flock towards those who try to emancipate them from the trammels of old physic.

“ The success of Morrison, St. John Long, Mesmer, and Hahneman, is a proof of this popular feeling.

“ But no attempt has been made so likely to succeed at large, none so deeply calculated to emancipate the many from the tribute they pay to the medical establishments, as the two recent synchronistic events ; namely, the associations for promoting temperance, and the revival of the cure by cold water.”—*Dr. De Prati.*

For myself, I have before expressed my respect and admiration for the talented members of the profession. The ancients erected monuments to the memory of their favourite physicians, and with reason ; for surely no class of men can be more useful, no profession more arduous or less remunerated. I have studied the various talents



and capabilities of many whom I have met with, and feel constrained to echo the opinion of Voltaire, who says, "Out of one hundred doctors, eighty are generally ignorant quacks." I have frequently compared the practice of some of them to tricks of legerdemain, made rather to shew off the clever dexterity of the performer than to benefit the poor patient. This opinion I expressed in my first work, published twelve years ago, and it cannot be denied that for many years past, the practice of medicine has betrayed less science, judgment, and discretion, and more ignorance and confusion, than at any former period. But what I more especially complain of is, that the colleges should grant diplomas to men who have not the least taste or talent for the profession, and whose self-conceit prejudices them against that science which they have not the brains to understand.

Locke chose a man of *good common sense* for his medical attendant. I cordially agree with him, that this is an ingredient most essential for a physician, for in many cases, judgment can only be formed by a fair calculation of probabilities ; for the most wise may be deceived by external appearances, sympathy sometimes appearing so like reality, that the observer is induced to believe that his patient is going on favourably, when all at once a most perplexing change takes place ; and it is at such a moment of uncertainty



that real talent and firmness of purpose are required.

This is a subject on which few persons ever reflect; yet all have a personal interest in the medical profession, for sooner or later their services must be resorted to. Many and frequent are those visitations of disease, by which, if not properly and judiciously counteracted, valuable lives will be lost; the profession, therefore, should be so constituted, that all persons undertaking to discharge its duties should possess a knowledge of the whole, and not a part.

These form a portion of the serious inconsistencies of the present age, which I hope to live to see "reformed altogether:"

For every order includes itself in power—  
Power into will—will into appetite;  
And appetite—an universal wolf,  
So doubly seconded with will and power,  
Must make, perforce, an universal prey,  
And last, eat up *himself*.



THE  
MEDICAL PROFESSION  
AND  
THE AUTHOR'S PRACTICE.

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“ We spend our days in unprofitable questions and disputations, intricate subtleties, about moonshine in the water, leaving, in the mean time, those chief treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found ; and do not only neglect them ourselves, but hinder, condemn, forbid, and scoff at others that are willing to inquire after them.”—*Dr. Burton's Lectures.*

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INTRODUCTORY REMARKS.

THERE may be, even in this enlightened age, an illiterate few reluctant to admit that the mind of man may, by a particular endowment of Nature, be so stored with the rudiments of science, as to arrive at once at that stage of excellence which another must reach by dint of severe and long-continued study. Did Shakspeare excel in dramatic poetry only in the ratio in which his education exceeded that of all other writers? Is not the reverse the fact?



A catalogue might be made of the difficulties which many others have had to encounter, in order to enjoy their darling study. Ferguson was put to a trade which Nature had not intended him for ; but his enterprising mind led him to discover the situation of the stars by means of a thread with a few beads strung on it ; and Tycho Brahé did the same with a pair of compasses.

The self-taught Rittenhouse, when employed as a farm-labourer, used to draw geometrical diagrams on his plough, and study them as he turned up the furrow. Pascal, when a mere boy, made himself master of the elementary propositions of geometry without aid, by tracing figures on the floor of his room with a bit of coal. This, or a stick burned at the end, has often been the young painter's first pencil.

Mr. John Davy, when only six years old, began to imitate the church bells with eight horse-shoes suspended from the ceiling with strings in such a manner as to form an octave. Sir Humphrey Davy first published his chemical studies without teacher or guide, aided only by the most scanty and rude apparatus. The father of the celebrated Barry sent him to sea, because he disapproved of his son's favourite study ; but without effect, as his greatest pleasure was to cover the deck with sketches of objects made with chalk or ochre. He once exclaimed to a companion : " I could



be happy, on going home, to find some corner where I could sit down in the midst of my studies, where I might have models of nature, when necessary, bread and soup, and a coat to cover me." Bloomfield is another instance of self-tuition, as he could scarcely read or write on his arrival in London. The late Benjamin West first shewed his talent while watching a child that lay asleep in its cradle, when with paper, pen, and ink only, he made a drawing of the face. When his mother and sister returned and saw it, the former exclaimed, "I declare he has made a likeness of Little Sally!" The first brush he ever used was made from the hairs of a cat's tail, having no other.

That celebrated surgeon, Hunter, worked as a carpenter until he was twenty-seven years of age. Mr. Samuel Parkes, the well-known author of the *Chemical Catechism*, the *Rudiments of Chemistry*, &c., was a grocer at Stoke-upon-Trent, until he was forty-two years of age; but the fruit of his private labours, which the grocery business could not despoil him of, he at last turned to an excellent account.

I could name many men of the first talent who had not been taught to read or write: this shews the powerful work of Providence, by forming men in different moulds, and placing them afterwards in different circumstances, so that philosophy and art shall not be left uncultivated, but that



there should be labourers to engage in each pursuit.

“ So work the honey bees ;  
 Creatures that, by a rule in nature, teach  
 The art of order to a peopled kingdom.  
 They have a king, and officers of sorts :  
 Where some, like magistrates, correct at home ;  
 Others, like merchants, venture trade abroad ;  
 Others, like soldiers, armed in their stings,  
 Make boot upon the summer's velvet buds,  
 Which pillage they with merry march bring home  
 To the tent royal of their emperor ;  
 Who, busied in his majesty, surveys  
 The singing masons building roofs of gold ;  
 The sober citizens kneading up the honey ;  
 The poor mechanic porters crowding in  
 Their heavy burdens at his narrow gate ;  
 The sad-eyed justice, with his surly hum,  
 Delivering ov'r to executors pale  
 The lazy yawning drone.”

Let lordly man take a lesson from the economy of a bee-hive! Every one has the power to educate himself in that station of life for which Nature intends him, and this power is not confined to any particular acquirement. How necessary is it that this truth should be diffused and felt throughout all classes of society: how would it encourage the children of poverty and neglect to use every effort to educate themselves. Would not this feeling help to smooth the roughest of their difficulties, and to give them new strength to emancipate themselves from the ignorance in which they were reared?



Many have failed, who, had they had this assurance, might have led to attainments beneficial to themselves and mankind! I again say, that this feeling would soon lead the young mind from unprofitable and corrupting pleasures, to that of a *natural* relish for *intellectual* enjoyments—such as I have realized even during a stolen half-hour from business. Time and talents are gifts that every man will have to account for. Talent may not be given to all alike, but time is; the day is the same length for each of us, and by no contrivance can we lengthen or shorten it one moment; we must spend it either for something or nothing. We often find that the young and rich man who can live without the aid of bodily energy will lose the power of exerting himself to that degree which is necessary for the acquisition of knowledge; for his money provides him with vain and useless enjoyments. Every one must see by the present march of intellect that the great power which Nature has given to man has never yet been put to the stretch; we are all capable of acquiring far more than we are aware of.

It would be folly in me to lay claim to more than natural ability, and an active, enterprising, and reflecting mind. A self-acquired education is all that I can pretend to; and so, perhaps, might Shakspeare himself have said. It is, at all events, singular that, with the limited educa-



tion I received, I should have become a passionate admirer of our immortal Bard. It was by mere accident his works were put into my hand. I was so charmed with them, that my young and active mind eagerly imbibed the principles they contained for every age and condition of life. I read them so often, that before I was fifteen I was familiar with the largest portion of his works; therefore, without any presumption on my part, I may claim him as my schoolmaster and instructor in the affairs of life.

I will now state in what way I obtained the most important portion of the anatomical knowledge which I possess, the more especially as it will shew the means which Providence sometimes ordains, that those events which at the first view appear to us unmitigated calamities, may ultimately tend to our material benefit. When young, I met with so severe an accident, that recovery was considered nearly hopeless. I was placed under the care of a most eminent surgeon, and recovered. Being allowed constant access to his museum and library, I acquired the ground-work of that anatomical knowledge which, strengthened from other sources, has since been of such essential service to me; the carrying out of which has placed me almost at the top of the tree of medical practice. Thus my early acquaintance with the laws of Nature by circumstances, instinct, and reflection, have led



me to collect truth in every form and shape, and to combat and expose error wherever it appears. This is my ruling passion, and confirms my claim as a useful pioneer in the reform of medicine.

The Great Creator, it is well known, apportions his gifts to his creatures in an unequal degree for the wisest of purposes; and no doubt, had I relied altogether on *acquired* knowledge, my success might have been more limited. We have often seen persons of humble origin, guided by the dictates of Nature and reason, arriving at exceedingly clever discoveries, so benevolent is the Almighty to his creatures in every station of life. Parents would do well to study the natural inclinations of their children in their tender years. Is it not reasonable to suppose that it arises from some natural congeniality between the heart and mind? As plants prefer certain climates, may we not conclude that there is some connection between the climate and the plant? So it is between the moral and intellectual endowments of mankind. We shall find, if we examine the characters of those persons who, from the exertion of their own talents, have raised themselves from comparative obscurity to opulence, that this is the case.

My foible through life has been an ardent desire to discover the means by which the productions of the earth are suited to the wants of



human life, both for food and medicine; and I have arrived at the conclusion, that the present practice of medicine is defective, and one hundred years behind every other art and science; indeed, there are very few medical men but must acknowledge this. To many of them I return my thanks for the kindness I have received both in their personal friendships and the liberality they have shewn in transferring to me patients whom they knew I could speedily relieve. This reciprocity of good feeling has been of mutual interest, as I have frequently sent patients to medical men of this metropolis, when applied to for my advice in diseases which I do not profess to understand. Such cases have frequently occurred, and I will give an instance, to shew that I never attempt to cure a disease that I do not understand, nor desire to interfere with the patients of professional gentlemen, whilst any chance of recovery remains. A gentleman of title and high rank in the army arrived at my house from his country-seat. On examining him, I found that, instead of gout in the stomach, he was suffering from inflammation of the lungs. I sent for a medical gentleman to attend him at my house; and that worthy man, Dr. Nevinson, who is an honour to his profession, was also called in. With their united assistance, he was enabled, in one week, to return to his town residence,



where I have had the honour of paying him almost daily friendly visits.

In all difficult cases I invite medical men to my establishment, that they may witness my mode of cure, and I receive many visits from them for this purpose. They confess that the treatment is quite unknown to them, yet still they approve of it, and I trust that many of them will speedily adopt it. Some time since I had two gentlemen from Cambridge in my house as patients; one of their cases was entirely out of my practice, nor should I have undertaken it had not the first professional men in the county reported him incurable. I shewed this case to a medical gentleman, on the first day, who gave me little hopes; but when I described the nature of the herbs which I proposed using to obtain a certain effect, he replied, "If you succeed in accomplishing that object, you may effect a cure, but not else."

The Countess of ——— sent to me one of her servants, who had been helpless nine years. I did not hold out a probability of success, unless I could accomplish a certain point; this was done so quickly, that her ladyship sent her medical adviser to see the patient at my house. At the end of twelve days his surprise was great at seeing the man walk about the room. I mentioned the means I had used, and the herbs I had put



into the bath. He then said : " Mr. Tilke, the more I see and hear, the more I am astonished ; and my opinion is, that you have such judgment in the use of herbs, that you can accomplish whatever you undertake." Her ladyship called on me the same day, and informed me that he was delighted with his interview, and that he would visit me again.

Let any practitioner shew himself equal to difficult cases, and he will have no occasion to hold out baits for patients by advertisements ; this I have never done, as I still adhere to my original opinion, that if my treatment be good, it will find its own level. My patients come to me recommended by others, to whom I have given relief. I keep a journal of all cases, and the means adopted for their cure, with the omission of names only for the sake of delicacy ; they amount, at present, to more than five hundred in the neighbourhood of London, and a considerable number from remote parts of England. If this document cannot be published during my life, I shall make arrangements for its appearance subsequently, for the good of society at large. When this is done, medical as well as non-medical men will be astonished to find that all has been accomplished by the use of simple English herbs.

Dr. John Gregory, in an Essay on the Office and Duties of a Physician, remarks, that " the



affectation of concealing the medical art retarded its progress, rendered it suspicious, and tended to draw ridicule and disgrace upon its professors." Yet many will blame me for making the public (as *they* would say) too wise.

"But, alas! it is my vice, my fault, while others fish with craft for great opinion, and with equal truth catch mere simplicity; while some with cunning gild their copper crowns, with truth and plainness I do wear mine."

SHAKSPEARE.

When I consider the numerous difficult cases which have been placed under my care (many of which I was induced to undertake only by the most urgent solicitation); and at the same time reflect that I have not only not failed in any single instance, but have been eminently successful in the greater number of cases, and that my efforts have been crowned with the approbation of all who have watched the progress of my establishment, together with the acknowledgments of my numerous patients and their friends, as to the efficacy of my mode of practice, I bow in grateful adoration to that Being who has seen fit that I should be instrumental in mitigating the load of suffering which mankind are doomed to bear from diseases incident to our nature.

Had any of the difficult cases placed in my hands terminated fatally, I had much to fear from



prejudiced individuals previous to my being so generally known to the public. Yet how possible was this failure, when in many instances patients have come to me only at the eleventh hour.

To prove this, and to shew that I am not blind to a kind and protecting Providence, which never allows those whose intentions are good to become the victims of others, who are ever on the watch to overthrow them, I will instance, among many, the following, to shew the narrow escapes I have had. A few years since, I was sent for to see a lady residing in Kent; she was exceedingly anxious to place herself under my care immediately, and arrangements were made that she should return to town with me. This was prevented by the coachman sending word that one of the horses had cast a shoe, and he would have some distance to go to get him shod; I therefore left the house in my own conveyance, with the understanding that the lady was to follow on the morrow. Soon after my departure, she was suddenly seized with an attack, and in eight hours was a corpse. The second case was that of a gentleman who was recommended by a reverend friend at Kentish Town: while preparing for his removal to my house, he died in the arms of his attendants. The third was a young gentleman who came to me from Cambridge. At the first interview I saw so many unfavourable symptoms



that I at once advised his immediate return home ; and he died four hours after his arrival there. The fourth was also a young gentleman from Kent, who died the very day on which he had proposed entering my establishment. These few facts will suffice to shew that I *have* run considerable risks, and the faith which I have always placed in an over-ruling Power has been augmented by these events. With the means bestowed by the Almighty, I have relieved all who have sought my advice, and in ninety cases out of one hundred, effected a cure even where success could scarcely be anticipated.

The plain reason which may be assigned for my uniform success is, that my practice may *mitigate*, but cannot *aggravate*. Disease may be driven out—the blood may be purified, lameness removed, morbid humours expelled, and the whole system restored to healthy action, but by no possibility can these complaints be aggravated or driven in, for the least *tyro* will soon perceive, on reading these pages, or visiting my establishment, that all my efforts are directed to the *removal* of complaints, not the mere mitigation of them. It can as easily be perceived, that the medicines used must be of the most harmless (although powerful) nature : so simple are they, that the patient is not restricted in diet, beyond the observance of moderation ; very little internal medicine is given, generally decoctions of the



most simple herbs, such as I have recommended in this work, in addition to many others too numerous to name.

It is distressing to reflect on the vast number of persons who are every year hurried to their graves by the incautious administration of powerful medicines; whilst it is well known to the practical botanist, that there are herbs and roots growing in England, which possess the same potency, but none of the pernicious qualities contained in those drugs, which are so slovenly and extensively used by the profession.

Let not the use of VEGETABLE MEDICINE be called an innovation. It was the practice of olden times, when disease was less prevalent, and when, so well known were the properties of herbs and roots, that every village had its *Dame*, equal to the ordinary cases of indisposition which occurred, and *Doctors* were in requisition much less frequently than in our days, when a child cannot cut its teeth, or an adult have an attack of *bile*, but the medical practitioner must be called in. The change has been gradual, and at last so general has it become, that the man who asserts that there are herbs growing in England sufficient for most pharmaceutical purposes is said to be dealing in mysteries. No doubt, the difficulty would be great to restore at once the use of herbs, in the place of minerals, especially as the public gene-



rally inquire little for themselves in these matters, leaving it to the faculty. But let any one expect the change from them, and they will be deceived: their trade thrives much better as it is. Though there are a very numerous portion of liberal-minded men in the profession, who would gladly adopt any change which might prove beneficial to mankind, yet they have not the power—they are completely under a set of *rules*, to differ from which would most certainly be their ruin. This we well know, from what has happened; many celebrated men who could be named have been *cut*, for daring to think and act upon what their good sense might shew them to be superior. This is a subject deeply to be regretted, especially at a time when several diseases stalk through the land, without even the pretension of a cure: witness consumption, gout, cholera, scrofula, &c. &c. Surely this is a time to ask for *new lights*, and not to check by Parliamentary regulations the persevering efforts of individuals to undermine disease.

What can be more absurd, at a period when every species of knowledge and science is by the medium of the public press daily subjected to the scrutiny of millions of British eyes, than the practice of the physicians of England, pertinaciously adopting an unintelligible foreign *dead tongue*, instead of the *living language* of their own



country?\*

*First*, because scarcely any two of them use the same Latin words in a prescription for the same disorder. *Secondly*, because if they have had a classical education, to qualify them to write Latin correctly, it is obvious that their prescriptions must be generally intrusted to young men to dispense, whose age renders it impossible that they should clearly understand them.†

Again, with respect to the far greater mass of medical practitioners, the *apothecaries*, how grossly vicious is the present system! They are not paid for the benefit conferred on their patients, neither for their attendance bestowed on them; but for the number of bottles and boxes of pills which their skill can contrive to send every day. Even in that most interesting science of anatomy and surgery, which is making such rapid advancement throughout Europe, it is to be hoped that our lectures will daily become more intelligible to the public mind.

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It would be too much for me to calculate on

\* In the course of a trial at the Old Bailey in this month, Feb. 1844, a medical witness, in giving his evidence, used the word 'tumefaction'; upon which Judge Coleridge said, "I suppose by tumefaction you mean swelling." Witness—"Yes, my lord." Judge—"Then it would be much better to use plain English than to speak in a sort of mongrel Latin."

† A classical scholar being desired to translate a Latin prescription into "plain English," calls *Pulvis Jacobi* (James's Powder)—Powder of Jacob!



invariable success, or pretend to infallibility. Should any sufferer persist, as a last resource, in placing himself in my hands, and that I undertake his case, in the hope that there still may remain a remote chance of saving him, yet the King of Terrors may ultimately prevail, when

“ It is too late ; the life of all his blood  
Is touched corruptibly : and his pure brain  
(Which some suppose the soul’s frail dwelling-house)  
Doth, by the idle comments that it makes,  
Foretel the ending of mortality.”

Am I then to expect the reproaches of the profession and the public ? Let it be understood that every practical man must have many cases terminate fatally under his hands each year. Let them visit my house, question my patients, acquaint themselves with my system, and see to what extent I experimentalize, so that should any case end fatally, they may be able to depose how far *my* treatment was good or bad ; for (as I have before observed) I solicit the visits of those medical gentlemen who may at any time have attended the patients who come to my establishment—they may there daily watch the progress of the cure, and judge how far the treatment is judicious or otherwise. This I am happy to say is very frequently done, and I feel desirous that all who can spare the time will examine for themselves. After this, I trust I shall have the credit given me of acting openly and candidly.



Should the following remarks on *the Profession* be considered too severe, I will now declare that I wish them to apply *only* to those parties who object to *any improvement in the system*—to those who pertinaciously adhere to their own beaten tract, and treat such efforts as mine with *contumely*. Such persons I have encountered,

“ When I have seen them shiver and look pale,  
Make periods in the midst of sentences,  
Throttle their practis'd accent in their fears,  
And, in conclusion, dumbly have broke off,  
Not paying me a welcome.”

I feel bound to esteem the respectable practitioners—many of whom, from experience, I have reason to speak of in the highest terms, and am proud to rank amongst my best friends. Indeed, so far has liberality of feeling been extended towards me, that in an interview of nearly an hour with His late Majesty's Medical Board, by appointment, their unqualified approval of my answers to their questions on professional subjects was expressed in language which I shall never forget. Nothing could have more strengthened me in my present pursuits than the repeated approbation of so enlightened a body as constituted the Board. Many others have kindly taken an interest in my welfare. And, surely, I must be ungrateful in the extreme, did I not in the most public manner express my sense of their kindness.



I cannot too distinctly declare, therefore, that my remarks are meant *only* to apply to the *illiberal* and *unenlightened*.

I would ask those who accuse me of pirating from the profession, have they not themselves set me the example? Does not the druggist pirate from the apothecary, the apothecary from the physician, the physician from the surgeon, and the surgeon from the whole of them? It were better for the profession to be at once thrown open to a fair competition of skill and talent. However, I have no wish to destroy or disturb its different orders; I only wish to bring them back to the spirit for which their institution was first intended. I will give them this friendly hint; if they do not mind, while they are quarrelling about the bone, other men, of more liberal practice, will run away with the meat.

My medical as well as non-medical friends have heard me express these opinions for the last twenty-five years; and had I found any man in the profession who would have acted on my suggestions and practised with my simple vegetable medicine, I should now have been in that humble, though respectable, situation in life, in which I was originally placed, and in which fortune smiled on me. I consider that I should have been wanting in duty to my fellow-creatures, after having failed to persuade the profession to adopt my system of cure, had I not carried my inven-



tions into practice, though it was at that time to leave a certainty for an uncertainty. The course I then adopted has given me an introduction to an elevated class of society, and to the personal confidence and friendship of men, to whom, from my retired habits, I should never otherwise have been introduced. Many of those who at that time laughed at my "ideas," now seeing my success, begin to think, that a wise man may make use of that which none but a fool could have invented. I would advise that part of the profession who ridicule those persons who labour for the public (although they have not themselves the ability to compete with them), to pursue the path which Dame Nature hath designed them for; and to permit the man whose only fault is that he entered the house of the profession, not with a diploma key, but by climbing up and getting in at the window, a fair trial of public opinion, and to leave him to rise or fall according to the merits of his own invention; for all men have a just right to the instruction, benefit, and exercise of their own minds. All will find that there is a book of Nature, in which the wisdom and power of the Almighty may be studied with the most gratifying edification. But it often happens that a scholar, with his systems and his scientific methods, *which frequently overstep themselves*, finds himself stopped short when he attempts to study Nature; while the rustic, or untaught youth, fur-



nished with Nature's key, is enabled to unlock every door of the temple of knowledge. Common sense, well applied, is far more useful than all the books and colleges in the world; without it men are but talking automatons. It is a singular fact, that more real and beneficial discoveries in medicine have been the product of chance, than of any protracted and elaborate research. All men would do well to consider that they will have to account for the use or abuse of those talents which the Creator has given them; for "where much is given, much will be expected."

The knowledge of remedies, without a previous examination of the precise nature and situation of disease, is an acquisition likely to lead persons into dangerous and perhaps fatal consequences; but at the same time it is lamentable to say, that it forms the groundwork of the practice of many, who support themselves by trifling with the lives of their fellow-creatures in this manner.

Complaints are frequently brought on by the improper use of drugs, given only for the purpose of increasing fees or multiplying items of an apothecary's bill; and the poor patient swallows every thing sent to him, without daring to ask the necessity or quantity of the dose. Many of the faculty are, no doubt, worthy of all the confidence that can be reposed in them, and have made the alleviation of human infirmity the principal study of their lives; unlike those who condemn that



which they do not understand. They should reflect on the many discoveries yet to be made in the botanical world, where nothing grows in vain ; but these virtues are in general unknown, or, rather say, neglected and abused, when they might be usefully employed as remedies to counteract the ills of human life. For instance, in the Royal Cabinet of Paris there are arrows whose points are impregnated with the juice of so venomous a plant, that with the slightest puncture they will destroy the stoutest animal that exists, as the blood of the victim instantly congeals ; but if a small quantity of the juice of another plant be immediately taken, the circulation is as quickly restored. Both the poison and the remedy were discovered by the most uncivilized beings ; thus proving that science, so far from opening the eyes of man, tends in numberless instances to mystify and blind him to many simple truths, which common sense and her sister instinct have by birthright. I could enumerate many similar cases, but that would be departing from my present object, viz. to shew the great neglect of medicinal herbs in the modern pharmacopœia.

In the present day there are not above two thousand herbs, the properties of which are generally known ; but if we read of olden times, when drugs were rarely used, we shall find that the celebrated Linnæus gives the properties of



from *seven to eight thousand*; that the famous Sherard was acquainted with *sixteen thousand*; and that another botanist speaks of from *twenty to twenty-five thousand*! Nature is of infinite extent, and invites men of every age, country, and condition of life, to study her works. Her treasures are not confided to genius alone; but many of her fruits are reserved for the less literary and less informed. As a proof, how often does it happen that old women in the country, without education, by the help of a simple herb, gathered in its bloom (when it possesses its greatest strength and virtues), perform very extraordinary cures, in cases where the regular practitioner is absolutely at a loss how to treat them! I would not be understood to cast any reflections on the character of surgery, for a surgeon is like a guardian angel, who steps forward to alleviate the accidents of the unfortunate. One of the best proofs of the dawn of a better day in the practice of medicine is the increased attention which is paid to the action of vegetable remedies, and the consequent discovery of a multitude of new medical plants. Indeed the quinine, veratrine, narcotine, and morphine, are but the active principles of bark, poppy, hellebore, &c.

In the environs of London we possess botanic gardens, kept up at a great expense, but unfortunately more for ornament than use. Nature



has distributed her favours in every lane, field, and pathway, and affords a remedy or an alleviation for every infirmity incident to our fallen nature; but so much has the fashion of the times increased the use of foreign drugs, that it is now a question whether medicine be more beneficial or injurious to mankind. It is not the use, when guided by integrity, but the *abuse* of them, which proves a curse to posterity; for the laws of physic are agreeable to the laws of Nature; its design is to preserve the body in health, to defend it from disease, to strengthen the weak, and to raise the dejected. According to the will of Providence it is so ordained, for some wise purpose hitherto unknown to us, yet every day's experience proves that all creatures who live are liable to mischance, and that "sickness and disease, which are painful to the body, may be profitable to the soul; it is the mother of modesty, that while in the full career of worldly pomp and pride, kindly pulls us by the ear to bring us to a proper sense of our duty," and "examine our substance whereof we are made, that millions of strange shadows on us tend."

A man in humble life, blessed with a moderate portion of common sense and honest intentions, assisted by medical reading and directed by the simple dictates of Nature, is frequently more successful than many regular practitioners, who are so intent upon dosing the patient that



they often play with a disease, until in reality they cannot cure it. This, without meaning any disrespect to the honest practitioner, I regret to say, I have often witnessed. Two ladies, in particular, have kindly allowed me to refer to them; the one had been confined for five months to her room, and the other eleven months, under the care of professional men. The first was perfectly restored in six, and the other in nine days, by taking my simple remedies, and have since remained in good health. Some time since, I was applied to by one of the members of the Central District Society in my neighbourhood to attend two poor men, who were the greatest possible sufferers, and perfectly helpless. One had been so seven months, and the other nine; both were restored to perfect health in eleven days. These cures I performed gratuitously, and felt amply repaid by knowing that I had restored two poor fellow-creatures to their distressed families. I could mention many similar cases, but have selected these particularly as their truth can be easily ascertained. The satisfaction resulting from a sense of doing good to my fellow-creatures repays me for the jeers of self-exalted and ambitious men; for I am well aware that he who stands forward to promote a reform in any particular profession must excite enmity, and draw on himself the clamour of interested individuals, who would wish to



keep medicine clothed in a mystic garb, instead of being put upon a level with the plainest understanding, and rendered as obvious and familiar to us as the food we eat. Dr. Madden says: "I disclaim all theories in a science like that of medicine. Where there are no general rules, there can be no unerring and universal principles."

The brute creation possesses discrimination in a surprising degree. Watch a dog when he is sick, and he will search for the *quickgrass*; if costive, he will choose some leaf of any of the *docks*. Wound a toad, and it is said that he will travel until he finds some groundsel or dandelion; when found, he will chew the herb until it becomes a salve, with which he will anoint his wounds, and cure them. Again, an ancient writer says, "If you wound the eyes of young swallows, when in their nest, the old ones will again recover their sight with the herb of celandine; but," he adds, "as it can answer no good purpose to torture helpless, unoffending creatures, I entreat my readers not to try such cruel and wicked experiments." Botanic medicine is yet in its infancy; and though a natural study has been banished from society for unnatural drugs, my ambition will be satisfied if I have discovered one of its new rays.

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It is expected in the medical profession, when



one of their members discovers a new mode of cure, that he is to give up the secret to the faculty in general. If he refuses, they call him a *quack*, as in the case of Dr. James, with his powders, and many others before and after him. What encouragement is there for any man, under this system, to study for himself any new mode of cure, when this arbitrary custom would enable the stupid and indolent drone of the profession (for many there are) to participate in the profits of the ingenious discoverer? Many have lived whose abilities would have proved an ornament to society, but whose study and acquirements were rendered entirely useless to them, because the present monopoly prevents enterprise, and obliges them to proceed in one beaten path. But Abernethy said, in one of his lectures, "he hoped he should live to see the day when this prejudice would be removed."

Dr. Squirrel says: "Nothing can be more illiberal than the epithet of *quack*, when applied to those who retain the secret of their own discoveries." On this head, Sir Joseph Banks observes: "I have no doubt that a medicine will prove more beneficial to the public when confined to the practice of an individual. It escapes the risk of being decried by theoretical persons, if the composition had been communicated to the faculty." Dr. Squirrel again says: "Whatever discoveries any man may make, are they not as



much his property as the estate he purchases? Has society any right to enjoy the benefit of any person's labour or invention, without his being rewarded in turn; and is there any other mode of rewarding the discoverer, but by keeping it a secret? Can remuneration be more equitable than when received from the individuals who receive the benefit? Is this not the principle on which the intercourse of society should be conducted through life, that is to say, mutual interest?" The late Dr. Burnet says: "In whatever sphere of life an individual may be destined to move, if honest integrity attends him, and a full consciousness that he has, with the most scrupulous exactitude, fulfilled and substantiated the character which he professes to maintain, then he may, without presumption, lay claim to that reward to which his skill and exertions so justly entitle him."

To the liberal part of the community, I might urge the sacrifices I have made, both of property and time, in conducting a course of experiments wholly unknown in the usual routine of medical practice; and I trust that my opinion of the cause and treatment of Gout, &c., will be found stated in so plain a manner as to be easily understood. When a professionally educated man sits down to write, he is very apt to overlook the connection between scientific and common truths;



his knowledge having been acquired by instruction and the study of other writers' productions, he probably begins his treatise by a reference to matters only to be understood by those who have had a college education equal to his own. On the contrary, when a self-taught and self-educated man, as I am, attempts to explain to others what he himself has learned, he is less likely to fall into this error; having had no masters to supply the deficiencies of his own education, he relies upon the common observation available to every man, and thence arises a method and style of address in every respect suited to general readers. He knows from his own experience what difficulties such readers have to contend with, and is the better qualified to guard against them; stating facts in common and simple language, and avoiding all those figures and incomprehensible modes of expression in which the best writers have so much abounded. On the subject of physic, no figure of speech should be used, the employment of which carries away the mind from the matter to be described; though they may amuse the collegian, yet they give only a confused notion to the larger number of readers, without adding to the true knowledge of the cause or cure of disease. I allow learning to be a splendid acquisition when disencumbered of pedantry, prejudice, and useless



jargon; but I consider that man the most learned who can put in practice the greatest number of useful things in the plainest way.

I will give my readers two specimens of this mystification. I ask, what opinion can they form from Dr. Fuller's explanation of the operation of hysterics? He says: "This and other fœtid medicines take off hysteric fits, by handling the spirits roughly, and driving and dispersing them; for when they grow mutinous and unequally dispersed, running in tumultuous clouds in some places, and leaving others ungarrisoned, and so either intermit their duty within the precincts of the brain or *præcordia*, or else do it perversely, then the best course is to send such a stern remedy among them as may use severe discipline, and lash and scourge them until they are glad to leave their disorders, and run to their proper post, and fall to their charge again!" I will treat my readers with another dose from the celebrated Dr. Salmon, who says: "Fermentation is a certain manifestation of life, fitting it for a resuscitation, and without which it would remain captive, within the bonds or chains of death; or it is the breaking of the bonds of corruption and putrefaction by the power of life, assisted by the homogeneous matter and principle already freed."

Now, I am bold to say, that in the present work I have stated in about three lines, which



cannot be misunderstood, the meaning (if there be any) of all this long rigmarole of absurdities. Would not the sense have been better understood had they used only *these* six words, which I had written long before I read the above quotation: "*Motion is the expression of life.*" On reflection, I am truly happy that I had not a medical college education, which might have so bothered my brains, that the small share of *common sense* which Nature has given me might have been lost in confusion, and rendered useless to myself and every one else.

The monopoly of the profession has been for many years like a mill-stone about the neck of those who have a wish to make useful discoveries in the cultivation, preparation, and employment of useful and natural remedies. There are more drugs swallowed in London alone than in the whole of Europe beside, and four-fifths of them are either useless or pernicious. My readers will perhaps be surprised to hear, that there are not less than thirty thousand medical men residing in London and its vicinity, who receive from the public, for coughs, colds, gout, consumption, fever, catarrhs, rheumatism, measles, small-pox, and accidents of "flood and field" (allowing each only £300 a year), about £9,464,000 per annum. This is a low calculation, for many could be named who are receiving from £3,000 to £8,000 a year!



It is sufficient to point out these enormities to have the voices of the illiberal raised against me and my mode of practice; they find it their personal interest to support their order, and it is natural to expect, from those who have devoted much of their time and attention to one particular course of treatment for all disorders and constitutions, that they should fall into the above error. They have a favourite child to nurse of their own, and they prefer it with the blind partiality of a parent.

But am I singular in my opinions? By no means. The *Times* newspaper of the 16th July, 1831, says: "We never read any reports where medical evidence is given without blushing for the state of medical science in England, and being convinced that this branch of education is defective, not only as regards the inculcation of sound principles, but even in the application of undoubted facts to recognized principles." And this confusion in the practice of medicine must remain while the law confines it to certain licentiates, who, with a very few exceptions, unite against any innovation, and who will make a greater stir in defending their exclusive privileges than they ever did or will in learning the healing art. The consequence has been, that the most eminent men, who have conferred the greatest benefits on mankind, have had to en-



counter the greatest opposition from the faculty at large.

Harvey, who discovered the circulation of the blood, was branded as a quack and an impostor. John Hunter, who, like myself, spent the early part of his life as a tradesman, was attacked by the profession with all the ribaldry of vulgar insolence; although there is hardly a medical man in England at the present hour but would feel it an honour to have known him. Dr. Jenner was treated and slandered in the same way, and had to seek refuge in the house of Colonel Watson from the excited fury of the mob, set on by many of those very persons who would now consider it a great honour to be made members of the Royal Jennerian Society. I could give the names of many other eminent men who have had to struggle with similar prejudices. Dr. Thornton is a striking instance. Hear what he said of the liberality of his medical brethren: "The small-pox is a disease too long known as productive of much emolument to all the branches of our profession; but every heart must pant to see this horrible disease banished from the earth; but, alas! instead of inquiry being steadily pursued and fair inductions made, an unexpected opposition arose, and the public were deluded by men who, to speak the least in their disfavour, should have known better; but on their account the people die. I



have ventured to stem the torrent of their displeasure, and shall coolly investigate their several statements. I even trust and hope, finally, to see those same men at last adding to the glory of such noble example, so honourable to the profession."

Some of the profession speak against my treatment, as it takes good patients (as they are called) out of their hands, curing them and keeping them well. This resembles the objection which the insurance offices had to Mr. Braithwaite's steam fire-engine—it extinguished the fires too expeditiously, as every great fire brought fresh customers to the office! The medical insurers of health act on the same principle. Sometimes their medicine shuts up the valves of vitality, and destroys the digestive powers of the stomach, which soon ends in death; and then, if they hear that a man like myself has been in the room to visit as a friend or acquaintance, "*there is ground for a good cause against him.*"

The following facts will serve as a specimen of the *liberality* of some men. About eighteen months since, a gentleman, part of whose family had been under my care, called to consult me respecting a friend residing in my parish. After hearing the particulars, I considered the case beyond my ability, and declined to attend; not wishing at any time to interfere with the practice of medical men while there is a chance of their



attendance doing good, and intending, moreover, to confine myself to those complaints which I profess to understand. After receiving several other applications, my friend told me I should oblige him by merely giving my opinion. I then saw the helpless patient, only twenty-six years of age, completely bed-ridden, and given over by three of the most eminent gentlemen in the metropolis, besides many others of inferior note, some of whom I knew to be very clever and good men. I felt myself imperatively called upon to act in this case, as I understood the nature of his complaint, and had a remedy for it; it was a glandular swelling, brought on by an affection of the spermatic cord. My external treatment was fomentation, poultices, baths, and ointments; internally, teas or infusions of the most simple herbs, such as ground-ivy, heart's-ease, briony, tormentil, cuckoo-point, &c. &c.

This gentleman walked to my house in Thayer Street within five weeks after this, and continues well. Now for the cream of the story. One of his physicians, on leaving him, begged of the patient, if he was ever fortunate enough to be cured, that the name of the practitioner should be sent to him, as he should most certainly introduce the case in one of his lectures. My patient, when perfectly cured, went to this gentleman's house. After the squeezing of hands and hearty congratulation on his wonderful recovery, this great man



took his pen and said: "Now, Sir, for the name of the fortunate fellow who has effected this wonder for you." On my name being given, he said, "Tilke! Tilke! why, I never heard of his name in the profession before!" My patient replied, "No, Sir; he is not a regular doctor, but was a tradesman in the neighbourhood where he now resides."—"Oh!" said this great man, "I think I have heard of him before; I dare say it is that baker-doctor who professes to cure the gout?" The reply was, "Yes, Sir, that is the man." This had an instantaneous effect on this *liberal* man; he threw down the pen, and shewed his disapproval so evidently, that my poor patient was convinced he had given great offence, in condescending to be cured by a quack.\* Had I wished

\* I must confess that I am not well acquainted with the meaning which the professional men have attached to the term of quackery; but I understand it to mean *mal-practice in physic*, or the exhibition of injurious or useless drugs for diseases of the human body, and that he who prescribes such injurious or useless remedies is to all intents and purposes a *quack*. Then, I maintain, that those gentlemen who attended this poor patient before me were all *quacks*, as they all applied a useless remedy. I could not come under that name, as I applied *useful remedies* and *cured the disease*, which their best regular treatment now in practice had failed to do. Methinks I hear him telling one of his students, after my patient was let out, "That fellow has suffered himself to be cured by a *quack* after I had given him up; it is enough to ruin my *reputation*. There is an unfeeling scoundrel for you! a man of honour would sooner have died under my hands. This must be put a stop to, or there's an end to all law and justice."



to avoid this contumely, what was to prevent me from purchasing a diploma at the College of Aberdeen, Saint Andrew, Edinburgh, or Glasgow, where such things have been sold without the candidate being present? I say, had I cared for this mockery of common sense and understanding, I might have had my name and practice blazoned forth in the lecture-rooms and in the medical publications of the day:—But

“ Who shall go about  
 To cozen fortune, and be honourable  
 Without the stamp of merit ! Let none presume  
 To wear an undeserved dignity.  
 Oh, that estates, degrees, and offices  
 Were not derived corruptly ! and that clear honour  
 Were purchased by the merit of the wearer ;  
 How many then should cover that stand bare !  
 How many be commanded that command !  
 How much low peasantry would then be gleaned  
 From the true seed of honour ! And how much honour  
 Picked from the chaff and ruin of the times,  
 To be new varnished.”

How does this agree with the remarks of the liberal-minded Mr. Lawrence, who observes in one of his lectures, “ It is the obvious interest of the patient to be under the care of men who understand the case in all its bearings. *It matters not,*” he says, “ *to him whether he belongs to this or that college, or even if he belong to no college at all.*” Dr. Burrows says, “ Medicine ever was and ever will be a conjectural science : the dogmas



of schools are dangerous ; because they are sanctioned by such an authority, and embraced unexamined, and perpetuated." Dr. M'Culloch observes, that " it is quite time that physic should cease to *assert*, and commence to *prove*."

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FATAL EFFECTS PRODUCED FROM THE USE OF  
MERCURY.

The " North River Times," published at Havershaw, states that a young upstart of a doctor, recently settled in that village, was a few days since called to visit a lady whose thumb, from which she had extracted a thorn, had become violently inflamed. Young Bolus immediately administered fifty grains of calomel, and after watching the thumb with great anxiety for an hour, he prescribed a thumping dose of jalap, and went his way. In the course of the day he again called, and had the satisfaction to find his patient enjoying a happy state of purgation, but still no alteration in the thumb : whereupon he sent her another dose of calomel, and left her for the night. The lady, burning with an inward fever, and unconscious of the nature of the drug she had taken, drank plentifully of cold water. Salivation ensued, and, though she saved her thumb, she lost her teeth, and, what is worse, her health is sacrificed for ever. The husband commenced a suit



of damages : but the doctor proved that in all cases of this kind the practice was according to Hunter—or in other words, was scientific ; so that, in addition to the loss of his wife's teeth and health, the plaintiff lost his suit, and had to pay his own costs.

I will now introduce to my readers the case of a young lady and her aunt, who were fast falling sacrifices to the injurious effects of minerals ; these parties came to me by mere accident, as will be seen. The wife of Dr. —— brought to me her two daughters afflicted with the Ring-worm, and on each visit, whilst I was dressing their heads, she complained of her own dreadful sufferings, and stated that she had been told that they arose from *bile* and the liver complaint ; that the liver was grown to her side ; and that all her friends thought that she could not live long. I readily perceived the cause of her illness from her appearance alone ; but she admitted that for two years her medical advisers had been giving her calomel and blue pill (to use her own words), “ *to scrape her liver.*” Observing me smile, she said : “ Mr. Tilke, whenever I am describing my troubles, you always smile ; why do you do so ?” —My answer was, “ Were you any other person than the wife of Dr. ——, I would soon tell you ; and what is more, I would almost as soon cure you ; but I know that such prejudice must exist in the bosom of a man educated as your



husband has been, and in those that are attending you, that all I could say or do would not have the least effect." I explained to her the cause of her sufferings—*the effects her own feelings told her*. I then stated that, if she would come to me for one fortnight (and her husband might come with her and see my mode of treatment), I had no doubt that I could put her in that course of improvement which would soon make her a strong woman. She went home and told her husband what I had said. The next morning for the first time he paid me a visit. I then explained to him very fully my opinion. He at once proved himself a sensible man without prejudice; he placed his wife under my care, witnessed my practice, and slept in my house a fortnight. In two months the lady was in as good a state of health as ever she was in her life, and remains so up to the present moment, although nine years have now elapsed.

A short time afterwards I saw a niece of this lady, who was also the daughter of a professional man, but in a worse state than her aunt, as she had, from taking minerals, so paralyzed the efforts of nature, that all was wrong. This young lady was nineteen years of age, and her beautiful features and form were changed to those of a *bloated person*. All desire for amusements was gone, and her mind was so impaired, that she could not be left alone. Being the only child of



doting parents, no expense was spared. By the desire of her medical attendants, her father took her to Paris, to try what the amusements of that gay city would do for her; horse-exercise, and every expedient that could be thought of, were tried, but all to no purpose. At last, when every hope was fled, her uncle and aunt (the doctor and his lady before spoken of) consulted me on the case, unknown to her parents. I at once pointed out to them where I thought the defect was, and the simple means which Nature had provided, to help, on the one hand, or to check, on the other, that action of the body which a wise Providence has ordained to the sex. I had an interview with the parents, and gave them hope that I could save their afflicted child; the mother and daughter came, and in three weeks, with my baths and harmless herb-tea, all was well.

Never, to the longest day of my life, can I divest my ears of the sound of the convulsive sobs of gratitude of the poor mother, when the functions of nature were once more regular. This amiable young lady has from that time (eight years since) enjoyed the best state of health.

The father and brother of the doctor's wife before alluded to afterwards placed *themselves* under my care. The father (a captain in the navy) I soon cured, as I had nothing to do but



work the mercury out of his system by means of the steam-baths, and by strengthening and sweetening the blood with a decoction of holy thistle, comfrey, and flax. The son, an officer in the Indian army, was sent home an invalid, with the liver complaint. For twelve months, although he saw what I had done for others in the family, he refused my assistance. At length, he was in such a state, that I was fearful he was too far gone for me to recover him. I made the attempt, and the medical gentleman who visited him almost every day, for the six weeks he was in my house, will feel pleasure at any time in stating what he saw of my mode of treatment. In three months, this gentleman was able to return to his regiment in the East-Indies. It will be seen that I was successful in every case of this highly respectable family. I have given the particulars, as I believe, that from very slight indisposition at first, the use of minerals injudiciously applied had induced acute disease.

I shall give one case more and then close the subject, feeling that I have done my duty as an individual, in cautioning the public against a practice so much to be deprecated, and in recommending the substitution of a simple and effectual remedy in its stead. A young gentleman, aged twenty-three, son of a family of high rank,



had for nearly two years been under mineral treatment for a supposed liver complaint. At last it issued in what is very well understood in the medical profession as a *Mercurial Fever*.

In this state he became my patient, and after he had taken about six baths, he found every morning on rising a substance on his skin. He removed it by my desire, and put it upon a piece of writing paper. This was done for three or four days. He then shewed it to a physician who was in the habit of calling at my house, to visit one of my patients, and who very candidly admitted that it was a composition of quicksilver, of which, no doubt, the patient's system was full. This is only one case similar to many that I have had under my care.

A medical man can know but little of his business, if he contends that mercury will not enter into the blood and poison the stream; for, on dissection, it has been found in the spleen, the liver, the kidneys, and the flesh, as well as under the skin; and I do not hesitate to say, that in many cases scrofulous disease has been increased and aggravated by the use of this mineral.

I am induced to give the particulars of an extraordinary case, which came under my notice in the autumn of last year, 1843, in the hope that the treatment I shall explain may be fairly tried in a similar extremity. A friend of mine, a



solicitor, living about five miles from town, was seized with severe pains and total stoppage of the bowels. The family doctor was sent for, who bled him in both arms, and the next day put eighteen leeches over the colon; the third day he ordered thirteen leeches, and afterwards a blister; gave violent pills and other medicines; also enemas, but to no purpose. The patient's mouth became sore, and inflammation advanced so rapidly, that a physician was called in, but his remedies afforded no relief, and my friend was considered in so much danger, that on the following day a second physician was sent for, and after a consultation, a new course of treatment was adopted, which hourly aggravated the complaint. The patient now resolved not to take another pill or draught, exclaiming, that it was only adding fuel to fire. He was in a hopeless state, and his children were sent for from school to witness their expected loss of an affectionate father. About this time I first heard of his alarming illness, and was soon at his house. I own it was a rash act for me to take him out of the hands of three Legitimates, nor should I have done so, but at his urgent request, and his open avowal, that he would rather trust his life in my hands than any other person's. Had he died under my treatment, this case would doubtless have been published against me. But look at the simple remedies with which this valuable life



was saved. At the time of extreme and increasing suffering, I administered a *wine-glassful of brewer's yeast* in the same quantity of water, and in less than five minutes after, the patient declared he had less pain ; in two hours the second dose was given, and the relief produced was apparent to all in attendance. After the third dose, the pain entirely subsided, the inflammation was arrested, and the bowels acted freely, but with evident proofs that mortification would soon have commenced in the colon and intestines, and that in a short time death must have ensued. I now ordered *two ounces of groundsil*, boiled in a pint of milk, to be given in three doses, two hours between each, and then again the yeast, and so on. The blister I removed, and healed up the sore with an ointment of *butter and chalk*. In a fortnight he was able to sit up, and in one month to attend to business. Since I have commenced writing this, he has called on me in excellent health, and has wished me to publish his name and address, but this is unnecessary. I believe that the disorder arose, in the first place, from a simple obstruction of the bowels, caused by previous neglect, or by taking improper food, which the stomach had not power to digest ; and this not being removed, inflammation took place, with sickness ; and now the medical attendant applies the lancet, taking blood (which is life) from one who needed it. This is a desperate measure,



and the very way to hurry on the fatal end; for the bleeding may, for a time, cause the inflammatory action to subside, yet, in proportion as the strength of the patient is reduced, the disease itself gains ground.

Every disease is as a living monster destroying the body, and the attendant's first object should be, so to support and encourage the patient, that he may be able to struggle against the enemy.

Again, to salivate, in such a case, appears to me highly injudicious; and I cannot but think that these learned gents must have taken the effects for the cause, or they would not have done so. Supposing they were ignorant of the *qualities of yeast and groundsil*, they might have ordered the stomach and bowels of the patient to be rubbed with two ounces of *castor oil and one drop of croton oil*; and applied, instead of the blister, folded cloths, saturated with water and nitre, as hot as could be borne, giving, internally, *two drachms of mountain flax, simmered in half a pint of beer*, or a teaspoonful of cream of tartar, the same of liquorice-root (in powder), and one drachm of jalap, every two hours, until effect was produced; administered an injection of gin and water, and thrown him into a perspiration, by having jars of hot water placed at his feet and sides. If this had been done, the danger would have been over in a few hours. The family attendant was much annoyed



at my interference, and expressed himself so strongly on the subject, that I thought fit to send him the following letter:—

“SIR,—Being in the neighbourhood of ——— yesterday, I was informed that you considered yourself ill-used by Mr. and Mrs. ———. My reason for writing to you now is to endeavour to convince you that Mrs. ——— has acted only as any other affectionate wife would have done under similar circumstances; and I appeal to your own sense and reason to determine, who has acted the foolish part in the affair I am about to narrate. On Thursday last, I was informed of the dangerous state of my friend, Mr ———, and on calling at his house and hearing the history of the case from his wife, I then refused to see him, that no jealous feelings might be excited on your part; hearing that the second physician had been sent for, I said, that in the event of your means proving insufficient, I should be happy to meet you, as the family attendant, and explain the wonderful effects I had often witnessed from the use of yeast and groundsil. This meeting you refused, and only because I was not a *Legitimate Quack*. It was then, seeing the distress of his family, and hearing the almost dying sufferer calling on me to relieve him, in language that can only come from the heart; it was then that I caused to be administered those simples which, blessed by an overruling Power, have been the means of saving so valuable a life. Had you acted as a Christian towards your patient, and as a gentleman to me, instead of observing the too often dangerous etiquette of the profession, “more honoured in the breach than in the observance,” you would not have lost a good patient, or excited the laughter of your more sensible neighbours; for, the moment I had seen my friend out of danger, I should have made my bow, and left you to all the glory of the case. This I am constantly in the habit of doing with some of the most eminent and wise of the profession. During my fourteen years’ extensive practice, you are the second person who has refused to consult with me, as an equal (for on no other terms will I meet any man); but I trust the same verdict of a country village will not be passed on you, as on the first, for



he lost the whole of his practice for his insult to me, and clearly proved what every observing person must see, in his walk through life, that the stupid are generally illiberal and revengeful in proportion to the amount of good done by their betters. I am proud of my behaviour in this affair, and ready to repeat it to-morrow, if necessary. I am only sorry that you have played so injudicious a part.

“ I am your obedient servant,

“ S. W. T.”

As might be expected, I never received any reply to this letter.

There are many hints I could give on cultivating the good-will of our fellow-creatures, but I will content myself by observing, that in this world we cannot hope for happiness or improvement without mutual concessions, and when the life of a *brother* is at stake, to stand aloof is selfish and cruel; for we are well aware that the talents, habits, and inclinations of no two men are alike, and that the knowledge in which we are most deficient, another, and even humbler individual, can with ease and readiness supply; for Nature abounds in remedies for the use of man, and they are generally found where most needed.—(See pages 175 and 176.) In this instance, the herb which was to assist in saving the patient's life was growing in his own garden. What is past cannot be recalled; but I hope this case will be a seasonable lesson to the learned gent, and that he will never again despise those “small things” which he does not understand.



“How! what then! let me see wherein  
My tongue hath wronged him: if it do him right,  
Then he hath wronged himself: if he be free,  
Why then my taxing like a wild goose flies,  
Unclaimed of any man.”

SHAKSPEARE.

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To my readers of the faculty I now address myself.—After perusing these melancholy instances of the baneful effects of mercury, can you still persist in continuing its fatal use? Surely you must acknowledge that more misery is entailed by its being indiscriminately administered, than would accrue even from the *unremedied* diseases for which it is unhappily but too commonly prescribed. Although a pursuance of this barbarous mode of cure may advance your fortunes, or hide your want of true skill in the healing art, yet rest assured that the knowledge which you must in a measure possess of its dreadful consequences will, in the hour of reflection, force itself most poignantly upon your conscience. Let me, therefore, entreat you, as men of education and discernment, to sympathize with your afflicted race, and, in accordance with that sympathy, to lessen the miseries so inevitably produced, by discontinuing the general and injudicious use of mercury. Thousands now living will praise and bless you for it, and millions



of those yet to come, of all ages, will have cause to commemorate your mercy! But on the other hand, if you do not abandon the use of this *death-dealing drug*, the strong arm of the legislature must do it for you, by prohibiting its administration under a strong penalty; and should that penalty be *death*, who will exclaim against its enforcement? Surely the demand will not be too severe, of one life in return for the sacrifice of many.

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The above remarks, called forth by the extensive use of this pernicious drug by a very large portion of the medical profession, may probably appear to be uncalled for and too severely written. But before the reader pronounces this opinion, I would ask him to reconsider the cases mentioned in the preceding pages, shewing the effects produced by the administration of mercury, and, whatever his former opinions may have been, if he will now forget them and lay prejudice aside, he must acknowledge that this practice deserves censure, and that a strong tone of expression might be anticipated from one who has witnessed, in the cases of several differently constituted persons, the painful results arising from the use and abuse of this injurious mineral.



## SURGICAL CASES.—SPINAL AFFECTIONS, ETC.

Many difficult cases of disease, not coming within the range of those to which I especially apply myself, daily present themselves; these I at once refuse to undertake with that feeling and desire to do right to which I trust I may, without presumption, lay claim, and avail myself of the services of a neighbouring surgeon, in whose opinion and practice I have implicit confidence. Indeed, I am bound in candour to state, that in respect to the case I have adduced of white-swelling, from Blackheath, something is due to the valuable assistance and advice which I received from a medical friend, during its progress of cure. He is one of the few amongst the professional world who are sensibly alive to the superiority of the medicines of Nature's production over those of *art*; and, as far as one bound in the trammels of a strictly professional education can do, he has availed himself of that inexhaustible store.

I employ the aid of a set of instruments for contracted knees, weak ankles, and spinal affections. They are made with such a degree of exactness, that relief can be given to one part while the other is compressed; this is far more preferable and successful than the unpleasant and cruel plan of lying on the back, on a hard board, day and night, for months, and sometimes



years. I have not the time to enter more fully into this subject, and therefore shall only give an extract from my Memoir, pages 332-35, which will illustrate all my ideas of this prevailing disorder. I have been very successful in cases of spinal affections by the use of my baths, suppling the distorted parts at the same time with vegetable oils, and recommending the most peculiar and well-constructed supports to be worn next the body, without the least inconvenience.

“The next case was a young lady, aged nineteen, with a spinal affection of two years' standing. Her general health had suffered much, and she was considered by the faculty to be in an advanced stage of consumption. During the above period, she could scarcely walk or sit but in a crooked position, and in excruciating pain. In this case I had to bring my whole battery into action. I took a useful hint from observing, at Hillhouse's Ship Yard, Hot Wells, Bristol, the manner in which the mast of a ship was bent by warmth, &c. I act, in spinal cases, the same way, by suppling the body with vegetable oils, and keeping up a perpetual action of perspiration, for nearly a week, which enables me to place the body in a proper position. I then put on an instrument to keep it so. I repeat this, and strengthen the whole system with nourishing diet, formed to stimulate while it lubricates, and at the



same time be readily taken up by the absorbents, in order to comfort the nervous system. Hence the folly of crediting those geniuses who profess to effect some sudden change in the human system by force. Such attempts must fail, as they are quite opposed to the established laws of Nature, and counteract her wise and regular plans. To my way of thinking, a cure of spinal deformity can only be effected by impressions *gradually* made on the constitution, and a progressive removal of the weight of the body from the vertebral column. The time requisite to accomplish this, and effect a cure, cannot possibly be stated beforehand, as in no two persons will it be exactly alike; but in the case of the young lady now alluded to, in one month she was enabled to walk to her house, a distance of nearly three miles. She is now in excellent health, an elegant figure, and a wonder to those who knew her before she came to me. She is one of my most grateful patients, and allows me to refer to her to prove the case.

“This young lady had a near relation in the medical profession, who was adverse to her becoming my patient; but when he saw what he was pleased to call ‘a wonder,’ he paid me a visit, and expressed his sorrow, in the most feeling manner, for having imbibed a prejudice against a man whom he did not know, and one who, hereafter, he should consider it an honour to be on a friendly footing with. He soon after



sent me one of his own patients, similarly afflicted, and visited her almost daily while under my care; and I explained to him all my mode of treatment. This is the plan I adopt towards medical friends, who will not allow me to be called a quack.

“As may be supposed, my continual intercourse with sick people gave me the opportunity of observing many cases of spinal distortions. The first thought that struck my mind, on seeing so many forms of spinal complaints, was that they could not be brought on by mere accidents. ‘Why,’ said I to myself, ‘among so many children who, by some chance or other, meet with a blow or with a fall, do some escape entirely unhurt, whilst others present so hideous malformations?’ This first thought spurred my inquisitive mind to look deeper into the matter, and I found that among those who were afflicted with spinal distortions, the principal were also afflicted with king’s-evil or scrofula in some form or other. ‘If that be the case,’ said I, ‘the many machines which have been invented by the learned gentlemen to cure this disorder, and the mode of forcing their patients to lie month after month upon a board, are of no use, or merely an accessory. Would it not be better to treat them as I treat people afflicted with king’s-evil, and to endeavour to strengthen their bodies by purifying their blood, by means of my baths and vegetable treatment?’



“ No sooner had I conceived this new idea, than I began to put it into execution, and the result of my treatment not only answered, but even surpassed, my expectation. Since that time I have received a great number of patients, and have always succeeded in curing them.

“ However, I must confess, that in many cases the use of the medicated baths and the internal vegetable treatment were not sufficient. Diseases of this kind require also the aid of mechanical means; but even on this point I could not remain satisfied with the apparatus with which the professional gentlemen endeavour to perform, by hook or by crook, a cure. I have a simple machine, by which, without subjecting the patient to any unnecessary torture, the vertebral column is kept in a proper position. Indeed, the action of my supports is not that of compressing any part of the body, but that of enabling the patient to support himself with more ease. I have sold, and continue to sell, a great many of them, and I could offer a hundred testimonials of their usefulness, not only in spinal cases, but also when arising from weakness; but, as I said before, the machines are mere auxiliaries. We must combat the disease by medicated baths and a botanical treatment.”—*Autobiographical Memoir*, pages 332-35.



THE  
AUTHOR'S MODE OF TREATMENT  
EXPLAINED.

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As it is very probable that many of my readers will be anxious to learn in what manner I arrange my medical establishment, I will state as briefly as possible my plan of proceeding.

I have accommodation in my house for nine persons, each bed-room having its separate bath apparatus. A patient on entering my establishment usually arrives in the evening, and about eight o'clock the bath is administered by proper attendants and under my immediate superintendence. He (or she) is then placed in bed, and supplied with a suitable cordial made for the purpose, and such medicine as (according to my judgment) he may require. In the morning he breakfasts in bed, and if on my visit (which is usually about nine o'clock) I deem it necessary, he remains there, receiving every medical attention that his case may require, and being well supplied with appropriate nourishment. In the



evening the bath is again administered as before, and the following day (unless it be a severe case) the patient is allowed to rise. I have one common sitting-room which my patients occupy as the members of one family. We dine at two o'clock, when all assemble, unless any one avails himself of a private sitting-room (for which, of course, an extra charge is made). If the weather and the disorder will permit, I recommend out of door exercise during the day. The evening is spent in amusements congenial to the tastes of the majority.

When patients come to me, they are quite at liberty to bring their own blankets, but this is not absolutely necessary. Each person must be provided with a flannel night-dress (an article which I keep by me for those who need them), for (with few exceptions) I consider it imperative, that persons taking the vapour or medicated spirit-bath should sleep in flannel, in order to keep up the topical action as long as possible.

I do not permit the patients, during their residence under my roof, to take any thing in the shape of aliment or liquid, except that which is provided and served up under my direction. If I had not this control, my efforts in many instances would be neutralized. Many persons come to me, whose indisposition is accelerated or brought on by over-indulgence either in eating



or drinking ; and it is well known that to put a fire out, we must not add more fuel.

It frequently occurs that individuals place themselves under my care with the impression that they are to be benefited by a look, a word, or a touch, and that a week, or a fortnight at the utmost, must be a sufficient time to renovate and establish that health which has perhaps been undermining the constitution for years :

“ How poor are they that have not patience !  
What wound did ever heal but by degrees ? ”

My terms are from five to seven guineas per week, every expense included. Board and medical attendance are the same to all. The price is regulated by the apartments, and the difference in the diseases. It not unfrequently happens, that a patient wishes to have a companion or servant, when, of course, an additional charge is made. I permit this in extreme cases, though I do not always approve of it.

As may be supposed, I send medicines to all parts of England ; but in all dangerous or difficult cases, I do not feel justified in prescribing without an interview, and in some instances refuse to interfere, unless the patient comes under my roof. In this I have a great advantage, for I cannot well be deceived as to the fulfilment of my directions, and the profession must admit that I have more weapons with which to



combat the enemy than they possess ; for most disorders I have several remedies, and in the event of one failing, have the advantage of being able to try another.

There is another subject connected with this on which I must speak. Although I have, perhaps, the largest circle of grateful patients of any practitioner in London, yet it not unfrequently happens, that I meet with persons whose dispositions are far more diseased than their bodies, and who have more acidity and pain in their tempers than in their stomachs.

“ This disease is beyond my practice.”

SHAKSPEARE.

When such a one becomes an inmate of my house, much misunderstanding ensues ; as may be supposed, I am excessively annoyed, and frequently the first week is lost in a sort of civil war, which ends either in the re-establishment of my power, or the expulsion of the refractory patient.

By way of amusing my readers and indulging in reminiscence, I will divide these persons into three classes. The *first* will rather claim our pity than otherwise, and I think must come under the denomination of *spoiled children* of a larger growth. From the fact of their being sufferers, they have been petted at home, by an over-fond husband, wife, or parents, and allowed to indulge



in those things which would destroy the effects of any medicine. I have much to do in order to overcome the affectation and folly displayed by these persons. Will it be believed, that I have met with many who have imagined that they are formed of richer and finer clay than their fellow-creatures, and, as a prelude to my treatment, assure me, that I must by no means apply those remedies which agree with *common constitutions*; for they have been repeatedly informed by their former medical attendants, that they are differently constituted from the general order, their skins being of a finer texture, their nerves more highly sensitive, their frames more excessively delicate, their ideas more refined, and their dispositions more approaching to heavenly perfection than any of their less fortunate fellow-creatures? It is a fact that those persons are in truth the very opposite to their own fond opinion, and, of all others, should be silent on this subject; and,

“ Because I cannot flatter, and speak fair,  
Smile in [their] faces, smooth, deceive, and cog,  
Duck with French nods and apish courtesy,  
I must be held a rancorous enemy.”

The *second* class are those who consider that they are conferring a great favour, by condescending to allow me to attempt that which every one else has failed in doing. A gentleman one day said to me, “ I can assure you, Mr. Tilke, I have



had a severe struggle with my feelings, in order to give up the regularly educated doctors, and place myself under such a man as you." In return for this compliment, I begged to assure him, that if he could do without my assistance, I could do without his, and that, in my humble opinion, the obligation was quite on the other side. He ultimately agreed with me, and I have now to thank him for many a kind word spoken in my behalf.

There is a *third* class of patients, to whom the term *unthinking* may not inappropriately be applied; this class consists of persons who, having heard my practice warmly recommended, pin their whole faith to it, and in consequence expect that I can at once expel disease and renovate the constitution, and this in a most incredibly short space of time, and without any personal inconvenience or suffering; forgetting that it is necessary to remove diseased fluids, ere the flesh can be made firm, and the circulation perfect. Upon a general average, eighty persons out of every hundred do not remain with me longer than a month. They rarely *honour me* until the eleventh hour; and although disease may have been part and parcel of them for half a life, they are disappointed if they are not freed from its influence and restored to health, and almost youth, immediately. If they for one moment reflected upon their disorder, its cause, and the necessary method for its removal,



surely they would not be so unreasonable as to expect me to remove a dilapidated building, and replace it with a new one, without the usual accompaniments of dust and confusion.

Having mentioned a few of my *disagreeables*, my reader must see that if I were not actuated by those feelings which urge me forward in carrying out the humble abilities with which I have been blessed, I should long since have laid down my weapons, and retired from the conflict and annoyances which I am every day exposed to. Such, however, must be the case, until I meet with one of Nature's odd children, who, taking my place, will practise with my own inventions, the knowledge of which must come from me; for were I to be called hence, my practice would be lost to society, with the exception of what I have left on record. I name this to shew the public our relative positions, and that I give full value for all I receive; I also wish to shew the ground I take as regards the profession. It not unfrequently happens that a patient wishes me to have an interview with his late medical adviser, in order that his case and constitution may be fully explained; to this I always most readily consent, but upon this condition only, *that we meet on an equality*, for I will not play a subordinate character to any in the profession. Why should I? I am prepared to prove that I understand what I profess, that I



conduct my practice upon an honourable principle, that my character is without reproach, and my standing in society far from mean; and, while this is the case, I ask, why should any take the rank of superiors, and treat me with contempt? If I allowed it, I should be wanting in respect for myself, and throwing insult upon those kind friends who have helped to place me where I am, and who still advocate my cause. I am happy to say, I have always been well received by those who stand high in the profession, and it is only the mean and contemptible who make a point of despising me.

“Thou! who in thy folly arrogatest to thyself the title of the King of Nature!—thou! who measurest both the earth and the heavens!—thou! for whom thy vanity makes thee imagine that all things were made because thou art intelligent! There needs but a slight accident—but a single atom displaced, in order to degrade thee, and ravish from thee that intelligence of which thou seemest so proud!”

FRENCH AUTHOR.

I will relate two instances which just occur to me. A short time ago I was at a town about one hundred miles from London, and while there, consulted on a case which was deemed incurable. I at once saw that I had at least a dozen different remedies which I believed would effect a cure; I therefore sent word to the medical man in attendance, that if he would meet me before I left the town, I would give him the means, and



he alone should have the credit. Improbable as it may seem, this offer, which I thought most reasonable and liberal, was declined, simply because "*I had been a baker.*" This was the good sense and gentlemanly courtesy of a man who must have had a wrong direction put on him when his friends *tried* to make him a doctor, never having possessed talent beyond that sufficient for a *hedger* and *ditcher*, or, as a more refined occupation, to toll the church-bell in a country village; one who made so many blunders in his pretended practice, that he at last gave it up, and poured forth the whole tide of his *splendid talents* and unceasing attention on the ancient and rustic occupation of *farming*.

The second is a cast from the same mould, in which that part usually appropriated by Dame Nature for *brains* was unfortunately filled with sawdust. This apology for a gentleman went in a great rage to the parents of a young lady about to become my patient, and whom I eventually cured, and said, "Why, you must be mad, to send your daughter to London under such a man as Mr. Tilke, who was nothing but a baker: can you expect such a *fellow* as that to cure your daughter, after such men as we of this town have failed?" Shortly after, this *very legitimate*, as he called himself, was subpœnaed on a trial, and in his cross-examination was obliged to admit that he was a quack, never having had a



diploma; this *exposé* lost him his little practice, and made him a subject for the ridicule of his more sensible neighbours.

Having shewn up these two "*liberals*," by way of contrast, I will insert extracts from letters I have just received from two *gentlemen* of the very highest grade of the profession: they are both physicians:—

"MY DEAR MR. TILKE,—I must crave your charity. I want not money, but something which for every man is more valuable than money, and, for a man who lives and has a family to keep by his exertions, is equal to life. I want health, and, with the help of God, I am confident you can restore it to me. Mental anxiety and domestic afflictions have undermined my constitution. After a few months ill-health, I have been visited with an *abcess* in the *perineum*. The learned of our profession have seen it, lanced it, some will close it up, others kindly propose to use more of the knife. I know they mean well, but I know, also, that in such cases the profession are totally ignorant of the simple laws of nature, and increase the suffering and pervert the disease.

"I trust in you, and will not go on any longer with the humbug of the schools. You have had more sound experience in these matters than any man living, and with some simple means may perform more than all the flesh and bone cutters in this blessed land. Call on me, if you have a moment to spare. I know you are a kind-hearted man and a Christian, and will not deny the favour of your advice to your truly grateful friend and admirer,

"———."

I called, undertook his case, and had the immense satisfaction of curing him in one month.

The second and third are from a physician,



whose wife had been for twenty years suffering from a cancerous ulcer in the face:—

“ *August, 1843.*

“ **DEAR SIR,**—It was only by Mrs. ———’s letter of this morning that I was informed that the sad malady under which she has so long laboured was, under your able advice, gradually yielding, an issue which, I can assure you, I shall hail with joy and gratitude. Her case has hitherto proved an opprobrium to all remedies, no matter by whose advice, however able or however fairly carried out by herself; which, indeed, has ever been done with a patience and energy that very few would be at all equal to under such painful circumstances, and frequently, from the state of the disease, isolating her entirely from her own family circle. That a cure may happily follow, is ‘most devoutly to be wished;’ and in the meantime I shall feel great satisfaction if you will kindly favour me with a letter, stating your views as to the disease, and the probable time it may be necessary to remain under the treatment; for I can truly say that, in a professional sense, there has been no one thing, in a tolerably active medical practice of some thirty years, that has so humiliated me as the utter want of success I have had in the application of means for the removal of so indomitable a disease. Not to trespass further on your time and attention, I can only offer you my warmest expression of thanks, and as an humble brother of the same profession, wherein, were it only in the cure of this case alone, you would stand in public estimation as a more enlightened member, I will subscribe myself.”

“ *January, 1844.*

“ **MY DEAR SIR,**—I have for a length of time suffered under a self-inflicted punishment, in having delayed so long writing to you; but various circumstances have of late conspired to frustrate that which my feelings told me I ought to be most forward in, namely, in rendering you the expression of my warmest gratitude and thanks, not only for the happy cure you have made of Mrs. ———’s face, but the uniformly kind and humane attention you paid her, under an affliction which has been



as trying to us all as it has been a source of misery to herself; though I must say, throughout, borne with a fortitude and patience that might in others be equalled, but certainly not exceeded. You will be pleased to learn, that from her return up to the present time, her health has been remarkably good, and her appetite better than I ever knew it at any preceding period."

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It is highly gratifying for me to know, that my practice has for a long time attracted the attention of some of the most eminent in the Medical Profession, who had acted upon the suggestions offered in former editions of this work, of personally watching the cases which have been placed under my care; and I cannot but feel some pride in finding that I am now fully as much encouraged and supported by the enlightened part of the profession as by any other class of the community. I must again repeat, that these gentlemen are deserving of, and certainly have, my highest respect. There will ever be an independent few, breaking through the shackles of prejudice, and exhibiting that liberality and independence of mind so creditable to human nature where it does exist.

It will doubtless be a matter of surprise in the minds of many persons, to learn the manner in which my pursuits and practice have become so generally known. It may with great truth be said, that I have been sought, not that I have



thrust myself on the public. No other means have I adopted to place myself in public view than by the circulation of several editions of this unconnected, but yet well-meaning work; the original intention of publishing which was rather to satisfy the inquiries, long since very generally made, than to trumpet forth my own fame.

I have had the good fortune of being essentially useful to many leading families in this country. From a very natural wish to avoid notoriety, their names never have been (and never will be by me) brought forward. But they have not been forgetful of benefits, and it is alike honourable to them, and gratifying to me, that a large portion of my patients, even in the highest stations of life, come to me, deeply prepossessed in my favour even before trial. The cause for this predisposition towards my treatment appears to arise from the simple fact of some one or more of their confidential friends having alluded to me in the most flattering manner; for I frequently find that perfect strangers to me display the greatest anxiety to be placed under my care (which, from my confined practice in a dwelling-house, although a large one, is often obliged to be delayed). Thus, through indirect means, I am brought into an acquaintance with the most difficult cases.

But there is another channel through which patients reach me, viz. by the introduction of



medical gentlemen themselves. Many of those enlightened men coincide in opinion with me upon the system of medical tuition, and the useless restrictions forced upon its practitioners; and it is highly honourable in them to have acted as they have done with me. In many instances they have, first, either witnessed some portion of my practice, or taken other sure methods of ascertaining my capabilities, and then in the most liberal manner introduced me to their own patients, candidly stating that they had reason to believe that I should succeed where they could not.

These gentlemen cannot be too highly esteemed for thus conquering prejudices imbibed even in early youth. It cannot be matter of surprise that I should succeed, after others have failed; the reason is self-evident—the Colleges have shut out of their Pharmacopœia some of the most useful *simples* created by the all-wise Author of the universe, and have constant recourse to such medicines as are of themselves frequently most injurious in their general effects, even though they may afford relief for any particular complaint. The difference is this with me (it is a circumstance that I have repeatedly mentioned in these pages, and it cannot be repeated too often), that I do not succeed by having recourse to still more violent means than have been already used (which, indeed, would in many



cases be absolutely impossible); but in a large majority of cases coming under my notice, my task is twofold; *first*, to mitigate or remove the distressing effects of the medicine already taken, and afterwards to proceed with my own simple, harmless, and what are often called wonder-working cures. There is no mystery in this; the wonder would be if it were otherwise. Instances have repeatedly occurred of patients calling on me, at the suggestion of their own doctors, to get advice and assistance. This I am always desirous to give, under the personal observation of the medical adviser himself, in order that he may have ocular demonstration of these things, and that the barrier which would prevent any one being instrumental to any useful purpose, except under the A B C tuition of the Medical Schools, may speedily be destroyed.

It is with no little pride I reflect on the fact, that should even an attempt be made to arrest me in my career, among my firmest supporters would be found many of the leading practitioners of the day, to say nothing of the nobility of the land, very many of whom are fully acquainted with my success in their own circle of relations, or acquaintances.

It is with some reluctance that I have been compelled to refer so frequently to myself; but I am not aware in what other way I could have



explained my opinions with sufficient distinctness, as I cannot reconcile myself to the insertion of long cases of cures performed, which might not be altogether agreeable to the parties themselves; and I am quite sure that many facts which I could have published, however true, would have *appeared* to border so closely on the marvellous, as to have rendered it doubtful whether they would gain belief.

I deal at all times with plainness and candour with parties applying to me: if I see a reasonable prospect of effecting a cure, I do not hesitate a moment. At the same time I am bound to state, that many cases coming under my notice are of such long standing, and so generally relinquished as *incurable*, that it requires a considerable share of philanthropy, as well as interest, to undertake them. It has been my happiness to be eminently successful (and this is reason sufficient for me), *in aid*, not *in opposition* to the medical profession. Let that portion of the profession who are willing to receive instruction, consult me, and if I can be useful to them (and this is daily occurring), I will; let a *generous* rivalry exist, and I will exert every faculty I possess, before them, *with them*, or after them, as the case may be.

A few years since I had a physician from Philadelphia, in America, taking lessons from



me in my mode of giving Baths and Medicine. He said that he expected that a large sum would have been demanded for the instruction I gave him. On our first interview, he placed before me his credentials from America, besides letters of introduction from the first medical practitioners in London; but expected that I should have a feeling of prejudice against him, because he belonged to three medical colleges. Judge of his astonishment, when I told him that he should see all my apparatus and mode of treatment, and that I was ready and willing to write him instructions and give him models of my Portable Steam Bed-Bath, the Camphor Spirit Bath, and all I could do to make him as useful in the New World, as I thought I was in the Old, and this without fee or reward.

Thus will the first seed of my practice be sown abroad, and may a Divine blessing attend its harvest! We have mutually exchanged many valuable recipes with each other: this is as it ought to be: if this feeling were more general, what a happy people we should be! He was delighted on witnessing the performance of my little Camphorated Bed-Bath; indeed, every medical man I have met with has pronounced this to be the most perfect, safe, and simple contrivance to obtain a copious perspiration ever



offered to the public. My friends wonder that I do not advertise, and take out a patent for it ; this I shall never do, because I disapprove of the principle of an inventor paying a large sum of money to his country for having administered ease and comfort to its inhabitants.

“ I shall be well content with any choice,  
Tends to God's glory, and my country's weal.”



## CONCLUDING REMARKS.

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“I cannot hide what I am: I must be sad when I have cause, and smile at no man’s jests; eat when I have stomach, and wait for no man’s leisure; sleep when I am drowsy, and tend to no man’s business; laugh when I am merry, and claw no man in his humour.”

EVERY man, however humble his station in life, is endowed with a spiritual principle, which he received by “the inspiration of the Almighty,” whence result the faculties of consciousness, perception, memory, imagination, judgment, reason, moral feeling, &c. It is true, indeed, that there are great differences amongst men in the possession of those faculties; yet all are sufficiently endowed to promote the end of raising themselves from a state of moral and intellectual degradation. We should all seek the hope of immortality beyond the grave, as all ranks must come to the same mortal termination—“Dust thou art, and unto dust thou shalt return.” (Again, Proverbs xxii. v. 2; also, Job xxxi. v. 15; and Acts xvii. v. 26.) These quotations



from the Bible contain not only a command for the practice of every virtue, but they also promise Divine assistance, if we seek it, and present us with some of the most striking and amiable examples and the most valuable rules for the regulation of our conduct. "As ye would that men should do unto you, that do ye also unto them," is a precept which pervades the whole of the Christian religion; and if my readers require a more explanatory account of all that constitutes the character of a just and happy man, let them read the 8th and 12th chapters of Romans, which contain most important advice, and recommend a practice of every thing that can render us amiable in the sight of God and man. These chapters, with proper reflections, ought to cause in our bosoms a universal love towards men of all nations, tribes, and ranks, as we are all children of the same Almighty Parent, and members of the same great family. Diversity of fortune and station appears absolutely necessary in a world where moral evil exists; it is a wise and gracious appointment of the Creator, and is attended with many and important advantages, such as employing and putting to their proper use the several capacities and endowments of mankind, in those states of active exertion for which they are fitted, for their own good, and for the improvement and happiness of society in general.

To men of a contrary opinion (wishing to destroy



and not improve), who think property ought to be equally divided and all men be on a level, I have often said, that the first law of God is *order*. This we witness in all the works of Nature; we need go no further than the bee-hive: there will be seen every order of state, from the queen down to the common labourers, who toil to collect the moisture from the foliage. The latter dare not enter the hive beyond an appointed station, where another grade of bee takes the load from them, and conveys it to a sort of scaffolding; a superior order removes it to the roof, where the master bee is ready to plaster it on, precisely the same as a man does to the ceiling of a room; while others of a superior class sit looking on, to see that each does his duty, and to administer comfort to the sick and weary, similar to the skilful and attentive agents in the benevolent and charitable institutions by which we are surrounded in this highly-favoured country. In the faint and imperfect picture which I have drawn, it will be seen that bees never work singly, but always in companies, and in the greatest order, that they may assist each other—*a useful hint to mankind.*

By this judicious arrangement, the exertions of a single individual are rendered conducive to the ease, the convenience, the comfort, and the mental improvement of thousands. If all men heartily and faithfully performed their allotted



task, and contributed in their respective spheres to the prosperity and happiness of each individual, the misery we every day witness would no longer walk "triumphant through the world," nor would the "world's laws" cause the widow and the fatherless to groan, from the abuse of power by those who have deprived them of comfort. The victims of seduction would no longer crowd our streets, but purity, peace, and righteousness, would run through our world like a river, distributing safety, happiness, and repose. To dwell together in unity, to communicate useful knowledge, to instruct each other, to assist the afflicted, in every kindly office, and to prepare for that world which keeps this in awe, should be the main business of life. The human mind, trained in wisdom, would be gradually prepared for entering on a higher scene of contemplation and enjoyment. What a happy world might this be, if kindness and affection were the characteristics of its inhabitants! Most fervently do I hope that, from the advance of science and the improvement and extension of education, that auspicious era may soon arrive, when every comfort will be recognized as "coming down from the Father of all good," and contemplated by enlightened understandings with emotions of gratitude and admiration. On such a world the God of Heaven would look down with complacency, and his providential care would be exercised in averting



those physical evils which have for many years been the punishment of the moral depravity of mankind, by whose cunning artifice the dogmas of mere quibbles and unmeaning and useless theories have been supported. Surely it is the height of ignorance to be attached to ancient opinions, merely because they have existed, and do exist, so as to be the enemy of improvement. In what situation will such stand at that solemn period when the present course of divine Providence shall be completed on earth—when all the generations of men, both “rich and poor,” being gathered together, will have to account for the deeds done in the flesh ?

“ Then shall the Lazarus of the earth have rest,  
The rich man judgment—and the grieving breast  
Deep peace for ever.”

THE HON. MRS. NORTON.

Then it will be known if we have practised the very sweets of that religion, which says—“ Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength. This is the first commandment ; and the second is like unto it—Thou shalt love thy neighbour as thyself.” Every man, whether educated or uneducated, however humble his situation in life, however limited the gift of his knowledge, has it in his power, and is imperatively required, to practise these two grateful affections—the first, to love his



God ; the second, to communicate blessings to his brethren.

“ Are we not brethren ?  
 So man and man should be ;  
 But clay and clay differs in dignity,  
 Whose dust is both alike !”

He can easily study Nature's laws, and also visit an afflicted neighbour ; he can smooth his pillow, turn him round in his bed of suffering, cheer him with expressions of tenderness and affection, and thus console his downcast spirit by his counsel and advice. I have proved, that the mind has often become so consoled by these friendly attentions, and the use of simple means, that Nature has cured the disease.

“ From lowest place when virtuous things proceed,  
 The place is dignified by the doer's deed.”

God generally gives a blessing to proper means. He teaches the seedsman to sow his seed, who does not expect to reap wheat if he sows barley. So it is in the practice of physic : he that expects success must first learn the cause of the disease, and then be conversant with fit remedies ; when this is done, the rest must be left to the Almighty, whose natural as well as moral laws have never yet been brought into full effect.

“ What is man,  
 If his chief good and profit of his time  
 Be but to sleep and feed ?—a beast, no more.



Sure He, that made us with such power of comprehension,  
 Looking before, and after, gave us not  
 That capability and god-like reason  
 To mould in us unused."

This is a subject from which we ought never to turn away—it lies fairly before us; the evil which requires our utmost industry to counter-act. If all the energies and treasures that have been expended on an unjust war had been devoted in cultivating the principle of benevolence among men, this world would long ago have assumed a very different appearance to that which it has for many years presented, through the enmity, malice, frenzy, and the unforgiving disposition displayed by man towards his fellow; instead of bearing in mind that—

" All souls that were, were forfeit once ;  
 And *He*, that might the 'vantage best have took,  
 Found out the remedy : How would you be  
 If *He*, which is the summit of judgment, should  
 But judge you as you are? O, think on that,  
 And mercy then will breathe within your lips,  
 Like new-made man."

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I know that the majority of the Profession will object to the young mind being medically educated, for reasons my readers will not require me to explain :—

" That I remember now  
 I am in this earthly world, where to do harm



Is often laudable ; to do good, sometimes  
Accounted dangerous folly."

I have long observed the times and dispositions of men, and I think both are alike favourable to the supposition, that common sense, blended with honesty of intention, will ere long be universally practised in the healing art, tending to the incalculable benefit of thousands who are now languishing in despair and hopeless misery.

" The image of it gives me content already,  
And I trust it will grow to a most prosperous perfection."

Among the numerous patients I have had under my care are two gentlemen naval officers, one residing within a few miles of my native town, and the other in one of our fashionable watering places. Though suffering under widely different disorders, I had the good fortune to succeed in establishing the health of both. Whilst under my roof, they became great admirers of the simplicity and safety of my practice, and on leaving, each took a supply of my chief remedies, and with real philanthropy as an impulse, commenced an attendance on those of their afflicted neighbours who were too poor to obtain proper medical treatment. Their success has been really astonishing, especially my countyman, who, combining a slight knowledge of medicine with great industry and perseverance, might with justice



claim a diploma from the College of Merit. My judgment is of course appealed to on all occasions, and the description of his patients are really amusing and quite Æsculapian. These gentlemen, after having spent the greater portion of their life in the service of their country, might, without meriting the appellation of idlers, sit down in luxurious indolence for the rest of their days ; but

“ *Their* desert speaks loud, and I should wrong it,  
To lock it in the wards of covert bosom,  
When it deserves with characters of brass  
A fortified residence, 'gainst the tooth of time  
And razure of oblivion.”

Alas ! how great a contrast to these friends of humanity are the present race of fashionable men, who spend the greater part of their time in bed, and when they rise, saunter to their club, and complain that the day is too long for them ! I would they could witness the happiness which these worthy men experience, when even the most trifling success attends their exertions.

“ Oh, if the selfish knew how much they lost,  
What would they not endeavour, not endure,  
To imitate, as far as in them lay,  
Him who his wisdom and his power employs  
In making others happy !”

ROGERS.

Such is the work we were sent to perform for



each other. All the writings of St. James enjoin this; St. Paul approves of it; and He that came to save, and who is no respecter of persons or sects, commands it, saying, "Inasmuch as ye have done this unto one of the least of these my brethren, ye have done it unto me." In order to carry this blessing into effect, it requires but a common-place understanding and talent. When the laws of Nature are studied by the repeated monitors she so often gives us of the cause and cure of disease, I am every day more convinced that they must succeed, even after the failure of the splendid talents of the high-flown college practitioner, whose science has carried him so far under the servile influence of the *mercurial mania*.

This opinion may raise the ire of those who would, for the sake of pounds, shillings, and pence, wish to support a mercurial practice. To such I would say—

"For shame! Be not offended,  
I speak not in absolute fear of you;  
I think our country sinks beneath the yoke!  
It weeps—it bleeds; and each new day a gash  
Is added to her wounds."

SHAKSPEARE.

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The many applications that have been daily made to me by the Clergy, and by the conductors



of Charitable Institutions (since my first work appeared), to be instructed in *Nature's medicines* for the suffering poor, convince me that there is a ray of light rising on the mind of man in regard to the preventive and curative art. This science ought to be more open for social discussion, investigation, and adoption, than any other earthly acquisition which conduces to the welfare of man, instead of being monopolized, from age to age, by many who are not blest with sufficient sense to distinguish causes from effects. Can we have greater proofs of the defects of this wretched practice, than the many thousands of sufferers, who at this moment are dying for the want of proper assistance to remove those injurious juices which cause their disease? As far as my observation extends, I am of opinion that all pain proceeds from a stagnation of the impure fluids of the body, which causes a compression of the membranes—the heart, the lungs, the liver, the kidneys, the flesh, the ligaments, the beautiful and delicate fibres, the cartilage, the tendons, and above all, the veins, arteries, and nerves; and as the stagnation and compression are greater or less, so is the pain. But the pain varies in different parts, according to the difference of the membranes affected; for where there are the most nerves, there are the most acute sensations. Observe how every thing is arranged and tempered in this respect, to contribute to our comfort!



The points of the fingers, which require to be possessed with a more delicate sensation than many other parts, are furnished with a corresponding number of nerves; at the heel of the foot they are more sparingly distributed, as it is required to be more callous. If those sensitive feelings were equally diffused over the whole body, our very clothes would become galling and oppressive; and if every part were as insensible as the heel, the body would be benumbed, and we should lose the pleasure of that beautiful pliancy which Infinite Wisdom has designed for the active duties of life.

When we consider how these delicate organs *are abused* in their uses, during a length of years, the only wonder to me is that they last so long. If we consider the number of years those blessings have continued to us, if we count the number of nights we have passed in sound repose, the days we have enjoyed without pain, and from how many visible and invisible dangers we have escaped—when I muse on these things, I am overwhelmed with astonishment, with a solemn awe, and with lively gratitude to “the Giver of all good.” He who feels that God is master of the actions of man, must not choose which part he will act; it only concerns him to be careful that what he is appointed to do is well done.

I admit that there have been discoveries made in the anatomy of the *solids* within the last fifty



years, but I can find none on the *fluids* of the body, in which are the seat and cause of all diseases. These have been neglected; yet the profession abounds with men of such capacities, that if once they were to throw aside the trammels of their college tuition, make experiments on the fluids, and let the humours be the foundation of their practice, they might act with some sort of certainty, to the great satisfaction and advantage of mankind. I may truly ascribe my success with my patients to having taken this view of the subject, and then finding some of Nature's remedies to second and promote the natural efforts of the constitution to subdue and free itself from foul and noxious humours, which will, sooner or later, destroy the body and the mind. (For an animated description of the evils here mentioned, see "Cases in Medicine," by Wm. Stevenson, M.D.; and "Fallacies of the Faculty," by Dr. Dickson; works that no one of moderate understanding can read without deriving both pleasure and profit.) Here will be seen the impropriety of making the faculty the directors of the public mind. I trust the time is not far distant when the sovereign power which they exercise will be entirely abolished; but until then, I fear it is in vain to look for any great reformation in physic. Those who attempt it will have to contend with such powerful and violent opposition, as must retard the progress



of discoveries; and there are many, having the reputation of great skill, who practise upon most erroneously-formed notions, more injurious than positive ignorance. He who takes Nature for his guide, and at the same time proceeds with great caution, will be more likely to see his error, should he fall into one, and so reform his system; but to form an opinion at random, and upon that opinion to build a practice, will, sooner or later, cause endless mischief.

What vast benefits would arise in each town and village, if a few individuals whom God has enriched with the gifts of independence, and made the treasurers of his bounty, were to act as the real guardians of the poor, by finding out and soothing those suffering on the bed of sickness, and applying simple remedies for their recovery (like the friends of humanity alluded to at page 270), bearing in mind that God provides his blessings in very simple forms to serve the needs of nature.

“ 'Tis not enough to help the feeble up,  
But to support him after.”

In this way clergymen, and charitable ladies and gentlemen, may be doing more good in opposing and stopping the progress of disease with the assistance of a single well-contrived medicine, than is effected by the present practice of all the faculty within a hundred miles. I am



of opinion that it would be a great improvement in the moral state of society, if all the young clergy, both of the church and dissent, were medically instructed; they would then have ample opportunities of being useful to their fellow-creatures. Such kind acts would open a direct avenue to the mind and heart of the persons they visited, like the miraculous cures which were performed by our Saviour; so that whilst the Christian minister administered to the ailments of the body, he could at the same time do good to the soul by his instructions, consolations, and prayers. Goodly actions, as well as preaching, comprise the duty of a clergyman; to comfort and relieve the sick ought to be a great part of his employment.

“ Be patient, for I will not let him stir,  
Till I have used the approved means I have,  
With wholesome syrups—drugs—and holy prayers,  
To make him a formal man again;  
It is a branch and parcel of mine oath—  
It is a charitable duty of my order;  
Therefore depart, and leave him here with me.”

So St. James thought when he penned the 2nd chapter, 15th and 16th verses: “ If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body, what doth it profit?” In the prosecution of this



noble end, man becomes "a worker together with God," an agent in carrying forward his plans of infinite benevolence, for the ultimate happiness of the universe.

The moral and religious considerations to which I have thus alluded I have never seen recommended by any medical writer, or heard in any address from the pulpit: yet it has often struck me that the miraculous powers which were given by our Saviour to his Apostles, chiefly came within the province of medicine; all the Apostles, in a certain sense, might be considered as doctors. Could any other person have written the 31st chapter of Ecclesiasticus? Their powers, it is true, were extraordinary, yet they were principally exerted in the cure of bodily diseases, and no doubt such benevolent acts had a considerable tendency in preparing the people for the doctrines which their kind Master had sent them to preach.

When I review the conduct of the Deity, what provision he has made for the temporal comfort and individual happiness of man—when I reflect on *what I every day witness*, in the anguish, the tears, the groans, and all the combined forms of wretchedness which are the attendants of accumulated diseases; and when I see the effect produced by the poor patient's deliverance from this bodily suffering, the mind then becoming softened, and bursting with gratitude; his ear



opened to the counsel of him who, as God's instrument, has effected his cure, I perceive that *this* is the moment to drop the seeds of religious truth. For there is no time at which the heart is more easily touched than when the body has lost its strength upon the bed of sickness. The proud and strong mind of man is then subdued and humbled, and his will sinks into submission while the hand of his Creator is pressing heavily upon him. Earthly objects then appear invested with their own soberness and insufficiency; they feel conscious that, through the singular mercy of God in restoring them to health, they ought to love him, and serve him all the days of their life. Yes, I have seen such persons calling upon God in devout sincerity, with uplifted hands, and eyes bathed with repentant tears. Thus, a once depraved individual, witnessing in his own person the manifest goodness of God, has often had those feelings of delight and gratitude enkindled, which for ever after have constrained him to love his God and keep his commandments.

" Poor soul,  
God's goodness hath been great to thee.  
Let never day nor night unhallowed pass,  
But still remember what the Lord hath done."

Opposed to the Lord of Heaven and Earth, all power is weakness; supported by him, weakness becomes irresistible might;—and thankful am I



that the eyes of the world begin to be opened, and that the new theory which I have recommended is already gaining so much ground, that few authors or practitioners have in their own time seen its parallel. This unexpected encouragement has filled me with such a sense of gratitude, that I feel stimulated by an irresistible impulse to go onward in the work I have begun; and I have no doubt that, notwithstanding all the imperfections to be met with in my writings and practice, which, though very successful, is capable of considerable improvement, many good and ingenious men will reap the advantage of the hints I have here given.

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The Christian-like charity to which I have referred, I am happy to say, has for several years past been practised by many kind-hearted individuals. I will mention a few cases. Near Reading, there is a young clergyman, only twenty-seven years of age, who, while at college studying for his profession, thought a little knowledge of medicine could do him no harm. Soon after he was appointed to his present living, my first publication was put into his hand: he entered so fully into my views, that he determined on seeing me. I instructed him in the use of my portable bath; explained causes and their effects; the



remedies for the same ; encouraged him to go on in the good work he had begun ; and advised him, if he met with any difficulty, to write to me, and I would answer him without fee or reward. This he has done, and this highly gifted young man, whose example is worthy the imitation of every person, is now in full practice. To use the words of a neighbour, “ Your pupil, the Rev.\*\*\*\*\*, may be seen travelling of a night from one sick house to another, giving, with his own hand, baths to the aged poor, and administering to them every comfort ; he will soon starve the doctors, for he is curing all the diseases in the village.” Oh, if such deeds were more common, there would be no need of the cry, “ The Church is in danger.”

“ May he live

Longer than I have time to tell his years,  
 Ever beloved—and loving may his rule be ;  
 And when Old Time shall lead him to his end,  
 Goodness and he will make up one monument.”

Another case is that of a most amiable young lady, the daughter of a country magistrate, who witnessed the cure I had performed on her beloved parent. Having told her the names of several herbs I had used, she begged me to supply her with them, in order that she might attend to the poor in her neighbourhood. I did so, and when she wanted my humble advice she had it. The event will be seen in the following letter



from her father :—" Your firm must be called Tilke and ———. My daughter must be considered a partner ; with the means you sent, and the use of the spirit-lamp, she is curing all the poor old ladies of dropsy and rheumatism, and she has such a high opinion of the holy-thistle, that she desires as a favour you will furnish her with some of its seed, and with her own hands she will sow it in a piece of ground my gardener has marked out for her in my plantation ; and she says it will be the most useful thing ever planted there."

Another young lady, who came to me a patient from Suffolk, had for six years been treated on the Abernethy system, and the action of mercury so long repeated had brought her to the very brink of the grave. No one thought she would have survived the first night she came into my house ; I never witnessed any person in a more deplorable state from the sad, destructive effects of mercury. Delicacy alone prevents my giving particulars ; suffice it to say, that her bones were in such a state before she came to me, that almost the whole of the lower jaw-bone, together with the teeth, came away, entirely decayed. Her father commenced law proceedings against this injudicious practitioner—but the latter soon died, so the matter was never brought before the public.

This lady was in my house six weeks. In her



first letter after she left me, she says, "I cannot find words to express to you my feelings for your skill and great kindness towards me during the time I was under your roof; my friends were astonished to see me on my return. I am every day getting better." In a second letter she says, "I am quite well." I have this moment (1837) received a letter from her, wherein she says she never enjoyed better health; she left me in October, 1835.

This young lady has ever since devoted her time to the study of herbs, having the means as well as a humane disposition. She is now willing to extend to others that knowledge, which no doubt was the means of snatching her from an untimely grave. In a letter in which she is asking my advice, and the properties of several herbs, she says, "I often envy your daughters the delight they must have in studying your charming pursuit; I am now so fond of it I could devote all my time to its cultivation and practice. The poor woman with the bad leg of years' standing, I have nearly cured under your kind advice and the means sent. You are not aware how highly I consider myself privileged in being allowed to refer to you, to assist me in my charitable work of curing the poor and needy. I am this moment going to visit a poor woman with a large family, who for a long time has been confined to her bed with rheumatism. I shall



apply your little favourite camphor-bath, and all other means in which you have instructed me, and have no doubt but that I shall succeed in the desired object."

This young lady, only about twenty-two years of age, sets a bright example to idlers and novel-readers, shewing how useful persons may make themselves, however high their rank in society.\* (In very select and similar cases, I am allowed to refer to the parents, and even to the young lady herself. This reference, as a matter of course, is confined to females.)

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In the various sections of the present volume, I have directed the reader's attention to the cure of the body, that only lives for a short time; but I cannot conclude without most earnestly calling their attention to the care of that soul, which must live through the unmeasured ages of eternity, either in bliss or in misery.

" Let us go to our bosom,  
Knock there, and ask our heart what it doth know."

\* To such worthy persons how applicable is the language of Job, chap. xxix. 11—13: " When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was *ready to perish* came upon me, and I caused the widow's heart to sing for joy. I was eyes to the blind, and feet was I to the lame. I was a father to the poor, and the cause which I knew not I searched out."



Let us look within and read it there; read it in the troubles, the remorse, the forebodings of our own conscience. Why are we uneasy, when any thing reminds us of the approach of Deity? Why does sickness, or sudden death, or the sight of an open grave, create alarm?

“ Tell me what is't that takes from thee  
Thy stomach, pleasure, and thy golden sleep.  
Why dost thou bend thine eyes upon the earth,  
And start so often, when thou sitt'st alone?”

The answer will be plain: because we have “left undone the things we ought to have done, and have done those things which we ought not to have done, and there is no health in us;” unless intercession is made for us through Him who came to save. If we feel and believe all this, and go on still displeasing God, where is our gratitude to him? Speaking as a poor mortal man, I can say, that nothing is so cutting to me in this life as ingratitude; if this be the feeling of *men* in general (which I believe), what must be those of God, who has already made such sacrifices for us, and prepared a place for the good and happy? But when men continue in their wicked course, and conscience is tender, scrupulous, and fearful, they are soon terrified, and always looking for the punishment they have so justly deserved. Man is a rational being, but with cunning sufficient to give all his actions the colour of reason.



What he cannot forbear, he will endeavour to justify; what he cannot justify, he will extenuate; and what he cannot extenuate, he will endeavour to excuse, and raise up a "Mammon" of his own begetting, which will represent ill-gotten gain, fraud, scheming, hard-heartedness, hatred of the poor, contempt for misfortune, and every odious attribute that can dishonour human nature, under every plausible and attractive form. But when at length conscience, like a sleeping sentinel, is awakened to a sense of its duty and its danger, what fears ensue, what alarm is felt in the prospect of death, and a future state of retribution! I would ask those who are in the habit of attending the sick and dying, if they have not often witnessed such expressions of contrition for deeds done, by those who have

" Been struck so to the soul, that presently  
They have proclaimed their malefactions."

For sin,

" Though it have no tongue, will speak  
With most miraculous organ."

I trust that there are but few such men to be found, and those I would advise to lose no time in accomplishing the "consummation so devoutly to be wished," that of being happy in this life, and in the prospect of future felicity. This can only be accomplished by being good and doing good; it behoves every man who is accountable



to his God for all his actions, that when he is about to accomplish any important affair, he should retire alone, and ask his own heart: If I do this act to-day, will it make me unhappy to-morrow?—would it make my pillow hard if I were on my death-bed? There is a little *Cherub* in that heart, who will tell him if it be wrong, when he at once ought to say—To gain the “whole world,” I would not do it. For the want of this self-examination, the conscience of many a naturally good-disposed man

“Can accuse him of such deeds,  
That it were better his mother had not borne him.”

While I am endeavouring to urge a subject so important, let me entreat my readers to employ their minds, not in determining the awful condition of others, but in judging of their own: “Let every man prove his own work.” I have done so as an individual in the scale of self-examination, and am found much wanting:—I blush when I state, that on reference to my Journal of 1810, I find I am not so good a Christian as I was at the age of sixteen. Year after year I have promised to amend; time has been given me for this purpose. I once thought that when I was comfortably settled in the world, I would begin; when this comfort was attained, my excuse was, when I had attained a sufficiency. This, I fear, is the excuse of many. To my disobedience in



my duty to God, I plead guilty ;—but if accused of not performing my duty to my fellow-man, I plead not guilty. I am a slave to that feeling, which already has given me that inward comfort which no man can take from me. To the helpless poor, I have always given my advice, medicine, and exertions, with the same pleasure with which I ever took the nobleman's fee ; and if any other feeling possessed me I should hate myself.

I have always thought that love to our neighbour is one of the greatest duties of human life ; it constitutes the best part of our earthly happiness :

“ It is twice blessed ;

It blesseth him that gives, and him that takes.

\* \* \* \* \*

It is an attribute of God himself.”

I trust that my present enjoyment of health will not produce in me a forgetfulness of that divine wisdom which saw my early afflictions seasonable. I trust I shall still go on promoting the happiness of my brethren, and consider that I am spared from death for this very end, that the remainder of my life may be employed in the service of my country's good, *which is the whole world*. When all nations become united by those generous sentiments, we shall mutually encourage each other in every thing that is good. I must conclude, as I am now beyond the limits allowed me ; but as this may be the last opportunity I may



have of addressing my fellow-creatures, I would advise them to

“ Reason thus with life—

If I do lose thee, I do lose a thing  
That none but fools would keep: a breath thou art,  
(Servile to all the skiey influences,)  
That dost this habitation, where thou keep'st,  
Hourly afflict.”

Let us consider this—

“ That in the course of justice, none of us  
Should see salvation: we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy.”

May this be uppermost in the thoughts of all men, but more particularly those of medical men; a blessing will then attend them, and give them judgment to discover disease and skill to treat it. When God endows with his favour the means which may be devised for the restoration of health, the humblest instrument may succeed; without it the ablest skill will prove unavailing. May He spare them from all sordid motives, and endow them with a spirit of pity and liberality towards the poor, and of tenderness and sympathy towards all, that they may enter into the various feelings by which they are respectively tried; may “weep with those that weep, and rejoice with those that rejoice;” and may He sanctify the soul as well as heal the body. May faith and patience, and every Christian virtue which they or their patients are called upon to exercise, have their per-



fect work ; so that in the end, whatever the end may be, it may be good for them to have been afflicted.

“ Heaven doth with us, as we with torches do ;  
Not light them for ourselves : for if our virtues  
Did not go forth with us, 'twere all alike  
As if we had them not. Spirits are not finely touch'd  
But to find issues : nor nature never lends  
The smallest scruple of her excellence,  
But, like a thrifty goddess, she determines  
Herself the glory of a creditor,  
Both thanks and use.”



## APPENDIX.

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'Tis known, I ever  
Have studied physic, through which secret art,  
By turning o'er authorities, I have  
(Together with my practice) made familiar  
To me and to my aid the blest infusions  
That dwell in vegetives ;  
And I can speak of the disturbances  
That Nature works, and of her cures ; which gives me  
A more content in course of true delight  
Than to be thirsty after tottering honour.

SHAKSPEARE.

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### PROPERTIES OF HERBS, PLANTS, AND ROOTS.

BALM (*Melissa*).—The juice, mixed with a small quantity of melted lard, is good for green wounds. *Serapio* says, “ A strong infusion, often drunk, causeth the mind to be merry, and reviveth the heart when faint. Good for those who have weak digestions ! ” Pounded with suet, it is good to remove wens, kernels, or hard swellings in the flesh or throat ; the herb, when green, bruised with a little linseed-oil, and laid warm on



a boil, will ripen and break it. It is also good to sweeten the breath, if made and drunk as tea, with a little cream of tartar or lemon-juice. Time for gathering : June, July, and August.

BORAGE (*Borago*)—FUMATORY (*Fumaria*)—and ELDER (*Sambucus*).—The properties of these three are so nearly alike in fevers, that to save space I shall describe them under one head. Indeed, if I had the ability, as I have the will and the knowledge of these safe medicines, I could write a book larger than this on their virtues ; and if these, as well as many other useful plants, could only be imported from some distant parts, and sold at extravagant prices, there is no doubt that they would be held in great estimation. The productions of Nature are given to man for food and medicine ; common, cheap, and easy to be found ; but the medicine of the doctors of the present day is dear, scarce to be found, and hardly worth the finding.

These three herbs are all great cordials, and strengtheners of nature, excellent to defend the heart and to resist and expel the poisons or venom of putrid and pestilential fever. They will expel melancholy, clarify the blood, and mitigate heat in fever ; together they will cure the yellow jaundice and dropsy, which they expel by urine in great abundance. They expel phlegm and choler, and those saltish, choleric, and malignant humours which cause leprosy, scabs, tetter, and



such-like breakings-out of the skin. After having performed these and many other services, they strengthen all the inward parts of man, and leave none of the wreck of the disease behind, as we too often see in fevers, according to the practice of the school of medicine.

Let these valuable plants no longer be allowed, then, to rot in the earth ; if you love your fellow-creatures, your children, and your health,—if you love your ease,—and if you can afford it, always keep them by you in a syrup, or in any way.

**BUCKTHORN** (*Rhamnus*).—The properties of this are exceedingly like the Wood Betony.

**CHAMOMILE** (*Anthemis*).—The flowers of this well-known plant are the most valuable. When made into tea, and a cupful taken in the morning fasting, it fortifies the stomach, creates an appetite, and prevents the wind and heart-burn. It may also be used for fomentations, as it will disperse congealed blood in bruises, tumours, and swellings.

**CINQUEFOIL**, or five-finger grass (*Potentilla*).—This is so much like Tormentil, that I have but few remarks to make. An infusion is excellent for the liver, comforts the stomach, and will cure the jaundice ; the root boiled in vinegar will heal the shingles, sores of all kinds, and cancerous ulcers. Time for gathering : May and June.

**DANDELION** (*Leontodon*).—This plant grows abundantly in all parts of Europe. Taken in:



wardly, it is a fine aperient as well as diuretic. The young leaves are very good in salads, or eaten with bread and butter.

Knowing well the properties of this herb, I am compelled to make the same remark as I have done elsewhere in this volume, that Nature has given those things most bountifully which are most useful. This plant is an instance, as it is in perfection all the year round, and there is scarcely a disease that it will not soothe. By its drying and temperate qualities, one ounce of the expressed juice taken every day will, by perseverance, cure the dropsy. It eases pain, and procures rest and sleep to bodies that are diseased.

Dandelion is highly spoken of by French physicians, who are more alive to the properties of vegetable medicine, and more liberal in communicating knowledge, than the English.

**FIG-TREE** (*Ficus*).—The juice from the green leaves, melted with lard, in equal parts, will make an excellent ointment for deafness, put into the ear on a little cotton. I hardly know a better remedy for the leprosy than this. It also clears the face of scurf and pimples, heals all fretting ulcers, and is good for inflamed eyes.

**GROUND IVY** (*Glechoma*).—An excellent medicine for all inward wounds, ulcerated lungs, or other parts. The decoction may be improved by boiling equal parts of rosemary, mixed with



honey. It will ease griping pains, and windy choleric humours in the stomach; it will cure the yellow jaundice, by opening the pores of the gall and liver; it gives ease to those who are troubled with the sciatica, or the gout in the hands, knees, or feet. This herb has the same effect upon the brute creation as upon man. The best time for gathering is May; but unless the winter be very sharp, it may be found all the year round. Its taste is sharp and bitter.

GROUND IVY (INFUSION OF).—Leaves of ground ivy and colt's-foot, each one ounce; root of liquorice half an ounce, water one quart: this to be taken in one day.\*

GROUND IVY (SYRUP OF).—Fresh leaves of ground ivy half a pound, boiling water three pounds; infuse for ten hours, then strain, and add to the liquor white sugar twice its weight; boil to a syrup. Dose, two ounces a day.\*

### HOLY THISTLE.

“Get you some of this distilled *Carduus Benedictus*, and lay it to your heart; it is the only thing for a qualm. I mean plain Holy Thistle.”

From the above quotation, it appears that Shakspeare knew the wonderful properties of this herb. Some botanists have called it *Blessed*

\* All other herbs spoken of in this work may be prepared in a similar way.



*Thistle*, on account of its excellent qualities. As I use this herb with wonderful effect in private practice, I at first considered that, in justice to myself, I should not at present publish the virtues with which God has indeed blessed it; but when my heart intends a kindness, I do not like "to let the coldness of delay hang on it."

I can state as a fact, that I have caused more of this herb to be used within the last fourteen years than was consumed in London in 100 years previously. I shall have very little to say of it myself, as I intend to give the opinions of others two or three hundred years since; and I can assure my readers, that although the robust health of man has degenerated from that time, the properties of this excellent herb have not. I have found it such a clarifier of the blood, that by drinking an infusion once or twice a day, sweetened with honey, instead of tea, it would be a perfect cure for the headach, or what is sometimes called the *meagrimis*. In fact, this plant has very great power in the purification and circulation of the blood, from the bad state of which arise all the humours of the body; and although, in another page, I have expressed the opinion that we are different from each other, in every sense of the word, only in proportion as these humours abound more or less in each of us, yet, retaining this opinion, I believe this herb must benefit every constitution.



From the great effect the Holy Thistle has on the blood, it comforts the brain, and thus strengthens the sense and memory; it will also cleanse and mollify an infected stomach, which must produce good blood, and good blood cannot but produce good and healthy secretions. It is also good for the dropsy or ague, neither of which can exist if the circulation of the blood be pure. I advise every mother to give this to her daughter from the age of ten to twenty. I need merely state, that it may prevent them enduring years of pain and misery.

I will now give what *Mattheolus* and *Fuschius* have written of *Carduus Benedictus*. "It is," they say, "a plant of great virtue; it helpeth inwardly and outwardly; it strengthens all the principal members of the body, as the brain, the heart, the stomach, the liver, the lungs, and the kidneys; it is also a preservative against all disease, for it causes perspiration, by which the body is purged of much corruption, such as breedeth diseases; it expelleth the venom of infection; it consumes and wastes away all bad humours; therefore, give God thanks for his goodness, who hath given this herb and all others for the benefit of our health."

Holy Thistle may be used in four ways: 1st, It may be eaten in the green leaf, with bread and butter, for breakfast (instead of water-cresses); 2nd, The leaves may be dried and made into a



powder, and a drachm taken in wine or otherwise every day; 3rd, A wine-glass of the juice may be taken every day; the 4th (which I strongly recommend) is an infusion, about two ounces of the dried plant simmered in a quart of water for two hours. The daintiest stomach will not refuse this medicine; it may be taken any time as a preventive; but when intended to remove disease, it should be taken at bed-time, as after a few doses, it will most likely cause a copious perspiration.

When time will allow, I shall endeavour to bring this plant into general use, and I hope to see it grown in our fields. I shall then feel that I have discovered and communicated the only grand secret worth knowing, viz. how one man may contrive to be more useful in life than another. Time for gathering flowers for preserving is July or August; but you may gather the young buds early in the spring (March April, and May), and use it almost any way, and it will change your blood as the season changes, which common sense tells us is a very sure way to preserve health. If the seeds of this plant are sown again in September or October, clear of a north-east wind, you may have the herb green summer and winter. I would advise those who have gardens to attend to this: any soil will produce it in abundance.

Any of the other thistles may be used as sub-



stitutes; such as the Common-thistle, Fuller's-thistle, Melancholy-thistle, Our Lady's-thistle, Woolly or Cotton-thistle; these, as well as all kinds of Docks, are all purifiers of the blood; but the Red Water Dock is the head of the Dock family, as the *Carduus* is of the Thistle family.

**LIQUORICE** (*Glycyrrhiza*).—This is a fine medicine, and deserves more praise than I can bestow upon it. An infusion of the fresh roots is excellent to take off the acrimony of humours. In coughs alone it is, as a remedy, without its equal; it promotes expectoration, and at the same time thickens the juices. Excellent for dropsy, as it abates thirst. This is singular, as every other sweet increases it; the sweet of liquorice is equal to that of sugar; the former checks thirst, the latter increases it: a trial will shew this to be perfectly true. Many plants of less virtue are more celebrated, but there are few deserve a fairer trial.

**MANDRAKE** (*Atropa*).—This is a most useful but neglected herb. The roots boiled with ivy and oil heal St. Anthony's fire; the green leaves bruised with lard and barley-meal heal all hot swellings and imposthumes; an infusion given as a lavement eases the piles and causes sleep.

Shakspeare seems to have been aware of mandrake being soporific, as he makes Iago exclaim, after arousing the jealousy of Othello—



“ Not poppy, nor mandragora (mandrake),  
Nor all the drowsy syrups of the world,  
Shall ever medicine thee to that sweet sleep  
Which thou hadst yesterday.”

By this it appears it was formerly given by our forefathers as a syrup, to ease pain and cause sleep. I have given it in doses of three, four, or five grains, in powder, of the root, for the same purpose; I have also placed a piece of the root on the pillow of my patients as the smell alone causes sound sleep. This only relates to the male: the properties of the female are very different. If this cause too much stupor, dip a sponge in vinegar, and hold it to the nose.

**MEDLARS** (*Mespilus*).—Time for the flowers in May. The fruit is ripe in September and October. The fruit is good to stay all fluxes of blood in man or woman; very proper to be eaten by the latter when in a state of pregnancy, as it will prevent and cure their longings after unnatural meats, &c. The stones of the fruit made into a powder, and drank in wine, will break and expel the stone, and is a perfect cure for the gravel, if persevered in.

**MUGWORT** (*Artemisia*).—The leaves and flowers are all full of virtue; they are aromatic to the taste, and a most safe and excellent medicine in all female disorders, and Providence has placed it in every part of the land. No medicine can



equal this, in respect to safety and certainty, for young women, or in fact at any time of life, when the efforts of nature are too weak. Nothing can be more destructive to the constitution than the use of powerful drugs; for "it is not proper to weaken her who is already too weak." Pick the flowers and buds from the tops of the stalks, and take one ounce, and the same of *Carduus Benedictus*, or Holy Thistle, all cut small, and pour one pint of boiling water upon it. When cool, it is to be drank with a little honey, and it may be taken every day. Should any further help be required, a few days before the indisposition is expected, boil one pound of mugwort and half an ounce of socotrine aloes in two gallons of water for twenty minutes; put all into a pan, and sit over it as warm as possible every night until all is well; if Mugwort cannot be obtained, Tansy or Feverfew will do nearly as well.

**MUGWORT (JUICE OF).**—Take the fresh herb (any quantity), bruise it in a stone mortar, extract the juice, and clarify it by slightly boiling; strain again, and preserve it. Dose, one ounce three times a day.

**MUGWORT (SYRUP OF).**—Three pounds of the juice of mugwort clarified by boiling and straining, to three pounds of white sugar. Boil slowly to the consistence of a syrup. Dose, half an ounce twice a day.

**PELLITORY OF SPAIN (*Pyrethrum*).**—This is



a foreign plant. One ounce of the juice, taken in a wine-glassful of Hollands one hour before a fit of the ague comes on, will cure it after three or four doses; the herb, or the root chewed in the mouth, purges the brain of phlegmatic humours. The powder of the root, snuffed up the nostrils, eases the headach by distilling the humour of the brain. But, above all, it will cure the toothache, which knowledge is invaluable to those who suffer from this painful complaint. Take one ounce of the root, cut small, put it to half a pint of gin in a bottle, and let it stand in a warm place; shake it repeatedly for two or three days, then strain it, and when there is pain in the teeth or gums, put a tea-spoonful of the mixture on the part affected, and keep it there as long as possible. This rubbed on the head will cure the pain thereof; but the herb or the root chewed in the mouth will do nearly as well.

PELLITORY OF THE WALL (*Parietaria*).—If this be planted in a shady place, it will afterwards spring up of its own accord; time, June and July; the seed is ripe soon after. A decoction of this herb with honey is excellent for an old dry cough, shortness of breath, or wheezing in the throat. About three ounces of the juice (or a strong decoction, which is more easily made), taken at a time, helps the stoppage of urine, and expels stone or gravel in the kidneys or bladder, which cause pains in the loins, sides or bowels. The juice,



bruised with a little salt, is effectual to cleanse fistulas or green wounds, and to heal them up safely. Or, made into a syrup, with honey, and a dessert-spoonful taken every morning fasting, is very good for the dropsy. The root, burnt to a powder, is good to whiten teeth; the juice, held in the mouth, eases pain of the gums proceeding from rheumatism.

ROSEMARY (*Rosmarinus*).—Both the flowers and leaves of this plant will strengthen the brain, and help dim eyes; made into oils or ointments, it will recover cold or benumbed joints and sinews; it comforts the heart and raiseth the spirits.

RUE (*Ruta*).—This plant, when in perfection, which is in June, quickens the circulation of the blood, and dissolves gross humours. Four ounces of the leaves may be taken at bed-time as an infusion, which will be found a sure remedy for that troublesome visitor the night-mare. An ointment made with the oil of roses and vinegar cures St. Anthony's fire, and all running ulcers. Can any botanist tell the reason why this root and Sweet Basil will not grow near each other?

SAGE (*Salvia*).—This excellent herb, taken in any way, and for any disease, must do good, because it strengthens the head and nerves, cures trembling of the limbs, and promotes a strong circulation of the fluids.

The Chinese wonder that we should buy their



tea, when we have so much Sage and Speedwell of our own growth, which they consider by far superior. The public ought to be made acquainted with the fact, that a great quantity of these two herbs is exported for the use of those shrewd people, who laugh (and well enough they may) at the exchange for the wretched stuff, which they have so properly named slow poison.

**SARSAPARILLA** (*Smilax*).—This is a foreign plant. The true herb is considered not to heat, but rather to dry the humours, and waste them away by a secret and hidden property which it contains. With perseverance it will ease, and often cure, all pains of the sinews or joints; all running sores in the legs; all tumours, swellings, spots, and fulness of the skin, by purifying the blood.

An excellent diet-drink may be made in the following manner: take gum guaiacum one ounce, bark of the same one ounce, sassafras one ounce, sarsaparilla two ounces, juniper-berries half an ounce; simmer all in two quarts of water for two hours, then strain and add one drachm of cinnamon, and make it to please the palate with liquorice or honey. This quantity is sufficient for two days.

**SCURVY-GRASS** (*Cochlearia*).—Scurvy is common in this country under various forms, and this grass is such a sovereign remedy against it that it cannot be too highly spoken of.



In April or May, when this herb is in season, it may be mixed with sorrel, or any other acid herb, and eaten as a salad. When Scurvy-grass cannot be obtained, Water-dock or Spearpint-dock may be used in its stead, made into an infusion.

**SHEPHERD'S PURSE** (*Thlaspi*).—This is another proof that Providence has made the most useful plant the most common. Nature in her bounty has allowed this plant to flower all the summer, and sometimes twice in a year; common sense, therefore, would point it out for general use; yet it remains unnoticed. An infusion of this herb is a gentle and safe astringent, good in all fevers, inferior to nothing for the piles, or habitual purging; a wine-glassful of the juice of the leaves, with one of red wine, will check and soothe the overflowings of any kind in man or woman.

In my rides in the lanes round London, I have often been grieved to see this excellent and useful herb thrown over the hedge, and trampled under foot, as if it were perfectly useless. Shepherd's-purse, Tormentil, and Comfrey are near alike; I only wish those three herbs, together or separate, were fairly tried for the cholera; it is not yet too late. Let the profession look back to the ancients, who saw the good effects of these medicines, and have shewn us the doses and manner of giving them. I have found them always right, and they may be depended upon for our best guides. Like



every other art, much may be learned from a careful trial.

Mothers, consider this and the next herb for the use of your daughters, and esteem it as a valuable secret. If this hint conveys to my readers the advantage of such simple medicine, I shall consider that my time in stating it has been well employed.

**SPEEDWELL** (*Veronica*).—If this herb were sent by the Chinese as green tea, we should scarcely discover the substitute. It is very like the Wood Betony; together they make an excellent beverage for breakfast.

**ST. JOHN'S WORT** (*Hypericum*).—Time, July and August. This herb (as well as many others) produces a wonderful effect on those patients in my steam-bath who have been in the habit of taking mercury. When the vapour is inhaled, it seems to set all the humours in a state of fermentation, even to bringing on a slight degree of salivation.

Two drachms of the seed, pounded and put into broth, will expel congealed blood from the stomach, occasioned by the bursting of a vein, bruises, falls, &c. ; it also eases pains in the loins.

In America this herb grows among the corn, which makes it much superior to the English. From the excellent properties I know it to contain, I believe that, ground with the wheat and eaten as bread, it would prove a cure, or preventive, against many of the diseases man is heir to. It is well known, by almost every baker who



works in his business, that this flour improves the quality of the bread, by having a small quantity of it in every batch, particularly in seasons when the English flour is of inferior quality. A clever author informs us that it contains *one-fourth* more *gluten* than our famous wheats grown in Gloucestershire, known by the name of *rivets*. The only objection I ever heard, during the years I attended Mark Lane, was from its *smell*, which the trade call *savey*; I consider it more like *rosin*. The juice of this herb is of a reddish kind, which gives that beautiful yellow bloom to the flour so much admired by the trade; to whom I will make a few plain remarks publicly, such as I have privately made to many of my friends; viz. when they use this flour, or any other that is rich and glutinous, they should give the dough more proof than for common English flour, because from the great quantity of *glutinous* matter it contains, if it is not well fermented, it will not spring or rise in the oven; nor will it be so digestible to the stomach; for in the process of fermentation the saccharine matter becomes sufficiently divided, and then the heat of the oven throws off the superfluous quantity of acid it contains, thus preventing the bread causing a fermentation in the stomach of those who eat it, as this will constipate the bowels, inflame the blood, and produce fever.

Few men living have had greater opportunities,



or perhaps have given their time more to fermentation than I have, always considering it a most important part of my business. Every experiment I make, and they are not a few, convinces me that the knowledge of fermentation is yet in its infancy.

**TORMENTIL** (*Tormentilla*).—The most powerful as well as the most manageable astringent we possess; it is deserving the name of English sarsaparilla. I think I cannot do better than repeat what Dr. Thornton has said of it, as I have proved the same to be a fact. He says: "I have witnessed extraordinary cures performed by this root. I knew a poor man fond of botanical excursions, who, either by tradition or accident, knew the powers of this root, and by making a strong decoction sweetened with honey, he cured agues which had resisted Peruvian bark, long-standing diarrhoeas, ulcers of the legs, turned out of hospitals incurable; the worst scorbutic ulcers, and confluent small-pox; the whooping-cough, fluxes. This poor man had so much practice as to excite the attention of Lord William Russell, who allowed him a piece of ground in his park to cultivate the plant, which he kept as a secret." So much says Dr. Thornton. Now I have found half an ounce of this root, and two drachms of hops, boiled in one pint of water, taken every day, do wonders for the piles and bowel complaint. The powder of the root mixed with vinegar,



spread on oil-silk, and laid on the loins, will assist those who cannot from weakness hold their water; the same will dissolve all kernels about the ears, throat, and jaws; also the king's evil, as it is called, by restraining the sharp humours that flow to them.

**WILD MALLOW.**—The late Mr. Wm. Cobbett strongly recommended the liquor of the Wild Mallow. He says, “ I cannot help mentioning an herb which is used for medical purposes, I mean the wild mallow; it is a weed that has a leaf somewhat similar to a scallop, its branches spread upon the ground; it bears a seed which the children call *cheeses*, and which they string upon thread like beads. This weed is perhaps among the most valuable plants that grow. Its leaves stewed and applied wet, will almost instantly cure any cut, bruise, or wound. Poultices made of it will cure sprains, as those of the ankle, &c.; fomentations will remove swellings. Indeed, its operation is so quick, as scarcely to be believed, and it signifies not whether the wound be old or new. I gained this information upon Long Island, from a French gentleman, who was one of Bonaparte's followers in captivity. The mallows may be used directly after being gathered, merely washing off the dirt first. Like all other herbs, it should be gathered when it comes into bloom, and dried and preserved in the same manner as other herbs: it should be observed, however, that



if it should happen not to be gathered at the best season, it may be gathered at any time. The root is nearly as efficacious as the branches. I had two striking instances of its efficacy. A labouring farmer had cut his thumb in a dangerous manner, and after a great deal of doctoring, it was got to such a pitch, that his hand was twice the natural size. I recommended the use of the mallows, and gave him a small bunch from my store (being winter), and his hand was well in four days: he could go to work the next day, after applying the mallows over-night. The other instance was this: I had a large and valuable hog, that had been gored by a cow; it had been in this state two days before I knew of it, and my servants looked upon it as lost; it had eaten nothing. I had it caught and held down;—the gore was in the side, and so deep that I could get my finger in beyond the ribs. I poured in the mallows that had been stewed, and rubbed the wound with it also; the next day the hog got up and began to eat. I had him caught again, but upon examining the wound, I found it so far closed up that I did not think it right to disturb it; I had the side bathed again, and in two days he was turned out running with the others. A good handful of the herb should be boiled in a pint of water till it comes to half a pint. Now a person must be almost criminally careless not to make provision of this herb.”



This is one of my most useful herbs, and many wounds that I have cured with its assistance have fully equalled what is here stated. I have given it successfully for the gravel; and to persons of a costive habit of body, I believe nothing can surpass it. If it be taken every day for a month, in a decoction or infusion, it will, from its oily nature, entirely do away with the necessity of *forcing* medicines, which generally do more harm than good. When the bowels do not perform their functions with regularity, there will infallibly arise consequences more or less destructive to health. I strongly recommend the following prescription:—

Two ounces of dried marsh mallows,  
One ounce of parsley root,  
Two drachms of mountain flax.

Boil this in one quart of water till reduced to one pint, drink this in the course of the day. The action of this decoction is more of a diuretic than a cathartic nature, by which much of that slimy matter which corrodes the kidneys is carried off. I wish strongly to impress on the minds of my readers (and I speak from experience), that more depends on a pure and proper state of the secretions of those organs than on any other function carried on in the body. Every alternate day drink about a pint of the following decoction:—

Four ounces of sarsaparilla—sliced,  
One ounce of sassafras—sliced,  
One ounce of guaiacum wood,



Two ounces of liquorice root—bruised,  
Half an ounce of mezereon root.

The sarsaparilla ought to be first boiled by itself, in three quarts of water, until reduced to two quarts; then add the other ingredients, boil them for half an hour, and strain.

WILD TANSEY, OR SILVER WEED (*Potentilla*).—Gathering time, June and July. A decoction with honey will expel wind in the stomach and bowels; if often smelled to, it will relieve the headache. Boiled in olive oil and well rubbed in, it is good for the sinews shrunk by cramps, pains, weakness, and stiffness of the joints, after repeated attacks of the gout. The same mixed with a little bees'-wax is an excellent salve for wounds.

WOOD BETONY (*Betonica*)—Ought to be gathered in May. This herb boiled with wine or water is good for those who cannot digest their meals, or have belchings and a continual rising in their stomach. A drachm of the root in powder, mixed with honey and vinegar, taken every day, is good for those who have a rupture in their urinary glands, and pass blood with their water. The green herb bruised with lard makes an excellent ointment for wounds, old sores, or ulcers; for the latter add a little salt and figs bruised together. It is a good and useful herb, and very proper to be kept in every man's house, either dry, in syrup, conserve, or in ointment.



I have now given a description of a sufficient number of simple and useful herbs for almost every disease, omitting only such as would be unsafe to trust in the hands of those who have not made medicine a study. I have not ascribed more virtues to these plants than other writers have done before me; and I have proved their value by long experience. The proper dose of all that I have set down is about half an ounce of the root, or a quarter of an ounce of the dried herb, to a pint of water, to be taken daily, unless otherwise ordered; but when the herb or root is green, use treble the weight.\* I would recommend those who wish to have cheap and safe remedies by them, to gather every plant while in the bloom, and prepare them in conserve, juice, extract, or syrup.

“ There’s rosemary, that’s for remembrance, \* \* \* and there is pansies, that’s for thoughts. There’s fennel for you and columbines. There’s rue for you.”

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\* The above-mentioned herbs, &c. are sold by BUTLER, Herbalist, Covent Garden Market.



SIMPLE BOTANICAL EXTRACTS FOR  
VARIOUS COMPLAINTS.

[NOTE.—The proper dose of the following Ex-  
tracts is about half an ounce of the root or a  
quarter of an ounce of the dried herb to a pint of  
water, to be taken daily.]

AGUE.—Agrimony, betony, mustard, St. John's-  
wort, wormwood, tormentil, and marigolds.

ASTHMA.—Coltsfoot, horehound, mallows-  
sage, speedwell, little centaury, and wood-  
betony.

CANCEROUS SWELLING.—A poultice of one,  
or all, if they can be had: Comfrey, turnips,  
carrots, and goose-grass. Drink tormentil tea.

COUGH.—Horehound, pennyroyal, tormentil,  
vervain, liquorice, comfrey, mullein, stramonium,  
and elecampane.

CONSUMPTION.—Coltsfoot, pimprenell, chick-  
weed, speedwell, mallows, and tormentil-root.

CONVULSIONS.—Mother-wort, valerian, piony  
dwarf.

DROPSY.—Wood-betony, agrimony, chervil,  
garlic, borage, fumitory, parsley, tansey, worm-  
wood, speedwell, toad-flax, dandelion, and pelli-  
tory-wall.

DIGESTION.—Horse-radish, lovage, hyssop,  
sage, wood-betony, buckthorn, centaury, leeks,  
and marjoram.



**GRAVEL.**—Butcher's-broom, ground-ivy, mallows, nettles, parsley, pennyroyal, horse-radish, dandelion, burdock, pellitory-wall, marigolds, and medlars.

**GOUT.**—Nettles, burdock, St. John's-wort, ground pine. This herb, as an ointment melted with lard, buck-bean, and water-dock of any kind.

**HEART-BURN.**—Chamomile, saffron. Dose, a drachm. Valerian, lovage, and water-cresses.

**HYSTERICIS.**—Mother-wort, pennyroyal, pine, St. John's-wort, valerian, southernwood, mugwort, and spear-mint.

**HEAD-ACHE.**—Primroses, holy thistle, sage, savory, thyme, sneeze-wort, vervain, cowslip, valerian-root; mistletoe of the oak, rosemary.

**NERVOUS DISORDERS.**—Rosemary, sage, savory, thyme, valerian, vervain, cowslip, lily of the valley, celery, piony dwarf, and tormentil-root.

**PILES.**—Pile-wort, fig-wort, brook-lime, mullein, toad-flax, lavender, comfrey, tormentil-root, shepherd's-purse.

**TO PROMOTE PERSPIRATION.**—Pine, viper's-grass, pimpermell, elder flowers, borage, fumitory, and marigolds.

**SCURVY.**—Holy thistle, brook-lime, goose-grass, cresses, dandelion, endive, agrimony, lettuce, horse-radish, scurvy-grass, sorrel, succory, turnip, briony, water-dock, and fig-wort.



**SPASMS.**—Lavender, mother-wort, peppermint, wood-betony, the lesser centaury.

**FOR BURNS AND SCALDS :—**

Mix—One pint of Linseed Oil,  
Half pint of Sweet Oil,  
Half pint of Spirit of Tar.

Apply it to the injured parts with a soft brush or feather, and cover with wadding to exclude the air. This will immediately draw out the re and relieve the pain. The wadding must not on any account be removed, but more oil applied through it every twelve hours until well.

This remedy is so easily and cheaply made, that it will be a shameful neglect for any person not to keep it by them in case of accident. For years past I have made much money by it, but I can now afford to give the receipt away, and do so with much pleasure.

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### USEFUL RECIPES.

**BAD LEG.**—Bruise a pound of green hemlock-leaves, pour on them one gallon of boiling water from a smith's forge ; when cold enough, put the foot or leg into it. This must be done morning and night, for twenty minutes at each time ; then rasp a carrot, squeeze out the juice, warm the



pulp, and fill the wound with it, cover it over with a dry rag, and confine it on with a bandage. The hemlock will not agree with some constitutions: let such apply fresh cabbage-leaves, goose-grass, or clivers, bruised in the same way; at the same time take a pint a day of a strong decoction of equal parts of common mallow and clivers. Should a drying salve be required, take equal part of unslaked lime and soap, mix them well together, and apply the dressing once a day. Or, with the following:—Take of vinegar, resin, and myrrh, each one ounce; of red borax and ammoniac, half an ounce; boil them well together, and stir them until cold. This is an excellent cooling ointment if there be not much inflammation: if so, it must be first reduced by poultices.

**BILE.**—Take a tea-spoonful of the powder of the root tormentil in a proportionate quantity of lenitive electuary, every eight hours.

**BLOATED HABIT similar to DROPSY.**—Two ounces of foxglove boiled in a quart of water till reduced to a pint; mix this with one quart of gin, and take a wine-glassful every day for a week, and then every other day: soak the feet frequently, and keep them warm.

**CHILBLAINS,** see **SPRAINS,** &c.

**CHOLERA.**—Having received the following recipes from a patient recently arrived from India, I shall with much pleasure insert them. They are rather out of my course of practice, but I



think they deserve a fair trial ; and as the composition is such that it may be mixed and kept ready for use in every man's house, this information is deserving of notice. I have not proved their efficacy, but I confess I have a very high opinion of them.

**CHOLERA.** *The Indian Cure.*—One drachm of nitrous acid (not nitric), one ounce of peppermint-water or camphor mixture, and forty drops of tincture of opium. A fourth part of this mixture every three hours, in a teacupful of gruel ; the belly should be covered with a succession of hot cloths, and bottles of water applied to the feet.

**CHOLERA (2).**—Eighty drops of laudanum, a wine-glass of brandy, and half a wine-glass of castor-oil, mixed ; if possible, given at once ; if not, one dessert-spoonful after another until all is taken.

**COUGH.**—Oxymel of squills, syrup of poppies, and old rum, equal parts. One tea-spoonful morning, noon, and night, in a wine-glass of sage or balm tea.

**COUGH (2).**—Three new-laid eggs, one ounce of honey, sweet-oil, lemon-juice, and old rum ; beat them well together, then add half a pint of milk ; stir it all one way. Dose, a table-spoonful when the cough is troublesome.

**CRAMP.**—Equal parts of salad-oil and oil of rosemary ; rub a little in with the hand at bed-



time, on the calf of the leg, about three times a week.

**DENTITION.**—An excellent soothing syrup for children during dentition:—

Two drachms of syrup of buckthorn,  
 One ditto syrup of saffron,  
 One ditto syrup of violets,  
 Half an ounce of syrup of rhubarb.

Give a tea-spoonful twice a day, and frequently rub a little on the gums.

*Pills for the Mother to take at the same time.*

Two drachms of rhubarb,  
 One ditto syrup of buckthorn,  
 One ditto extract of bitter apple.

Rub this into a mass, and divide it into pills of three grains each. Take one every six hours. This will keep the milk in a cool and healthy state.

**DIET-DRINK FOR MEALS.** — Take half an ounce of ginger bruised, two ounces of bread toasted very brown; pour over it two quarts of boiling water, and stop it close. If this be done as soon as breakfast is over, it will be ready for dinner. It ought never to be drank colder than about eighty degrees, better known as blood-heat.

*Another.*—Pour one quart of boiling water over a wine-glassful of linseed and a small piece



of lemon-peel ; when cold, strain off, and add sugar to palate.

This is an excellent drink for persons of a costive habit or bad digestion.

**DYSENTERY.**—One pint of vinegar, half a pound of loaf-sugar, simmered in a pewter vessel, with cover of the same (no other will do). Take this quantity every day until well.

**EPILEPTIC FITS.**—One ounce of common wormwood, once ounce of mistletoe, half an ounce of mountain flax ; pour on this one quart of boiling water ; when cold, drink a pint a day. Should there be worms, which is generally the case, it will kill and carry them off.

**FEVER.**—I will now give a very simple plan of treatment, which I have found very successful in all kinds of fevers.

Sponge the patient all over with the following :

Mix—Half a pint of fresh beer yeast,  
Half a pint of vinegar,  
Half a pint of warm water.

This will be found peculiarly refreshing, and at the same time greatly assist in freeing the pores of the skin.

Give internally two table-spoonfuls of yeast in the same quantity of warm water, every hour, for four or six successive hours, by which time the violence of the fever will, in all probability, be abated, when the same quantity may be given



every twelve hours, until it is entirely subdued. I have also found this mixture beneficial in cases of fever in children, produced by dentition, when a tea-spoonful every hour is a proper dose ; a little may also be rubbed on the gums.

I have often given this remedy with great success in cases of pleurisy, tightness and disorders of the chest, &c.: its speedy effects have frequently astonished me ; and yet, when we consider its component principle, we can but anticipate immediate operation, as it must separate from and part with its fixed air the moment it enters the warm stomach.

GOUT.—I recommend the following infusion to be freely drank by all persons while taking my Gout and Family Pills, either as a cure or a preventive:—

Take liquorice root, coltsfoot, elder flowers, holy thistle, juniper berries bruised, and green sage, of each one ounce ; placing them in a jug, add two quarts of boiling water ; stop it down close, and let it stand near the fire for three hours to simmer (not to boil, as that will pass off the essential oil of herbs by evaporation), and then strain for use.

PILES. (*A sure and easy Cure.*)—One ounce of lenitive electuary, one ounce of milk of sulphur, one ounce of powder of gum arabic, half an ounce of cream of tartar, and as much syrup of violets as will make it into an electuary. A tea-



spoonful night and morning for nine successive days. To prevent the piles, take the same occasionally, and anoint the part with the fig-leaf ointment. This may be depended on.

**PILES (*Inward*).**—Take one ounce of tormentil-root bruised, and boil it in a pint of good ale until reduced to half a pint; drink it blood-warm. Though a simple remedy, I have known this prove effectual when expensive medicines have failed.

**ULCERATED SORE THROATS.**—Half a pint of vinegar and one ounce of the herb wormwood; boil for five minutes, and apply it warm to the throat with flannels.

**SPASMS AND CRAMP IN THE STOMACH.**—One drachm of carbonate of soda, two drachms of compound tincture of cardamoms, two drachms of paregoric elixir, seven ounces of camphorated mixture. Take a wine-glassful when requisite.

**SPRAINS, CHILBLAINS, &c.**—An embrocation for Sprains, Chilblains, &c. One pound of black soap, half a pint of the spirit of turpentine, one ounce and a half of camphor; simmer well, and stir it until cold. I have known this of great benefit in cases of deeply-seated rheumatism.

**SPRAINED OR CONTRACTED KNEE (*Poultice*).**—Take equal parts of chamomile and elder flowers, bruise them in a mortar; take about the same quantity of linseed-meal, mix it to a proper consistence with boiling vinegar. If there is



much pain, add one ounce of oil of poppies; cover the poultice with oil silk, and drink marsh-mallow tea.

**STING OF A BEE OR WASP.**—Moisten some whiting with cold water, and apply it to the part stung; in ten minutes it may be washed off, and all pain and swelling will have disappeared.

**TOOTHACHE.**—Take two parts of the leaves of rue and one part salt; form it into little balls, and place one in the hollow of the ear on the side opposite to that of the aching tooth. This produces great warmth, and in most cases relieves the pain.

**TOOTHACHE (2).**—Take a lump of unslacked lime the size of a walnut; put it into three parts of a tumbler of cold water; when cold enough, hold it in the mouth, on the painful tooth: let this be repeated as often as the pain is felt.

**WEAKNESS.**—One ounce of ether, one ounce of mustard, one ounce of cold-drawn oil, one ounce of honey, half an ounce of balsam of Peru: mix. Take one tea-spoonful morning and evening.

**FOR VISCERAL OBSTRUCTION, BILIOUS CHOLIC, &c.**—Wormwood tops, half an ounce; warm water one pint. Let it stand one hour, filter it, add three drachms bicarbonate of potass and one ounce of syrup of buckthorn. Take one-third every eight hours.

**AGAINST SICKNESS AND TO CAUSE AN APPE-**



TITE.—Essential oil of wormwood, 1 drachm; rectified spirit of wine, half an ounce; compound spirit of sulphuric ether, half an ounce. Take a desert spoonful in half a wine-glassful of water every six hours for a week, or until the appetite is increased. Wormwood is an excellent medicine: I use it daily with the greatest success. The leaves and buds should be collected in August, and while the sun is on it: dry it in the shade, and it is then ready for use.

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The above-mentioned simple recipes will be found useful in many private families. Since my last work was published, I have frequently had persons applying to me from a great distance with my book in their hands. I have opened it, on hearing their case, and shewn them, that if they had attended to my printed advice, they might have spared themselves the trouble and expense of coming to me. The answer generally is, "Bless me, Sir, I never noticed that;" or, "I was afraid of trying it until I had seen you." I have sent them away empty-handed to try my remedies, which, perhaps, for a cure, may cost them a few pence. I have many letters, thanking me for this (what they please to call generous) act, and informing me that they have not only cured themselves, but their poor neighbours.



These reports always give me great pleasure, as my great aim has been, and I trust ever will be, to instruct others, not to enrich myself by their misfortunes.

[NOTE.—It may perhaps be necessary to repeat, that all the herbs mentioned above may be obtained of Butler, the Herbalist, in Covent Garden Market. I have endeavoured to write my instructions so clear, that they may be readily made up by any chemist or druggist, or even by a private individual, at a trifling expense. Should any questions of difficulty arise, I shall be happy to give further instruction; but as my time is very valuable, being entirely devoted to the care of my patients, I am obliged to make a charge of 3s. 6d. for my advice to correspondents.]

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### THE FEET.

The following remarks are worthy the notice of every one, but more especially of those who suffer from nervous headache and indigestion:—

The feet should always be kept *sweet* and *clean*, and plenty of room allowed in the shoe\* for the blood to circulate in all the small beauti-

\* For this purpose I recommend the *pannus-corium*, or leather-cloth boots and shoes.



ful veins of the toes. If the foot is contracted, it becomes cold and numbed; and that gentle perspiration of the body, which ought to keep the feet in a glow of moisture to throw off the dross of the humours as they descend, *ascends* to the head, and causes those painful sensations so much felt by both sexes, but more so by females, as they bear the additional evil of having their body in a *vice*, commonly called stays.

The mere sponging or washing the feet is not sufficient to render them perfectly clean; they ought, once or twice a week, to be well soaked in hot water; then rubbed with a thick piece of flannel (such as ironing-blanket), lathered with one part soap and one part pipeclay; this application will get out all the dandriff, scurf, or dead skin, and leave the pores open. There will then be no disagreeable smell, as is too often the case when the humours are shut in by a false skin formed all over the feet. All my readers must have felt (or seen in others), that when there is this burning heat in the feet, instead of warmth produced by perspiration, they swell by day, but on the following morning are reduced to their natural size. This is easily accounted for: when the body is laid flat in bed, those humours drain back into the system, and impregnate all the healthy parts of the body. Such persons will be found more cheerful towards the close of the day, as those humours (which are



like the lees of beer or wine) fall down; but in the morning feel sick and low-spirited, with a disrelish for food or exercise, and, in fact, disagreeable to themselves and all around them. All this may arise from not being so particular with their feet, which carry all the burthen, as they are with their hands and face. I may be wrong in this opinion, yet—

“ This still may help to thicken other proofs  
That do demonstrate thinly.”

Many persons have applied to me with corns, bunions, and weak ankles, and I have at once seen, that by wearing their shoes “ *rights and lefts,*” and much too small, the whole weight of the body has been borne by only the outside of the heel and one side of the foot, thereby throwing the sustaining bone of the ankle out of its natural perpendicular, and causing it to lose its focus and equilibrium. A slender stick, whilst upright, will support a great weight; but when bent, will sink under it. It is the same with the ankle: when erect, it is able to bear the weight of the body; if otherwise, it has the most injurious effects, in either sex. I recommend straight shoes, and the changing them every day, for I have always found them to be a cure for weak ankles, and an assistance in the cure of bodily disease. Follow the multitude in the streets, see how they tread, and then place an



infant on the table, and observe the difference of the position of the foot and ankle: the latter is nature—the former pride and folly.

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THE POOR MAN'S WEATHER-GLASS AND HUSBANDMAN'S BAROMETER.

*Chickweed*.—When the flower of this plant expands boldly in the morning, and continues open till twelve o'clock, no rain will fall on that day; if it shuts, and covers the white flowers with its green mantle, the traveller had better take his great-coat and umbrella.

*Pimpernel* and *Trefoil*.—These plants fold up their leaves on the approach of rain.

*Sowthistle*.—If the flowers of this plant keep open all night, it will be sure to rain next day.

*African Marigold*.—If the flowers do not open by seven or eight in the morning, it will rain or thunder that day.

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USEFUL HINTS FOR THOSE WHO KEEP HORSES.

I have always been a great admirer of that noble and useful animal the Horse, which every day sets us an example; namely, to know when we have had enough both of eating and drinking; thus bringing to mind the old adage, that "one may lead a horse to the river, but two cannot make him drink." It was by experiments on this noble



animal that in a great measure I gained an insight into the cause and cure of disease ; for a horse is much more delicate than a man.

I have been accustomed to keep two and sometimes three horses, for many years, and the great attachment which they exhibited towards me has often been remarked. Several of my friends observed, that I could make them do every thing but speak. I sold a horse some years since which still remains in my neighbourhood, and I think it would puzzle any one man to keep the animal from me if he heard my voice, without even seeing me. I will now with pleasure give the recipe, that others may enjoy the same gratification that I have. Take one pound of oatmeal, a quarter of a pound of honey, a quarter of a pound of Spanish liquorice, half an ounce of white briony in powder, one ounce of cuckoo-point in powder ; mix all together and make a cake ; bake it in a Dutch or other oven ; carry it in your bosom for two or three days ; fast your horse for a night and part of the day ; then give him the cake out of your hand, broken in small pieces. If you repeat this occasionally, he will never forget you, and you may do with him what no other person dare do. I have known a cake made with honey and oatmeal answer every purpose.

If you wish to see your horse with a good coat, and to look superior to your neighbour's, give him the powder of white briony and cuckoo-point,



of each half an ounce, in a small quantity of bran, every day. When the skin is injured by the friction of the collar or saddle, dress the wounds with a fomentation made from the leaves of the wild mallow.

While on the subject of horses, I may as well give an excellent and speedy cure for the cholera, commonly called gripes, which destroys life in a few hours. During a visit at the country-house of a friend, the groom came to me early in the morning to inform me that my horse, a very valuable one, appeared in extreme pain, up and down every five minutes, and that he would neither eat or drink. On examining him I found a thumping pulse, his nose, ears, and legs cold, a faint damp sweat on his body, and every other sign indicative of advanced inflammation. I at once mixed three pints of fresh beer yeast, one pint of hot water, and half-a-pint of gin, this I gave him by the horn, and he was led out at a sharp walk for twenty minutes. When put back into the stable he broke out into a gentle perspiration, the bowels and bladder were relieved, he eat a warm bran mash, and in four hours I drove him out as well as ever.

Readers, you who have my "animal pet," the horse, garner up this recipe, and consider it a treasure.

"A man of kindness to his beast is kind,  
But brutal actions shew a brutal mind ;



Remember, He who made thee made the brute :  
Who gave thee speech and reason, formed him mute :  
He can't complain, but God's all-seeing eye  
Beholds thy cruelty ; He hears his cry.  
He was designed thy servant, not thy drudge,  
And know, that his Creator is thy Judge."

COWPER.



**A**

# NEW IMPROVED PORTABLE DOMESTIC INSTRUMENT,

*By which Costiveness and its consequences may be always prevented or removed (in most cases) with warm water only.*

Figure 1.

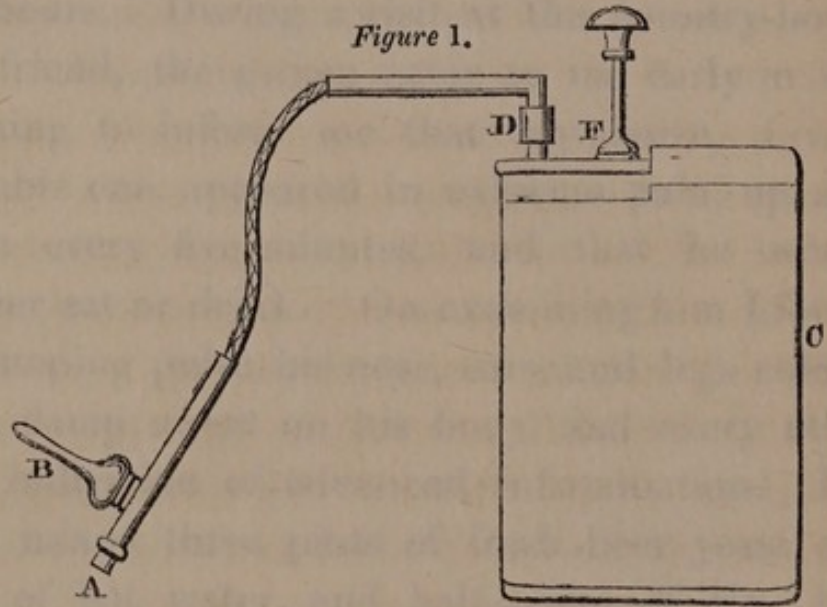
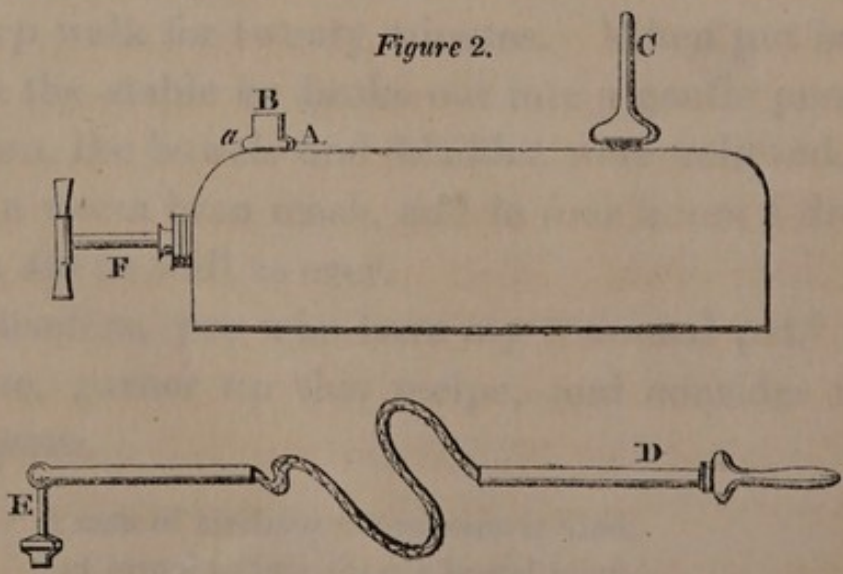


Figure 2.





## DIRECTIONS FOR USE.

*Figure 1.*

Pass the pipe B into the rectum ; sit down upon it on a chair ; then place the reservoir C between the knees ; fix to it the flexible tube D, and commence the process of pumping. When applied by an assistant, the rose A is to be removed, and the pipe B should be fixed on, as represented in Fig. 2, E and D.

*Figure 2.*

Unscrew the rose A, and put in the warm water or other fluid for use ; screw on again, leaving the small rose B off, to admit air. While being used, place it on a chair, and sit on it. When given to a patient in bed by an assistant, screw the pipe C to the end of the flexible tube D, fixing the other end, E, on to the instrument, when it will have this great advantage over all others, that it can be used under the bedclothes, in any position of the body, without the least exposure of the patient. This last-named adaptation has been found of the greatest benefit in difficult cases, and to bedridden persons, as well as a great comfort to those who have an antipathy to the employment of this very useful assistant to the necessary operations of Nature.

If any other fluid than water is used, the instrument should be well washed with warm water, to cleanse it. Should the piston become loose, or shrink by frequent use, it may be remedied by



unscrewing the pump F, and winding a little fine worsted evenly round it under the leather, where will be found a cavity for that purpose; after which, oil the sucker about once a fortnight, and it will remain as good as new.

Laxative and other injections by the Lavement must remain in the colon a sufficient time to allow them to act upon the internal surface of the alimentary canal, and to be taken up by the absorbents. When a difficulty occurs in retaining them, use less of the water, gruel, or other liquid, by one-half, or one-third, than is directed below. It is desirable that the patient should, in such cases, lie on the stomach, after having used the injection, with the hips raised above the level of the head, so that the injection may pass onwards into the colon; for which see Fig. 3.

*Figure 3.*





Having explained the mode of using the Lave-ment apparatus, I shall now endeavour to give my reasons for recommending its use by all persons of nervous and weak constitutions, for such I have invariably found to be the tendency of what is generally understood by a costive habit of body. This evil arises from an improper accumulation of hardened fæces which lodges in the colon. (See Fig. 3, line marked B B B.) This often becomes too hard to be removed by purgative medicine, as it is next to impossible that it can be made to act with efficiency at this remote seat of disease; for it should be borne in mind, that the length of the intestines from the stomach to the rectum is six times the length of the human frame. When the colon is distended, which is generally the case when a patient suffers from a costive habit of body, the valve E closes, and the active medicine taken remains in the small intestines D D D D D, causing griping pains, sickness, and not unfrequently inflammation. The stomach also sustains its share of the mischief, for the active medicine first declares war with its peaceable inmates, with "*malice prepense*," not only carrying away the healthy bile, but also the digestive mucus, or lining of the stomach, which Nature has kindly supplied for the important task of decomposing the food taken. When these rich juices, compounded beyond the conception of man, are carried off, the stomach loses



its relish for food ; and should art be used to tempt it to receive such, it lies there like a lump of clay, causing spasms, headache, and other distressing results. When the organs of digestion are weak and disordered, and when the food is not of an assimilating nature, it will pass onwards undigested through the intestines D D D D D (See figure 3), without affording the least nourishment to the body.

Having made these few observations on the use of Lavements, with a descriptive outline of the digestive organs, and a drawing of the stomach, intestines, and colon, shewing how disease may arise from indigestion caused by purgative medicine, and how this is occasioned, whereby the constitution suffers, I would refer those who wish for further information to my "Reflections on Indigestion, Bilious Complaints, &c." at the commencement of this volume, where I have named and accounted for a variety of causes, inducing derangement of the digestive organs ; and also described the inconvenience to which the *stomach*, *liver*, *kidneys*, &c., are subjected by the pressure of the distended *colon* against them interrupting their natural functions. I have written in the plainest language, that I may be clearly understood, because I know that persons generally are more ignorant on this subject than would be supposed possible, knowing how much it is connected with their health.



It only remains for me to point out the proper time for using these Lavements, followed by a number of injections, when warm water is found to be insufficient.

To persons of a costive habit of body, and weak powers of digestion, I advise the use of the Lavement the first thing after breakfast every morning, which is the period when Nature appears to require this salutary relief, in consequence of the rest afforded to the stomach during the night: for when the fresh stimulus of breakfast is taken, it imparts a renewed action to the smaller intestines D D D D D, and these again to the colon, B B B, till the required purpose is fulfilled. I would also recommend to be taken, by persons of weak constitutions, at the time of using the Lavement, an infusion as follows:—Two drachms of the herb chyrayata, and one ounce of spearmint: pour on these one pint of boiling water in which one ounce of Spanish liquorice has been dissolved; drink a wine-glassful two or three times a day: this will give a tone to the stomach. Those who suffer from spasmodic attacks will find, in a large majority of cases, they may rely on this practice, without the aid of nauseous and dangerous medicines.

The habitual use of purgatives I have always condemned, for many reasons; but it will be sufficient to mention one only, viz. that it renders the digestive organs incapable of performing



their functions with that energy which is requisite to *melt* and minutely to divide the various food and drink taken, often of opposite qualities and quantities, which must, by the law of Nature, and in accordance with the term *digestion*, be so compounded together as to be reduced into one smooth, soft, and uniform mass, so as to pass onwards into the *duodenum*, or first passage of the small intestines, there to receive the assistance of the *gall*, to pass it still forwards, to undergo other changes, before its final expulsion. When, from any cause whatever, the bowels fail in the regular performance of their functions, consequences must and will arise, more or less destructive to health. I would recommend, in all such cases, the frequent use of the Lavement; at the same time the following medicine should be taken every day for at least a month. Its action is diuretic as well as cathartic.

Two ounces of dried marsh-mallow ;  
Two do. of green parsley root, bruised ;  
Two drachms of dried mountain flax ;

Simmer these in one quart of water until reduced to a pint.

Experience has taught me that much depends on a pure and proper state of the secretions of these two organs. There is an important fact, known only to those who have observed causes and effects, viz. that a costive habit of body will



arise, not from indigestion only, but from an accumulation of a sandy sediment, and a slimy matter or mucus, which corrodes the kidneys. Now, the above recipe, from its softening and oily nature, will never fail in giving the relief required, rendering unnecessary the use of forcing medicines, which generally do more harm than good.

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## LAXATIVE INJECTIONS.

1. Thin gruel, one pint; Epsom salts, one ounce; common salt, a table-spoonful.

2. Hog's lard melted, quarter of a pound; castor oil, two table-spoonfuls; barley-water, one pint.

3. Linseed oil, a wine-glassful; mutton broth, one pint; jalap, two drachms.

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## PURGATIVES, COMBINED WITH ANTI-SPASMODICS.

4. Glauber salts, one ounce; tincture of assa-fœtida, two drachms; thin gruel, one pint.

5. Mint water, one pint; olive oil, two ounces; scraped camphor, ten grains.

The mint water may be made by pouring one pint and a half of boiling water on two ounces of dried spearmint.

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## ANODYNES.

6. Tincture of spearmint, one drachm; warm milk, one pint.



7. Oil of aniseed, six drops ; laudanum, twelve drops ; prepared chalk, one drachm ; warm gruel, one pint.

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Persons whose stomachs are weak, and unable to retain tonic medicines, will find the greatest benefit from using such injections as the following:—

8. Boil two drachms of the herb chyrayata in a quart of water, until reduced to a pint ; strain it, and then add, extract of bark, two drachms ; confection of opium, two grains.

9. Sulphate of quinine, two scruples ; rice water, one pint ; laudanum, ten drops.

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#### FOR DYSENTERY.

10. Fat mutton broth, one quart ; mixed starch, one ounce.

11. Mutton suet from the kidney, three ounces ; milk, one pint : boil until the suet is dissolved, then strain.

12. Pearl barley, one ounce ; linseed, half an ounce ; milk, one quart : boil these until reduced to a pint.

13. A strong decoction of marsh-mallow tea, one pint ; tormentil in powder, one ounce.

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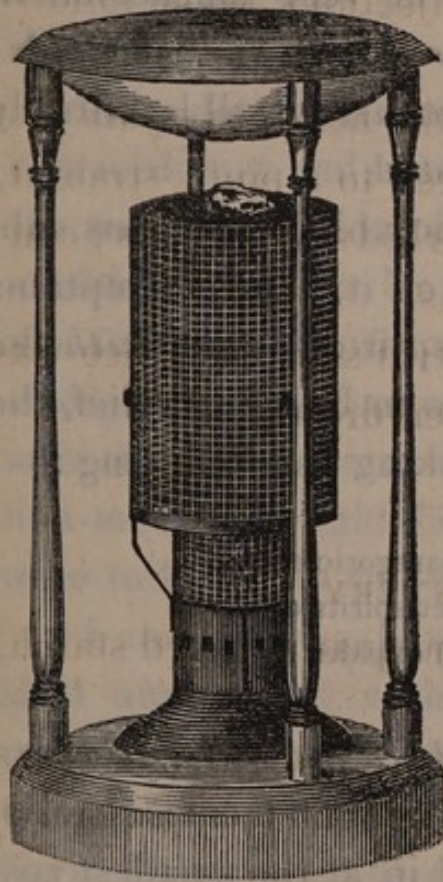
After any of the above injections have been



used for some time, warm water will be sufficient, occasionally adding a table-spoonful of common salt.

The warmth of all fluids ought to be about milk-warm, or blood-heat; say from 90 to 100 degrees.

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CAMPHORATED  
SPIRIT BED-LAMP,  
Price 35s.

As a domestic comfort, this little apparatus is invaluable, being portable, simple, and easily used without the assistance of an attendant. Being made on the principle of Sir Humphrey Davy's Safety Lamp, no danger can arise from using it in bed. Among the numerous useful purposes to which this lamp may be applied, the following may be mentioned:—



In all cases of obstructed perspiration, arising from colds, &c., and accompanied by inflammation, which, when neglected, so frequently bring on most distressing symptoms, the use of this Bed-Bath will be found of the utmost importance, gradually opening the pores, and restoring a healthy perspiration. It is very efficacious in cases of *Influenza*, *Cholera*, and violent *Colds*; and the acute pain in *Rheumatism* will be entirely removed, or greatly mitigated.

This Bath is very serviceable to persons subject to *Gout*, as the use of it, when symptoms are felt, will effectually keep it off—and, *with* the gout, it is found very active in bringing relief, the patient at the same time taking the following:—

One tea-spoonful of paregoric elixir,  
 Three ditto sweet spirits of nitre,  
 In an infusion (warm) of elder flower.

The luxury of a *warmed bed* for an *invalid*, or a whole household, during the inclement season of the year, may be indulged in at the smallest cost imaginable, by the Bed-Lamp (without the camphor) being placed in the bed half an hour previous to retiring; and the Lamp being once trimmed will suffice for three beds in the same evening.

*Carriages* during winter or damp weather, may be kept comfortably warmed by this Lamp; and persons accustomed to travel much, and consequently sleeping in different beds, may be pro-



tected from the danger of *damp sheets*, by merely taking care that the Lamp be placed in the bed one hour before they intend to retire themselves.

The following are extracts from letters, one written by a medical man, who uses it in his practice with the most pleasing results, the other from a clergyman:—

“The more I witness the good effects of your extraordinary and clever little Camphorated Bath, the more I am surprised that you do not make its usefulness known by advertisements, at this moment, when the prevailing disease of *influenza* is sweeping away thousands from the land: its use is invaluable. I am sure no person, medical or non-medical, would be without one if they were once to know its value.”

“I am sure we have reason to speak of your skill and ability with sincere gratitude, having reaped, in a great degree, the comfort of your Camphorated Spirit Lamp in our late affliction, having had seven of our family at the same time in different stages of that troublesome disorder, the *measles*. The certain effect of that excellent and always safe instrument is truly charming; I cannot but rejoice that I have been made acquainted with it, and have recommended it to others as an important desideratum in every family. On account of such inventions every truly benevolent mind must rejoice, as a new



means of preventing and removing pain and disease, and of promoting, sustaining, and increasing the health and comfort of our species."

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*Directions for using the Camphorated Spirit Bed-Lamp.*

Take off the wire, unscrew the burner, and put one ounce of spirits of wine into the receiver; screw on again, set light to the cotton, and fix on the wire, on the top of which put about an ounce of camphor; this, with the wick of a very moderate height, it should never exceed the thickness of a shilling above the top of the tube (as the flame burns brightest when shut in the bed), will burn one hour, during which time the camphor will gradually evaporate. *When the medicated spirit I prepare is used, instead of spirits of wine, no camphor is required.* There should at no time be more spirit put in the lamp than is intended for present use; should any be left for a few days in the reservoir, it acts on the tin and causes rust; the spirit also evaporates, which leaves the wick wet, and on the next occasion it will not burn. If the spirit is all consumed, one wick will last for twelve months.

In rheumatism, &c., the lamp should be placed nearest the part affected. A very thick covering of bed-clothes is required, to prevent the heat from escaping.



For general use, the patient is required to lie on the back, the Lamp being placed between the knees, which ought to be half drawn up, resting a knee on each side of the wooden top. The sticks sent with the Lamp are to be used, one on each side, to support the bed-clothes. The patient must lie within blankets, and have the oil-cloth placed between the quilt and the blanket, with the clothes well tucked in all round, especially about the neck, so as to prevent the hot air escaping.

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#### MEDICINAL PREPARATIONS.

It will be seen in various portions of this work, that I send medicines to all parts of the kingdom; of course it is not convenient for all classes to take long journeys that they might benefit by my treatment: and there are many persons who approve of my practice, and require my medicines, but are not sufficiently unwell to need my personal advice. I have therefore compounded the following general remedies, which are perfectly harmless, and, if judiciously applied, will in most instances be found beneficial.

○ VEGETABLE PINK OILS, for general family use. This is a very innocent preparation, and may be applied to the most delicate constitution, to remove the acute pain of *tic doloureux*, *gout*,



and *rheumatism*; and also for *sprains* and *bruises*. Its use will preserve the feet from *chilblains*, and if daily applied to *corns* or *bunions* for one or two months, it will imperceptibly dissolve them.

FAMILY PILLS, for general use, are composed of those tonic and bracing herbs, *carduus benedictus*, horehound, betony, coltsfoot, &c., and are excellent for weak constitutions, especially after a fit of illness. They are very beneficial for persons leading a sedentary life, which relaxes the solids, enervates the mental powers, and disorders all the functions of the body. The success which has attended the use of these Pills entitles them to the strongest recommendation. One, two, or three, should be taken every night at bedtime, and the remainder gradually reduced.

GOUT PILLS, which may be taken while using the Pink or White Oils. They are prepared from simple herbs, and as their first action is on the blood, exercise promotes their good effects, if taken as directed. With some constitutions they will not act on the bowels: in such cases, a little gentle opening medicine must be taken. These Pills stir up the humours, and evacuate those from which the gout proceeds. They gently assist digestion, and cause the food to pass on to its respective parts for the purpose of supply to the system. The want of this effect is no doubt the first stage of gout, which may be known by a



weakness and pain in the stomach, sickness, headache, giddiness, disrelish of food, sense of fulness after meals, spasms in the stomach, acidity, &c.

The yoke of an egg swallowed immediately after taking these Family Pills, will greatly assist their action in carrying off the bile.

**PILLS for the PILES.** A simple and safe medicine which I can highly recommend.

**ELIXIR and PILLS, for FEMALES of all Ages**  
It will be easily understood that, in writing upon irregularities of the female functions, I labour under considerable difficulty; for while it is important to be so explicit that the sex for whom it is written shall fully comprehend me, yet every one of a rightly-constituted mind would proceed with the greatest delicacy and caution.

A train of disorders most appalling to think of, have at all times arisen from monthly irregularities in the female system. Why is it that we so frequently hear of numbers of the fairest portion of the creation ailing, drooping, and dying, even while in youth? Every mother of a family must know the importance of this subject; and yet, strange to say, neglect, or perhaps ill-judged secrecy on the part of the patient, gives free scope to these evils! Parents should not forget that it is a duty for them to advise and give counsel at these times.



Females not being sufficiently acquainted with the nature of their own constitutions, in instances in which Nature acts sluggishly, seldom seek advice till their health is seriously impaired; tumours, internal and external, arise from these obstructions, and she who was born one of Nature's fairest ornaments, becomes, from the quick succession of disastrous consequences, a burden to herself, and an object of pity to those around her.

To counteract, simply and effectually, these evils, the Female Pills are compounded, and no doubt need be felt as to the result, on attending to the directions given.

I have now to notice the opposite extreme to the above, and which is not a whit less distressing in its results. Nature, in a healthy state, will continue active but for a short and well-understood period; but many fair sufferers, from weakness, &c., are unwell for weeks together. In such cases (and they are numerous) we need not feel surprised that the constitution becomes impaired; the system is thus deprived of the very essence of life, and severe suffering follows—hysterics, decline, consumption, and all their attendant evils, viz. depression of spirits, feebleness of body, and wasting away, great difficulty of breathing, easily fatigued, the operations of the mind slowly and painfully performed, and the memory defective,



with other evils painful even to enumerate, but which are well known as the consequences of the above state of things.

For strengthening the system of females suffering from the effects of weakness, as above described, I have succeeded in compounding an "Elixir of many sorts," which has gained me a larger share of reputation than my most sanguine expectations led me to expect. It is made to prevent, and to remove, the last-mentioned cause of suffering, and merely referring carefully to the directions, my fair countrywomen have the opportunity, at a very small expense, of becoming their own doctors. It has been a gratification to me to have received numerous letters, acknowledging with gratitude the great benefits received; several of these cases are referred to in the present volume. I will only add, that both the Elixir and Pills are vegetable compounds.

I wish it to be distinctly understood, that the matron at the turn of life, and females of all ages, may equally receive benefit from these medicines.

I have also prepared an excellent Extract, made from *Dandelion*, *Comfrey*, and *Holy Thistle*. The first acts on the kidneys and liver; the second on the stomach and intestines, by its oily qualities; and the third on the skin, the nerves, and the brain. It is to be taken in hot



water, or weak coffee, for breakfast and at tea-time, and is a very nice beverage.

The celebrated Dr. \* \* \*, of Bristol, has taken it with the most gratifying results, and now speaks in raptures of its excellence.

**PECTORAL SYRUP.**—This syrup is efficacious in asthmatic and common colds. Even when the inflammation prevails, a tea-spoonful morning, noon, and night, is a sufficient dose for grown persons. It may be given to children in small doses with perfect safety.

For Palpitation of the Heart I prepare an excellent medicine. I would willingly make the remedy public, but the ingredients are not to be easily purchased, or made up, by persons unacquainted with medicine.



*Lately Published, in Octavo, price 10s. bound in cloth,*

AN

# AUTOBIOGRAPHICAL MEMOIR,

WITH

REMARKS ON THE VARIOUS INCIDENTS WHICH HAVE OCCURRED  
DURING FORTY-FIVE YEARS OF HIS LIFE,

BY SAMUEL WESTCOTT TILKE,

**MEDICAL HERBALIST.**

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[I have refrained from publishing in this work the numerous testimonials which my former patients have presented to me ; but as I am fully aware that many persons gain confidence from the knowledge of the public reputation of a medical practitioner, I beg to announce that the names in the following List of Subscribers are (with very few exceptions) those of parties who have placed themselves, or members of their families, under my care ; that a large portion of them have been pronounced as incurable by the heads of the medical profession, and recovered by my simple means from the most fatal disorders, and that they continue in the enjoyment of health.—S. W. T.]

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## CRITICAL NOTICES.

(From *The Times*.)

**TILKE'S AUTOBIOGRAPHY.**—Mr. Samuel Westcott Tilke is one of those individuals who, born with a wooden spoon in their mouths, have, by the alchemy of thrift and industry, converted it to silver. Mr. Tilke began the world as a journeyman baker, and in this calling, rising by degrees to the rank of master, finally became a flourishing tradesman in the possession of a prosperous and extensive business. Having imbibed from his father, who to bread-baking joined the practice of veterinary surgery, a taste for, as well as some knowledge of, the healing art, every intermission from the labours of the kneading-trough was devoted to the pursuit of medical science. Medical botany was his chief study, and the medical herbalists, Cullen, Culpeper, &c., his favourite authors. In these pursuits he made considerable progress, and in time, the author says, "I was looked upon as a sort of amateur doctor, although many were, as they now are, rude and vulgar enough to call me a quack." He invented several medicaments, ointments, tinctures, embrocations, &c., and these he largely dispensed among his friends and the poor, effecting many cures in rheumatic gout, leprosy, scrofula, dropsy, &c.

"At this time," Mr. Tilke says, "I frequently used to enter into debate with members of the medical profession upon the subject of gout, contending that the acting or direct cause was the existence of an acrid and ill-conditioned humour in the system, which could only be thrown off through the pores of the skin, not denying, at the same time, that the primary cause was connected with the alimentary canal. I determined never to rest satisfied till I had discovered a remedy which, used as a topical application, should prove as effective as other medicines would, to a certain extent, if applied internally. In order to illustrate my views hereupon, I shall have recourse to a very homely simile.

"Those acquainted with the process of brewing will readily



understand me. When a vat of beer is set, as it is termed, with yeast, by the process of fermentation which ensues, the impurities of the whole bulk of the liquid are thrown off in three ways. 1. By evaporation, which corresponds with what is termed the insensible perspiration from the human body. 2. The yeast which is thrown upon the surface of the beer corresponds with the matter which exudes through the pores, and which the application of the vapour-bath carries away in large flakes, and if it were scraped off with a knife, would be found to be of the consistency of cerate. 3. The sediment, or deposition made and settling at the bottom of the vat, corresponds with the matter passing away through the intestinal canal."

Finding his success so great in this new direction of his faculties, he entirely relinquished his trade, and gave himself up to the cure of diseases. Any man who makes such unceasing efforts as Mr. Tilke has done to alleviate the sufferings of humanity, under a disease which usually defies all medical skill, is entitled to honourable mention. In having explained the principles of his remedy, if it really is a remedy, he may be said not to have monopolized the whole fruit in his own person. We understand, from a correspondent who directed our attention to Mr. Tilke and his remedy, that some decided cures, in inveterate cases of gout, have been effected.

(From *The Sun*.)

In this volume we have the Autobiographical Memoir of a man, whose career in life has been a chequered one, but who, after having been roughly buffeted about the world for several years, has at length, by sheer dint of perseverance, and shewing a gallant front to misfortune, had the satisfaction of seeing all his efforts crowned with success. The Memoir is an interesting one, as shewing what may be accomplished by energy and good conduct; and it is written, not in a sour, jaundiced spirit, such as disappointment and misfortune often leave behind them, but in a cheerful and benevolent strain. According to his own account, Mr. Tilke, after having been engaged in more than one trade, has now adopted the pursuit of a medical herbalist; and, as we gather from several anecdotes in the present volume, has effected a variety of surprising cures in obstinate cases of gout, rheumatism, and indigestion. His mode of treating some of these diseases is fully described in the course of his Memoir, and he has added reasons explanatory of his system, so that he who runs may read.



(From *The Weekly Times*.)

This is a singular production, by a very singular man. Mr. Tilke is well known as a medical herbalist, and has now thought proper to present to the public remarks upon "the various incidents which have occurred during forty-five years of his life," *i. e.* even from his lacteal moments to the present day. It may be doubted whether there be sufficient interest in Mr. Tilke's adventures to warrant his spreading them over 399 royal octavo pages; but he talks confidently of a second edition, has printed a good list of subscribers, so we may as well waive that point. Mr. Tilke has walked in the thorny way, the briery road, and speaks unaffectedly, but not unaffectionately, of early privations and youthful struggles. Adversity is a severe school, but it is a good one, and Mr. Tilke has found it so; his early speculations, as a pig-jobber and donkey-racer, are pleasantly told. We fear few turn their turf-doings to so good an account as our herbalist. We find him flying from pigs to fish, becoming a farmer's labourer, a brazier, getting cold and doctoring himself, turning assistant to the postmaster, post-boy, actor (or at least attempting to become one), corn-factor, &c. Mr. Tilke is a self-educated, persevering man, of considerable talent, and one who does not appear to suffer severely from too mean an opinion of his own merits. He has produced a rather large but very readable book, and one of utility, inasmuch as he clearly shews that by temperance, industry, and perseverance, a man may become the architect of his own fortune—will assuredly attain universal respect, and in most cases a moderate competence. Some of Mr. Tilke's opinions as to the stage differ widely from ours. We can scarcely conceive a man, who did not hesitate to bet upon donkey-races, having scruples as to acting at, or even visiting a theatre. His quotations are frequently incorrect—(see pages 157, 231, 136, 63). We do not like alterations from Shakspeare. Take Mr. Tilke's book altogether, it may be described as the amusing story of a life usefully and honourably spent. That he should overrate his own merits is not remarkable; autobiography necessarily involves egotism. The author is evidently a pious man, has some fame as a herbalist, and, we believe, conscientiously believes in the remedies he proposes. If he publish his second edition in a cheaper form, and omit some of the thousand-and-one quotations, he will extend the circle of his readers.

The *Brighton Gazette*, after quoting the notice from *The Times*, adds:—"Thus far we have copied from *The Times*; but we may add from ourselves, that we know those who have reaped equal benefit from the skill of Mr. Tilke. It may interest many persons to be told that, in his earlier and humbler



days, Mr. Tilke, who, as mentioned above, was a journeyman baker, "was engaged by a Mr. Lashmar, whose business is now carried on by his son, living in the same house his father occupied before him in Ship Street. I found this," he adds, "a most comfortable situation." Some of our readers may also remember Mr. Tilke as a guest at one of the earliest Conservative dinners in Brighton. "Little," says the author, "did the company imagine that the person addressing them was at an earlier period of his life a baker's boy in that town; and much less did Mr. John Lashmar, the son of my old employer, recognize the speaker as *Sam Tilke*."

We have intended, from week to week, to extract some further passages of this Memoir; but the pressing demands of local matters upon our columns have constantly prevented the execution of such design. Even now we can make room for no more than a few brief lines, which we subjoin, as calculated to shew, in an eminent degree, the simplicity and *naïveté* of the author:—

"I can with truth assert, that whenever I have caught myself turning to the right hand or to the left, I have as promptly endeavoured to retrace my steps, and where offence has been given, as readily made all the reparation in my power. Thus, although naturally ambitious, in making choice of a wife no selfish motive influenced me:

'God is the best maker of all marriages.'

"Many married persons, by having had their affections fixed upon perishable treasure, have made shipwreck of conjugal felicity, and buried for ever all hopes of earthly happiness:

'Marriage is a matter of more worth  
Than to be dealt in by attorneyship.'

"Much as I wished to get on in life, the idea of asking my wife what her expectations were never crossed my mind, much less my lips; and if it had, I am sure that she would have rejected me with disdain. I might have done so, it is true, from a laudable feeling; but I felt persuaded, that if possessed of health, I could not only procure a livelihood, but something more; in which expectation I have not been disappointed. It is not my intention to enter into any detailed account of my courtship, agreeable as it was to me, inasmuch as I fear that I should run the risk of offending my prudent and better half; but thus much I must be excused for saying—I sought as a companion for life one in whose love and friendship I could fully confide;



herself was all I wished ; I desired no more. Men in love both speak and write many silly things :

‘ Love is blind, and lovers cannot see  
The pretty follies that themselves commit.’

A female acts more carefully, and with a stronger master-power, overrules impulse with cautious prudence, and rightly so. This makes us value what we win, and gives a happy earnest of the qualifications of those who are to have the onerous charge of an offspring ; for prudence and propriety are two indispensable requisites for the mother, nurse, and teacher.”

(From *The Ipswich Journal*.)

This volume records the persevering efforts of a man, who, amidst trying difficulties, succeeded at length in extricating himself from them all, and establishing himself as a medical practitioner in London. We do not pretend to offer an opinion of his mode of treating diseases, as detailed in the work ; but if a diligent study of anatomy, together with a careful observation into the appearances and ramifications of disease, entitle a man to confidence, Mr. Tilke’s unceasing exertions may fairly claim for him this reward. From some passages in his work, as well as from inquiry, we understand Mr. Tilke has been eminently successful in several instances in the county of Suffolk. With regard to the book itself, it is well written ; and, as detailing the rise of industry and activity in pursuit of knowledge, forms a highly interesting, as well as instructive volume.

(From *The Suffolk Chronicle*.)

Nobody can read this entertaining narrative without feeling an unusual degree of respect for the author. Mr. Tilke, as a medical herbalist, is well known in this county, from the numerous and surprising cures he has performed in cases of rheumatism, gout, &c., and his published account of his “ups and downs” in life is a book which we recommend every young man to read.

Dr. De Prati in a medical work says :—The Autobiographical Memoir of Samuel Westcott Tilke is a remarkable production, not only on account of its contents, but also, and more so, on account of the individuality of the worthy author.

It is a singular coincidence, that at the very same time two gentlemen, who under ordinary circumstances would have been doomed to live in comparative obscurity, have risen themselves above the medical profession, and established themselves as reformers of the healing art. This event is the more striking, as



both these gentlemen have adopted similar and yet opposite means to attain the same end. The farmer, Vincent Priesnitz, of Graefenberg, in Silesia, cures, or attempts to cure, with cold-water baths, ablutions, shower-baths, &c., the same diseases which Mr. Tilke cures, and attempts to cure, by hot medicated baths, vapour-baths, and the use of a lamp. Here are again the two opposite poles, the positive and the negative—heat and cold—put into action; here again the universal bipolar fluid, water, employed as universal remedy. Even the diet adopted by each of the two reformers, bears the stamp of the male and female principle. The one administers warm drinks, warm food; the other, cold meat, cold broth, everything cold.

Both have made many excellent cures, both have got many friends, both have had also their failures. And how could it be otherwise? Life and disease are continually oscillating between the two poles—the application of cold must be excellent in some cases, indifferent in others, in some injurious. The application of heat likewise. A system of medicine, founded upon the universal principle of nature, can appreciate both methods, and point out the diathesis, against which the one or the two may be safely employed.

Both Priesnitz and Tilke deserve the gratitude of the public, as men who, having nature for their guide, have shaken the tottering pillars of decayed medical doctrines.

(From *The Critic*.)

It has been truly said that there is not one human being in whose *faithful* autobiography his fellow-beings would not feel an intense interest. We therefore make no apology for introducing to the readers of THE CRITIC the autobiography of Mr. Samuel Westcott Tilke, Medical Herbalist, &c. &c. &c.—“a living example,” to use his own words, “of what may be attained by industry and perseverance;” \* \* \* “an instance of one having obtained a prosperous and useful position in society, who began life without either friends to aid or education to guide” him.

The pride of ancestry clings to our hero: he is proud of their lowly condition. He takes the trouble to trace his pedigree back to his great-grandfather, as if to satisfy the world that he can boast of having one, though Sir Robert Peel, and many other great men are said not to have even a grandfather.

Mr. Tilke's father, then, was a baker; his mother, the daughter of a miller; and himself was born at Sidmouth, in Devonshire.

When he was about three years old, his father became involved in pecuniary difficulties, left his wife and family at Sid-



mouth to seek work in London, where he was soon laid upon a sick bed, while his children would have famished at home but for the kindness of one Mr. Harris (whose name deserves to be recorded), who placed them with their mother in a small house, and provided for their most urgent necessities.

In this dependent situation, with bread at an enormous price, they endured severe privations. Our hero remembers how at *five* years of age he never tasted wheaten bread. "Our food," he says, "at this period of scarcity, was seldom anything more than barley-bread and boiled hop-tops, to obtain which my brother Joel and myself used to travel several miles." Even this wretched fare would have failed the family of *five* children, but for a charitable committee formed at Sidmouth, who supplied the poor with wholesome meal at a very reduced price. An affecting incident occurred on the occasion of one of the visits of the children to Sidmouth to procure a portion of this bounty.

Soon afterwards the father succeeded in obtaining good employ in London, and sent for the two boys. Joel, the elder, was first dispatched, and our hero followed. The journey was an adventurous one.

The father received the boy at Hyde-park-corner, and a happy party they were that evening. This prosperous state continued for some time, when, the concern closing in which he was employed, the people of Sidmouth raised a subscription to set him up in business again in his native town.

The re-union of the family was a scene better imagined than described. In 1803 they re-commenced business with every prospect of success; but the old creditors gave them no rest, and in one year they compelled a second failure.

Thrown once more on his own resources, the resolute spirit of young Tilke exhibited itself in a form which was the best augury of a career of usefulness and prosperity; and the boy's proceedings at this epoch of his life are so characteristic, so creditable, and, as an example of what may be done by industry, so useful, that the details, though minute, are not tedious, and we dwell upon them at some length.

He was but nine years of age when the misfortune came upon his family. Immediately his resolution was taken to do something for them, as well as to support himself. Idlers of all ranks and all ages, read these doings of a child of *nine* years, and blush for yourselves!

Although the boy laboured hard and earned much, his father was a continual drain upon him, until, wearied with toiling to no purpose, he had half resolved to go to London and try his fortunes there; but love for his family forbade him, and again he became "a farmer boy," the romance of which calling,



as dreamed by poets, he scares away by a picture of the reality.

Yet do sentimentalists sigh over the miseries of a manufactory! The boy soon quitted this employment, and returned to his donkeys and mutton-pies; and so successful was he, that he was enabled in a short time, by dint of industry and economy, to save 23*l.*, which he had destined for the purchase of a horse and trappings, when the never-ceasing wants of his father drained him of 16*l.* of the hard-earned treasure, which disappointment so vexed him, that he resolved forthwith to adopt his long-cherished design of trying London. His father, to deter him, deprived him of the remainder of his 23*l.*; but the youth procured the payment of a debt of 12*s.* from a neighbour, and with this he determined to set off, to seek his fortune.

Many a deed done by a great man, to which history points as an example, is not nobler than this passage in the life of the low-born boy. At the age of nine, toiling for himself and for his family, by unwearied industry and brave self-denial accumulating what to him was a fortune; the prize for which he had laboured, the horse and its accoutrements, within his grasp, his father pressed by creditors, the prize abandoned, his father relieved for a while by the generous sacrifice of all the son's savings; the now penniless boy going forth in glorious self-reliance to hew out a fortune by his own good arm, sound head, and resolute will, bargaining with the waggoner to drive the team part of the way to London; and thither we will follow him, to trace the further progress of a career so creditably commenced.

He found the usual difficulties in procuring employment in the metropolis, where candidates for work are so numerous and employers so coy. All told him he was too young for them, and one tradesman almost insulted him. In less than twelve years he was the master of that shop, and the tradesman was a recipient of his bounty. But we must not anticipate.

He first hired himself as an errand-boy at an ironmonger's, but he soon obtained a better situation at a Mr. Hutchinson's, where he remained for a year, and with his usual economy saved sufficient to purchase a good stock of clothing. Nor was his family forgotten. He procured a place for his brother, whom, though his senior, he watched with almost parental anxiety, and plied with excellent advice.

It was an accident that first directed his thoughts to the pursuit to which his subsequent fortunes are due. Being seized with a severe attack of pleurisy, he obtained, through the recommendation of his master, the gratuitous advice of a Mr. Heaviside, a surgeon of considerable practice, who was attracted by the intelligence of the lad, and took delight in gratifying his curiosity,



by giving him access to his museum, and adding such information as was asked.

But a heavy blow awaited our hero. His health was fast failing, and his medical friend told him that the only chance of recovery was to breathe again his native air. To Sidmouth he returned accordingly, but with a fixed resolution to throw himself once more into the struggle of the busy world, should a kind Providence restore the strength of which it had for a time deprived him.

He found things at home changed for the worse since his departure. He was the soul of the family; without him they had no spirit, no energy: even his pets had passed into other hands.

But though ill, he would not be idle. He obtained a small pittance by picking saddle-stuffing at so much the pound. His own miseries were the least he had to endure; he felt also the afflictions of those about him. What a trial was this!

His health improving, he obtained a situation as letter-carrier from Axminster to Sidmouth, at half a guinea a week, for six weeks. At the expiration of the agreement, he demanded his wages; but was told by his employer, the post contractor, that there was a debt due from his father, and that the wages would be retained to pay it. This was a severe trial for the boy, who "wept with vexation and disappointment." He next hired himself as servant to a Miss Wright, who was visiting Sidmouth, and whose kindness to himself and to his family was unbounded. He now proposed to join his father in a contract for postwork, and his generous mistress, approving of the scheme, presented him with 15*l.* to enable him to carry it out. With this sum he purchased a horse. His duties were very arduous, having to ride thirty miles every day, and in addition to this severe labour he frequently employed the vacant hours in driving a chaise to Honiton or Yeovil, making his day's travel seventy or eighty miles. But with his wonted prudence he saved a large portion of his earnings, which were considerable, and having accumulated a convenient sum, he resolved to return to London.

At this time he had only reached his *sixteenth* year, and so much *done*!

In 1811, he again reached town by the old waggon, and immediately obtained a situation at a baker's. His former friend, Mr. Heaviside, welcomed him heartily, and gave him unlimited access to the museum, of which the youth did not fail to avail himself at his leisure moments. But his employment produced a swelling in the side, and he was advised to try sea-bathing. He reluctantly went to Brighton, and was engaged by a Mr. Lashmer, where he was well treated.

So trustworthy was he found, that a widow, having a consi-



derable business, a friend of Lashmer's, being in want of a confidential assistant, young Tilke, though but seventeen, was recommended by his master to the situation. He applied himself diligently to his duties, justified the confidence reposed in him, and gave the utmost satisfaction to his employer. While there, he indulged largely in reading medical books, and acquiring a good deal of general knowledge, which must have been very acceptable in after life. But once more disappointment dogged his steps. Illness deprived him of this situation also; he was sent to an infirmary, reduced to the point of death, recovered slowly, and was sent to try the Bath waters.

He remained in a situation at this city, and afterwards at the Wells at Clifton, for some months. During this interval he pursued his studies, but he complains of the difficulty entailed upon him by the want of early education. One of his best masters was a Quaker, whose pretty daughter fell in love with him, and in truly Quaker fashion gently told her love.

A quarrel and a reconciliation with the good Quaker are amusingly told. They parted, because the starched old man "allowed no time for pleasure." He obtained another place, but was knocked down by a run-away horse, and so injured that he was disabled for six months, during which interval he returned to London.

There he obtained a situation at twenty-four shillings per week, out of which he contrived to save eighteen shillings, which, as the fund accumulated, he put out to interest. "A slight knowledge of human nature," he observes, "will prove that when a man is enabled to lay by a small sum, however trifling, the desire to do so increases, which desire makes the possessor provident and careful, thoughtful, and frugal." These qualities our autobiographer exhibits in a remarkable degree, and they are the secret of his success. "Carefulness," he truly adds, "is essential to one who has to make his way in the world."

When he had thus scraped together 15*l.* he received a letter from a friend at Bristol, stating that he was imprisoned for debt, and asking aid. With a generosity that reflects upon him the highest credit, young Tilke immediately went to the assistance of his friend, and placing the entire of his savings at his service, and thus procuring his release, was once more penniless.

But virtue such as his never goes unrewarded. While engaged in this office of charity, an excellent situation was offered him at Cheltenham. Thither he trudged on foot; was intrusted with the management of a business; and after a while was enabled to offer his father a post in the same establishment.

He remained at Cheltenham for two years, and there found



a wife. He narrates with most interesting *naïveté* the history of his courtship. Anxious to settle, he resolved to commence business on his own account. He repaired to London, took a shop in Goswell-street, and returned to Cheltenham to claim his bride.

It will be remembered that he had been somewhat scurvily treated by a baker to whom he had applied for employment when a lad. To this man he now went, and bought the very business from whose door he had been rejected, transferring his first purchase to his brother Joel.

While his trade was flourishing he turned his attention to the production of artificial yeast, the first invention of which is due to his researches. He contemplated a patent; but his secret was accidentally discovered, and instead of profit, he gained little by his discovery than the hostility of the trade.

Still the shop continued to thrive. In a few months the weekly consumption of flour advanced from twelve to eighty sacks per week. His plans for conducting the business may advantageously be studied by others embarking in the trade.

His success aroused the jealousy of the trade, and the most extraordinary measures were taken by his rivals to ruin his reputation. They circulated rumours that he adulterated his flour, and he was compelled in self-defence to resort to the law for protection. He obtained a verdict and damages from one, and apologies from others, and eventually triumphed over all his enemies.

In the midst of his profitable avocations Tilke did not intermit his medical studies; he pursued them with the more ardour as he acquired the means of instruction. He prescribed for the poor, and for many friends who had faith in his good sense. By degrees he obtained a kind of fame for cures he had accomplished, and strangers came to him, whom he advised without remuneration. In the treatment of gout specially he was singularly successful, and he even entered into controversies with medical men upon this subject, and sometimes his strong natural sense was too much for their book learning, as is not unfrequently the case. At length his passion for medicine conquered even his love of saving; he resolved, after some struggles, to relinquish his very profitable business, and devote himself entirely to the art of healing, although not duly licensed to do so, and therefore subjected to the title of *quack*, which the profession are not slow to affix to every interloper not regularly qualified to kill. At this point of his narrative we leave him; in the possession of an independence, procured by unwearied industry and economy, which he has since increased to wealth by equal success in curing diseases as attended his baking of loaves.



We cannot part from this autobiography without pointing the moral. Mr. Tilke owes his prosperity, as this brief abstract of his career will shew, to good sense combined with industry and energy. The same qualities that have made him a prosperous gentleman, under circumstances the most adverse, will secure still more splendid results to those who start from a better vantage-ground, as would all of those by whom this sketch is likely to be read. It is because we esteem the history of his early life an example of what may be achieved by self-reliance, by prudence, and by integrity, that we have devoted to it so much more space than *THE CRITIC* can usually apply to one volume. In the hope that the lesson may not be wholly lost upon our youthful readers, we close Mr. Tilke's volume without criticising its literary merits, which are respectable, because it is the substance, and not the style, that gives worth to such a book as this.

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#### R E M A R K S.

I AM perfectly aware, that as soon as a work is published it becomes public property, and is at the mercy of any critic who may feel sufficiently interested to comment upon it. This is of great importance to society; if it were not for this practice, many false theories and erroneous principles would, if unanswered when published, bear all the semblance of standard truths. But in many instances the reviewer mistakes the author's meaning, and consequently writes from erroneous data. Having found this to be the case in some of the above notices of my Memoir, I have written a few remarks.

I am induced to notice the review of *The Weekly Times*, inasmuch as I consider there is a slight misconception in the mind of the talented reviewer: he says, "We can scarcely conceive a man, who did not hesitate to bet upon donkey-races, having scruples as to acting at, or even visiting, a theatre." I cannot help thinking, that in the hurry of busi-



ness he must have overlooked the fact, that I have nowhere stated that I had any thing to do with the *betting*, but, as a poor boy, was honestly endeavouring to gain a livelihood for myself, and assist my unfortunate parents. Touching his advice of omitting in my next edition some of the thousand-and-one quotations from Shakspeare, I thank him for the hint, and intend acting upon it, and in their stead, mentioning many amusing anecdotes which before escaped my memory. Again, the reviewer says, "He is one who does not appear to suffer severely from too mean an opinion of his own merits." I am sure he must agree with me, that when a man loses his own good opinion, he is in no fit condition to command that of others; and I had hoped that my plain-drawn picture of "poor humanity" would dispossess any one of the idea that I estimated it too highly.

I must also notice one of the remarks of Dr. De Prati: he says, that I do every thing by heat; at that time he did not know to the contrary; since then, on observing my treatment in a very difficult case, he discovered his error, on finding I was using embrocations reduced by a chemical process to a state colder than ice, and that I confined myself to no particular rule of practice, but adopted those means which in my opinion are best suited to the case, and in accordance with the constitution of the patient.

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Upon the whole, I must confess I feel highly flattered by the notice which these gentlemen have taken of my work; my principal motive in its composition was to endeavour to shew my young countrymen how much a man's fate is in his own hands, and how true is the quotation, "It is with ourselves that we are thus or thus." I have done my best to prove that it is quite possible to spend a life in such a manner, that conscience, "that tablet of the past," shall yield no reproach to embitter the sad moments of affliction; and also that



prosperity may in some instances (as I trust it has been in mine) be unaccompanied by pride, and the disinclination to own less fortunate relations and friends. When I hear men of education and of an elevated rank praising my efforts and talents in the curative art, I fear that I too often deceive the human eye; but can I elude divine inspection? Certainly not. Like all other men, I have abused the good which I have received, and if the Giver took back the portion belonging to him, there would be very little left for me to be proud of, or for others to commend.

FINIS.



The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the period of the discovery, the early settlement, the struggle for independence, the formation of the Constitution, and the growth of the Union to the present day. The second part of the book is devoted to a detailed history of the United States from the discovery of gold in California in 1848 to the present time. It covers the period of the discovery, the early settlement, the struggle for independence, the formation of the Constitution, and the growth of the Union to the present day.



The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the West, and the establishment of many new settlements. The second was the discovery of gold in Colorado in 1859. This led to a great influx of people to the West, and the establishment of many new settlements. The third was the discovery of gold in Nevada in 1859. This led to a great influx of people to the West, and the establishment of many new settlements. The fourth was the discovery of gold in Idaho in 1860. This led to a great influx of people to the West, and the establishment of many new settlements. The fifth was the discovery of gold in Montana in 1862. This led to a great influx of people to the West, and the establishment of many new settlements. The sixth was the discovery of gold in Wyoming in 1869. This led to a great influx of people to the West, and the establishment of many new settlements. The seventh was the discovery of gold in Utah in 1871. This led to a great influx of people to the West, and the establishment of many new settlements. The eighth was the discovery of gold in Arizona in 1876. This led to a great influx of people to the West, and the establishment of many new settlements. The ninth was the discovery of gold in New Mexico in 1878. This led to a great influx of people to the West, and the establishment of many new settlements. The tenth was the discovery of gold in Texas in 1880. This led to a great influx of people to the West, and the establishment of many new settlements.



